

FOREWORD BY DON FINTO
JAMES W. GOLL

The
MYSTERY
of
ISRAEL
and the
MIDDLE EAST

A PROPHETIC GAZE INTO THE FUTURE



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Foreword

I am smiling as I consider James Goll and his newest book, *The Mystery of Israel and the Middle East*. I have walked this path with Israel and the Jewish people for years, and have traveled to Israel and the Middle East every year—often two and three times a year for more than two decades—yet still I am intrigued and blessed with James’s insights.

If you have been wondering why so many believers take such a keen interest in the Jewish people, the nation of Israel and their surrounding neighbors, this book is for you. Yet for those of us who for years have loved and prayed for this chosen host people, this book is for us. You will love the way James weaves together Scripture with history, and biblical prophecy with the present-day prophetic movement that is such a part of James’s life.

In chapter 5, you will begin to see the parallels between the prophetic fulfillment that happens with the Jewish people and the corresponding prophetic work among the Church. When Israel gains land, the Church gains land—the side-by-side birth of Zionism (the Jewish return to the land) and the Pentecostal outpouring of the early twentieth century; the birth of the nation

of Israel in 1948 and the birth of the healing revival; Israel's restoration to Jerusalem in the Six-Day War of 1967 and the beginning of the Jesus Movement and the charismatic renewal.

As you read this book, I guarantee that you will gain insights that are fresh or even new to you. Never have I heard anyone explore more beautifully the inheritance given to all of Abraham's sons—not only to Isaac, the son of destiny through whom the Messiah was to come, but the blessings to Ishmael and, yes, even to the six sons of Abraham's wife Keturah, the wife Abraham chose after Sarah's death.

James understands that this is not all about Israel, but Israel's God. Listen to his words:

Please understand that this is not an ethnic issue. This is a God issue. The primary issue is not about a race of people. This is about a promise-keeping God who is faithful to fulfill His plan for a people, a city and a nation through which He has chosen to display His splendor.

James himself is a remarkable man of God, a living example of the truth expressed in Paul's letter to the Romans that "suffering produces perseverance; perseverance, character" (5:3–4 NIV), and the insight from the writer of Hebrews that God's discipline, which often includes suffering, can produce "a harvest of righteousness and peace for those who have been trained by it" (12:11 NIV). James has chosen to walk tightly with God through the death of his wife, Michal Ann, and the intense physical pain that has so often been part of his life.

I recommend to you both James and his book.

Don Finto, founder, Caleb Global; pastor emeritus, Belmont Church; author, *Your People Shall Be My People*

Acknowledgments

This book has deep roots and has been in the making for approximately 25 years. This is a new book filled with historical perspectives. It has its origins in three former books of mine, all related to the subject of the rebirth of the nation of Israel as a fulfillment of prophetic Scripture.

Exodus Cry! with Regal Books was my first attempt at penning on this subject, with Larry Walker as my primary assistant, along with a tremendous research team. Then came *Praying for Israel's Destiny* with Chosen Books, with David Sluka as my right-hand man. Next came *The Coming Israel Awakening*, also with Chosen Books, with the skillful writing assistance of Kathryn Deering.

Finally, we have the consolidation of much material, new and old, to bring us the tapestry of *The Mystery of Israel and the Middle East*, once again with Chosen Books. Angela Rickabaugh Shears was my writing assistant, under the watchful eye of Jane Campbell, Chosen's editorial director. Along the way there were those who acted as advisers, assistants and helpers. Some of these are Avner Boskey, Sandra Teplinsky, Don Finto,

Acknowledgments

Derek Prince Ministries, Michal Ann Goll, my ministry staff and prayer shield, and many others.

I want to push pause for a moment before we go into the meat of this complex and delightful subject of the mystery of Israel and the Middle East. I have had three people who were the primary influences on what became my writing career. Jane Campbell became, by far, the primary shaper who spoke into this lump of clay and called forth the potential of a prophetic treasure. Thank you, Jane, for seeing what I did not see, giving me skills I did not possess and inching me forward when I did not know where you were steering me. Thousands of people are grateful today because you took time to invest in a man who was hungry to learn. I am most grateful!

Thank you to the great company of people who have served the Lord and His purposes by helping give birth to a teaching guide to help us gaze into the future and into a mystery unfolding progressively in Christ Jesus.

SECTION 1

Prophetic Beginnings





The Birth of a Nation

Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be given birth all at once? As soon as Zion was in labor, she also delivered her sons.

Isaiah 66:8

I was born in 1952, only four years after the rebirth of the “land,” the nation of Israel, which occurred in 1948, so I can almost say this happened in my lifetime. People worldwide have asked me, “In the past fifty years or so, what is God’s greatest prophetic event?” I always give the same answer: The greatest prophetic occurrence in the past hundred years is the restoration of the Jewish people to their Land of Promise, which today is the country of Israel.

Over the years, the word *aliyah* (“ascent”) has become very dear to Jewish people and believing Gentiles alike, as prophetic

Scriptures about the regathering of the Jewish people from the ends of the earth are fulfilled right before our eyes. *Aliyah*, simply put, means to go from a lower place to a higher place—the process of returning to the homeland.

I believe that, throughout this book, the Holy Spirit is going to open your eyes so you realize that the God of the Bible is at work even in the crucible times for the Jewish people, ordaining that they would come from the ends of the earth to be restored, returned to their homeland.

Isaiah 11:11–12 says,

Then it will happen on that day that the Lord will again recover with His hand the second time the remnant of His people. . . . And He will lift up a flag for the nations and assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth.

This prophecy is extremely important. Let me add that for every verse I give throughout this book, I can give many more that complement it. The Word of God confirms itself again and again, especially concerning His children.

The well-being of the Jewish people has always hinged on the balance of the level of their obedience to God, His faithful promises to their ancestors and His eternal purpose and love for them. In general terms, when God's people obey Him, they prosper. When they do not, they are judged. This principle comes from Deuteronomy 28, and we see it repeatedly in action in the history of Israel (for example, in Judges 2:6–23). This biblical law of sowing and reaping still applies, even under the grace of God received through the finished work of Jesus Christ.

Over the millennia, Jacob's descendants have suffered greatly and have been greatly blessed as well. British Bible teacher Lance Lambert says of them:

No other nation in the history of mankind has twice been uprooted from its land, scattered to the ends of the earth and then brought back again to that same territory. If the first exile and restoration was remarkable, then the second is miraculous. Israel has twice lost its statehood and its national sovereignty, twice had its capital and hub of religious life destroyed, its towns and cities razed to the ground, its people deported and dispersed, and then twice had it all restored again. Furthermore, no other nation or ethnic group has been scattered to the four corners of the earth, and yet survived as an easily identifiable and recognizable group.¹

The first exile took place under Babylonian rule. As for the second great exile, Roman forces serving under the Roman commander Titus destroyed and dismantled Jerusalem in August AD 70, exactly as Jesus prophesied 37 years earlier. The Romans killed 600,000 Jewish residents and deported 300,000 more to locations scattered around the Empire.²

Sixty-five years later, the forces of Roman Emperor Hadrian crushed the last Jewish uprising, led by Bar Kokhba. Those Roman forces hated and persecuted Jewish and Gentile followers of Christ. Some observers believe this might have helped plant early seeds of anti-Semitism in the fledgling Church.

Hadrian's hatred for the Jews burned so brightly that he changed Jerusalem's name to "Aelia Capitolina" (his given name was Aelius) and declared it "a Roman city forever which no Jew could enter under pain of death." He built a temple to Jupiter on the site of the former Temple, where sacrifices

had been made to Jehovah.³ Then he renamed the land “Syria Palaestina” (Latin for *Philistia*).

Caesar overlooked an important detail: Unlike the powerless gods of Rome, the God of Israel was and is alive and well.

The Jewish people in Jerusalem and Judea were recaptured, died violent deaths or were scattered to distant lands. This second dispersion following the death and resurrection of Jesus the Messiah lasted far longer than the first. It would not end after five hundred—or even a thousand—years.

The devastated city of Jerusalem became the most contested urban real estate on earth, as for two thousand years various nations, empires and religious factions battled for its possession. All the while, its builders and original residents—the Jewish people—were forced to seek refuge in Gentile cities and nations around the world, which none could call home. That all changed in one day, as you will learn toward the end of this chapter. Eighteen hundred and thirteen years after the destruction of Jerusalem under Hadrian, a new nation emerged from the birth pangs of World War II and the horrible Holocaust, just as Isaiah prophesied (see Isaiah 66:8).

Before every birth must come birth pangs. The Scriptures clearly predicted the two great dispersions and the persecutions they represented. They also describe the regathering of the Jewish people and the rebirth of Israel.

The Rebirth Begins

In 1855 Hudson Taylor, a Christian physician and missionary to China, saw in the Spirit that a great end-time revival would occur in the land of the north. Taylor was full of the Holy Spirit and entirely surrendered to God. Known as a man of

great self-denial, heartfelt compassion and powerful prayer, he interceded for the salvation of the Chinese every morning for forty years.

While on a ministry furlough in England, Taylor suddenly stopped in the middle of a sermon and for a few moments stood speechless with his eyes closed. Finally, he explained to his audience:

I have seen a vision. I saw in this vision a great war that will encompass the whole world. I saw this war recess and then start again, actually being two wars. After this, I saw much unrest and revolts that will affect many nations. I saw in some places spiritual awakenings. In Russia I saw there will come a general, all-encompassing, national, spiritual awakening, so great that there could never be another like it. From Russia I saw the awakening spread to many European countries, and then I saw an all-out awakening followed by the coming of Christ.⁴

Twenty-six years later, in 1881, Russia's tsar, Alexander II, was murdered, and his son, Alexander III, succeeded him. Alexander III hated the Jewish people, and that year a "pogrom"—an organized massacre or persecution of Jewish people—swept through Kishinev, the capital of Moldova, adjacent to Romania and Ukraine.

As life for the persecuted Jews became more difficult under the tsar, Zionist ideas about a Jewish homeland gained strength and followers. Some Jewish leaders began to search for a place of refuge, a homeland for the world's displaced Jewish population. The term *anti-Semitism* entered the English language around 1870, referring to hostility toward Jews as a religious,

ethnic or racial group. The first aliyah, or immigration, to Israel took place in 1882. Jewish immigrants established a Jewish colony called Rishon LeZion.

The First of the Fishermen

During this time of rebirth, God sent prophetic voices of Christian and Jewish “fishermen” and “hunters” to His chosen people:

“However, the days are coming,” declares the LORD, “when it will no longer be said, ‘As surely as the LORD lives, who brought the Israelites up out of Egypt,’ but it will be said, ‘As surely as the LORD lives, who brought the Israelites up out of the land of the north and out of all the countries where he had banished them.’ For I will restore them to the land I gave their ancestors. But now I will send for many *fishermen*,” declares the LORD, “and they will catch them. After that I will send for many *hunters*, and they will hunt them down on every mountain and hill and from the crevices of the rocks.”

Jeremiah 16:14–16 NIV, emphasis added

These divine messengers, “fishermen,” used neither nets nor force; gently and persistently they warned the Jewish people and wooed them toward God’s plan to deliver those who took heed, before the “hunters” appeared. In virtually every case, which we will see in the next pages, His goal was to preserve a remnant and return them to their ancient Land of Promise.

In the same year that the first aliyah to Israel took place, a prominent Jewish leader named Joseph Rabinowitz (1837–1899) journeyed from Kishinev to Palestine, as Israel was called at that time. He was an unofficial delegate representing some

like-minded Jews who wanted to see if Palestine was the right place to establish a Jewish homeland.

Rabinowitz was a Haskala (“Enlightenment”) Jew who first searched for truth while studying the Talmud with a Chassidic rabbi, and later sought understanding through extensive reading of more liberal writings by so-called enlightened Jewish teachers. He loved his people deeply; the disappointments he experienced and witnessed finally convinced him they would find safety among Gentile nations only as long as it was convenient for their unwilling hosts.

During a brief stay in Palestine, Rabinowitz went to the Western Wall in Jerusalem—the Wailing Wall, part of the expansion of the Second Jewish Temple—at the beginning of a Sabbath day. Palestine was controlled at that time by the sultan of Turkey from his capital in Constantinople. Rabinowitz watched in dismay as Jews who had gathered there for prayer struggled to worship and weep at the wall amid “the jibes and harassments of the Muslims.”⁵ The level of desolation Rabinowitz witnessed in the Promised Land, coupled with the plight of the Jewish people in Europe and around the world, shocked him.

Just before sunset one evening, Rabinowitz visited the Mount of Olives. He sat down on a slope near Gethsemane. As he pondered the troubling scene of jeering and mocking at the Western Wall, a passage from the Hebrew New Testament he had read fifteen years earlier flashed in his mind: “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36 κJν). In that moment he began to realize that Jesus was the King and Messiah, the only One who could save Israel. Rabinowitz returned to his temporary residence, where he read John’s gospel. He was struck by John 15:5: “Without me ye can do nothing” (κJν).⁶

When Rabinowitz returned home to Kishinev, Moldova, he studied the Hebrew New Testament. Later he played a key role in distributing Bibles to other Jewish people. He told his Jewish friends about his Mount of Olives experience. He did not claim to know if the land of Palestine was the hope of the Jewish people, but, touching his chest, he would say, “This is the land, the land of the heart. It is what God wants us to obtain.” He would sometimes add, “The key to the Holy Land lies in the hands of our brother, Jesus.”⁷

In Kishinev, Rabinowitz and forty families established the world’s first modern-day Messianic (or Hebrew-Christian) congregation, called Israelites of the New Covenant.⁸ Rabinowitz’s ministry and writings had great impact in Russia and Europe and were known worldwide.

In 1888 Rabinowitz said, “I have two subjects with which I am absorbed: the one, the Lord Jesus Christ, and the other, Israel.”⁹ A year later, while visiting London, he said, “Russia is like the ocean; the Jews there are like shipwrecked people; and since by God’s mercy my feet are on the Rock [which is Jesus], . . . I am shouting and signaling to my shipwrecked people to flee to the Rock.”¹⁰

The establishment of Rabinowitz’s Messianic congregation in Kishinev marks the beginning of the time of fishermen were sent to the Jewish people in Europe, and specifically in the land of the north. It was the start of a paradigm shift!

Some fourteen years after Rabinowitz viewed the sunset on Jerusalem’s Mount of Olives, Theodor Herzl, a Jewish attorney and writer, penned an essay titled *Der Judenstaat*, “The Jewish State.” That essay, published in 1896 and subtitled *An Attempt at a Modern Solution to the Jewish Question*, changed the course of Jewish history. Herzl dreamed of reestablishing

a sovereign Jewish state on Jewish soil. Under the prophetic anointing of a true fisherman from God—God can speak prophetically through anyone He chooses—Herzl wrote:

In the world as it is now, and for an indefinite period will probably remain, might precedes right. It is useless, therefore, for us to be loyal patriots, as were the Huguenots, who were forced to migrate. If we could only be left in peace . . . but I think we shall not be left in peace.¹¹

Herzl also wrote:

The idea [of a Jewish state] must radiate out until it reaches the last wretched nests of our people. They will awaken out of their dull brooding. Then a new meaning will come into the lives of all of us. . . .

Therefore, I believe that a wondrous generation of Jews will spring into existence; the Maccabees will rise again . . . and we shall at last live as free men on our own soil, and die peacefully in our own homes.¹²

In 1897 Herzl orchestrated the first worldwide gathering of Jews since AD 70. The delegates to the First Zionist Congress, held in Basel, Switzerland, established the World Zionist Organization. Herzl became its first president.

Amazingly, I was in Basel in the fall of 1997, one hundred years to the day after the First Zionist Congress met. I was to speak at one of the first prophetic conferences that had been held there in many years. The conference was actually located within blocks of the site where Herzl and his Jewish friends had gathered.

In his inaugural address Herzl prophesied, “We are here to lay the foundation stone of the house which is to shelter the Jewish Nation.”¹³ In his diary entry for September 3, 1897, shortly after he returned from the Zionist Congress, Herzl went one step further and wrote:

Were I to sum up the Basel Congress in a few words—which I shall guard against pronouncing publicly—it would be this: “At Basel I founded the Jewish State.” If I said this out loud today I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will know it.¹⁴

In November 1947, fifty years later, the General Assembly of the United Nations (U.N.) recognized the right of the Jewish people to have their own state.

God raised up and released fishermen to pursue and save the Jewish people in both the religious and secular realms. Both Rabinowitz and Herzl brought hope and direction to their people, but the work of Rabinowitz revealed the greater plan of the God of Abraham, Isaac and Israel.

Birth Pangs

The shadows of World War I settled on the nations of the world even as God’s fishermen began to draw His people back to their biblical homeland. Yet the borders and gates of Israel remained in the antagonistic grip of the Turks until God intervened supernaturally.

Here is what happened. During the war, Britain ran out of acetone, the solvent used in making cordite, the essential naval explosive at that time.¹⁵ Until war broke out, Britain had

purchased all of its acetone from Germany, now its principal enemy. The acetone shortage put the entire nation at risk. In desperation Winston Churchill, then first lord of the admiralty, summoned the brilliant Jewish chemist Chaim Weizmann to the British War Office. He asked him to develop a synthetic version of cordite that did not require acetone, and he placed every available government facility at his disposal.

While British forces under General Edmund Allenby battled Turkish troops for control of Palestine, Dr. Weizmann developed and produced 30,000 tons of an acetone-free synthetic cordite that was even more explosive than the original version. When Weizmann was asked what he wanted in return for his vital service to Great Britain, he said, “If Britain wins the battle for Palestine, I ask for a national home for my people in their ancient land.”¹⁶ Chaim Weizmann would later become the first president of the reborn nation of Israel.¹⁷

Weizmann received his answer on November 2, 1917, when British foreign minister Arthur James Balfour issued a statement on behalf of the British government, with the approval of the cabinet:

His Majesty’s Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors 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.¹⁸

Through a miracle on December 11, 1917, General Edmund Allenby took possession of Jerusalem without firing a single

shot. Before entering what is called the Old City, the general sent planes over Jerusalem during daylight hours to learn the size and deployment of the Turkish troops within its walls. He also had the planes drop leaflets calling for the Turks to surrender—and for some reason the Turkish forces fled the city during the night.

Author Ramon Bennett reported:

The dropped leaflets, signed with the name of “Allenby,” were taken by the Turkish Muslims to be a directive from “Allah” for them to leave the city. No shots were fired in the capture of the Old City of Jerusalem. General Allenby, a devout Christian, would not ride his horse into the city. He dismounted, and cap in hand, led his horse and his troops into the City of the Great King.¹⁹

Britain finally forced Turkey to sign an armistice in October 1918. The area the world called Palestine was in British hands.

At the end of the war, Britain was given a mandate, or official authority, to administer most of the Middle East. After years of political maneuvering and high-level betrayals, however, more than *seventy percent* of the land promised to the Jewish people was placed in Arab hands in 1921 and named “Transjordan.” Yet there was One who remembered His promises to the Jewish people. He was unmoved by riches, politics or the schemes of people and nations; and His promises would come to pass.

The British government imposed severe immigration quotas on Jewish immigrants who wanted to go to the Promised Land. Yet despite seemingly impossible obstacles, determined Zionist groups defied the quotas and established colonies in Eretz Israel, “the land of Israel.”

The labor pangs of the nation of Israel grew stronger and more violent with each decade, signaling that birth was imminent, echoing Isaiah 66:8. When would Zion come forth? As soon as Zion travailed. As always, the dragon of old waited and schemed to destroy the divine seed of God’s will before its birth or immediately after delivery. Satan is always positioned to try to prevent anything given birth to by God—particularly if of great prophetic and strategic importance. The dragon is waiting there to devour the offspring.

While the voices of many fishermen such as Herzl raised the alarm of danger to the Jewish people in Germany, Russia and the Balkans, only a fraction of those people heeded the warning. Meanwhile the world was experiencing violent labor pangs of its own.

In Russia the doctrines of Marx, Lenin and Trotsky ignited fires of violent change. In 1917 those fires plunged Russia into the darkness of atheistic Communism, producing an ungodly broth bitter to both Christians and Jews.

Meanwhile Germany struggled with economic and social woes after her humiliating loss in World War I. A little-known man from Austria—born seven years after Rabinowitz had pondered the truth of the Messiah on the Mount of Olives—penned a journal of hate called *Mein Kampf*. Adolf Hitler rose rapidly in Germany’s political ranks on a wicked wave of anti-Semitism and his extremist nationalistic doctrine of Aryan supremacy.

Adolf Hitler is one more in a long line of historical examples of a hunter who has been released, per the Jeremiah passage we looked at earlier:

“I will send for many fishermen,” declares the LORD, “and they will catch them. After that I will send for many hunters, and

they will hunt them down on every mountain and hill and from the crevices of the rocks.”

Jeremiah 16:16 NIV

As Hitler’s grip tightened on the reins of the German government, nation after nation ignored him and the Nazi phenomenon. Global leaders overlooked the growing army of Brown Shirts that surrounded the Nazi kingpin. But the One who never sleeps knew what was afoot. Once again God sent fishermen to warn His people before the coming trauma was fully released.

Ze’ev Jabotinsky (Jeb Zabotinsky) was one such fisherman. An early Jewish pioneer in Israel, he traveled in 1933 throughout Europe—and Germany in particular—warning Jews, “There is no future for you here. Come back to your land while the doors are still open.”²⁰ Thousands heeded the admonitions of Zabotinsky and others to flee the north, but millions of Jewish people in Germany, Austria and the Balkan countries did not.

Nuremburg and the Camps

Hitler came into power as chancellor that same year and began depriving Germany’s Jews of rights, segregating them from the rest of German society. Discrimination intensified as he consolidated power as the *Führer* (literally, “the leader”) in 1934. The next year the Nuremburg Laws were enacted, denying Jews any legal or citizenship rights.

While the world observed, Hitler established camps for Jewish people within Germany’s borders, starting with Dachau—not only concentration camps, but forced labor camps, killing centers and others.²¹ Hitler’s actions, he claimed, were legal under international law, since the camps dealt with an internal

“Jewish problem” that had nothing to do with the citizens of other nations. Most world leaders accepted this argument, reasoning that the Jewish people had no country or government, per se.

By 1938 Hitler felt that his power was strong enough to defy world opinion on a larger scale, so he suddenly “annexed” neighboring Austria into the Third Reich in what was called the *Anschluss*. Steve Lightle in his book *Operation Exodus II* aptly depicts the scene: “Overnight Hitler did in Austria what took him five years to do in Germany. He took away all the rights of the Jewish people, confiscating their businesses and instituting his atrocities immediately.”²²

The League of Nations, the toothless precursor to the U.N., had neither the power nor the will to stand up to the bully ruling Germany. When the League of Nations failed to act, American President Franklin D. Roosevelt called a meeting of national leaders. He wanted them to discuss ways to rescue the Jewish people from Germany and Austria.

Fifteen weeks after Germany took Austria, representatives of 32 nations met in Évian-les-Bains, France. On July 6, 1938, the conferees argued for hours over which delegate would chair the meeting. After two days of halfhearted wrangling, no nation, not even Great Britain or the United States, was willing to take in more than a token number of Jewish immigrants.

Hitler sent spies to monitor the opinions and determinations of the nations represented in Évian. According to *Operation Exodus II*, these spies reported to the Führer, “You can do anything you want to the Jews; the whole world does not want them.” According to Lightle, one German newspaper, referring to a Nazi plan to sell Jewish lives to the nations, declared in a headline, “Jews For Sale, Who Wants Them? No One.”²³

Once Hitler's spies confirmed that none of the nations whose representatives met at Évian was prepared to protect or offer sanctuary to more than a few Jewish people from Germany, Austria or Eastern Europe, Hitler knew that nothing stood in the way of his "final solution." Evidently the report also convinced Hitler that he was dealing with sheep, because less than two months later, Germany's armies engulfed Poland in a *blitzkrieg*, or "lightning war," and catapulted the world into World War II. Barely one month later, in November 1938, the Germans went on a rampage called *Kristallnacht*, "The Night of Broken Glass," during which they smashed the windows of synagogues, Jewish businesses and homes, marking the full-scale beginning of the Holocaust.

By 1942 Hitler was ready to expand his extermination of Jewish people beyond the borders of Germany and Austria to include all of Europe. At the Wannsee Conference in Berlin, he essentially authorized the annihilation of the Jewish population in Europe, exactly as he had envisioned in his demonically inspired book, *Mein Kampf*. The Nazi war machine brutally murdered six million defenseless European Jews, around two-thirds of Europe's Jewish population, before it was finally stopped in 1945.

Pastor Ulf Ekman of Sweden wrote in his book *The Jews: People of the Future*:

There are no words to describe the suffering it inflicted. It is impossible to depict the wretchedness and misery in its wake. That it was perpetrated at all is heinous. That it was committed by a nation that was considered the cultural elite of Europe is incomprehensible; and that it was done by Christians is a shame beyond words.²⁴

First God sent Jewish and Gentile fishermen to warn the Jewish people of their danger, but only an estimated 600,000 heeded the warning in time to flee. Once the hunters gained momentum, they exterminated two-thirds of the nine million remaining Jews. Not one nation represented at the Évian meetings had clean hands. Nor, as we shall see in the next chapter, was the Church guiltless in this unspeakable tragedy.

In spite of the hatred that led to the massacre of six million Jewish victims, God still had a plan to restore His ancient covenant people to their land. The world would learn firsthand that nothing and no one can stand in God's way.

The nations of the world were shocked to see images of the atrocities carried out by Hitler's henchmen at 27 main Nazi concentration camps, including Auschwitz, Treblinka, Dachau and Bergen-Belsen. For a brief window of time after the end of World War II, people in most of the Allied countries softened their attitudes toward the Jewish people who survived the Holocaust.

Israel Becomes a Nation

Throughout World War II the British fought another war of sorts—a war to end Arab-Jewish conflict in the Holy Land. Still administering official authority in the Middle East, the British were caught in an age-old struggle. The Arabs rejected Jewish immigration by conducting a nonstop campaign of vandalism and terrorism against the settlers. To defend themselves against the Arabs, the settlers organized underground vigilante and defense groups such as the Irgun, the Stern Gang and the Haganah.

At first most of these groups limited their activities to defense; but as Arab atrocities increased, the Jewish groups kept pace,

especially the violent Stern Gang. In an effort to appease the Arabs, the British limited Jewish immigration to the Promised Land. Despite Britain's best efforts to stop it by imposing severe quotas on Jewish immigrants, the Haganah worked tirelessly to help rescue desperate refugees from the Holocaust in Europe.

By 1947 the British occupation forces and the British people were so exhausted with the struggle that the Empire returned the "Palestine problem" to the U.N. A committee was formed to investigate, and eventually recommended to the General Assembly that the Promised Land be divided, or "partitioned," equally between Jews and Arabs.

What happened next could be attributed only to the intervention of God.

Russia, hungry for the petroleum reserves in the Middle East, wanted desperately to see Great Britain remove her military forces from the region. The best way to make that happen was to back Israel's desire for independence. In his book *The Miracle of Israel*, the late Gordon Lindsay, founder of Christ For The Nations, described what happened next:

The Russians, witnessing Britain's dilemma, had secretly facilitated the migration of 100,000 refugees through Central Europe. Soviet officials helped them get on ships at Black Sea ports. Andrei Gromyko, Soviet foreign deputy of the U.S.S.R., pled their case before the U.N. saying:

It would be unjust if we deny the Jews the right to realize these aspirations to a state of their own. During the last war the Jewish people underwent indescribable suffering. Thousands are still behind barbed wire. The time has come to help these people not by words but deeds.

Because the Russian bloc voted in favor of the Jews (vote 21–20), the Jews gained the right to plead their case before the U.N.²⁵

That day in the subcommittee marked the first time in U.N. history that the U.S.S.R. (the Union of Soviet Socialist Republics, or the Soviet Union) and the United States jointly supported a major decision. Finally, the Partition Plan came to a vote in the General Assembly, where a two-thirds majority was needed for passage. Jewish people in Israel and around the world kept their ears glued to their radios. The U.N. resolution to partition the land and allow the Jewish people to reestablish the nation of Israel passed on November 29, 1947. Jewish people around the world danced for joy.

Within three days more than 40 million Arabs pitted themselves against the 600,000 Jews already living in Israel. Declaring *jihad*, holy war, Arab leaders vowed publicly, “We are going to kill all Jews or drive them into the sea.”²⁶ They were so confident that they warned all the Arabs living peacefully within the borders of the Jewish partition to move out of their homes for a few days until the Jewish people were wiped out. This, ironically, is the origin of the Palestinian refugees.

The battle for survival went on for months during the time between the U.N. vote authorizing the partition of the Promised Land and the final withdrawal of Britain from the region. As it prepared to end its administration, the British government did little to stop the violence, but was careful to continue deporting every Jewish immigrant without a visa. Only the determination and organization of the Haganah defenders saved the Jewish people from annihilation in their own land.

In the U.N., opponents to the formation of a Jewish state worked feverishly to stop Israel from declaring independence, but

they became entangled in red tape. At midnight on May 14, 1948, the British mandate for Palestine ended. Earlier that day David Ben-Gurion, head of the Jewish Agency, proclaimed the establishment of the State of Israel. U.S. President Harry S. Truman officially recognized the new State of Israel that very day, May 14, and extended full diplomatic privileges. The U.S.S.R., eager to make sure the British never returned to the Middle East, shocked the world by quickly recognizing the nation of Israel as well.²⁷

The next day, May 15, her Arab neighbors attacked. Tiny Israel faced the armies of four Arab nations—Egypt, Syria, Transjordan (present-day Jordan) and Iraq—in what became the 1948 Arab–Israeli War. She survived her war for independence but did not gain full control of her capital city. The city of Jerusalem was subsequently divided in two—with Israel controlling half and the Arabs controlling the other half—until the Six-Day War in 1967. (For a more detailed explanation of this period in Israel’s history, see Appendix A, “Overview of Israel’s History.”)

Gordon Lindsay wrote:

On December 4, 1948, thousands gathered around the tomb of Herzl, raised their right hand and took the oath, “If I forget thee, O Jerusalem, let my right hand forget her cunning.” Mr. David Ben-Gurion summed up the feelings of the people of Jerusalem and all Israel when he declared, “Israel’s position on the question of Jerusalem found a clear and final expression in statements by the government and all parties of the Knesset [the Israeli equivalent of Congress or Parliament] on December 5. Jerusalem is an inseparable part of Israel, and her eternal capital.”²⁸

Yes, Jerusalem is in the center of God’s heart and attention. It is the only city mentioned in the entire Bible for which all

peoples in all generations are to pray by name. The existence of Jerusalem under Jewish rule is a modern-day miracle—an authentic fulfillment of the prophetic Word of God. Indeed, God’s jealousy rests over the destiny of this great city. Prophecy is written about this ancient, walled dwelling place. Our posture toward the reunification of the city of Jerusalem under Jewish rule is important to God. And what is important to God must become important to His people.

Friend, this is our story. This is God’s story. I want you to see the fingerprints of God throughout world history as well as throughout His Word. God is faithful who promises and keeps His promises.

Israel is the only nation on earth that was born in a day. The supernatural intervention of God prepared the ancient homeland for His displaced covenant people, and now He is once again sending out fishermen to forewarn the Jewish people dwelling in “the land of the north” (Jeremiah 16:15) of the growing danger lurking in the land. More on that as you read further.

◇ **A Personal Prayer** ◇

Holy and mighty God, I marvel at the details of Your ways. I declare that Your Word has not returned empty and void, but You have watched over Your Word to fulfill it. The fishers and the hunters came, but through it all, You brought forth a homeland for Your covenant people. I declare, therefore, that the prophecies of Isaiah and Jeremiah are true, and I rejoice in their fulfillment. Amen and amen.