Genesis 12:1 - 7

1 The Lord said to Abram, Go forth from your native land and from your father's house to the land that I will show you.

2 I will make of you a great nation,
   And I will bless you;
   I will make your name great,
   And you shall be a blessing.
3 I will bless those who bless you
   And curse him that curses you;
   And all the families of the earth
   Shall bless themselves by you."

4 Abram went forth as the Lord had commanded him, and Lot went with him. Abram was seventy-five years old when he left Haran. 5 Abram took his wife Sarai and his brother's son Lot, and all the wealth that they had amassed, and the persons that they had acquired in Haran; and they set out for the land of Canaan. When they arrived in the land of Canaan, 6 Abram passed through the land as far as the site of Shechem, at the terebinth of Moreh. The Canaanites were then in the land.

7 The Lord appeared to Abram and said, "I will assign this land to your heirs." And he built an altar there to the Lord who had appeared to him.
The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

After being forcibly exiled from their land, the people kept faith with it throughout their Dispersion (Diaspora) and never ceased to pray and hope for their return to it and for the restoration in it of their political freedom.

Impelled by this historic and traditional attachment, Jews strove in every successive generation to re-establish themselves in their ancient homeland. In recent decades they returned in their masses. Pioneers, defiant returnees, and defenders, they made deserts bloom, revived the Hebrew language, built villages and towns, and created a thriving community controlling its own economy and culture, loving peace but knowing how to defend itself, bringing the blessings of progress to all the country's inhabitants, and aspiring towards independent nationhood.

In the year 5657 (1897), at the summons of the spiritual father of the Jewish State, Theodore Herzl, the First Zionist Congress convened and proclaimed the right of the Jewish people to national rebirth in its own country.

This right was recognized in the Balfour Declaration of the 2nd November, 1917, and re-affirmed in the Mandate of the League of Nations which, in particular, gave international sanction to the historic connection between the Jewish people and Eretz-Israel and to the right of the Jewish people to rebuild its National Home.

The catastrophe which recently befell the Jewish people - the massacre of millions of Jews in Europe - was another clear demonstration of the urgency of solving the problem of its homelessness by re-establishing in Eretz-Israel the Jewish State, which would open the gates of the homeland wide to every Jew and confer upon the Jewish people the status of a fully privileged member of the community of nations.

(continued on next page)
Survivors of the Nazi holocaust in Europe, as well as Jews from other parts of the world, continued to migrate to Eretz-Israel, undaunted by difficulties, restrictions and dangers, and never ceased to assert their right to a life of dignity, freedom and honest toil in their national homeland.

In the Second World War, the Jewish community of this country contributed its full share to the struggle of the freedom-and peace-loving nations against the forces of Nazi wickedness and, by the blood of its soldiers and its war effort, gained the right to be reckoned among the peoples who founded the United Nations.

On the 29th November, 1947, the United Nations General Assembly passed a resolution calling for the establishment of a Jewish State in Eretz-Israel; the General Assembly required the inhabitants of Eretz-Israel to take such steps as were necessary on their part for the implementation of that resolution. This recognition by the United Nations of the right of the Jewish people to establish their State is irrevocable.

This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State.

Accordingly We, members of the People’s Council, Representatives of the Jewish Community of Eretz-Israael and of the Zionist Movement, . . . appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel. . .

David Ben-Gurion

Daniel Auster
Mordekhai Bentov
Yitzchak Ben Zvi
Eliyahu Berline
Fritz Bernstein
Rabbi Wolf Gold
Meir Grabovsky
Yitzchak Gruenbaum
Dr. Abraham Granovsky
Eliyahu Dobkin
Meir Wilner-Kovner
Zerach Wahrhaftig
Herzl Vardi

Rachel Cohen
Rabbi Kalman Kahana
Saadia Kobashi
Rabbi Yitzchak Meir Levin
Meir David Loewenstein
Zvi Luria
Golda Myerson
Nachum Nir
Zvi Segal
Rabbi Yehuda Leib Hacohen Fishman

David Zvi Pinkas
Aharon Zisling
Moshe Kolodny
Eliezer Kaplan
Abraham Katznelson
Felix Rosenblueth
David Remez
Berl Repetur
Mordekhai Shattner
Ben Zion Sternberg
Bekhor Shitreet
Moshe Shapira
Moshe Shertok
Document C

**SOURCE:** Theodor Herzl. *On the Jewish State.* 1896.

**Note:** There were Jewish leaders who called for the return of the Jews to Palestine for decades before Theodor Herzl (1860-1904) wrote his influential pamphlet, *The Jewish State*. But Herzl's work pushed the formation of a political movement to establish a Jewish homeland in Palestine. The first Zionist Congress, convened by Herzl, was held in Basel, Switzerland, in 1897. Herzl was less attached to Palestine than some other "Zionists", and considered at one stage the creation of a Jewish state in what is now Uganda.

The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State. The world resounds with outcries against the Jews, and these outcries have awakened the slumbering idea. . . . We are a people - one people.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve the faith of our fathers. We are not permitted to do so. . . . In countries where we have lived for centuries we are still cried down as strangers . . .

No one can deny the gravity of the situation of the Jews. Wherever they live in perceptible numbers, they are more or less persecuted. Their equality before the law, granted by statute, has become practically a dead letter. They are debarred from filling even moderately high positions, either in the army, or in any public or private capacity. And attempts are made to thrust them out of business also: "Don't buy from Jews!"

Attacks in Parliaments, in assemblies, in the press, in the pulpit, in the street, on journeys-for example, their exclusion from certain hotels-even in places of recreation, become daily more numerous. The forms of persecutions varying according to the countries and social circles in which they occur....
The Holocaust was the Nazis' assault on the Jews between 1933 and 1945. It culminated in what the Nazis called the 'Final Solution of the Jewish Question in Europe', in which six million Jews were murdered. . . .

. . . The Jews figured in Nazi ideology as the arch-enemy of the 'Aryan race', and were targeted not merely for terror and repression but for complete extinction. The Nazis failed in this aim because they ran out of time, but they pursued it fanatically until their defeat in 1945. . . .

The ideas and emotions that lay behind the Holocaust were not new, nor were they uniquely German. The Nazis were the heirs of a centuries-old tradition of Jew-hatred, rooted in religious rivalry and found in all European countries. When the Nazis came to carry out their genocidal programme, they found collaborators in all the countries they dominated, including governments that enjoyed considerable public support. Most people drew the line at mass murder, but relatively few could be found to oppose it actively or to extend help to the Jews. . .

. . . Antisemitism, the new racist version of the old Jew-hatred, viewed the Jews as not simply a religious group but as members of a 'Semitic race', which strove to dominate its 'Aryan' rivals. . . Antisemitism proved a convenient glue for conspiracy theories - since Jews were involved in all sorts of ventures and political movements, they could be accused of manipulating all of them behind the scenes. Thus Jews were held responsible for Communism and capitalism, liberalism, socialism, moral decline, revolutions, wars, plagues and economic crises. As the Jews had once been demonised in medieval Europe, so the new antisemites (including many Christians) found new, secular ways of demonising them.
SOURCE: Balfour Declaration by Lord Arthur James Balfour

NOTE: This letter was written by Lord Arthur James Balfour, the United Kingdom’s Foreign Secretary, to Lord Walter Rothschild, a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland. The Declaration was made after much discussion between government and Zionist leaders.

Foreign Office
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

[Signature]
RESOLUTION ADOPTED ON THE REPORT OF THE AD HOC COMMITTEE ON THE PALESTINIAN QUESTION

(II) Future Government of Palestine

The General Assembly,

Having constituted a Special Committee and instructed it to investigate all questions and issues relevant to the problem of Palestine, and to prepare proposals for the solution of the problem,

Considers that the present situation in Palestine is one which is likely to impair the general welfare and friendly relations among nations . . .

Takes note of the declaration by the mandatory Power (Britain/United Kingdom) that it plans to complete its evacuation of Palestine by 1 August 1948;

Recommends to the United Kingdom, as the mandatory Power for Palestine, and to all other Members of the United Nations the adoption and implementation, with regard to the future Government of Palestine, of the Plan of Partition . . .

PLAN OF PARTITION WITH ECONOMIC UNION

PART 1

Future constitution and government of Palestine

A. TERMINATION OF MANDATE, PARTITION AND INDEPENDENCE

1. The Mandate for Palestine shall terminate as soon as possible but in any case not later than 1 August 1948.

2. The armed forces of the mandatory Power shall he progressively withdrawn from Palestine, the withdrawal to be completed as soon as possible but in any case not later than 1 August 1948 .

. . .The mandatory Power shall use its best endeavors to ensure that an area situated in the territory of the Jewish State, including a seaport and hinterland adequate to provide facilities for a substantial immigration, shall be evacuated at the earliest possible date and in any event not later than 1 February 1948.

3. Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set forth in part III of this plan, shall come into existence in Palestine two months after the evacuation of the armed forces of the mandatory Power has been completed but in any case not later than 1 October 1948. The boundaries of the Arab State, the Jewish State, and the City of Jerusalem shall be as described in parts II and III below. . .