

Global Watch Weekly Report

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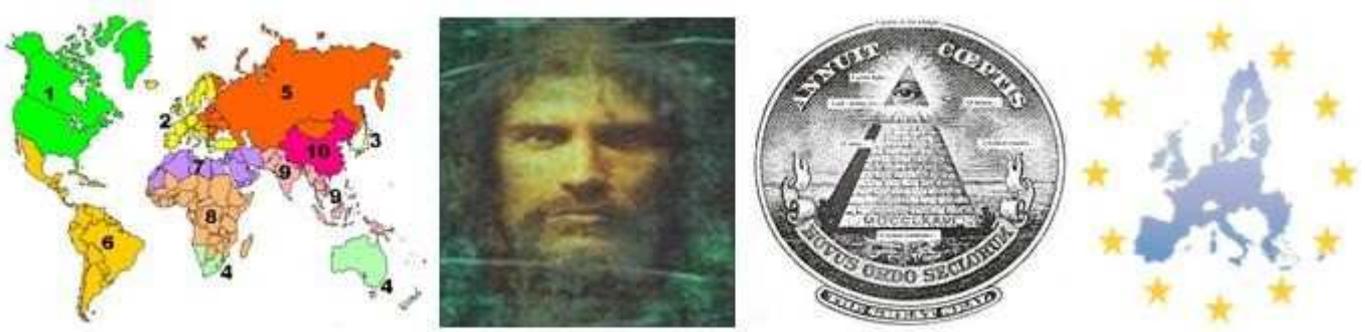
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JERUSALEM'S DESTINY



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Global Watch Weekly Report

Welcome to the Global Watch Weekly Report

President Barack Obama's first trip abroad in his second term took him to Israel and the Palestinian West Bank, where he despondently admitted to those waiting for words of encouragement, "It is a hard slog to work through all of these issues."

Contrast this gloomy assessment with Obama's optimism on the second day of his first term, when he appointed former Senate Majority Leader George Mitchell as his special envoy for Middle East peace, boldly asserting that his administration would "actively and aggressively seek a lasting peace between Israel and the Palestinians."

How is it that Obama's active and aggressive search for progress has become mired in the status quo? Writer and political analyst Josh Ruebner charts Obama's journey from optimism to frustration in *Shattered Hopes*, a hard-hitting investigation into why the president failed to make any progress on this critical issue, and how his unwillingness to challenge the Israel lobby has shattered hopes for peace.

Could this be why the Vatican, waiting in the shadows, last week brought together to the Vatican, the Israeli and Palestinian leader for what has been described as an historic occasion. The increasing emergence of the Vatican in trying to solve the Middle East peace talks after the continued failures of the Obama administration should not go un-noticed.

The book of *Revelation* in chapter 17, describes how during the end times an ecclesiastical power will seek to exert its level of global influence on the world stage. This power is commonly identified as the Vatican because of the prophet John's reference to the City sitting on seven hills, a coded reference that would have made sense to those in his day.

Additionally, Malachi Martin, a Vatican insider, published a book in 1990 called *The Keys of this Blood* in which he conveyed the deeply hidden agenda of the Vatican in competing with the United States and Russia for global world control.



Since global world control is intrinsically linked to control of the Middle East and Jerusalem it serves us with great interest to see the power play politics of the Vatican coming into view, in bringing together arch enemies under the roof of the Vatican for the first time.

**SHATTERED
HOPE**

**OBAMA'S FAILURE
TO BROKER
ISRAELI-PALESTINIAN
PEACE**

JOSH RUEBNER

JERUSALEM'S DESTINY

HISTORIC MEETING AT THE VATICAN

On Sunday 8th June, Israeli President Shimon Peres and Palestinian Authority President Mahmoud Abbas met at the Vatican, Pope Francis's home along with Bartholomew, Archbishop of Constantinople and head of the Christian Orthodox Church. The men discussed and publicly prayed about establishing peace in the Middle East.



The landmark meeting ended with the Jewish and Palestinian leaders exchanging kisses on the cheek and then breaking ground to plant a peace-symbolizing olive tree.



This was the first time the Vatican has ever hosted a prayer gathering of two leaders engaged in conflict. "I hope that this meeting will be a journey toward what joins us, to overcome what divides us," Francis said. He added that the meeting is a response to people who want to live, not as enemies, but as brothers and sisters.

Does the pope really believe Mahmoud Abbas wants to be a "brother" to Shimon Peres? Does Peres really believe that?

Whatever the case, the pope appears to be single-handedly renewing interest in the

moribund peace process. As Peres told the pope during his trip to Israel, "*The humility in your nature and the power in your spirit raised a spiritual elation and a thirst for peace.*"

It was during that visit that Francis invited Abbas and Peres to visit the Vatican for prayer. His success in bringing them together was particularly remarkable given the failure of United States' efforts earlier this spring to get them to the negotiating table. As Associated Press reported after his invitation to the two men, "*The pope's gesture seemed to send a powerful message to the region's leaders not to give up, weeks after the latest round of peace talks collapsed.*"

Inserting himself into the Middle East peace process is a significant political move for the religious leader. In truth, the impartial-looking Vatican is no stranger to playing politics. Though many people view it as purely a religious entity, it is in fact a state, with independent sovereignty, diplomatic immunity, ambassadors, a central bank, a capital and a very centralized government. It also has strong political interests in Jerusalem.

Christopher J. Hale, a senior fellow with CathinAlliance, made this interesting observation after the prayer session:

"[C]ommentators have tried to downplay the meeting, but to reduce June's meeting to an act of mere symbolism fails to understand the role religion can and should play in addressing difficult political and ethnic issues. Throughout world history, religious prophets have creatively navigated tense situations to advance peace and justice. Within the past century, Gandhi, Martin Luther King and St. John Paul ii showed us that religious witness can win a war without raising a hand."

Hale is correct in a sense and we can expect the Roman Catholic Church to continue to press its way into Middle Eastern affairs. History shows, however, that in this case, the Jews have ample reason to view the pope's overtures with suspicion.

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For one, by every measure the peace process that the pope is advocating has been a disaster for the Jewish state. Each time Israel has entered into negotiations and made agreements with the Palestinians, it has resulted in a loss of land and a subsequent increase in violence and terrorism.

Abbas made a fine show of making friends with Peres. However, just this month, Abbas forged a unity Palestinian government with Hamas, an active terrorist organization, and widely recognized as such. Hamas has repeatedly reiterated its charter goal to eliminate Israel. It routinely fires rockets into the Jewish state from its territory in the Gaza Strip. It completely objects to any and all negotiations with Jews.

Abbas, by uniting his Fatah political party with the intractably violent Hamas, has exposed his true colors for all to see and essentially turned the entire Palestinian Authority into a terrorist entity.

Yet this is the man Pope Francis obsequiously called “a man of peace and a peacemaker” while visiting his palace in Bethlehem last month.

Despite the pope’s pronouncements, all evidence proves that any efforts to restart the peace process with a Palestinian government led by Mahmoud Abbas will produce the same bloody results that past efforts have. It is impossible that the pope is blind to this glaring reality.

Beyond that, the pope’s own dealings with Jews, despite some convenient photo opportunities that suggest otherwise, reveal an unmistakably anti-Israel orientation. During his recent visit, he made several moves that were decidedly anti-Israel.

Looking further, the Vatican’s history with the Jews, going back to World War II, should be closely scrutinized. The shady historical record is actually consistent with the pope’s awkward moves, and belies the rosy staged event at the Vatican that appeared to be capture the Jews’ imaginations.



Even a peek just below the glossy surface reveals serious problems with the promise the pope is offering. Israel continues this association at its own peril.

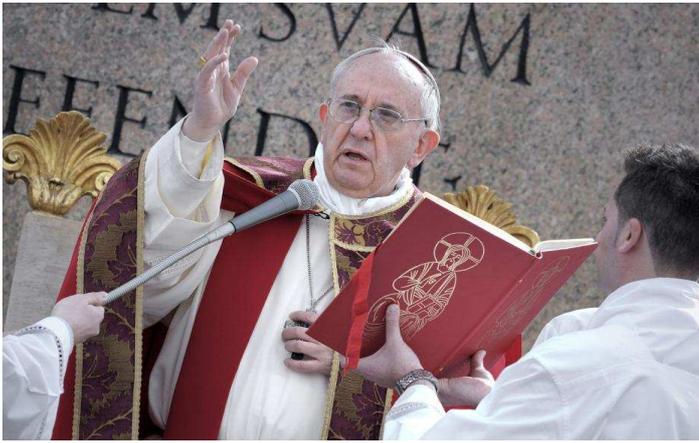


THE IMPORTANCE OF JERUSALEM

If any place has a history of blood, it is the “city of peace.” Jerusalem is famous because it contains the holiest sites on the planet, sites that have ignited the most protracted wars ever. Some might even say the war for Jerusalem has never ended since the time of the Crusades.

Observers mostly focus on the Arab Palestinians and the nation of Israel and understandably so. Right now with Hamas running the Palestinian government, and an Israeli administration bent on forcing the situation to a solution, the battle for Jerusalem is about to become active again.

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But what about the instigator of the original Crusades, the religious behemoth that fought for hundreds of years for Jerusalem? Has that power simply given up on reclaiming the Holy Land? Will it stand idly by while Jerusalem is fractured between Arab and Jew? Quite the contrary. In fact, the Vatican believes it still holds claim to Jerusalem even to this very day.

During the year 2000 millennial celebrations, Pope John Paul II asked the world for “pardon” for the Crusades. He also apologized for past “errors of the church”: the Inquisition and anti-Semitism. This effort to rehabilitate Muslim-Christian relations irritated many Vatican conservatives, including, according to some, then-Cardinal Joseph Ratzinger.

In stark contrast to John Paul’s apology, the Vatican has now sponsored a conference that “portrays the Crusades as wars fought with the ‘noble aim’ of regaining the Holy Land for Christianity”. One speaker at a symposium held at a pontifical university in Rome asserted that the crusaders were “inflamed by an ardor for charity and a love of God”.

Although the gory conflicts in the Middle Ages between European Christians and Middle Eastern Muslims are often labeled the “Christian Crusades,” we should understand that they were uniquely Roman Catholic. These “noble” Catholic wars were among the bloodiest imaginable: In taking Jerusalem in July 1099, the Catholics killed an estimated 70,000 Jews and Arabs.

Every Muslim sheltering in the al-Aqsa Mosque was slaughtered. The Jews fled to their main synagogue, and the Crusaders set the building

on fire, killing every man, woman and child. Over the course of 200 years of Catholic crusading, somewhere between several hundred thousand and several million people had their blood spilled on holy land.

It is important to understand the Vatican’s view of these Crusades for two reasons: 1) The Crusades showed the Catholic desire to control Christianity as a whole. 2) The Crusades showed this Catholic branded form of Christianity’s desire to rule the world from Jerusalem.



In the book *Crusades*, Terry Jones and Alan Ereira wrote,

“By summoning an army under the banner of the cross, the pope was extending the church’s mantle over all Christendom. This was the idea at the very heart of the revolutionary papacy; in place of separate local churches at the center of discreet communities, there was to be one overarching church, ruled by one overarching pope. The Crusade was to be its expression and its instrument.”

At the heart of the Crusade era papacy was the desire to control every Christian church, a sentiment the new pope shares. Former Pope Benedict XVI, pointed out in a Vatican document that all non-Catholic religions were in “*a gravely deficient situation in comparison with those who, in the [Catholic] Church, have the fullness of the means of salvation.*”

Benedict XVI spent much of his time talking about church unity. He believed that the Vatican spoke for all Christians. After all, during those Crusades, the Catholic Church converted others by the sword in its quest to become synonymous with Christianity.

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He hoped that the redeemed Jerusalem would be directly ruled by the church.”

That goal has not changed. The argument that the Crusades show the Catholic desire to control Jerusalem is a historically strong one, but recent action by the Vatican shows that Catholic sights are clearly still set on Jerusalem, even after centuries of failure to maintain a foothold there.

Now, with little progress made over the years in US backed Middle East peace talks, the Vatican is becoming even more direct in its statements on the Jerusalem issue. The Vatican's chief legal adviser in the negotiations to secure holy sites within Israel, David Jaeger, was especially straightforward, saying previously that the *“issue of Jerusalem is too important to be left in the hands of the Israelis and Palestinians”*.

Several years ago at a Jewish-Muslim-Christian conference at the University of Haifa, he said that Jerusalem is considered a *“corpus separatum”* according to the Nov. 29, 1947, UN resolution and therefore belongs to neither the Palestinian or Jewish state. According to international law, argued Jaeger, Israel has no legal authority over Jerusalem.

To put it simply, in the Vatican view, Israel cannot give any of Jerusalem to the Palestinian Authority because Jerusalem does not belong to Israel. One has to ask: If the Vatican now says Jerusalem does not belong to the Jews or the Palestinians, whose city is it? If Jews shouldn't administrate the Holy Land, who should?

The Vatican did not recognize the State of Israel at all until the pope established diplomatic relations in 1993, only to form a similar relationship with the Palestinians a year later. We shouldn't be too surprised that the Israeli government has only tenuous support from the Vatican. After all, the Jews are living where the Vatican yearns to be: Jerusalem!

THE PROPHECY OF ZECHARIAH

Zechariah 14:2 discusses an imminent, turbulent conflict between Israel and her neighbours, but consider another prophecy about Jerusalem in

Zechariah 12:3: *“And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.”* Jerusalem means “city of peace,” but it is going to be a burden for everyone that comes into contact with it, including the Vatican.

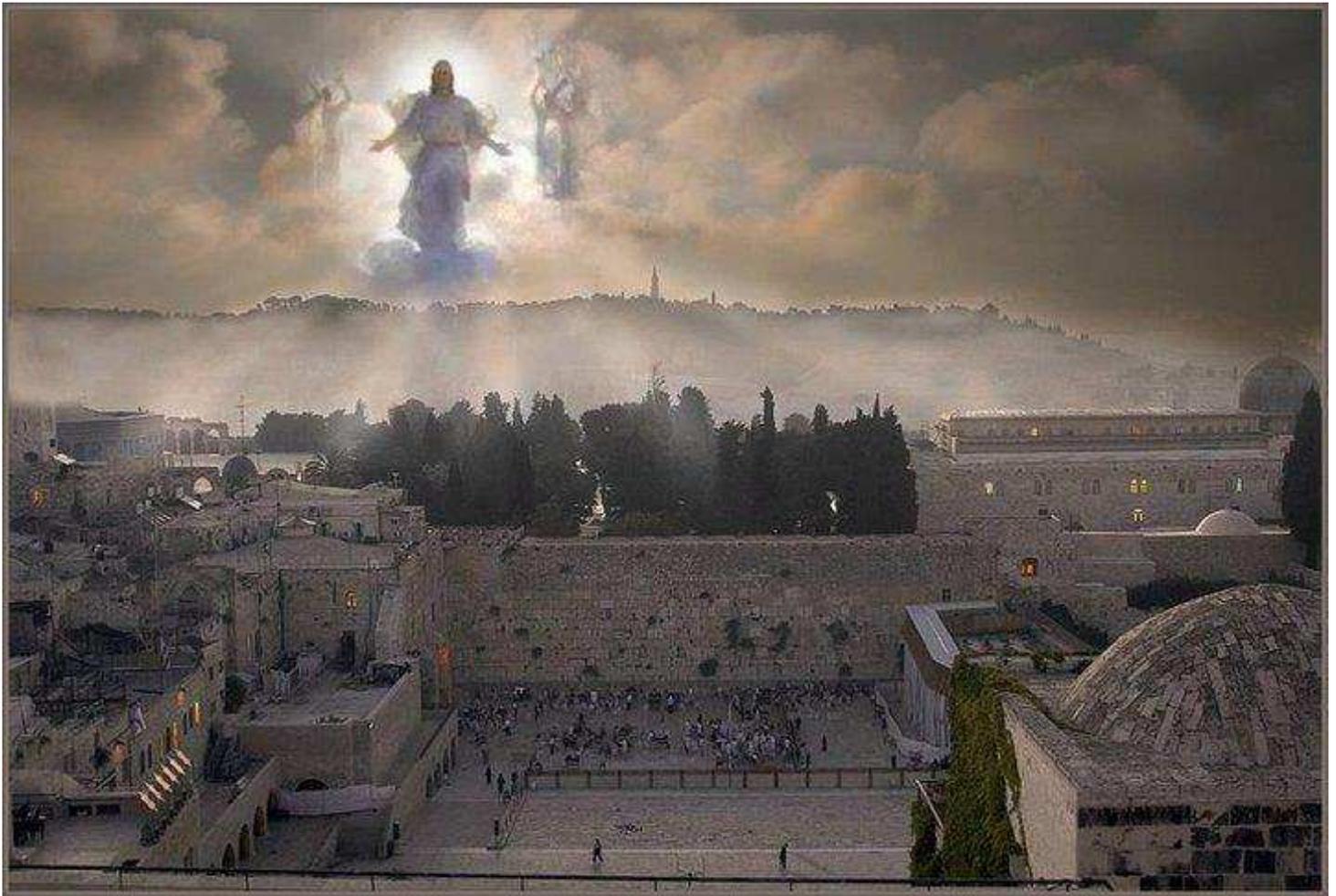
Although the gentiles will take half of Jerusalem, Bible prophecy also tells us their rule will be short-lived. *Daniel* 11:40-44 is a future prophecy which conveys a series of events in which Jerusalem will for a short period of time come under the full control of the Antichrist and his army. Whilst in Israel he will then face a massive implosion of his new world order as different regions of the world will rise up against him to seize control of Israel and Jerusalem. The Middle East will become a bloody battleground as a revolt will take place in which Egypt leading an African alliance will come against him along with a northern alliance coming against Israel from the north. In addition, a massive army from the east will also make its entry into the middle East along the Euphrates river. Jerusalem will draw the whole world into one final nightmare confrontation.

Daniel 11:45 tells us that he (the antichrist) will *“plant the tabernacles of his palace between the seas in the glorious holy mountain”* The two seas: the Dead Sea and the Mediterranean; the mountain between them: Mount Zion. This rule will be cut short; the rest of verse 45 tells us: *“yet he shall come to his end, and none shall help him.”*

Do we see how critical Jerusalem is? That city is the focal point of all prophecy in this end time. There is nowhere more significant you could watch.

Most importantly, another religious figure has a profound interest in Jerusalem: Jesus Christ of Nazareth. Scripture tells us that ultimately He will reign from that city! The glory of that coming City of Jerusalem can be defined by seeing what it has been for the last several thousand years, and then imagining the opposite.

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Up until now, Jerusalem has been a city of blood; when Jesus Christ rules, it will be a city of life.

Up until now, Jerusalem has been the city of religious contention and family division; in that time of peace, it will be the city of religious unity and family harmony.

Up until now, the Jews have been driven out of their homeland many times; soon, God's people will "go no more out" (*Revelation 3:12*).

Beyond that, God Himself will prepare a new Jerusalem from which He will rule the entire universe. Read *Revelation 21* for an amazing description of how beautiful the new Jerusalem will be. Jerusalem has been destroyed and rebuilt so many times that it is difficult to keep count; when God brings the new Jerusalem down from on high, it will never be destroyed again.

Jerusalem will become a shining example of perfect government and peace, not just for the Jews, not just for the Arabs, not even just for this planet, but for the entire universe.

Until that time comes, pay close attention to Vatican activity in and around Jerusalem; it is the precursor to the last crusade.

