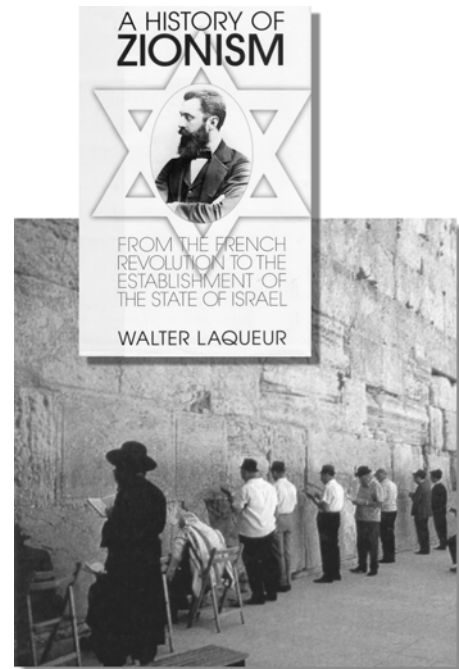


#2329 The Yom Kippur War and the Abomination of Desolation – The post-World War II U.S. waxing great toward the South and toward the East as a *second* Syria/Antiochus IV Epiphanes, part 588, **Hebron Massacre of August 23-24, 1929, (xi), The Western Wall became a national symbol for Israel**



“The wall is ours.” The Arabs categorically refused to allow the Jews under any circumstances to alter the *status quo*. Several months later they began building on and around the wall in such a way as to cause great commotion among sections of the Jewish population. *Doar Hayom*, the revisionist newspaper, summoned all Jewish patriots to “wake up and unite,” not to suffer indifferently this terrible catastrophe but “to move heaven and earth in protest against this

unprecedented and unspeakable injustice.” **“The wall is ours” became the slogan.** A few hundred young Jews marched to the wall, raised the blue and white flag, kept a two minute silence, and dispersed after singing the Hatikva. On 15 August two thousand Arabs staged a counter-demonstration, beat up the Jewish beadle at the wall and burned a few prayer books. Two days later a quarrel broke out in the streets of Jerusalem when a Jewish football fell into an Arab tomato garden. A young Jew was stabbed and died a few days later. This was the beginning of a series of attacks. On 23 August widespread rioting started, which lasted about a week. In Hebron sixty Jews were killed, and in Safed forty-five were killed or wounded. About the responsibility of the mufti and his party there was no doubt. Sir John Chancellor, the high commissioner, and not a staunch friend of Zionism, denounced in a speech on 1 September the “ruthless and bloodthirsty evil doers” who had perpetrated crimes on “defenseless members of the Jewish population, regardless of age and sex, accompanied as in Hebron by acts of unspeakable savagery.”



The riots of 1929 marked a turning point in Arab-Jewish relations in Palestine. Throughout the centuries there had always been clashes, sometimes bloody, in the old city of Jerusalem between members of various confessions about their respective rights to the holy sites, but the events of 1929 introduced a new element. On the Arab side religious fanaticism was deliberately fanned for political purposes. This propaganda was part of the contest between the party of the mufti and its rivals, the former trying to outbid the latter with the extremism of its slogans. There was a similar development on the other side. Among the Jews the main outcry did not come from those directly affected, the orthodox and ultra-orthodox Jews, who had always shown great circumspection in their relations with the Arabs, but from the revisionists for whom **the wall was a national rather than a religious symbol.**

Source: *A History of Zionism*, by Walter Laqueur, p. 255-256, © 1972

[Note: The content *above* appeared on chart #6447 of *The Birth of Arafat*, tape #11 of the *Wall Street Series*, 3-03-99.]

Key Understanding: *The Western Wall becomes a national symbol for Jews. Of the wall themes previously listed, the two that are associated with the 1929 riots and Hebron Massacre are (bolded in the list below) the Western (Wailing) Wall at Jerusalem, and the Wall of Partition, because the Wall of Partition is symbolically used in Ephesians 2:14 to illustrate the division between Jews and Gentiles (and Jews and Arabs), which was brought about in the first place through the dispute over the Western Wall (Wailing Wall). As a result, the Western Wall would become a national symbol for Israel in addition to being a religious symbol for Jews.*

- ***The Western Wall at the Temple Mount in Jerusalem***
- *The city walls of old Jerusalem* rebuilt by Nehemiah
- *Wall Street* in the United States
- ***The Wall of Partition that separated Gentiles from Jews in the Temple***
- *The walls of Jericho*
- *The “city walls” of America* rebuilt by Ronald Reagan
- *The fall of the Berlin Wall*
- *Israel’s West Bank Wall (Separation Wall)*

Ephesians 2:14 (KJV) For he is our peace, who hath made both one, AND HATH BROKEN DOWN THE MIDDLE WALL OF PARTITION BETWEEN US;

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