

Rabbis who were Opposed to the Creation of the State of Israel

by Jeremy James



The state of Israel was established in 1948 after a long campaign by the world body of secular Zionists, with significant insider assistance from well-placed politicians, particularly in the UK and the US, and considerable financial support from leading Jewish banking families.

While many Jewish rabbis supported the creation of the state of Israel, many did not. Some of those who objected did so loudly and with baneful predictions for the future of the secular state of Israel and world Jewry in general. Some of these rabbis were highly respected within the Jewish community and could not be regarded as a fringe element or a group of old-timers who clung obstinately to the past.

We can get a better understanding of what is happening in Israel today from a review of their many strident denunciations of the secular Zionist project. A very helpful website for this purpose is

https://www.nkusa.org/Historical_Documents/TheRabbisSpeakOut.htm#LinkTarget_1869

The website is maintained by Neturei Karta International, a religious group of Haredi Jews who are opposed to Zionism. It was founded in 1938 in Jerusalem. According to *Wikipedia*, Neturei Karta is

“an active opponent of Zionism and advocates a "peaceful dismantling" of the State of Israel under the belief that the Jewish people are strictly forbidden from re-establishing sovereignty in the Land of Israel until the arrival of the Messiah... the group's members believe that the existence of a Jewish state is a rebellion against God as it did not occur with divine intervention through the Messiah.”

We do not support the NK goal of “peacefully dismantling” the state of Israel, but we certainly support a careful Scriptural consideration of the issues raised by those who do.



In his anti-Zionist diatribe of 30 November 2023 (which we discussed in our last paper, #371), pastor Chuck Baldwin quoted with approval the views of five “notable Jewish rabbis” in this matter:

“The greatest rabbis should gather immediately and excommunicate the Zionists. They should exclude them from the Jewish people by forbidding their bread, their wine and intermarriage with them.”

- *Rabbi Yehoshua Leib Diskin, rabbi of Brisk, Lithuania and later rabbi of Jerusalem (1817-1878)*

“This entire idea of establishing a state is a decree of forced apostasy upon us, God spare us.” - *Rabbi Yechiel, Rebbe of Alexander, Poland (c. 1833-1893)*

“God forbid, a person must not allow himself or his children to join the defiled Zionists, for their feet run to do evil and their place is a place of defilement.” - *Rabbi Yerucham Yehuda Leib Perelmann of Minsk, Russia (1835-1896)*

“Imagine how it will be if, God forbid, the idea of Zionism becomes a reality. Then the sinners will be kings, the troublemakers will be high officials, and the young snakes will be leaders. Then your enemies will rule over you.” - *Rabbi Chaim Yaakov Naftali Zilberberg, rabbi in Warsaw, Poland*

“There is a new group calling itself “Chovevei Tzion” or “Zionists” who entrap many people in their net, who think that their actions are for the sake of Heaven. I therefore find myself obligated to make known and warn all those who have fear of God in their hearts to stay as far as possible from them, and to uproot and cleanse away their actions... All the great rabbis of our time have already warned us to keep away from them, and it is a great deed for anyone who has the power to spoil their plans.” - *Rabbi Pinchas Eliyahu Rothenberg, rabbi of Piltz, Russia (c. 1902)*

[Note: Rabbis usually write “G-d” rather than “God”.]

These quotations throw little light on the reason or reasons for their objections. In order to see what was really bothering them, we need to examine salient statements by other rabbis in the same camp (which may also be found on the NT website). When we do we find that their objections fall into 5 broad categories:

- (a) The re-establishment of a Jewish state should occur only with the coming of the Messiah and the fulfillment of messianic prophecies. They viewed the establishment of a secular state through human efforts as a violation of God’s will. *[We will discuss the reasons for this below.]*
- (b) Zionism, especially in its early years, was strongly associated with secular and nationalist ideologies. The secular nature of the Zionist movement conflicted with traditional religious teachings and values. A secular state would harm Judaism.
- (c) The existence of a Jewish state in the region was bound to foment tension and conflict with neighboring Arab states.
- (d) The establishment of a Jewish state could weaken Jewish communities located outside of Israel and create divided loyalties.
- (e) The exile of Jews from their homeland was a judgment of God and should be respected until God Himself restores them to the land of Israel.

Of these five reasons, the first was definitely the main one. Its force was strengthened by (e) – judicial exile – and the religious dimension of (b), namely that the new state was being created by leaders who had little or no respect for Torah. Such arrogance was bound to end in disaster, not just for Jews living in the new state but for Jews worldwide.

The role of the Messiah

We have explored the political aspects of Zionism in previous papers, notably #13, so we will not examine them further in this paper. However, we definitely need to establish whether there was any basis for the rabbis' contention that the Torah forbids the creation of a Jewish state and that the Messiah alone could bring it into existence.

Here are some direct quotations from rabbis who were opposed to Zionism on these grounds. We'll start with four shorter ones:

“Maimonides writes that the Messiah will bring the Jewish people out from under the rule of the nations. Whoever believes there can be a redemption from the rule of the nations without the Messiah, is lacking complete faith in the coming of the Messiah.” - *Rabbi Yitzchok Zev Soloveitchik, rabbi of Brisk, Poland (1887-1959)*

“In truth, the very establishment of the state constitutes denial of all parts of the Torah, because the foundation of our faith is that we have to remain in exile until God brings us the redemption, and it must be a redemption without human effort.” - *Rabbi Dovid Smith, rabbi, London, and chief rabbi of Lithuania*

“A Jew is only a Jew if he keeps the Torah and its commandments, and he accepts upon himself the yoke of exile. Whoever denies this, God forbid, is not a Jew at all.”
- *Rabbi Avrohom Leitner, Brooklyn, USA (1929-2007)*

“God sent the Jewish people into exile due to their sins. Through His true prophets, He warned us not to organize ourselves and arise on our own from exile. God alone, without help from any creature and without any organization, will redeem us. The Jewish people's entire life and existence is faith and Torah. They have been waiting in exile for almost two thousand years, with loyalty to the warnings and promises of God.” - *Rabbi Moshe Ber Beck, rabbi in Monsey, NY, USA*

Apart from a reference to Maimonides, the highly respected Jewish sage of the 12th century, we are not given a clear reference to a passage in the Torah which prohibits the creation of a Jewish state. It should be remembered that, for the Jews, “Torah” can mean more than the first five books of the Bible but the whole of Jewish scripture, which includes related commentaries and traditions. As *Encyclopedia Britannica* says:

“The term Torah is also used to designate the entire Hebrew Bible. Since for some Jews the laws and customs passed down through oral traditions are part and parcel of God’s revelation to Moses and constitute the “oral Torah.” Torah is also understood to include both the Oral Law and the Written Law.”



Statue of Maimonides in Cordoba, Spain

The next two rabbinical authorities gave a much clearer statement of their position:

“In our Torah we are taught that we are forbidden to have our own State, even if all the nations, including the Palestinian people, would agree to give it to us. Yes, in our Torah we are taught that God sent the Jewish people into exile around two thousand years ago. He then expressly forbade us to attempt to end this Godly decreed exile. The Talmud clearly states that God foreswore us with **three oaths**: one, that we are not to go up en masse to the Land of Israel. Two, that we are forbidden to take up arms against any nation. Three, we should not attempt to bring about the redemption before its proper time. We are to wait patiently in exile until the time when God Himself will see fit to end the exile. At that time, He Himself, without any human intervention, will bring about the redemption. At that time all the nations will recognize the one God and will serve Him together peacefully.” - *Rabbi Mordechai Weberman, Brooklyn, NY, USA*

“These wicked men offend the angels of God, distort the promises of the prophets and despise the warnings of **Chazal** not to force the end, and to wait for the coming of the righteous redeemer. They turn after their hearts and after their eyes. In vain do they profess to burn with the love of Israel and love of the Holy Land. They think that they can be wiser than their predecessors. The entire project is in the hands of irresponsible people who live a life of carelessness. They elevate themselves over all the greatest rabbis of the generation, who have already come out with a severe prohibition on their activities. It is a holy obligation to open our eyes and understand what will be the result of the Zionists’ slander. Heaven forbid that we should throw off the yoke of exile from upon our necks through violence, hard work, entreaties or plans. We must pay attention and understand the extent of the folly of these men who are wise in evil, to whom it has not occurred that if we conquer the Land before the coming of the king of peace, grievous wars will follow and one people will gore another...” - *Rabbi Yosef Rosen, rabbi of Dvinsk, Latvia (1858-1936)*

A key word in the second quotation is “Chazal”, which we have highlighted in bold. This is a term often used by rabbis to refer to the writings of all Jewish sages of the period 300 BC to 600 AD, namely those who contributed to the Mishna, Tosefta and the Talmud. We can see therefore that they are not referring to Scripture at all, as understood by Christians, but to the considered opinions and pronouncements of leading rabbinical authorities from a certain era.

The first quotation refers to the “three oaths” (highlighted). According to the Talmud these were prohibitions imposed by God on mankind, two of which pertained to the Jewish people and one to the nations of the world. They were called “oaths” as men were expected to swear to uphold them. Under these oaths the Jews were not to forcefully reclaim the land of Israel and not to rebel against other nations, while the nations were not to subjugate or oppress the Jews.



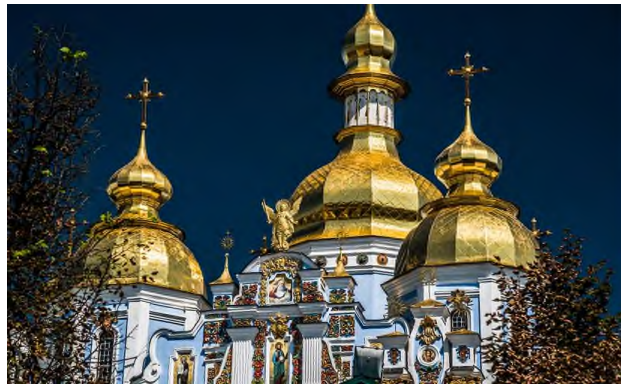
Interior of Agudas Achim synagogue in Chicago, now abandoned.

There are conflicting opinions among the Jews as to whether these three oaths are still binding or even applicable to the state of Israel as it exists today. Some orthodox Jews regard them as laws which cannot be broken, while other rabbinical authorities give a looser interpretation.

As Christians we can see that the rabbinical objection to the state of Israel, including the demand that it be peacefully dismantled, has no Scriptural basis. It is the product, rather, of Talmudic speculation and opinion, a manmade injunction without any foundation in God's Word.

Having wandered from the Word of God, as recorded in the Tanakh (the Old Testament), and added words from their own imagination, the Jewish religious leaders have caused their people no end of problems. Jesus condemned their "traditions" and their Talmudic additions to God's Word.

It may seem strange to say that the Jews, even the most gifted of the rabbinical sages, do not understand their own Scripture, and yet it is true.



St Michael's 'golden domed' Monastery in Kiev

Judicial blindness

Having rejected their Messiah at his first coming, they are under a kind of judicial blindness until he returns. The Apostle Paul made this abundantly clear when he said:

“(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.” (Romans 11:8)

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.” (Romans 11:25)

“And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it [the nation of Israel] shall turn to the Lord, the veil shall be taken away.” (2 Corinthians 3:13-16)

The veil obscuring their proper understanding of the Old Testament will not be taken away until, as a nation, they accept Jesus Christ as the Messiah. This awful obscuration has persisted for nearly two thousand years, causing them to miss the most obvious statements of truth in God's Word. For example, the rabbis who maintain that Scripture does not countenance the establishment of the state of Israel before the return of the Messiah would appear to be blind to the passages in the prophetic book of Zechariah which say otherwise.



St Isaac's Cathedral, St Petersburg

The prophet clearly shows that the Messiah will not need to establish the state of Israel since it will already exist at the time of his return! The same is true of the Temple. (This is not to suggest that Jesus will not make fundamental changes to the political framework of the world in general and of Israel in particular. We also know from the prophet Ezekiel that Jesus will also build a new Temple in Jerusalem):

“In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.” (Zechariah 12:6)

“In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.” (Zechariah 12:11-14)

These passages show that the leading families of Judaism will be residing in Jerusalem and the surrounding region when the Messiah returns and that they will be **“the governors of Judah.”** By the way, the term **“in that day”** – which introduces both passages – refers to the End Time, the great day of the LORD. Therefore chapters 12-14 of Zechariah are describing End Time events.

The question that many Christians are now asking

If there is one area where these rabbis were truly perceptive, it was in relation to their assessment of the spiritual character of those who controlled Zionism. They could see that these men, with some exceptions, were not remotely religious and had no respect for the Torah. The same power base that had played a role in the Russian revolution was now striving to create a socialist state in the Middle East. What is more they were attempting to do so without even stopping to consider whether their goal or their methods were in accord with God's holy will.

This is the question that many Christians are now asking: Was the creation of the state of Israel in 1948 in accordance with God's holy will?

For several decades after the foundation of Israel the vast majority of Bible-believing Christians were convinced that it was. Their conviction has been greatly eroded in recent years by a growing perception that secular Judaism, when coupled with Israel's influence over both the US military and the international financial system, may have serious adverse consequences for the rest of mankind. The horrifying destruction of Gaza in the weeks following the Hamas attack of 7 October has greatly strengthened this perception.

Few Christians today are receiving godly instruction on the prophetic role of Israel in the LORD's plan for mankind. They are unable to see that there are, in effect, two deep currents flowing through Israel. One is driven by the Synagogue of Satan – to which Jesus referred in the Book of Revelation – and the other is directed toward the ultimate salvation of the righteous remnant, namely those Jews who will accept Jesus Christ as the Messiah on his return.

The Word of God referred to the existence of these two currents as early as the time of Jeremiah.

To appreciate the significance of this reference we first need to look at one of the three symbols of Israel – the fig tree. (The other two are the grape vine and the olive tree, which we will not be discussing).



The fig tree as a symbol of Israel

The fig tree is a symbol given to us by God. It is not a manmade allusion. On several occasions when it is mentioned in God's Word it is pointing in some way to Israel and its relationship to God. For example, as early as chapter 3 of Genesis we are told that Adam and Eve tried to cover their nakedness by sewing fig leaves together. Why *fig* leaves and not the leaves of another tree? Why specify a tree at all? Because the true covering and ultimate redemption, both for our first parents and for mankind as a whole, would come in due course via Israel, symbolized by the fig tree.

The prophet Hosea shows how God likens Israel to the "firstripe" figs of the fig tree, which were pleasing to Him, before they went after Baalpeor:

"I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved." (Hosea 9:10)

Later the prophet Joel bemoans the devastation inflicted upon Israel by her enemies:

"He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white." (Joel 1:7)

By "barked" he means the removal of the bark in a violent manner, suggesting the removal of the Jewish inhabitants from the land of Israel.



Later he speaks of Israel's redemption, of her return to the land and restoration once again as God's beloved people:

"Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength... And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. (Joel 2:22 & 27)

Jesus made three powerful references to the fig tree as the symbol of Israel. He referred to the first two as “parables”. The first of these is given in the gospel of Luke:

“He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down.” (Luke 13:6-9)

He spoke this parable just after he had said, **“I tell you, Nay: but, except ye repent, ye shall all likewise perish.” (Luke 13:3)**



For three years he had come seeking “fruit” or true repentance in Israel, and found none. They had rejected their Messiah. The fig tree was condemned. Then he gave a period of grace, a further year – after his departure – wherein the judicial blindness would be withheld. We know this as the period which ended with the execution of the apostle James and the stoning of Stephen.

The next fig tree parable came during his Olivet discourse where Jesus was speaking about the End Time and the eventual restoration of Israel. This is found in three gospels (Matthew 24, Mark 13, and Luke 21). The account by Luke is of particular interest since it mentions, not just the fig tree (Israel) but **“all the trees”** which, prophetically, can only refer to other nations adjacent to Israel which “shoot forth” (sprout leaves) around the same time as Israel:

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.” (Luke 21:29-33)

Who are these other nations? Well, when the Ottoman Empire fell after World War One, the whole of the Middle East had to be reconfigured politically. The British and the French exercised a “mandate” or protectorate role in the region until independent sovereign states could be established. We list below the nations concerned:

Saudi Arabia: The Kingdom of Saudi Arabia was established in 1932 by Ibn Saud, who unified various tribal regions on the Arabian Peninsula. The family of Saud has exercised an iron grip over this vast tract of land ever since.

Iraq: The Kingdom of Iraq was established in 1932, gaining independence from British mandate. It later became a republic in 1958.

Iran: Although not directly created after the collapse of the Ottoman Empire, Iran (formerly Persia) underwent significant political changes and emerged as an independent nation with the overthrow of the Qajar dynasty in 1925.

Syria: The State of Syria gained independence in 1946 after the end of the French mandate.

Lebanon: The Republic of Lebanon gained independence in 1943 after the end of the French mandate.

Jordan: The Hashemite Kingdom of Jordan was established in 1946, gaining independence from the British mandate.

Israel: The State of Israel was established in 1948, following the United Nations partition plan for the land then known as Palestine.

Kuwait: The State of Kuwait gained independence from British protection in 1961.

Apart from Kuwait, all these “kingdoms” were known in Biblical times and are very likely the “trees” to which Jesus was referring. They all came into leaf around the same time and all are Muslim states opposed to the existence of Israel – see Psalm 83:

**“They have said, Come, and let us cut them off
from being a nation; that the name of Israel
may be no more in remembrance.”
(Psalm 83:4)**

Jesus cursed the fig tree

The next reference by Jesus to the fig tree – the nation of Israel – was recorded as follows by Mark:

“And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it... And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.” (Mark 11:12-23)

This is the only miracle that Jesus performed that was not of benefit to the recipient. It was in reality a judgment of God. The judgment pertained, not just to the tree, but to the nation that the tree symbolized. And it was done in a very public way, where news of this extraordinary event was certain to circulate around Jerusalem and beyond. Many would have understood what it meant.



Some are puzzled by the inclusion of the words, “**for the time of figs was not yet.**” Did Jesus expect to find figs on a tree when they were not yet in season? The incident took place in early April when the summer figs were not yet ripe. However, there is another variety of fig tree which bears fruit in late fall and does not shed them until well into the following year. These were the figs that Jesus expected to find, especially as the tree was in full leaf.

This factor would seem to point to the two comings of Jesus, where he was rejected at his first coming but will be accepted at his second, when *summer is nigh at hand*.

The two baskets of figs in the Book of Jeremiah

This brings us finally to the passage in the book of Jeremiah which speaks of the two currents running through Israel. They are found in chapter 24 which, for the sake of completeness, we quote in full below:

[1] The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

[2] One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

[3] Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

[4] Again the word of the LORD came unto me, saying,

[5] Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

[6] For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

[7] And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

[8] And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

[9] And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

[10] And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

Here the LORD is dividing the nation of Israel into two very distinct groups. Each is compared to a basket of figs. The fruit in the first basket is **“very good”**, while the fruit in the second is **“evil, very evil, that cannot be eaten, they are so evil.”**

The Word explains why they are described in this way. The first were content to live as God directed, while the second refused to receive the message given by Jeremiah, namely that they should surrender to Nebuchadnezzar. The contrast could not be greater. Complete obedience is pleasing to God, while those who persist in following their own path are **“evil, very evil”** in His eyes.



The entire nation fell into one of these two categories. No-one was excluded and there was no third category.

The good figs represent those Jews who will ultimately come to accept Jesus as their Messiah, while the bad figs are those who will refuse to do so. The former will constitute the **“righteous remnant”** when Jesus returns.

Chapter 24 refers both to a moment in history *and* to the underlying spiritual condition of the Jewish people in the eyes of God. This becomes especially evident when we compare verses 6 and 7 of Chapter 24 with verses 28 and 33 of Chapter 31:

Jeremiah 24

[6] For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

[7] And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Jeremiah 31

[28] And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

[33] But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The two sets of verses are referring to the same prophetic event, namely the moment in the End Time when the righteous remnant receive Jesus as the Messiah. Since Chapter 31 is pointing directly to the End Time, it confirms that the basket of “**very good figs**” corresponds to the righteous remnant.

The rebellious group, the evil figs, are led and controlled by members of the Synagogue of Satan. This wicked cabal worship and serve the god of this world and for centuries have been working in step with their Gentile counterparts to bring about a New World Order and prepare a path for the Antichrist.

The Synagogue of Satan played a major role in the creation of the state of Israel. Their dark master covets the city of Jerusalem because it is the place that the LORD God has chosen for His only begotten Son, Jesus Christ. The Father says “**Yet have I set my king upon my holy hill of Zion**” [future perfect tense] (Psalm 2:6) while Satan boasts “**I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:**” (Isaiah 14:13) [To understand Satan’s boast, see Psalm 48:2 – “**Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.**”]

The conflict we are seeing today in the Middle East, a conflict which is certain to spread to other parts of the world, is the visible dimension of an intense spiritual war. The Enemy has his forces embedded in all countries, including Israel. The Synagogue of Satan will do all they can to clear a path for the Antichrist, even if it means killing very large numbers of people, both Jew and Gentile. They are also planning to impose the wicked Noahide Laws on Gentile nations – we would urge our readers to review our paper on this subject (#183) since it reveals the true nature of these people.



The current government in Israel is killing thousands of innocent civilians in Gaza and, in the process, causing deliberate harm to the reputation and security of the Jewish people, both in Israel itself and around the world. Satan wants all nations to hate Israel and to conspire among themselves to exterminate the Jews.

CONCLUSION

This brings us full circle to our original question: Was the creation of the state of Israel in 1948 in accordance with God's holy will?

Various prophecies relating to the existence of Israel in the End Time is clear proof that it was. As Jesus said, the fig tree would revive and, in due course, bear good fruit.

Nonetheless, Christians ask: But how could God accomplish His holy will through a rebellious human instrument – a godless, apostate group of people – whose main goal was the opposite of what He intended?

The Bible provides ample proof that He has done so in the past. When the LORD decreed the destruction of the northern kingdom (Samaria) He commissioned the Assyrians, a nation of pagan blasphemers, to carry out His holy will. Later, when he decreed the destruction of Jerusalem and Judea, as well as the Temple itself, he commissioned the Babylonians, another nation of pagan blasphemers, to carry out His holy will. However – and this is very important – in neither instance did he deem these nations blameless for what they had done! He held them to account and punished them accordingly! Nineveh was utterly destroyed in 612 BC and Babylon fell to the Medes and Persians in 539 BC.

Perhaps the best known example of God’s providential care through the agency of rebellious men was the fate of Joseph, the son of Jacob, who was sold into slavery by his brothers. Such a betrayal is unthinkable, and yet it served a higher purpose:

“But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

(Genesis 50:20)

Joseph gave a more detailed account of God’s intentions when he revealed himself to his brothers:

“Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life... And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” (Genesis 45:5-8)

His brothers had evil intentions, but God was using their evil scheme for His own purpose. It led ultimately to the salvation of Israel and his family. We should note also that it led to the salvation of all nations in the region that were afflicted by the seven year famine.

Many of those who were involved in the creation of the state of Israel in 1948 had evil intentions, and yet we can see – in the clear light of End Time prophecy – how their scheme was consistent with the LORD’s redemptive plan, both for the Jewish people as a whole and for the people of all nations.

**Jeremy James
Ireland
December 16, 2023**

p.s. Please see the update to our ‘Special Request’ notice overleaf.

- SPECIAL REQUEST -

Time is running out...

Regular readers are encouraged to download the papers on this website for safekeeping and future reference. They may not always be available.

For an easy way to download all papers (over 370), please email me.

We are rapidly moving into an era where material of this kind may be obtained only via email. Ireland is on the brink of introducing a draconian censorship law, the first of its kind in the 'free' world, which will shut down sites like this and could result in penalties such as confiscation of property, financial fines and imprisonment for up to five years.

Readers who wish to be included on a future mailing list are welcome to contact me at the following address:-

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For further information visit www.zephaniah.eu

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