

# Significant Dates in Israel's History

## Including Biblical History, Secular History, Modern History and Prophetic History

- 2090 B. C. After the death of his father Terah, Abram (Abraham) entered Canaan at the age of 75. Genesis 12.
- Note:* For many of these dates pertaining to the patriarchs, see John C. Whitcomb's Chronological Chart on *Old Testament Patriarchs and Judges*, available from Whitcomb Ministries.
- 2085 B. C. Melchizedek is mentioned in Genesis 14. Jerusalem was ruled by Melchizedek, a godly king/priest and a contemporary of Abraham (Genesis 14).
- [For a long period of time Jerusalem was controlled by the Jebusites, up to the time of David.]
- 2079 B. C. Ishmael, son of Abraham and Hagar, was born. He had twelve sons and numerous descendants. He was the father of the Arabs [his descendants were Arabian nomads or Bedouins—*The International Standard Bible Encyclopaedia*, p. 1510, and see also pages 217-218] and is claimed by many Muslims to be their ancestor, a claim which is accurate for some but not for all Muslims. Genesis 16.
- 2065 B. C. Isaac, the child of promise, was born to Abraham and Sarah in their old age. Genesis 21.
- 2005 B. C. The twins Esau and Jacob were born (Genesis 25). Jacob, also named Israel, was the father of the twelve sons of Israel, which became the twelve tribes of Israel (Genesis 29-30). Esau was the ancestor of the Edomites, an Arab-like people who were enemies of Israel and dwelt in the land of Edom (Genesis 36).
- 1875 B. C. Jacob and his family entered Egypt 430 years before the Exodus (Exodus 12:40; Gal. 3:17).
- 1445 B. C. Moses led the children of Israel out of Egypt (Exodus 12-14). The Jewish people commemorate this event every year when they observe the Passover. The Exodus occurred 480 years before Solomon began to build the Temple in his fourth year as King (1 Kings 6:1).
- 1398 B. C. The conquest of the land took place under the leadership of Moses' successor, Joshua (book of Joshua).

998 B. C. David and his army conquered Jerusalem from the Jebusites, and Jerusalem became the capital of David's kingdom (1 Chron. 11:4-9).

Later David purchased the threshing floor of Ornan the Jebusite, the very location of the temple mount (2 Chron. 3:1). This location (Mt. Moriah) was also the very place where Abraham planned to offer Isaac as a sacrifice (Genesis 22).



966 B. C. The Temple construction was begun under Solomon, 480 years after the Exodus (1 Kings 6:1). See 1 Kings 5-6.

### **The United Kingdom (1043-931 B. C.)**

King Saul (1043-1011 B. C.)

King David (1011-971 B. C.)

King Solomon (971-931 B. C.)

*The Temple was started in 966 B. C.*

### **The Northern Kingdom of Israel (20 Kings)**

931-722 B. C.

Shechem was the first capital of the Kingdom of Israel. Afterwards it was Tirzah. King Omri built his capital in Samaria (1 Kings 16:24), which continued as such until the destruction of the Kingdom by the Assyrians (2 Kings 17:5)

Carried Away Captive by the Assyrians in 722 B. C.

### **The Southern Kingdom of Judah (20 Kings)**

931-586 B. C.

The capital was Jerusalem; Its Kings were of Davidic Descent

Carried Away Captive by the Babylonians with the Final Destruction of Jerusalem in 586 B. C.

931 B. C. Following the death of Solomon the Kingdom was divided. The Northern Kingdom of Israel was ruled by Jeroboam I, and the Southern Kingdom of Judah was ruled by Solomon's son Rehoboam. 1 Kings 12.



722 B. C. The Northern Kingdom of Israel was carried away captive by the Assyrians due to Israel's wicked idolatry. 2 Kings 17.

586 B. C. The Southern Kingdom of Judah was conquered by the Babylonians. God allowed the Babylonians to destroy Jerusalem and to destroy Solomon's Temple. Many Jews were carried away captive to Babylon in three main deportations.

### **The Three Deportations to Babylon**

The mighty empire of Babylon conquered the Southern Kingdom of Judah, but Nebuchadnezzar did not do this all at once. The conquering of Judah and Jerusalem took place in three stages:

**Stage 1 - 605 B. C.** Daniel and others were taken.

This first deportation was not too severe. King Jehoiachim was captured by the Babylonians, but they allowed him to continue as king as long as he was loyal to Babylon. Jehoiachim's prominent men were carried away as captives. At this time Daniel and his three friends were carried away captive. Some of the vessels from the Temple were taken and brought to Babylon. See Daniel 1:1-4.

**Stage 2 - 597 B. C.** The Temple was looted and the King was taken. Ezekiel was taken.

Jehoiachim thought he could side with the Egyptians so that he would not have to pay tribute to Babylon. The Babylonians came immediately and took the city. The Temple was not destroyed but it was looted and its treasures were taken to Babylon as booty. The king's son, Jehoachin (Jeconiah or Coniah), was taken captive to Babylon where he was imprisoned for 36 years. This was also the time Ezekiel was taken captive. According to 2 Kings 24:14 there were 10,000 people taken captive at this time. The leaders of the Jewish people were taken captive, including military leaders. Only the lower classes remained behind in Jerusalem. The Babylonians took only the leaders and the strong, while leaving the weak and poor. Nebuchadnezzar established Zedekiah (a son of Josiah) as a puppet ruler in Judah. Zedekiah (Mattaniah was his original name—2 Kings 24:17) was the last king of Judah and he reigned for 11 years.

**Stage 3 - 586 B. C.** The city and Temple were destroyed. 2 Kings 25.

Zedekiah rebelled against Nebuchadnezzar, thinking that the Egyptians could help him, and this angered the Babylonians. The final assault on Jerusalem took place in the 11<sup>th</sup> year of Zedekiah. The city was sieged, then conquered and burned. The Temple was destroyed and anyone with any kind of skills was carried captive to Babylon. The Babylonians did not want to leave anybody with leadership abilities. Only the poorest of people were left in the land. Zedekiah the king tried to escape but was captured at Jericho and was forced to see his sons slain. Zedekiah was blinded and carried off to Babylon where he was imprisoned until his death. God's faithful prophet Jeremiah was freed from prison by the command of Nebuchadnezzar (Jer. 39:11-12) and eventually went to Egypt (Jeremiah 43).



- 539 B. C. Medo-Persia conquered Babylon. Under King Cyrus, the Jews were allowed to return to the land to rebuild the walls of Jerusalem, and to rebuild a Temple (see Ezra and Nehemiah). Ezra chapter 1.
- 473 B. C. During the reign of Xerxes (King Ahasuerus—Esther 1:1), a plot is made by wicked Haman to totally exterminate the Jewish people. In the providence of God and by the intervention of Queen Esther, this plot is totally foiled. See the book of Esther.
- 332 B. C. Conquest by Alexander the Great (beginning of Hellenistic rule).
- 63 B. C. Pompey the Great, a Roman military and political leader, conquered Jerusalem, and this conquest spelled the end of Jewish independence and the incorporation of Judea as a client kingdom of the Roman Republic. According to Josephus, 12,000 Jews were killed during this conquest. Pompey desecrated the temple by going into the Holy of Holies which only the High Priest was allowed to enter. He did not remove anything, neither its treasures nor any funds, and the next day ordered the Temple cleansed and its rituals resumed.
- 4 B. C. Well established date for the death of Herod the Great. A year or so prior to this Israel's Messiah was born in Bethlehem in fulfillment of Micah's prophecy (Micah 5:2). Matthew 1-2.
- 30-33 A. D. The Lord's public ministry (three and a half years) culminating in His death and resurrection. *Note:* Bible scholars are not unanimous on the year of Christ's death with 30, 32 and 33 A.D. being the most common suggestions. Fifty days after the resurrection, the Church was formed at Pentecost. Originally made up of Jewish believers, it soon became a body of Jewish and Gentile believers, fellow members of the same body (Ephesians chapter 3).
- Today the kingdom program for Israel has been temporarily postponed (Matthew 21:43). At this present time, God has brought a special blessing upon the Church in view of Israel's fall from the prominent place of blessing in God's dispensational program (Romans 11:11-12). However, after Israel is finished being under Gentile domination and the period known as the "times of the Gentiles" (Luke 21:24) has run its course, God will initiate the New Covenant at His Second Coming and save an unbelieving nation (Romans 11:25-26; Hebrews 8:12-13). At this point, Israel will once again be brought into the prominent place of blessing (Romans 11:12-27). —Pastor Kelly Sensenig
- 70 A. D. General Titus destroyed Jerusalem's second Temple (which had been enlarged and beautified by King Herod the Great). According to Josephus, 1.1 million Jews were killed by the Romans during this siege. This destruction was predicted by Daniel the prophet (Dan. 9:26) and by the Lord Himself (Luke 19:41-44; Matt. 24:1-2).

AD 70  
Titus destroys Jerusalem temple



Arch of Titus—Soldiers with booty from Jerusalem temple

73 A.D. Last stand of Jews at Masada.

135 A.D. In this year the Romans crushed the second Jewish revolt against Rome under Bar Kochba. It was then that the land of Israel was renamed by a pagan emperor who hated Israel. Emperor Hadrian applied the term Palestine to the land of Israel. Hadrian, like many dictators since his time, realized the propaganda power of terms and symbols. He replaced the shrines of the Jewish Temple and the Sepulchre of Christ in Jerusalem with temples to pagan deities. He changed the name of Jerusalem to Aelia Capitalina, and changed the name of Israel and Judea to Palestine. Hadrian's selection of Palestine was purposeful, not accidental. He took the name of the ancient enemies of Israel, the Philistines, Latinized it to Palestine, and applied it to the land of Israel. He hoped to erase the name Israel from all memory. Thus, the term Palestine, as applied to the land of Israel, was invented by the inveterate enemy of the Bible and the Jewish people, Emperor Hadrian.

It is interesting to note that the original Philistines were not Middle Eastern at all. They were European peoples from the Adriatic Sea next to Greece. It may have pleased Hadrian to utilize this Hellenistic term for the Jewish land. In any case, the original "Palestinians" had nothing to do, whatsoever, with any Arabs.

### Jerusalem in the Hands of the Gentiles

Ruled by Romans (until 324 A.D.)  
Ruled by Byzantines (324-614)  
Ruled by Persians (614-629)  
Ruled by Byzantines (629-638)  
Ruled by Arab Muslims (638-1099)  
Ruled by Crusaders (1099-1187)  
Ruled by Muslims (1187-1229)  
Ruled by Crusaders and Muslims (1229-1244)  
Ruled by Khwarizm Turks (1244-1250)  
Ruled by Mamluks (1250-1516)  
Ruled by Ottoman Turks (1516-1917)  
Ruled by Great Britain (1917-1948)

“Throughout all this time Jewish people lived in the land, but not always in Jerusalem. ***It is significant to note that not one of these Gentile powers ever made Jerusalem the capital of its kingdom or empire.*** This means that Israel was the last nation to have Jerusalem as its capital.” [This information is from *The Coming Apocalypse* by Renald Showers, p. 79.]

- 1854 In 1854 Karl Marx wrote an article in the New-York Herald titled, “On the History of the Eastern Question.” Marx indicated that more than half the population were Jews and that there were twice as many Jews as Muslims (“Mussulmans”). Here is the quote: “the sedentary population of Jerusalem numbers about 15,500 souls, of whom 4,000 are Mussulmans and 8,000 Jews.  
[Source: <https://www.marxists.org/archive/marx/works/1854/03/28.htm>]
- 1881 This year generally recognized as the beginning of the modern return of Jews to their land. Due to severe Russian persecution, over two million of the Russian Jews emigrate (beginning in 1881 and continuing through 1920). Most go to the United States, others elsewhere, some to the Land of Israel.
- 1889 The *Pittsburgh Dispatch* reported (on July 15, 1889) that of Jerusalem’s 40,000 residents, 30,000 were Jews and most of the others were Christians. [This is in contrast to Yasser Arafat’s claim that Jerusalem had been an Arab city for thousands of years.]
- 1897 Theodor Herzl organized the first Zionist Congress, held in Basel, Switzerland, unifying diverse Zionist groups into one movement. The meeting helped establish Zionist organizations in many countries that had large Jewish populations.
- 1906 Population of Jerusalem in 1906: “The estimated total population of Jerusalem is 60,000. Of these, 7,000 are Moslem, 13,000 are Christian and 40,000 are Jews.” *Travel guide to Palestine*, Karl Baedeker, 1906.



- 1917 On November 2, 1917, Arthur Balfour, the British Foreign Secretary, expressed Britain's approval of the establishment of a Jewish homeland in Palestine: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of that object" (Balfour Declaration).
- 1917-1948 Jerusalem was ruled by Great Britain. Great Britain gained control of this region by defeating the Ottoman Turks in World War I. Great Britain ruled under a mandate from the League of Nations and later from the United Nations until May 1948.
- 1921 This year is recognized by many as marking the beginning of Arab terrorism. The Jaffa riots took place May 1–7, 1921. 48 Arabs and 47 Jews were killed; 140 Jews and 73 Arabs were wounded. [133 Jews were killed in the Palestine riots of August 1929].
- 1922 Britain granted Mandate for Palestine by League of Nations—Transjordan set up on three-fourths of the area, leaving one-fourth for the Jewish national home. The Jews were forbidden to settle on almost 77% of Palestine territory, while Arab settlement went unrestricted and encouraged by British mandatory authority.
- 1939-1945 World War II—The Holocaust was a genocide during World War II in which Nazi Germany, aided by its collaborators, systematically murdered approximately six million European Jews. The Nazis, who came to power in Germany in January 1933, believed that Germans were "racially superior" and that the Jews, deemed "inferior," were an alien threat to the so-called German racial community. Leading Nazis and influential German biologists revealed in their writings that Darwin's theory and publications had a major influence upon Nazi race policies. Although it is no easy task to assess the conflicting motives of Hitler and his supporters, Darwinism-inspired eugenics clearly played a critical role. If the Nazi Party had fully embraced and consistently acted on the belief that all humans were descendants of Adam and Eve and equal before the Creator God, as taught in both the Old Testament and New Testament Scriptures, the Holocaust would have never occurred. As horrible as the Holocaust was for the Jewish people, some good came from it. It was the catalyst which aroused the conscience of the world and helped to pave the way for a Jewish homeland.
- 1946 "In April 1946, an Anglo-American Committee of Inquiry recommended admitting another 100,000 Jewish refugees from Europe to Palestine. Though this was a mere drop in the bucket compared with the desperate need, Britain refused to accept the recommendation and continued admitting Jewish refugees at the cruelly inadequate rate of only 1500 per month. Outraged by the heartless lack of real sympathy for their plight, desperate Jews began organized attempts to smuggle refugees into Palestine" [Dave Hunt, *A Cup of Trembling*, p. 111].
- 1947 (Nov. 29) The UN General Assembly approved partitioning Palestine into two divisions. One was to be an Arab state; the other, a Jewish state. Jerusalem was to be under international rule. The Jewish state huddled on 18% of the original



British Mandate land. The Jewish people accepted this UN decision gratefully. The Arab nations rejected it with a vengeance and seven Arab states declared war against Israel.

1948 Truman's political advisor, Secretary of State George Marshall (famous for "The Marshall Plan"), gave Truman three reasons why he opposed the recognition of Israel: 1) He did not like the odds in the likely event war would erupt: 30 million Arabs against 600,000 Jews. 2) He did not like the fact that America would be opposing the side that controlled the world's oil supply. 3) He did not like the idea that recognition would further exacerbate an already volatile Middle East. *[We know of these three reasons from Clark Clifford's memoirs, who was a Truman political advisor and a supporter of recognizing Israel.]*

Clark Clifford said that Truman "was a student and believer in the Bible since his youth" and that "from his reading of the Old Testament he felt the Jews derived a legitimate historical right to Palestine, and he sometimes cited such biblical lines as Deuteronomy 1:8: 'Behold, I have given up the land before you; go in and take possession of the land which the Lord hath sworn unto your fathers, to Abraham, to Isaac, and to Jacob'"

Here are Truman's own words about how important the Bible was to him as a youth:

*I spent most of my time reading those books, Abbotts Lives and my mother's big Bible. When I was twelve I had read the Bible all the way through twice besides all the extra reading matter in the back of it. I remember that there is a number of stories about Biblical Heros with what I thought were beautiful illustrations. They impressed me immensely. I also spent a lot of time on the 20th Chapter of Exodus and the 5th, 6th & seventh Chapters of Mathew's Gospel. I am still at fifty, of the opinion that there are no other laws to live by, in spite of the professors of psychology. [Longhand Note of Judge Harry S. Truman, May 14, 1934. Truman Papers - President's Secretary's Files.]*

1948 Israel becomes an independent nation. On May 14, 1948 at 4:00pm, Israeli Prime Minister David Ben-Gurion opened the ceremony to declare the establishment of the State of Israel. At this time only three percent of Palestine was owned by Arabs. Tel Aviv was the temporary government center of the State of Israel until the government moved to Jerusalem in December 1949.



*Note:* From 1948 to 1967 the Western half of Jerusalem was ruled by Israel. From 1967 to the present, the entire city of Jerusalem has been ruled by Israel.

1948 May 15, 1948, one day after the State of Israel was established, an alliance of Arab nations (Jordan, Egypt, Syria and Lebanon) invaded the newborn state with the intention of driving it out of existence.

### **Additional Information Pertaining to Israel's War for Independence**

After November 29, 1947, turmoil, created by Arab attempts to prevent the new State of Israel from being established, prompted thousands of Arabs to leave for neighboring Arab nations. Once the Jews announced the establishment of the State of Israel on May 14, 1948, Arab nations urged more Arabs to leave Israel and come to their nations temporarily. The Arab nations intended to attack the new State of Israel and drive it into the Mediterranean Sea. Then the Arabs who left Israel could return and possess the entire land.

The Jews encouraged Arabs to stay in Israel and maintain their homes, businesses, and way of life. Between 140,000 and 157,000 chose to remain in independent Israel. They became full citizens of Israel with the same rights and privileges as Jewish citizens, including voting rights and election of Arab representatives to Israel's Knesset. Those who stayed prospered, and so have their descendants. Estimates differ concerning how many Arabs left Israel for Arab nations in 1948. They vary between 430,000 and 650,000.

In 1948 the Arabs attacked Israel. The Arab nations included Egypt, Jordan, Lebanon, Syria and Iraq. Israel shocked the world by winning this War of Independence. As a result it gained control of the western half of Jerusalem, the newer part of the city. Jordan continued to maintain control of the eastern half (the old part), including the Temple Mount.

Since the war against Israel had the opposite result of what the Arab nations had anticipated, these nations were now faced with a major problem. What was to be done with all the Arab people who had left Israel to enter the Arab nations before they attacked Israel? In spite of the fact that these nations had more than enough space and employment opportunities to absorb these displaced people, almost all of

these nations refused to integrate them into their societies. Instead, they forced most of them to return to areas adjacent to the new State of Israel and become refugees in difficult living circumstances.

There was another major refugee problem which has been largely ignored by the Western news media. This involved Jewish refugees. Across North Africa and the Middle East, hundreds of thousands of Jews were forced to leave Arab nations where their families had lived for generations. The number of these Jewish refugees equaled or exceeded that of the Arab refugees. In contrast with the multitudes of displaced Arabs who were denied places to settle in the nations of their brother Arabs, hundreds of thousands of displaced Jews found permanent residence in the new State of Israel. [This information is from *The Coming Apocalypse* by Renald Showers, pages 80-81.]

[**The Arab/Palestinian Argument**] “The Arabs contend that the flight of Palestinians resulted from a carefully orchestrated Jewish military campaign of expulsion that depopulated 250 villages and several major towns. A classified report prepared by the Israeli Defense Forces in 1948 and kept unpublished until 1986 supports, at least in part, the Arab position. It says upward of 70 percent of the Palestinians fled because of Jewish military action or because of related psychological factors....The truth probably lies midway between the two sides’ claims and the exodus was the result of both Jewish militancy and Arab deceitfulness” [David Lamb, *The Arabs*, Vintage Books, 1987, p. 112].

“Common sense would acknowledge that the Jews, on the verge of annihilation and in a desperate fight for their own survival, would have little time to think of protecting the rights of Palestinian Arabs. Furthermore, it would be very difficult and dangerous to attempt to acknowledge friends among those who spoke Arabic and dressed and looked exactly like the enemy who had sworn their extermination. While it could hardly be said that every Jewish defender always acted with the utmost fairness and concern for nonbelligerent Arabs, one’s sympathies must lean toward the attacked rather than toward their attackers” [David Hunt, *A Cup of Trembling*, p. 120].

### **Who Drove the Arabs Out of Israel in 1948?**

On April 22, 1948 (three weeks before Israel declared itself a nation), Aubrey Lippincott, US Consul-General in Haifa, stated that “local mufti-dominated Arab leaders [were urging] all Arabs to leave the city, and large numbers did so.” [Foreign Relations of the U.S. 1948, Vol. V. (GPO, 1976) 838]

About the same time, Haifa’s British police chief, A. J. Bridmead, reported, “Every effort is being made by the Jews to persuade the Arab population to remain.” A foreign visitor reported: “In Tiberias I saw a placard affixed to a sealed Arab Mosque that read, ‘We did not dispossess them [and] the day will come when the Arabs will return to their homes and property in this

town...let no citizen touch their property.' It was signed by the Jewish Town Council of Tiberias." [The New York Times, April 23, 1948]

A Jordanian newspaper reported, "The Arab States encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies." [Filastin, February 19, 1949]

Another Jordanian newspaper quoted a complaining refugee: "The Arab government told us: 'Get out so that we can get in. So we got out, but they did not get in.'" [Ad Diofaa, September 6, 1954]

Syrian Prime Minister, Khaled al Azm, later admitted, "Since 1948 we have been demanding the return of the refugees.... But we ourselves are the ones who encouraged them to leave." [Khaled Al-Azm, Memoirs [Arabic], 3 volumes (Al-Dar al Muttahida lil-Nashr, 1972), vol. 1, 386-87, cited in Joan Peters, From Time Immemorial, 16]

*The New York Times* reported that "The mass evacuation, prompted partly by fear, partly by orders of Arab leaders, left the Arab quarter of Haifa a ghost city..." [The New York Times, May 3, 1948]

The Arab National Committee in Jerusalem, following instructions of the Arab Higher Committee, ordered women, children, and the elderly in various parts of Jerusalem to leave their homes and warned, "Any opposition to this order...is an obstacle to the holy war...and will hamper the operations of the fighters in these districts." [Middle Eastern Studies, January 1986]

Arafat's successor, the Palestinian Authority's current prime minister, Mahmoud Abbas, admitted in writing, "The Arab armies, who invaded the country in '48, forced the Palestinians to emigrate and leave their homeland and forced a political and ideological siege on them." [PLO journal Palestine a-Thaura, March 1976]

According to a British report, "Of the 62,000 Arabs who formerly lived in Haifa not more than 5,000 or 6,000 remained...the most potent [factors in the Arab flight]...were the announcements made over the air by the Higher Arab Executive urging all Arabs to leave...[and] that those Arabs who remained in Haifa and accepted Jewish protection would be regarded as renegades." [The Economist, October 2, 1948]

While visiting Palestinian Arab refugee camps in Lebanon and Jordan, Carl Hermann Voss was told by the refugees themselves that "the Arab High Command ordered them out of Palestine during the 1948 war...told [them] that the Jews in Palestine would be annihilated within a few weeks and that the Arab Liberation Army did not want to worry about any fellow Arabs getting in the way of such a devastating Arab jihad. Those Palestinian refugees were bitter at their Arab compatriots who had left them homeless.... [But] four decades later he would be reading about the intense hatred harbored toward the Jewish people by the grandchildren and great-grandchildren of those refugees.... Accounts of Arab negligence and Arab miscalculation during the 1948 war had been forgotten, having been replaced with stories of Jewish 'atrocities.'" [David A. Rausch, *The Middle East Maze* (Chicago: Moody Press, 1991), 75-76]

For additional information, see “Who Drove The Arabs Out Of Israel?” by Dave Hunt, *Berean Call*, May 1, 2014. Available on line at <https://www.thebereancall.org/content/may-2014-classic>

**The following quotes are from Arab and neutral persona who witnessed the events at the time. They're in no particular chronological order. I am indebted to Michael Davison, Retired Industrial Engineer and Production Manager, for this compilation:**

“The existence of these refugees is a direct result of the Arab States’ opposition to the partition plan and the reconstitution of the State of Israel. The Arab states adopted this policy unanimously and the responsibility of its results, therefore is theirs; ...The flight of Arabs from the territory allotted by the UN for the Jewish state began immediately after the General Assembly decision at the end of November 1947. This wave of emigration, which lasted several weeks, comprised some thirty thousand people, chiefly well-to-do-families.” [Emil Ghoury, secretary of the Arab High Council, Lebanese daily Al-Telegraph, 6 Sept 1948].

“The Arabs did not want to submit to a truce; they rather preferred to abandon their homes, their belongings and everything they possessed in the world and leave the town. This is in fact what they did.” [Jamal Husseini, Acting Chairman of the Palestine Arab Higher Committee, told to the United Nations Security Council, quoted in the UNSC Official Records (N. 62), April 23, 1948, p. 14]

“The Arab exodus from the villages was not caused by the actual battle, but by the exaggerated description spread by Arab leaders to incite them to fight the Jews” [Yunes Ahmed Assad, refugee from the town of Deir Yassin, in Al Urdun, April 9, 1953]

The Arab States encouraged the Palestine Arabs to leave their homes temporarily in order to be out of the way of the Arab invasion armies. [Falastin (Jordanian newspaper), February 19, 1949].

“It must not be forgotten that the Arab Higher Committee encouraged the refugees’ flight from their homes in Jaffa, Haifa, and Jerusalem.” [Near East Arabic Broadcasting Station, Cyprus, April 3, 1949].

“Since 1948 it is we who demanded the return of refugees... while it is we who made them to leave... We brought disaster upon... Arab refugees, by inviting them and bringing pressure to bear upon them to leave... We have rendered them dispossessed... We have accustomed them to begging... We have participated in lowering their moral and social level... Then we exploited them in executing crimes of murder, arson, and throwing bombs upon... men, women and children - all this in service of political purposes...” [Khaled al Azm, Syria’s Prime Minister after the 1948 war]

“The refugees were confident that their absence would not last long, and that they would return within a week or two. Their leaders had promised them that the Arab armies would crush the ‘Zionist gangs’ very quickly and that there was no need for panic or fear of a long exile.” [Monsignor George Hakim, Greek Catholic Bishop of Galilee, in the Beirut newspaper Sada al Janub, August 16, 1948]

“As early as the first months of 1948 the Arab League issued orders exhorting the [Arab Palestinian] people to seek a temporary refuge in neighboring countries, later to return to their abodes in the wake of the victorious Arab armies and obtain their share of abandoned Jewish property.” [bulletin of The Research Group for European Migration Problems, 1957]

“This wholesale exodus was due partly to the belief of the Arabs, encouraged by the boasting of an unrealistic Arab press and the irresponsible utterances of some of the Arab leaders that it could be only a matter of some weeks before the Jews were defeated by the armies of the Arab States and the Palestinian Arabs enabled to re-enter and retake possession of their country.” [Edward Atiyah (then Secretary of the Arab League Office in London) in “The Arabs” (London, 1955), p. 183].

“The mass evacuation, prompted partly by fear, partly by order of Arab leaders, left the Arab quarter of Haifa a ghost city...By withdrawing Arab workers, their leaders hoped to paralyze Haifa.” [Time Magazine, May 3, 1948, p. 25].

“Every effort is being made by the Jews to persuade the Arab populace to stay and carry on with their normal lives, to get their shops and businesses open and to be assured that their lives and interests will be safe. [However] ...A large road convoy, escorted by [British] military . . . left Haifa for Beirut yesterday. . . . Evacuation by sea goes on steadily. ...[Two days later, the Jews were] still making every effort to persuade the Arab populace to remain and to settle back into their normal lives in the towns... [as for the Arabs,] another convoy left Tيره for Transjordan, and the evacuation by sea continues. The quays and harbor are still crowded with refugees and their household effects, all omitting no opportunity to get a place on one of the boats leaving Haifa.” [Haifa District HQ of the British Police, April 26, 1948, quoted in Battleground by Samuel Katz]

Even Mahmoud Abbas has published articles blaming the Arab League countries:

“The Arab armies entered Palestine to protect the Palestinians from the Zionist tyranny, but instead they abandoned them, forced them to emigrate and to leave their homeland, imposed upon them a political and ideological blockade and threw them into prisons similar to the ghettos in which the Jews used to live in Eastern Europe.

“The Arab states succeeded in scattering the Palestinian people and in destroying their unity. They did not recognize them as a unified people until the states of the world did so, and this is regrettable.” [The Current President of the Palestinian authority- Abu Mazen (Mahmoud Abbas), from the official journal of the PLO, Falastin el-Thawra (“What We Have Learned and What We Should Do”), Beirut, March 1976, reprinted in the Wall Street Journal, June 5, 2003.]

Looking back at this conflict, *Time* magazine in 1988 pointed out the obvious:

“Had Egypt, Syria and the other Arab nations accepted Israel’s right to exist in 1947, the Palestinians could have been living for the past 40 years in a state of their own” [*Time*, April 4, 1988, page 47]. As *Time* pointed out, had the new State of

Israel been left in peace she would never have enlarged her borders. The extension of Israel's boundaries has only taken place as a result of wars she has been forced to fight against those who are bent upon her annihilation.

**The Forgotten Jewish Refugees:** “In 1948, as soon as a national Jewish homeland was created, more than 850,000 Jews fled (most of them to Israel for refuge) from Muslim lands where they had lived for 2,000 or more years, leaving behind virtually everything they had possessed. This was far more than the number of Arab refugees who fled from Israel during the War of Independence. Beginning in 1947 and accelerating in 1948 and thereafter, there has been an aggressive effort on the part of the international community to assist the ‘Palestinian’ refugees. Many programs have been put into action and billions of dollars expended for their assistance. During the same period, no concern has been expressed by the United Nations for the plight of some 856,000 Jewish refugees who fled severe persecution in (or were forcibly expelled from) Arab lands. There have been more than 680 UN General Assembly resolutions dealing with every aspect of the Middle East Arab-Israeli conflict. More than 100 have dealt specifically with the ‘plight of Palestinian refugees.’ In none of these, nor in any others, has the slightest concern been expressed for the even larger number of Jewish refugees from Arab lands.” [Dave Hunt, “Who Drove The Arabs Out Of Israel?”, *Berean Call*, May 1, 2014]

Why has all the attention been given to one group of refugees while a larger group of refugees has been largely ignored? When the Jewish refugees fled to Israel, temporary refugee camps were established, and every effort was made to build housing and fully integrate them into their new homeland. The Israelis did not make them permanent refugees. The Jewish refugee problem ceased to exist within a matter of approximately five years.

**The Perpetual Refugee Problem:** “Millions of other people [beside Arabs] had become refugees as a result of the two world wars and other twentieth century events. Other refugee problems throughout the world were usually settled by sending the people to different countries. No refugee problem tended to last longer than five to ten years before resettlement was accomplished. However, the Palestinian refugee problem has been perpetual. There are two reasons for this. First, the Arab countries into which these refugees fled did not allow them to settle there or to become citizens. They have kept them in special camps where they live to this day, decades later. Second, the Arab governments, rather than allowing them to settle into their countries where they share the same religion and language, have chosen to turn the refugee problem into a political issue. Furthermore, although some of these Arab states are rather wealthy, they have made no effort to provide financial support to these refugees. The refugee camps are maintained by the United Nations, with a majority of the funding coming from the United States” [The *Historical and Geographical Maps of Israel* by Arnold Fruchtenbaum, p. 205]

As one writer stated, “Arab refugees **intentionally** were not absorbed or integrated by the rich Arab oil states that control 99.9 percent of the Middle East landmass.



They are kept as virtual prisoners by the Arab power brokers with misplaced hatred for Jews and Western democracy.” [www.shamrak.com]

It should be noted that when Jordan held all of the West Bank, they did not establish a Palestinian state. Furthermore, the Egyptians who controlled the Gaza Strip made no effort to turn any part of that territory into a Palestinian state.

“The suffering of the Palestinians, which does not compare to the suffering of other groups, has been largely self-inflicted. They could have had a state, with no occupation, if they had accepted the Peel Commission Report of 1937, the United Nations Partition Plan of 1947, the Clinton-Barak offer of 2000-2001, the Ehud Olmert offer of 2008. They rejected all these offers -- responding with violence and terrorism -- because they would have required them to accept Israel as the nation-state of the Jewish people -- something they are unwilling to do even today. I know, because I have asked President Mahmoud Abbas that question directly, and he has said no. The Palestinian leadership has always wanted there not to be a Jewish state more than they wanted there to be a Palestinian state.” —Alan M. Dershowitz, *Time to Tell the Truth About the Palestinian Issue*, January 24, 2019 [this article first appeared in *The Hill*].

- 1949 (Dec. 10) The UN General Assembly approved a resolution calling for international control of the entire city of Jerusalem (to remove it from Israeli and Jordanian control). Israel rejected this resolution by proclaiming Jerusalem its eternal capital. Jordan also opposed this resolution. Thus the resolution was never put into effect.
- 1949 December 14, 1949, Ben-Gurion proclaimed Jerusalem the capital of Israel.
- 1956 The Sinai Campaign: In October of 1956 Britain and France attacked Egypt to win back the Suez Canal. Israel joined the effort and attacked the Sinai Peninsula, gaining most of its land. By the end of the ten-day campaign, Israel had become a considerably larger country. However, due to subsequent negotiations and pressure from the United States under Eisenhower, Israel was forced to return the Gaza Strip and the Sinai back to Egypt.
- 1964 The Palestine Liberation Organization was founded in 1964 with the purpose of the “liberation of Palestine” through armed struggle, with much of its violence aimed at Israeli civilians. Israel has always strongly objected to the Charter, which describes the establishment of the State of Israel as “entirely illegal” (Art. 19), considers Palestine, with its original Mandate borders, as the indivisible homeland of the Arab Palestinian people (1–2), urges the elimination of Zionism in Palestine and worldwide (Art. 15), and strongly urges the “liberation” of Palestine throughout by ethnic cleansing of Jewish presence.
- 1967 (June) The Six Day War began with Israel fighting against three Arab nations (Egypt, Jordan and Syria). Israel again shocked the world by winning this war in six days. On June 7, Israel captured from Jordan the eastern half of Jerusalem, including the Old City and Temple Mount. For the first time since 70 A.D., Israel ruled all of Jerusalem. In spite of this, Israel’s government granted complete

authority over the Temple Mount to Muslim religious leaders in Israel. This policy has continued from that time. The Muslims determine who may or may not go up on the Temple Mount.

With respect to the many Arab/Israeli conflicts, it is hard to argue against these statements:

**If the Arabs had laid down their weapons there would have been peace.  
If Israel had laid down their weapons, there would have been no more Israel.**

- 1969 February 1-4, 1969, Arafat becomes PLO Chairman.
- 1972 September 5, 1972, Massacre of 11 Israeli athletes at Munich Olympics.
- 1973 The Yom Kippur War began in October of 1973 as Egypt and Syria staged a surprise attack on the Jewish holy day of Yom Kippur (the Day of Atonement).
- 1979 In 1979 Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin, with the encouragement of President Jimmy Carter, signed a formal peace treaty at Camp David. In exchange for Egypt's recognition of Israel's right to exist (the first by an Arab nation), Israel returned to Egypt all of the Sinai, which she had captured in 1967. By that bold action of recognizing Israel, Sadat paid with his life at the hands of Islamic fundamentalists, who assassinated him as he reviewed a parade of troops.
- 1991 January 16, 1991, Gulf War; Iraq launches SCUD missiles at Israel.
- 1994 February 25, 1994, Jewish gunman kills 29 Palestinian worshipers in Hebron.
- 1997 (May 9) The Palestinian Authority's mufti of Jerusalem, Sheikh Ekrima Sabrti, declared the following over Voice of Palestine Radio: "Jerusalem and Palestine from the [Jordan] River to the [Mediterranean] Sea will remain Islamic until judgment day. In a radio address on July 11, the same man said, "Jerusalem is Arab. We shall not respect anyone else's wishes regarding her." In sharp contrast to this, Israel's leaders (such as Benjamin Netanyahu and Ariel Sharon) insisted that Jerusalem was Israel's capital and would be forever.
- 2018 On May, 14, 2018 at 4:00 p.m., exactly 70 years after Israel was established as a nation, the US Ambassador David Friedman opened the ceremony to establish the US Embassy in Jerusalem, acting on behalf of President Donald Trump. Other United States Presidents, both Republicans and Democrats, had promised to take this action, but never followed through.

The refusal to acknowledge Jerusalem as Israel's capital has for all these years been part of the campaign to refuse the Jewish state the legitimacy every other state gets. It makes Israel uniquely disadvantaged among nations—the only country in the entire world not permitted to choose its capital—giving a sense of impermanence and reduced rights. This is precisely why Trump's decision is right and is important. It sends a message: The Jewish people are there

now and they will be there forever, and they are there by right and not by our sufferance. [Elliot Abrams, *Newsweek*, June 24, 2018]



## Key Prophetic Events Relating to Israel

It has been said that prophecy is history written in advance. God is able to declare the end from the beginning (Isaiah 46:10) with perfect accuracy. He has revealed much about Israel's future. God has a wonderful future prepared for the nation Israel, and the promises God has made through His numerous prophets will most certainly be fulfilled. God will keep His Word.

Charles Spurgeon (1834-1892) said the following:

I think we do not attach sufficient importance to the restoration of the Jews. We do not think enough of it. But certainly, if there is anything promised in the Bible it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel...May that happy day soon come!  
[C. H. Spurgeon, The C. H. Spurgeon Collection, Metropolitan Tabernacle Pulpit, I, no. 28, 1855 (Albany, Oregon: Ages Software, 1998), 382.]

Israel's future will involve two major prophetic periods:

**1) First, there will be a time of fearful judgment upon those who dwell on the earth.** Israel's prophets often spoke of "the day of Jehovah." This expression indicates a time when the Lord will directly intervene in the affairs of men in awesome judgment:

"Alas for the day! For the day of the LORD is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15).

"The great day of the LORD is near....that day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" (Zephaniah 1:14-15).

**2) Second, following the time of fearful judgment, there will be a time of great blessing.** Israel's prophets often spoke of a blessed time when their Messiah, the son of David, would be King over all the world (Isaiah 2:1-4; 11:1-9; Jeremiah 23:5-8; 31:31-34; etc.).

### 1) The Time of Fearful Judgment

This time of judgment relates to a period of time known as "Daniel's 70<sup>th</sup> week." In Daniel chapter 9, the angel Gabriel told of 70 weeks pertaining to the nation Israel. The "weeks" are not weeks of days, but weeks of years. Each "week" represents a seven year period. The first 69 weeks (483 years) have already taken place. The crucifixion of Jesus took place shortly after the 69<sup>th</sup> week had concluded: "And after 62 weeks shall Messiah be cut off" (Daniel 9:26). **Note:** We get 69 weeks [483 years] by adding the seven weeks of Daniel 9:25 to the 62 weeks of Daniel 9:26.

Between the 69<sup>th</sup> week and the 70<sup>th</sup> week is a gap of about 2000 years. This is the Church-age which began shortly after the close of the 69<sup>th</sup> week. The Church-age will conclude with the rapture of the Church (1 Thess. 4:13-18), and the 70<sup>th</sup> week will begin shortly after the rapture. So

the first 69 weeks have already taken place in history; the 70<sup>th</sup> week is yet future.

Daniel's 70<sup>th</sup> week is a period of seven years. It is divided into two periods, each period being three and a half years in length (or 42 months or 1260 days). The first period is often referred to as the first half of the tribulation or the first half of Daniel's 70<sup>th</sup> week. The second period is the second half of Daniel's 70<sup>th</sup> week, and the Lord Jesus referred to it as "the great tribulation" (Matt. 24:21). The Lord Jesus made it clear that it would be the greatest time of trouble the world has ever known. With respect to Israel it is called "the time of Jacob's trouble" (Jer. 30:7).

Daniel's 70<sup>th</sup> week will begin with a specific event, when the Antichrist makes a covenant (i.e. signs a treaty) with Israel for a period of one week, which equals seven years (Daniel 9:27). This treaty is presumably to offer protection to Israel.

At the midpoint of Daniel's 70<sup>th</sup> week (after three and a half years have elapsed), the Antichrist will break his treaty with Israel, and cause Jewish temple sacrifices to cease. He will also set up his own image in the Jewish temple and demand to be worshiped (Daniel 9:27; Matt. 24:15; 2 Thess. 2:3-4). Two other events will take place at that time: 1) Satan will be cast out of heaven (Rev. 12:7-12); 2) the two Jewish witnesses will be killed (Rev. 11:3-13).

At the conclusion of Daniel's 70<sup>th</sup> week, the Lord Jesus will return from heaven, destroy the Antichrist and establish His Kingdom on the earth (compare Daniel 2:44-45; 7:27). Just prior to this, the nation Israel will recognize Christ as their rightful Messiah and there will be deep and sincere national repentance (Zechariah 12:10-14). When Christ came the first time, He was rejected by the Jewish nation (John 1:11). When Christ comes to earth the second time, He will be embraced by the Jewish nation (Matt. 23:39). Paul spoke of a future time when all Israel would be saved, and he associated this time with the second coming of Christ (Rom. 11:26).

During this seven year period (Daniel's 70<sup>th</sup> week) there will be a series of three sets of plagues or judgments: 1) The Seven Seal Judgments (Revelation chapter 6); 2) The Seven Trumpet Judgments (Revelation chapters 8-9); 3) The Seven Vial or Bowl Judgments (Revelation chapters 15-16). The Seal Judgments will probably take place during the first half of Daniel's 70<sup>th</sup> week; the Trumpet and Bowl Judgments will probably take place during the last half of Daniel's 70<sup>th</sup> week. These plagues will be similar, in some respects, to the plagues of Egypt. However, the plagues of Egypt affected only the land of Egypt while the tribulation plagues will affect the entire world.

At the end of Daniel's 70<sup>th</sup> week, there will be a military campaign generally described by the term Armageddon. One Bible scholar, Arnold Fruchtenbaum, believes this campaign will take place in eight stages [for further study see *The Historical and Geographical Maps of Israel* by Arnold Fruchtenbaum, pages 225-226, or see a more detailed discussion of Armageddon's eight stages in *The Footprints of the Messiah* by the same author, pages 315-353].

God will use this seven year period of great trouble for many purposes, part of which is to purify His people Israel and prepare them spiritually for the coming of the Lord.

## **2) The Time of Great Blessing (The Kingdom)**

The Hebrew prophets had much to say about the future Kingdom, and all of their predictions will most certainly be fulfilled.

We are given much information about the future Kingdom. At the very least we know the following:

1. When Christ comes in His Kingdom, He will return to earth and be seen by every eye (Matthew 24:25-30 and Revelation 1:7).
2. When Christ comes in His Kingdom, the Jewish people will be regathered from every country on earth and brought into their promised land (Matthew 24:31; Jeremiah 16:14-15; Isaiah 43:5-7; Jeremiah 23:7-8; Jeremiah 31:7-10; Ezekiel 11:14-18; Ezekiel 36:24).
3. When Christ comes in His Kingdom, there will be no wars on earth (Isaiah 2:4; Micah 4:3; Psalm 46:9; Zech. 9:10).
4. When Christ comes in His Kingdom, the Kingdom will be restored to Israel (Acts 1:6) and the Messiah will sit on the throne of David which will be located in Jerusalem (Isaiah 9:7; Jeremiah 17:25; 23:5-6; 33:15; Hosea 3:4-5; Amos 9:11-15; Luke 1:32-33).
5. When Christ comes in His Kingdom it will be a time of great deliverance and great blessing for the Jewish people (Jeremiah 30:7-9; Ezekiel 34:25-31).
6. When Christ comes in His Kingdom, God's sanctuary (His Temple) will be in the midst of His people (Ezekiel 37:26-28; Ezekiel 40:5-43:27).
7. When Christ comes in His Kingdom, there will be a priesthood operating in the Temple and animal sacrifices will be offered (Ezekiel 44:1-46:24).
8. When Christ comes in His Kingdom, "the Jews will possess and settle in all of the promised land, and it will again be subdivided into the twelve tribal divisions. But these tribal divisions will be different than those described in the book of Joshua" (Arnold G. Fruchtenbaum, *Footprints of the Messiah*, p. 328). The description of the location of all of the 12 tribes during the Kingdom is described in Ezekiel 47:13-48:29. Seven tribes will be situated to the north of the Temple (Ezekiel 48:1-7) and five tribes will be situated to the south of the Temple (Ezekiel 48:23-29).
9. When Christ comes in His Kingdom, there will be a message of good news that will be declared to Jerusalem (Isaiah 52:7-10). This message will consist of the following elements: 1) The good news of peace; 2) The good news that Messiah will reign in Zion; 3) The good news that God has comforted His people; 4) The good news that God has redeemed Jerusalem.

10. When Christ comes in His Kingdom there will be joy and gladness (Isaiah chapter 35). This joy and gladness will result from the following conditions: 1) The desert will become fertile (verses 1-2, 6-7); 2) Messiah will come to deliver Israel (verses 3-4); 3) Those who are lame or blind or deaf will be healed (verses 5-6); 4) Vicious, wild animals will no longer be a problem (v. 9); 5) It will be a time of great rejoicing (v. 10).

For further study on the coming Kingdom, see *The Greatness of the Kingdom* by Alva J. McClain and *The Coming Kingdom* by Andrew M. Woods.

George Zeller, June 2018

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