

A Breach in the Wall

3rd edition

Jeremy Hoff

A note from the author

This message is not for the faint of heart, and it grieves me to have to write a book like this. I have met the family members of two of those who lost their lives at Utoeya Island, and there are no words to express my sympathy for their loss. We must, however, not allow our personal sentiments to hinder us from dealing with important spiritual issues that need to be addressed. I am still waiting for any of my opponents to interact with me on the basis of sound scriptural exegesis.

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Contents

Foreword	iv
Preface	vi
Introduction	1
1: The day that everything went wrong	6
2: A prophecy	29
3: A breach in the wall	38
4: The agreement	50
5: A messenger	88
6: Terror island	97
7: A spiritual conflict	115
8: A final sign	130
9: Five additional prophecies	138
10: Two prophetic experiences, potential signs, and concluding remarks	155
Appendix A	190
Appendix B	192
Appendix C	196
Appendix D	216

Hyperlinks to source material cited in the footnotes are provided with the free PDF-version of this book, available at a-breach-in-the-wall.com (the footnotes are also active links).

Foreword

In writing *A Breach in the Wall* Jeremy Hoff has done a great service to the people of Norway. It is nothing short of a wake-up call to the nation. This book is without doubt the best that I have read since the beginning of the new millennium.

Jeremy Hoff's first edition of *A Breach in the Wall* has brought him no end of criticism from collective members of Norwegian churches. I was personally subject to an amount of both criticism and praise over my book *Philistine: The Great Deception*, which was translated and published in Norwegian. That book began what came to be known as "The Norwegian Debate," which ran for six months in the media with half-page, full-page, and even two-page spreads. From experience, I can honestly describe Norway as a nation of "blue-eyed" people that apparently believe virtually anything except the truth.

In his excellent book Hoff has presented truth, and it is being rejected largely by church goers who seem to believe that Christ offered them Utopia irrespective of what they and their nation do. Apparently, evangelical church teaching in Norway is that Christ ushered in an "age of grace" where folk can go against God's wishes and commands and do "what is right in their own eyes" and with absolute impunity. This teaching is both erroneous and irresponsible.

The Norwegian church of today is mirroring the actions of *the serpent* of yesterday *who said to the woman, "Has God indeed said...?"* (Genesis 3:1). God is judging nations today as surely as he judged them yesterday. Judgement is one of the great themes of the Bible. If a people does not hold fast to the Lord it will come under judgement; Anders Breivik's massacre of 77 people on 7/22 was the Lord's warning shot across Norway's bows. If Norway does not change its attitude and actions toward Israel, the people of God, it will inevitably receive a full broadside from the One that struck down more of Israel's enemies in a moment of time (2Kings 19:35; Isaiah 37:36) than did America *with two atomic bombs* dropped upon the cities of Japan in 1945.

It is naiveté in the extreme to deny that God judges nations today: *I am the Lord, I do not change* (Malachi 3:6). And if the Lord has not changed

then neither has his actions: *If a calamity occurs in a city has not the Lord done it?* (Amos 3:6); *For when Your judgments are in the earth, the inhabitants of the world will learn righteousness* (Isaiah 26:9). The question is, will Norway learn righteousness from the events of 7/22?

It is pointless to believe something that has no wall to lean upon. Norwegian church goers have apparently thrown out an anchor that is not secured to the boat:

*Not everyone who says to Me, "Lord, Lord," shall enter the kingdom of heaven, **but he who does the will of My Father in heaven*** (Matthew 7:21).

With Norway being classed as one of the most anti-Israel countries in the world today, it is perfectly obvious that those who lead Norway are going directly against the will of God, therefore they should expect more and greater events than 7/22, unless there are immediate steps towards change. Jeremy Hoff has documented his argument and presented it exceedingly well. Hoff is one of the brightest stars shining in a dark world today, listen to what he has to say.

Ramon Bennett
Jerusalem, Israel
31 May 2016

Preface

This book is the English-language rendition of *22. juli-profetien*, an instant best-seller in Norway, now in its third edition. (The reader should bear in mind that this book has been written primarily to a Norwegian audience.) The first edition of this book, released in the summer of 2015, resulted in a nation-wide controversy of historic proportions. It was featured on the National nightly news more than once, spawning more than 130 printed newspaper articles, including numerous full-page, and two-page spreads. The Lord has also graciously permitted me to present this message on nationally-syndicated TV, on eight occasions.

The first edition consisted of chapters 1 through 8, and appendices A and B. My approach with the first edition was to provide context for two documented prophecies, which were issued during the year prior to the 2011 Norway attacks. The second edition adds a chapter and an appendix. With the second edition, in Chapter 9, I bring to the table five additional prophecies that have come to light following the release of the first edition. The third edition completes the story, with a final chapter and appendix. This book is now a bit longer than I had originally intended. For readers who want to get right to the meat of the story, I recommend reading the chapters in the following order: 1, 2, 3, 9, 4,...

Unfortunately the majority of Christian leaders in Norway have rejected this message out of hand. The ensuing flurry of newspaper articles has revealed what theological basis underlies this general aversion. In response, I have included a systematic rebuttal (see Appendix C).

My sincere prayer is that any international attention this book might receive would serve to motivate the people of Norway to deal with this issue, before it is too late. I have therefore made this book available as a free download in both Norwegian and English, at 22juliprofetien.com and a-breach-in-the-wall.com.

Jeremy Hoff
Sarpsborg, Norway
15 November 2019

Introduction

On the 22nd of July, 2011, a right-wing extremist detonated a 2,100 pound car-bomb in the heart of Norway's government complex in Oslo. Although the scene of destruction resembled the Oklahoma City bombing, the loss of life appeared at first to be minimal. But Norway's nightmare was just beginning to unfold. By the end of the day, it became clear that the bombing had not been the main event, but a carefully planned diversion for a devastating follow-up attack. The shooting that followed on Utoeya Island would go down as the deadliest massacre perpetrated by a single gunman in world history.¹

Within 2 hours following the bombing, the attacker arrived at his primary target, the tiny island of Utoeya, where the ruling Labor Party's youth organization, AUF, was holding its annual summer camp.² The campers had been informed of the bombing, and they comforted themselves with the idea that Utoeya was probably the safest place in the world.³ But that illusion was about to be shattered, as 32-year-old Anders Behring Breivik approached the island's mainland ferry landing, heavily armed and disguised as a police officer. He presented forged Police credentials, explaining that he had been assigned to secure the island following the bombing. The island's ferry was quickly summoned to take him across, along with a crate full of ammunition, which he claimed contained bomb detection equipment. The crate was so heavy that the ferry's crew had to help bring it onboard. Upon arriving at the island, he called for campers to gather around him before opening fire. Well over an hour elapsed until the killer was finally confronted by a police SWAT-team unit. By the time he surrendered, he had murdered 69 campers, in addition to the 8 victims of the bombing, bringing the total number slain that day to 77.⁴

1 "The shooting was the worst massacre by a lone gunman in history", The Sydney Morning Herald, 07.24.2011

2 Utoeya Island, which is situated on a lake just northwest of Oslo, is privately owned by AUF.

3 According to survivor Guttorm Skovly, TV2, 11.23.2011

4 Breivik surrendered without resisting arrest, because his plan also entailed a high-profile trial, which he intended to use as a platform for extremist propaganda.

This day had seen the worst attack in Norway since the Second World War, and the country was left reeling in a state of shock. Every Norwegian remembers where they were when they heard the news. The international media dubbed this event as “Norway's 9/11”. And as someone who was living in Norway at the time of the attacks, and in America on 9/11, it seemed to me that both of these events did indeed have the same kind of psychological effect.

There was a general sense of disbelief that one man could have been allowed to inflict so much death and destruction, and that the country must be far more vulnerable than anyone had imagined. Serious questions arose in the wake of the attacks, concerning the failure of public institutions to prevent and respond effectively to this kind of a threat. As with 9/11, an investigative commission was launched following the 7/22 attacks. The commission's report, published a little over a year later, found that the bombing could have been prevented. It also concluded that the perpetrator could have been stopped before reaching Utoeya, and that the police could have confronted him on the island much earlier. Many lives could have been spared that day, if it had not been for a highly unusual series of setbacks encountered by the police and first-responders.

The mainstream media has, from the very beginning, highlighted the improbability of this series of setbacks. Headlines such as *The day that everything went wrong* reflected deep questions within society.⁵ How could this have been allowed to happen, and why did everything seem to go wrong all at once? The 7/22 commission endeavored to explain the *how* aspect, as a combination of bad-luck and extreme incompetence. But of course, it would not speculate on *why* such an uncanny series of setbacks had occurred, as questions of that nature carry metaphysical implications.

This book is a serious attempt to address the *why* aspect, and to expose the underlying spiritual issues that have contributed to Norway's vulnerability. Anyone who has a basic belief in a real supernatural dimension, which transcends the material world, should have no problem at all with this kind of approach.

The first chapter will tell the remarkable story of *the day that everything went wrong*, and, as far as I am aware, this will be the first time that

5 Dagsavisen, 08.13.2012; NRK, 08.13.2012; Aftenposten, 03.15.2012

these events are described from this perspective. Having carefully studied the 7/22 Commission Report, as well as numerous reports from the mainstream media, I have documented a series of noteworthy instances where an unnatural fog of confusion seems to have descended upon the police and first-responders. This does not just occur at one juncture, but again and again, to the point of disbelief. In fact, I have not managed to find any other instance in modern history, where a catastrophe of this kind has been compounded by such spontaneous incompetence at all levels. It does, however, remind me of several instances in the Bible, where the enemies of ancient Israel were struck by a supernatural fog of confusion.

At this point I am sure that some of my readers are thinking that this sounds like a conspiracy theory, and I would not blame them at all for being cautious, as a number of classic conspiracy theories have indeed followed in the wake of this unlikely scenario. In no way does this book imply that persons other than Breivik were involved in the attacks. Having studied this event carefully, and with an open mind, I am personally convinced that he must have acted alone. That being said, it does, however, seem to me that too many things went wrong that day for the events described in Chapter 1 to be a complete coincidence. And when purely material explanations fail to provide satisfactory answers, those who are spiritually minded will naturally look toward the supernatural.

The Bible gives us clear criteria for determining whether a catastrophic event has a spiritual cause, and only the Bible has the credibility to define such criteria. No other “holy book” contains such a large proportion of prophecy, which has been given with such specificity and fulfilled with such precision, over so long a period of time. Numerous books have been written about this phenomenon, which places the Bible in a class of its own. This is how we can be absolutely certain that the Bible is true. Fulfilled prophecy is, in a sense, the signature of God.

It should come as no surprise then that the main biblical criteria for determining whether such an event has a spiritual cause, is that the event in question must be preceded by specific prophetic revelation (see Amos 3:6-7). And this is precisely what we find with the 7/22 attacks. It is a well documented fact that multiple Christians in Norway received quite specific revelation during the year leading up to the attacks. There are also

some apparent signs which coincide with this prophetic revelation. When taken together, these things point in the direction of a specific root cause.

In Chapter 2 we shall begin bringing this supernatural evidence to the table, and, as we do, we shall also develop the necessary biblical framework for interpreting it. There is also some important historical background that needs to be in place, in order to provide context for our conclusions. I would encourage the reader not to skim through the somewhat less captivating parts too quickly, as these provide the essential basis for the conclusions of the later chapters.

As a Bible-believing Christian, I am convinced that everything that goes on in this world – both good and bad – is under God's sovereign authority. That is not to say that acts of violence and terror are His will. He would sooner spare us from such things, but it is *we* who must choose to come under His blessing and protection. The hard reality is that this country has been going down the wrong path for a long time now, and, according to the Bible, everyone who remains on *the broad road* will eventually face terrifying eternal consequences. In the mean time, God, in His mercy, may allow events like this to awaken our nation, in order to save us from that fate.

Throughout the thousands of years of biblical history, we see God dealing with specific nations *as* nations, almost as if they were individual persons. This is reflected in how the Bible refers to nations frequently as *she*, *woman*, and *daughters*.⁶ The Lord offers the nations opportunities to repent, He withdraws His hand of protection, and He eventually judges them directly – as entire nations (see Jeremiah 18:7-10). This concept might seem foreign to those of us who have entered into the New Covenant, as we tend to relate to God in very personal terms. Through the New Covenant, we have become citizens of a new kingdom, and this insulates us to some degree from God's dealings with the nations of our present pilgrimage.⁷ However, anyone who wants to take part of the Kingdom of God must also enter into a covenant relationship with Him. The New Covenant cannot change anything for those who do not enter into it. The Bible rev-

6 The personification of nations in biblical symbolism: Isaiah 1:8; 10:32; 47; 54:4-7; 51:18; 62; 66:8; Jeremiah 2:2; 6:23; Lamentations 1-2; Ezekiel 16:59-63; Hosea 2:1-3; Zechariah 2:7; 9:9; 2 John 1; Revelation 12; 17

7 See 1 Corinthians 15:24; Philippians 3:20; Hebrews 11:13; 12:28; 1 Peter 1:17; 2:11

eals that, so long as nations exist, God will continue to relate to the broad spectrum of humanity on the basis of national groups (see Appendix C).

And so, if we accept this as basic truth, would it be reasonable to assume that God should deal thus with every nation, except for the one in which we happen to live? I realize that this is not a comfortable message, and I might even be accused of religious hate speech. But I must try to warn those who are standing in the path of danger, regardless of whether or not they appreciate the warning. I am intensely concerned that Norway may be heading for more of the same kind of tragic events, unless this nation will be willing to deal with the real underlying issues.

Again the word of the Lord came to me, saying, “Son of man, speak to the children of your people, and say to them: ‘When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, when he sees the sword coming upon the land, if he blows the trumpet and warns the people, then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head. He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman’s hand.’

Ezekiel 33:1-6

CHAPTER 1:

The day that everything went wrong

There has been a lot of outrage over just how many real opportunities were missed by the authorities in preventing the attacks from taking place. It seems that a combination of very avoidable setbacks had come together to provide an unlikely window of opportunity for the perpetrator.

As previously stated, the 7/22 Commission Report endeavored to provide purely material explanations for this uncanny combination of unfavorable circumstances, citing chance and widespread incompetence as key factors affecting the outcome. The report seemed to be a devastating indictment against the police and other associated government agencies.⁸ And this verdict did not really come as too much of a surprise. It was well known from an early stage that virtually every joint in the system had failed, and accordingly, nearly all high-level officials with any connection to this event had already resigned in advance of the report's release.⁹

“Almost all of the top leaders in government agencies that were central to the 22nd of July, have resigned from their positions. Several of them must now be prepared to face severe criticism when the 7/22 Commission Report is released.”

– ABC News¹⁰

Among the more notable resignations was the Minister of Justice, along with his Deputy Secretary, Norway's chief of police, the head of the Police Security Services (similar to America's Department of Homeland Security), and the chief of security for the government quarter where the bomb had been placed.¹¹ The prime minister, Jens Stoltenberg (who is currently the head of NATO), was one of the few top officials who did not step down, despite widespread calls for his resignation.

8 VG: *Police slaughtered by the 7/22 Commission*, 08.10.2012

9 Adressa.no: *Nearly all 22nd of July leaders have quit*, 08.09.2012

10 ABC News: *Leaders dropping out of government institutions after the 22nd of July*, 08.09.2012

11 Ibid.

“But yesterday Jens Stoltenberg inverted the very definition of what it means to take responsibility: He insisted that he would take responsibility by making sure that action is now taken, as opposed to taking responsibility for everything that went wrong by resigning.”

– Aftenposten (Norwegian newspaper)¹²

Such an unprecedented wave of political fallout reflects how severely the system was impeded by an unnatural state of confusion that day. In fact, it appears that no other terrorist attack in living memory has led to the resignation of so many high-level officials, and, as far as I can tell, no other comparable event in recent times even comes close in this respect. This distinguishing characteristic would seem like a reasonable basis for considering whether something beyond spontaneous incompetence might be at work here.

This chapter will tell the remarkable story of just how much went wrong for the police and first-responders that day, focusing on several key instances where purely material explanations fail to provide satisfactory answers. Unless otherwise noted, the description of events in this chapter is derived from the official 7/22 Commission report. (Corresponding page numbers are provided following key points, for anyone interested in looking these things up. The entire report, document NOU 2012:14, is available on-line as a free download.)

Let us begin by considering two major instances, in which an unusual chain of events resulted in missed opportunities to thwart Breivik's plans in the year leading up to the attacks.

Placement of the bomb could have been prevented

It seems almost unthinkable that the perpetrator was able to park his car-bomb right up against the front door of the most important government building in the country (equivalent to the White House), entirely unimpeded. The 7/22 Commission Report found that the bombing “could have been hindered through the effective implementation of security measures that had already been approved”, namely, closing off the street that leads

12 Aftenposten: *The stripping of power*, 08.14.2012

into the heart of the government quarter (p. 449). If this action had been taken sooner, then it seems that the bombing – and therefore also the massacre – might have been prevented.

Although the government had initially decided to block off the street in 2004, seven years later, the work was still incomplete. Neither were there any temporary checkpoints in place to restrict traffic in and out of the complex (p. 438). This initiative was simply not given the priority that it should have received, despite the fact that Prime Minister Jens Stoltenberg had been warned again and again to block off the street during the years leading up to the attacks.¹³

As part of a security risk assessment in 2004, the military had run simulations of a large-scale car-bomb attack on the government quarter. As a result, the Police Directorate had recommended sealing off the entrance to the complex, and, a few months later, the government's Security Committee gave this initiative the green light.¹⁴ Although the implementation of this project was said to carry a “high priority” at the time, three years later, there was little real progress to be seen. (p. 424, 436)

In 2007, one of Prime Minister Stoltenberg's security advisers had pleaded with him to give this project more attention, citing the high risk which had been documented with the 2004 simulation. She also warned him that the project had become bogged-down by bureaucracy, and she strongly recommended that it be given higher priority by taking the matter up in the Government Subcommittee. The prime minister, however, replied that this was “not necessary”.¹⁵ (p. 442)

But by 2008, the prime minister's Office had also become impatient with the lack of progress. They called for a meeting, at which they attempted to transfer supervisory responsibility to the Ministry of Justice (MOJ). However, this transfer must not have been communicated effectively, because no one at the MOJ even remembers this meeting taking place! Nearly a year later, the prime minister's office contacted the MOJ to find out what was going on. In turn, the MOJ initiated the preparation of a comprehensive status report, which would end up taking another year to complete. In early May of 2010, the MOJ was finally ready to submit this status report for further action. (p. 432)

13 Aftenposten: *Stoltenberg was warned again and again*, 08.14.2012

14 Dagbladet, 10.19.2012

15 Aftenposten, 08.14.2012

The status report included an official warning from the Chief of Police, which stated that the lack of progress in implementing certain security measures, including blocking off the entrance to the government quarter, was worrisome. This document was intended to convey a sense of urgency to those responsible for carrying out the work, but due to a clerical error, the warning never reached those who were in a position to act on it. Instead, the entire MOJ report, along with the police warning, was sent directly to the archives! Surely that kind of a mistake cannot happen very often. (pp. 432-433)

Consequently, the necessary building permits were not obtained until late October 2010. The Commission found that it should have been possible to obtain interim permits, under “special circumstances”, which would have enabled the work to begin immediately (p. 437). The urgent police warning – had it not mysteriously vanished into the MOJ archives – certainly would have indicated a “special circumstance”. According to the leader of the 7/22 Commission, “Building permits were not issued until nine months before the explosion, and it was therefore possible to place a car-bomb in that location.”¹⁶

In spite of this mishap, the street was still scheduled to be closed off before the summer of 2011. That is, until the work was interrupted by yet another unusual setback. The construction crew was forced to halt excavation, when they encountered communications cables beneath the street, which had inadvertently been omitted from their blueprints (p. 432).¹⁷ This setback, together with the missing police warning, combined to push the anticipated completion date back to the end of the summer, when it would be too late.

Breivik's activities might have been detected

The report also showed that Breivik's activities might have been detected early-on. It turns out that he had been placed on a security watch-list with the Customs Authority, for purchasing chemicals from a suspicious dealer in Poland. In a separate instance, the Post Office had also taken note of an

16 NRK News: – *The bombing could have been averted if the road had been closed*, 08.13.2012

17 VG, 09.22.2012

unusual up-swing in the volume of small purchases of potential bomb-making materials from the same country. The low value of each purchase might indicate that a buyer was trying to avoid leaving a paper-trail, in an attempt to gradually acquire a substantial quantity of chemicals. The Post Office then alerted the Customs Authority, which in turn alerted the Police Security Services (PSS) to both of these instances in early December 2010. (p. 351, 370-378)

However, this case was not immediately given priority, due to some confusion over which department within the PSS should handle it. By the time a preliminary investigation was eventually approved, in late April 2011, the case was to be delayed by another unusual setback. The official to whom it had been assigned was about to go on a long 10-week vacation, and so he decided that it would be better to wait until after the summer before opening the case. The 7/22 Commission Report questions whether Breivik's other activities, such as his firearms purchasing pattern, as well as his political statements on the Internet, might have led to an intensification of such an investigation. While the report stopped short of concluding that the PSS could have, or should have been able to uncover his activities, the inclusion of these details implies that this might have been a tangible possibility. (pp. 378-381)

Incidentally, Breivik too had initially planned on waiting until after the summer to carry out the bombing, at a time when the government complex would have been at full occupancy. But according to his own testimony, he felt pressured to act sooner due to a lack of finances. The Commission Report states that “A lack of finances, and the [resulting] decision to act early must have contributed directly to his decision to target the Labor Youth camp at Utoeya” (p. 358). A follow-up attack would be the only way to achieve the high death-toll that he was after.

Ironically, it seems that his lack of finances would turn out to be a key factor in his success. If he had waited until after the summer, then the street leading into the government quarter would have most likely been blocked, and by that time an investigation into his suspicious chemical purchases might have also been underway. But since the opening of the investigation had been postponed, his risk of being discovered – during the most active phase of his preparations – would be significantly reduced.

The terror-response protocol was not put into effect

The report's main point of criticism centered around the fact that the perpetrator had not been stopped immediately following the bombing. The police have special procedures in place, which, in order to reduce response times in a chaotic situation, are to be carried out automatically following any kind of “terror or sabotage” event. According to that protocol, road-blocks were to be deployed immediately to prevent any perpetrators from escaping. But this did not happen on the 22nd of July 2011. (p. 453)

The responsibility for activating the terror-response protocol lies with Oslo's chief of police. However, the timing of the attacks just happened to coincide with the installation of a new police chief, Øystein Maeland, who had only been on the job for two weeks at that point. Maeland had been the best-man of then Prime Minister Stoltenberg, and it seems that he may have received this appointment as a personal favor. He had no prior police experience whatsoever, and that really came to bear on the 22nd of July, as he was unaware that any terror-response protocol even existed! And so, this *big red button* was not pushed, causing the first line of defense to fail.

The report establishes that, because this protocol was never initiated in Oslo, then neither was it set into motion within police districts beyond the immediate vicinity of *ground-zero*. The initialization of the protocol should have had a domino-effect, resulting in the mobilization of police districts across the country. As a consequence, “Northern Buskerud [the police district in which the Utoeya massacre was set to occur] and other districts were not instructed to deploy road-blocks, or call in additional personnel” (p. 156). The road to Utoeya had been left wide open. (pp. 87, 154-156)

Breivik's getaway car should have been identified

Shortly before the bomb exploded, one of the security guards within the government quarter had observed a big white van parking in front of the prime minister's office. He watched on the security camera monitors as the driver, who was dressed in what appeared to be a private security uniform, exited the vehicle and started walking calmly down the street. The security staff had had an ongoing problem with various service vehicles stopping at

that spot, so this incident did not seem too unusual. Once the driver had walked out of view, the security guard decided to call and have the van removed. At 3:25 pm, his phone call was interrupted by the explosion.¹⁸

The security cameras had captured some very clear images of the suspect, which should have provided the police with a pretty good physical description. One of the cameras shows Breivik exiting the complex with a pistol in his hand, and wearing what appeared to be riot gear. A witness, who had seen this suspicious looking “police officer” drive away in a private car, took note of the license plate number, and decided to report what he had seen to the police just after the bomb exploded. So, within 10 minutes of the explosion, the police had been furnished with an excellent description of the suspect, complete with the license plate number of his getaway car.¹⁹ (pp. 21-22, 86)

However, the police failed to act on this tip immediately, and this vital information was not released to police patrols before an entire 44 minutes following the bombing (p. 99, 102). Nor did they alert the general public by briefing the media. And this brings us to one of the stranger things that happened that day. The 7/22 Commission Report reveals that a police patrol was actually driving right behind Breivik's getaway car for a distance of 4 miles, beginning at 32 minutes following the bombing (p. 334)!²⁰ If this patrol would have received an all-points-bulletin within even 36 minutes of the bombing, it is likely that the suspect would have been identified and confronted immediately. But instead, this incredibly valuable tip just sat there at the police operations center for more than 20 minutes without any follow-up (p. 21).

“The worst part is knowing that the police had a good physical description, and concrete information about the terrorist including the license plate number of his car, without acting upon it. The occurrence of such banal mistakes just makes this all the more tragic.”

– The Times of Bergen²¹

18 NRK News: *Here the terrorist parks his car-bomb*, 11.26.2012

19 ABC News, 10.19.2011

20 ABC News: *Police right on Breivik's heels – and didn't know it*, 08.13.2012

21 The Times of Bergen: *It is worse than expected*, 08.13.2012

The national alarm failed

The 7/22 Commission also found that Norway's National Criminal Investigation Service, Kripos, had failed to trigger the national alarm on time. The media has also been quite critical about this from the beginning, finding it unacceptable that an entire 77 minutes had elapsed before the alarm was triggered following the bombing.²² It was also reported that, “Roadblocks were not set up at Sollihøgda [an area that Breivik was forced to drive through as he approached Utoeya] until after the national alarm was sent out.”²³ Breivik, however, had already arrived in the vicinity of Utoeya's mainland ferry landing within 60 minutes of the bombing (p. 25). (The exact time at which roadblocks were eventually deployed in that area seems to be unknown.)

The Commission Report shows that Kripos had been asked by the Oslo police to send out the national alarm, along with the description of the suspect's getaway car, within 40 minutes of the bombing. But this request was simply not given the priority that it should have received (p. 21). This is the second instance where roadblocks should have been deployed quickly throughout that region of the country. This redundancy in the system should have assured the closure of major roads, despite the fact that the Oslo police had failed to initiate its own terror-response protocol. And so the road to Utoeya would remain open long enough for the perpetrator to arrive.

“The Committee notes that the national alarm was first sent out 77 minutes after the government quarter was subjected to the bomb attack.”

– The Norwegian Parliament's special 22nd of July committee²⁴

22 VG: *Used 77 minutes to trigger the national alarm*, 09.28.2011

23 *Aftenposten*, 15.03.2012; *Arbeids Rett*, 08.13.2012

24 Recommendation 207 S (2011–2012), 1.9 Riksalarm, 03.01.2012

The police helicopter was unavailable

The only police helicopter in the region was not mobilized until after Anders Breivik was arrested. One reason for this delay, was that all police pilots happened to be on vacation that day. Notwithstanding, the helicopter service still could have, and should have been reactivated immediately. One of the pilots, who was still at home in Oslo, sent a text message to his superior officer 35 minutes after the bombing, letting him know that he was ready to fly. But 12 minutes later, his boss declined the offer, replying that he had received no order to mobilize. (pp. 294-296)

Over the course of the following hour, two requests were made to mobilize the helicopter, both of which landed on deaf ears. A police SWAT team had been called in to secure *ground-zero*, and they were requesting air support to assist with that task. In both instances, the SWAT team was told that the helicopter was simply unavailable. One of these requests was processed by an operator who later explained that he had not taken the request further because he assumed that the helicopter had already been mobilized. (pp. 289-296)

About 5 minutes after the second request (now two hours after the bombing), the first emergency calls started coming in from Utoeya. The SWAT team was then immediately redeployed to respond to that situation, and they would now have to make the long drive out to Utoeya, crossing over to the island by boat, without any air support. Although this 4-man helicopter would not have had the capacity to transport the entire SWAT team, the report shows that it could have served as a sniper platform – a scenario that the SWAT team had been training for (p. 296).

But more importantly, the helicopter would have given the police “eyes in the sky” to quickly assess the situation, and help coordinate an effective response (p. 289, 294). (The helicopter is equipped with a thermal imaging system, which would have easily identified the shooter by the residual heat from his weapons (p. 295).) As things stood, the police had no idea how many shooters they were up against, and this uncertainty was a factor in their decision making. Had they known that there was in-fact only one shooter, then the local police might have chosen to proceed immediately to the island, in accordance with standard *shooting-in-progress* protocol,

instead of waiting for the SWAT team from Oslo to arrive (p. 132). Had the helicopter unit been mobilized within the first two hours following the bombing, it could have reached Utoeya in under 10 minutes. In that case, it would have been on the scene a full 15-20 minutes ahead of the first local police unit, and might have been able to assess the situation before this unit had even arrived. It could have also helped them locate boats, and then direct their movements in crossing over to the island. The police helicopter would have obviously been an indispensable resource.

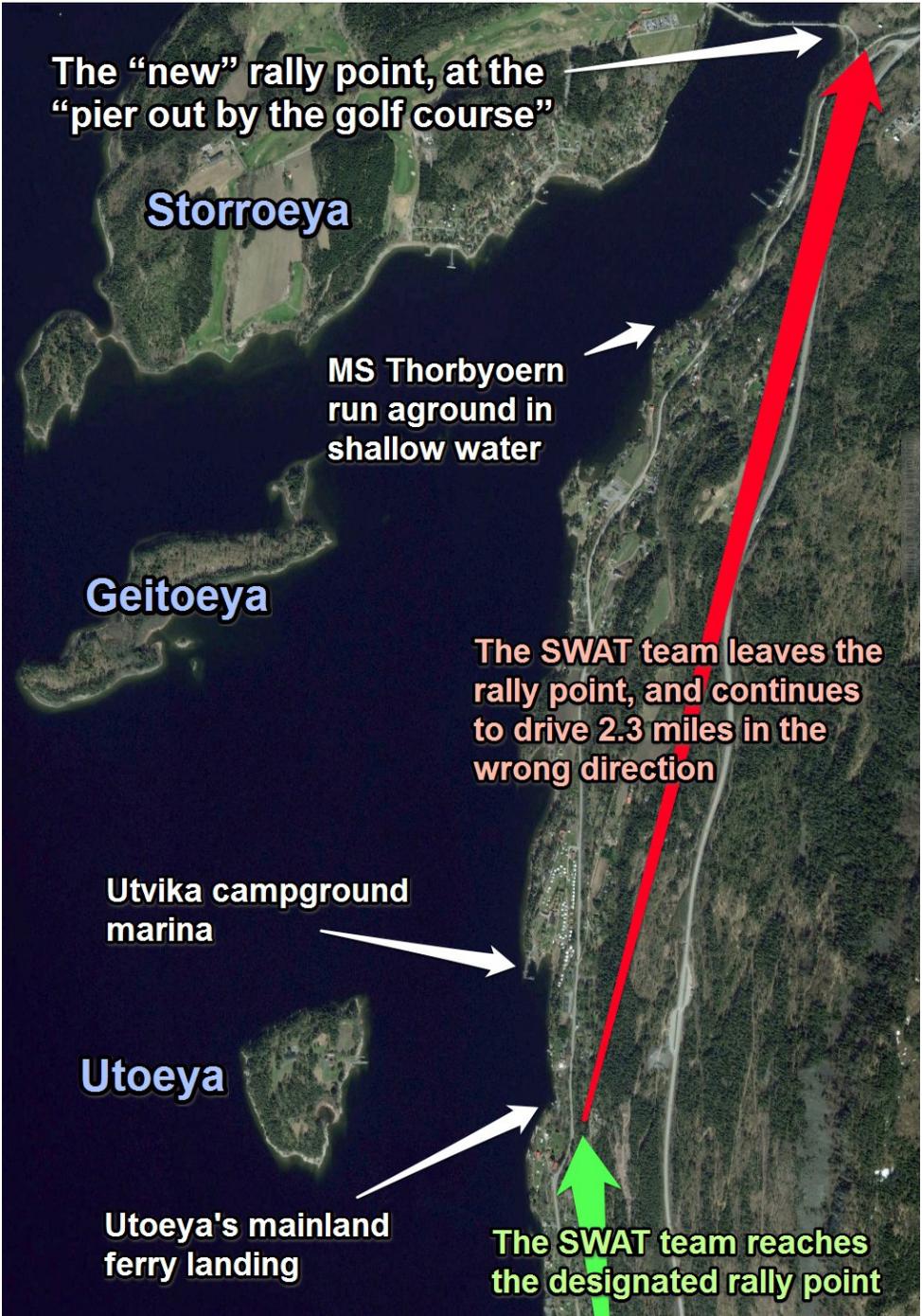
If there were ever a time to mobilize the helicopter, this would have been it. In fact, police protocol explicitly states that the helicopter shall be mobilized in the event of a bombing (p. 289). And yet, somehow this idea did not even occur to any of the high-ranking officials involved, until 35 minutes after Breivik had been apprehended, nearly 4 hours after the bombing. The helicopter was only ordered into the air when when the leader of Special Operations finally discovered that it had not already been mobilized (pp. 289-295).

MS Thorbjoern disappeared

The first local police unit to arrive on the scene, arrived at Utoeya's mainland ferry landing – the designated rally point – at 5:52 pm. This 2-man unit was instructed to wait there for the police boat to arrive, and in the mean time they were to assess the situation from that position. (The distance from the mainland to the island at that point is less than 700 yards, and visibility was quite good that day.) (p. 115, 125, 130)

At 5:57, the SWAT team made contact with the local police as they came within range of radio communications. They would be approaching the rally point within minutes, and so the local police commander immediately issued new orders to the unit already on the scene to procure boats for the SWAT team. This order was repeated 3 times, and it was also confirmed by the unit. (pp. 125-126, 131) But, according to the 7/22 Commission Report...

“...there was no boat activity in the surrounding waters where the unit then stood. Out on the ferry landing, this unit had a clear view of the marina over at the Utvika campground,



located about 500 yards away, in a direct line of sight, or just under a mile by car. Several boats were visible [there] from the unit's position. A short time later, many volunteer rescuers would set off in boats from this marina. The unit made no effort to commandeer these boats. Neither did they report them to their commander or to police dispatch.” (p. 130)

The media reported that there were up to 20 boats docked at the campground marina on the 22nd of July.²⁵

But of course, the most logical option would have been to make use of the island's own ferry, MS Thorbjoern. This was, after all, the means by which Breivik had himself arrived on the island 40 minutes earlier, at 5:17 pm (p. 26). This “ferry” is a retired military L-50 landing craft, which was originally designed for fast landing of personnel under fire. Its thick steel armor would have made it the natural choice in a situation like this. But this boat was nowhere to be seen.

Just a few minutes after the shooting began, a hand-full of people had fled the island with this vessel. Those on board had since called and spoken with the local police, twice, but on neither occasion was any mention made as to which boat they had control of, nor did the police think to ask, as the order had not yet been given to procure boats. But then at 5:58, one minute *after* the order to procure boats had been issued, someone on board MS Thorbjoern called the emergency services hot-line again, and this time the caller was calling with the explicit intent of placing this vessel as the disposition of the police. Such a boat was obviously a potential police resource. (p. 134)

The timing of this offer was excellent. At that moment, the ferry was – according to the caller – less than a mile north of the rally point, and it could have been immediately directed back to the ferry landing to rendezvous with the incoming SWAT team. However, due to a technical glitch, this third and final phone call was rerouted to a neighboring police district instead. And that is as far as the offer ever came. A short time later, the ferry ran aground in shallow water, and it would take another 20-30 minutes to dislodge it. By the time it was unstuck, it was too late to assist in the first response. (pp. 30, 134-135)

25 NRK News, 08.11.2011

Photo: Terje Bendiksby / Scanpix



Utoeya's ferry, MS Thorbjørn.

The Commission Report found that, if the police had secured MS Thorbjørn as a resource at an early stage, then it would have been possible for the first local police unit on the scene – equipped with fully automatic weapons and bulletproof body armor – to reach the island at about 6:00 pm (pp. 27-28, 134). A member of this unit later informed the commission that, if a boat had been there when they arrived, he was sure that his unit would have been ordered to proceed to the island immediately (p. 131). In that case, it seems that 27 lives might have been spared.²⁶ But sadly the police did not set foot upon the island before 6:27 pm, nearly half an hour later than necessary.

The “new” rally point

Confusion over the location of the rally point was the main cause of further delays. The report finds it most likely that Utoeya's mainland ferry landing had been established as the rally point by 5:38 pm, as the first local police unit was departing from the police station (p. 114-115). This

²⁶ The Times of Bergen, 08.13.2012

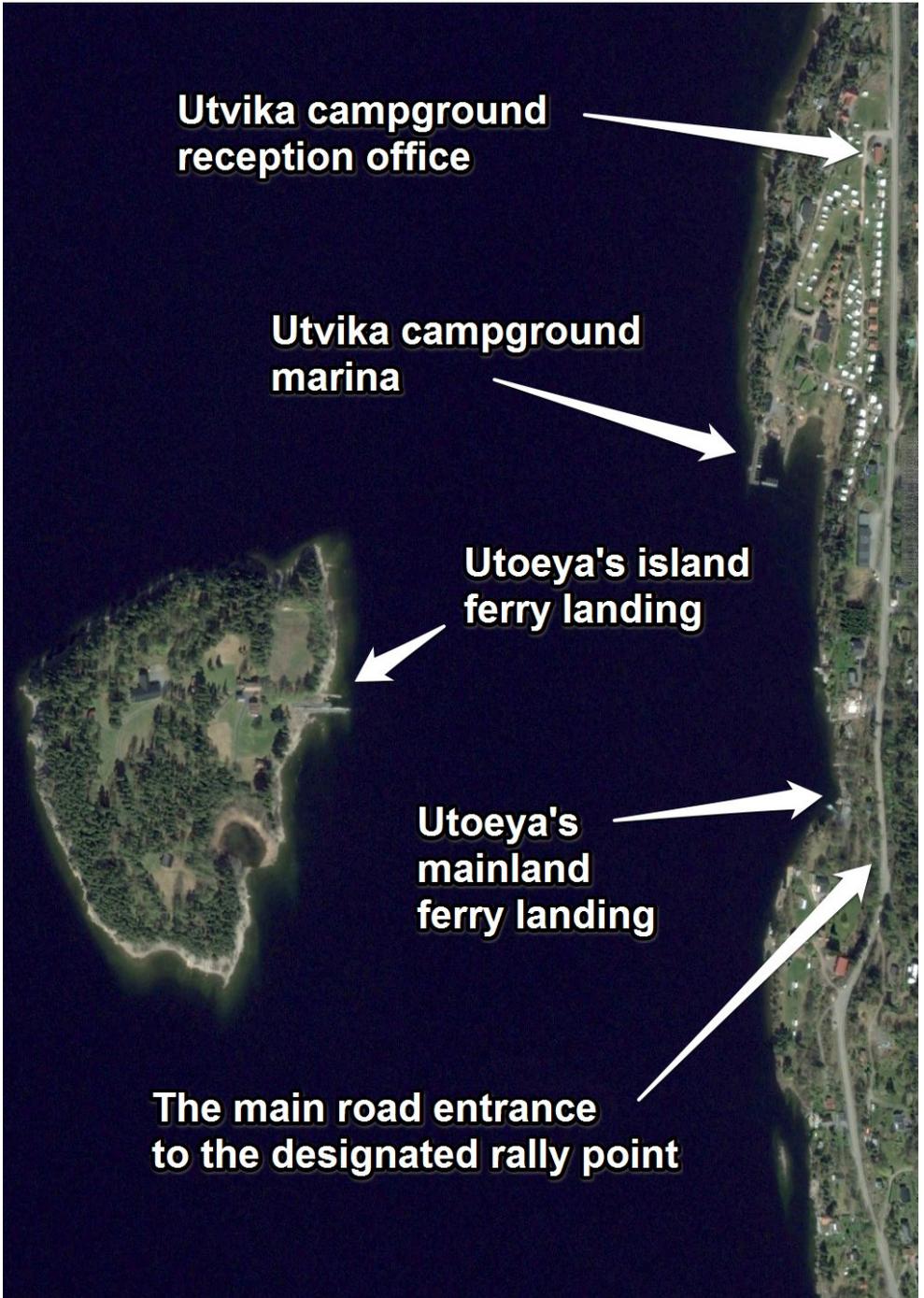
location was referred to several times over the radio, and there should have been absolutely no confusion over this mission-critical detail (p. 127).

The problem occurred at 5:57 pm, at the time of first radio contact between the local police and the approaching SWAT team. After clarifying that they were traveling by car, instead of by helicopter, as the local police had assumed, the SWAT team's first priority was to find out where they should go to meet up with the police boat. The dispatch operator asked if they were heading "down to the pier". A member of the SWAT team returned the question by asking if this would be the "pier out by the golf course". This was the only pier that this officer was familiar with in that area, and he wanted to have his assumption confirmed. However, the dispatch operator interpreted this question to be a statement, taking it to mean that the rally point had been changed. The operator then inadvertently confirmed this wrong assumption back to the SWAT team, and so from that point onward there were effectively two rally points. This "new" rally point would be 2.3 miles further down the road from the real one, which meant putting five times more water between the SWAT team and their objective. (p. 127)

Meanwhile, in addition to the order to procure boats, the local police unit already in position at the original rally point was also instructed to receive a rowboat full of fleeing campers, which was headed for a pier 200 yards to the south of their position. So the unit split up. One member went to receive the campers, while the other stayed behind to meet up with the SWAT team. (pp. 131-132)

A few minutes later, the one who stayed behind went up to the main road to flag down the SWAT team's 7-car convoy. (The distance to the main road from the ferry landing is less than 100 yards.) He reached the main road at 6:05, in time to intercept cars 3 through 6, which arrived two minutes later, at 6:07. The first two cars had already passed by, and the last was lagging behind the main group (pp. 131-132).

Upon arrival, a member of the SWAT team immediately asked this policeman if there were any boats at that location. The policeman replied that there were none (p. 117), and based on photo evidence, the Commission Report confirms that no boats were operating in the waters below between 5:52 (when the first local police unit arrived) and 6:03. However, at around 6:04, while this policeman was still on his way up to the main



**Utvika campground
reception office**

**Utvika campground
marina**

**Utoeya's island
ferry landing**

**Utoeya's
mainland
ferry landing**

**The main road entrance
to the designated rally point**

road, a boat entered the area below, and by the time he was speaking with the SWAT team, at 6:07, there were at least 3 boats that could have been summoned to the ferry landing. (pp. 128-132)

“As far as the Commission can tell, there were no boat resources in the area around Utoeya's mainland ferry landing from between 5:52 until 6:04, which P-30 B could have summoned then and there. But from this point onwards, several civilian boats came into the waters between the mainland and Utoeya. These boats operated visibly from the ferry landing, but at that point P-30 B was up by the main road.”

– 7/22 Commission Report, p. 132

The ferry landing must have seemed like the obvious crossing point. If the SWAT team would have only known that boats were now operating in the waters below, they would have surely commandeered them and crossed over to the island immediately, instead of driving onward to an alternative rally point (p. 117).

Although SWAT-team car number 3 had been misinformed about the location of the rally point at 5:57, they hesitated to relay this misinformation on to the rest of the convoy until 6:05, due to a lack of confidence (p. 128). Had they been absolutely sure that they had in-fact already reached the designated rally point, they would have surely just waited there for the police boat to arrive. They would have gone down to the ferry landing together, quickly discovering the boats which were then operating in the surrounding waters. From the landing they should have also been able to see the many capable motorboats docked over at the Utvika campground marina. However, after speaking with the policeman at the main road, and perceiving that no boats were available, they decided to continue on to the “new” rally point instead.

Now the first car of the convoy, which had overshot the correct rally point before the local policeman reached the main road, had mistakenly turned into the Utvika campground at 6:04, but did not go far enough down to see the marina (p. 117, 135). At that point they stopped one of the campground employees and asked for directions to the ferry landing. This employee later told NRK (the Norwegian state-run media), that “the employees at Utvika Camping would have helped the SWAT team set off

in the boats”, which were already there.²⁷ But it seems that their conversation may have been cut short at 6:05, when the third car of the convoy broadcast the location of the “new” rally point to the rest of the group.²⁸ The first car then immediately left the campground, and was back on the main road by 6:06 (p. 128).

This employee must have realized that she probably should have told them about the boats. Perhaps she ran and told her manager about this encounter, because at 6:06, someone at the campground reception office called the local police station, explicitly offering them the use of their boats! However, although this offer was understood clearly, the dispatch operator did not think that this information was worth relaying on to the SWAT team or to local police units. (pp. 135-136)

The timing of this second boat offer was also excellent. At that moment the main group of the SWAT team convoy was just about to reach the ferry landing, and would only chose to proceed on from there to the “new” rally point, when it seemed certain that no boat options were available at that location. If this offer would have been broadcast within the next two minutes, before the convoy had passed by the campground reception office (which is along the main road with a big sign that says “Utvika Camping”), they could have been on their way to the island within minutes. It does not take more than 2 or 3 minutes to cross over to the island from the campground marina. (I know, because I have rented a boat from this location while visiting Utoeya.)

It seems that the police missed these boat options due to an unlikely combination of factors. If we suppose for a moment that the rally point had *not* been inadvertently changed, then the officers in the first car of the SWAT team probably would have continued talking with the campground employee long enough to find out about the boats down at the marina. Even if she would not have told them about the boats, the officers in cars 3-6 should have noticed them anyway, upon going down to the ferry landing. Those in the first car – who might have still been at the campground at that moment – could have then set off in these boats, and picked up their colleagues at the ferry landing, just a few hundred yards away. But even *with* the confusion over the location of the rally point, the offer

27 NRK News: – *Police stopped me and asked where Utoeya was*, 08.11.2011

28 NRK News: *Police turned around at Utvika*, 08.10.2011

of boats from Utvika Camping still should have saved the day. And yet this second well-timed boat offer also slipped through their fingers. If this offer *had* been broadcast, then the officers in the first car, who knew exactly where Utvika Camping was located, could have led the the rest of the convoy there immediately. This might have made up for all the confusion concerning the rally point, and in turn spared the SWAT team from the next major setback that they were about to encounter. NRK News estimates that they could have saved 15 minutes by choosing Utvika as their point of departure to Utoeya.²⁹

The Police boat breaks down

Leaving the original rally point, the main group of the SWAT team convoy continued to drive 2.3 miles further north toward the “new” rally point, at the bridge to Storroeya. They arrived there right before 6:11, just in time to intercept the southbound police boat, which would be passing by that point within the next minute (pp. 119, 137-139). The boat's driver was surprised to see the blue lights of the SWAT team convoy already at Storroeya (p. 29). But since they were already in position, and eager to get going, the decision was made to take the SWAT team on board immediately.

But setting off from Storroeya would mean crossing 4,000 yards of water with a fully loaded boat, versus just under 700 if they had boarded at the original rally point (pp. 126-127). When I say that the boat was fully loaded, I mean that it was practically sinking. Despite the fact that this boat was only rated for a maximum of 10 people, it seems that the police decided to pile in 11 big guys with heavy gear, without any regard for its capacity limit. To make matters worse, the boat had taken on a substantial amount of water when the rear end dipped below the surface momentarily, as they were loading up at the bridge. (p. 30, 137)

The police boat had initially been set into the water about 3 miles further north, and it had only taken about 5 minutes to cover that distance (p. 115, 126). But with such a heavy load, its pace would now be reduced to jogging speed. The boat's driver quickly realized that they had a problem. They were sitting precariously low in the water, and the boat had suddenly

29 NRK News, 08.11.2011

become quite difficult to maneuver. He immediately turned back toward the bridge to let some guys off, but was given orders to continue on to Utoeya instead. (p. 138)

So, just before 6:15 pm, they were finally in the water and on their way, but not in the direction of Utoeya. They were, in fact, headed for the wrong island (Geitoeya)! After a short time, one of the officers in the back of the boat decided to check Google Maps on his smart-phone, and, upon becoming aware of their navigational error, the driver immediately corrected course (p. 140). Mere seconds later, the boat's engine broke down! And so, having progressed only 600 yards (the approximate total distance to Utoeya from the original rally point) the SWAT team was left helplessly adrift (p. 30).

“A cabin owner on Storroeia filmed the police boat, and his amateur video shows that the boat's driver hesitates for a few seconds as the boat leaves the bridge to Storroeia. At first the boat set course westward, but then, just before becoming stranded, they realized their error and corrected course by heading southward toward Utoeya.”

– Aftenbladet (Norwegian newspaper)³⁰

In a later interview, the police boat's driver said, “I felt so helpless and cursed”, to which one of his colleagues added, “There were a lot of curse words [uttered]”.³¹

Meanwhile, back at the original rally point, the first local police unit to arrive had finally succeeded in procuring civilian boats, which they now sent immediately in the direction of Storroeia to assist the SWAT team as needed (p. 132, 139). The first of these reached the stranded SWAT team within a minute of the engine failure. However, this second boat was only rated for 5 people, and the police made the same mistake by transferring the entire SWAT team into it. By 6:21 the transfer was complete, and the police were able to continue along – albeit very slowly – in the direction of Utoeya. This second boat was even more unstable, and began listing under the weight of its occupants. (pp. 138-140)

30 Aftenbladet: *Police were on the way to the wrong island*, 08.13.2012; see also Times of Bergen, 08.13.2012; VG, 08.13.2012

31 The Times of Bergen: *Helpless and furious*, 09.21.2011

Less than a minute after transferring to this second boat, amateur video footage shows them passing within a 100 yards of MS Thorbjørn, which at that point was still run aground.³² I would like to share a final thought concerning the potential role that this vessel might have played. According to Anders Breivik's own testimony, "...he had planned on killing the ferry's crew, because he was sure that this boat would be used to transport the police to Utoeya."³³ In his own words, "It was a direct threat to the mission..."³⁴ However, "Breivik explained that he had refrained from shooting them, because he did not have any indication that they were connected with the Labor Party. They were simply 'civilians' in his eyes."³⁵ I find it ironic that even though he had made a principled tactical error by letting MS Thorbjørn go, in the end this vessel would not become available to the police until after he had been arrested. (pp. 29-30)



Video footage shows the second police boat passing by MS Thorbjørn.

32 Aftenposten, 08.24.2011

33 TV2, 05.03.2012

34 Nettavisen: - MS Thorbjørn was a threat to the mission, 03.09.2012

35 TV2, 04.20.2012

About two minutes after the SWAT team had boarded the second boat, another civilian boat reached their position, and by 6:24 half of them had transferred into this third boat. Finally, they were able to progress at a reasonable speed, reaching Utoeya Island at 6:27 pm (p. 140). Within 7 minutes of arriving on the island, the police were able to locate and confront Anders Behring Breivik, who surrendered without resisting arrest at 6:34 pm (p. 30). A total of 77 minutes had elapsed from the moment that Breivik set foot on Utoeya, until he was arrested by the police (p. 26, 30).

The 7/22 Commission estimates that, if the original police boat would not have been overloaded, and if its motor would not have broken down, the police could have made it to Utoeya 11 minutes earlier (p. 140). At a rate of about one death per minute, every minute counted.

Uncomfortable realities

The report concluded its account of these events with the following statement:

“It is however a fact that it took about 35 minutes from the arrival of the first police patrol at Utoeya's mainland ferry landing, approximately 625 meters from the island, until the police came ashore. The SWAT team had also been in the area for 29 minutes. The Commission considers the amount of time used during this first phase of the police response to be unacceptable.” (p. 121)

And such was the media's reaction with regard to the general findings of the Commission:

“The conclusions drawn by the Government and Parliament represent the greatest of political scandals: The bomb could have been prevented if the street leading into government complex had been closed off, a measure that had been approved seven years prior to the bombing. Young lives could have been saved on Utoeya, as the perpetrator could have been stopped sooner. The Police Security Services could have also been on the trail of the terrorist before the 22nd of July.

Something is wrong when it takes seven years to close off a street. Something is wrong when the police are just standing on the mainland, while civilian boaters rescue the shot and wounded youth. Something is wrong when it is also up to civilian boaters to transport the SWAT team to Utoeya, while the professional rescuers remain on the mainland. Something is wrong when there are plenty of resources, but they do not find each-other.”

– Adressa.no (online newspaper)³⁶

Yes, something is indeed very wrong here, and there are still some important questions that need answering. The current leader of the Labor Party (and in all likelihood, Norway's next prime minister), Jonas Gahr Støre, is among those still searching for answers. In a recent interview, he spoke of a need to identify the underlying issues in a broader context:

“My concerns have not been laid to rest following the societal debate we had [after] the 22nd of July. We have not [yet] delved into the most uncomfortable [aspects]; what is it here that has made this kind of extreme violence possible? ... Our legal system has done its job in condemning the culprit. We have also had an investigative commission that has determined how our [emergency] preparedness worked and didn't work. But it seems as though we've drawn the line there. What is it about our society that could produce a climate in which a man could do such a thing? ... I think the Labor Party still has a hard time coming to terms with the fact that it was really *us* that he wanted to attack. We are not entirely ready to deal with what that actually means. I think there is a whole lot of anger and frustration out there after the 22nd of July that we've been trying to keep at bay, because it wouldn't seem to fit with the image of us [the general public] marching in solidarity and embracing one-another. And that we do, however one must also be allowed to say that the big-picture is broader.”³⁷

36 Adressa.no: *No one has taken responsibility*, 11.07.2012

37 VG: *Støre: We have not delved into the most uncomfortable*, 08.26.2014

I wholeheartedly welcome and accept this challenge to broaden our perspectives. In his new book, *In Motion*, Jonas Gahr Støre also criticizes the 22nd of July debate for having been too cowardly. I agree. We really must find the courage to dig deeper, if we are serious about preventing events like this from happening in the future. It should therefore be considered unacceptable to leave any stone unturned in our pursuit of identifying the real underlying issues. For those of us approaching this challenge with a biblical world-view, we are going to need even more courage in calling a spade a spade.

CHAPTER 2:

A prophecy

The 7/22 attacks have caused many to ponder tough questions, such as “Where was God?” It can be hard to accept the idea that God would allow such terrible things to happen. And yet, does not the fact that these events *have* happened imply that God must have allowed them? After all, it should be clear to any honest Bible reader that the Lord has control over even the smallest details of our lives (see Matthew 10:29-31). A more meaningful question would be whether the attacks were allowed to happen for a specific reason, or for no reason at all. If the answer is *for no reason at all*, then this would imply that God does not play a very active role in this nation's defenses. However, the Bible shows clearly that God has the final say when it comes to deciding the security of nations. The wide acceptance of this basic premise is underscored by the first scripture to be quoted publicly by a Norwegian politician in connection with the attacks. The following passage was read aloud at the *memorial service for mourning and hope*, where the nation's leaders were gathered together in solidarity with the bereaved:

“It is written in the book of Psalms, Psalm 121: 'I will lift up my eyes to the hills — from whence comes my help? My help comes from the Lord, who made heaven and earth. He will not allow your foot to be moved; **He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. The Lord is your keeper;** The Lord is your shade at your right hand. The sun shall not strike you by day, nor the moon by night. The Lord shall preserve you from all evil; He shall preserve your soul. The Lord shall preserve your going out and your coming in from this time forth, and even forevermore.' Thus says God's Word.”

– Øyvind Grøslie-Wennesland (Labor Party), Oslo Cathedral,
07.24.2011

The appeal to such a passage, in a situation like this, implies that God's protection over Israel should also be extended to Norway. Although this may seem like a questionable way to apply the Scriptures, there is actually good biblical support for this way of thinking. For example, the prophet Ezekiel spoke of a new and everlasting covenant that would fundamentally change the relationship between Israel and the Gentile nations:

For thus says the Lord God: "I will deal with you [Israel] as you have done, who despised the oath by breaking the covenant. Nevertheless I will remember My covenant with you in the days of your youth, and **I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed, when you receive your older and your younger sisters [Sodom, Samaria, Syria, Philistines (see verses 55-57)]; for I will give them to you for daughters, but not because of My covenant with you. And I will establish My covenant with you.** Then you shall know that I am the Lord, that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done," says the Lord God.

Ezekiel 16:59-63

Here we see that the Gentile nations, who enter into the New Covenant (to some sufficient degree), become the adopted daughters of Israel, and, by implication, also partakers of her blessings. This idea has, however, a serious flip-side. The apostle Paul touches upon this when he likens the Gentile believers to the branches of a wild olive tree, which have been grafted into a cultivated tree. The purpose of Paul's analogy is to emphasize that our adoption implies some basic conditions, and that those who would ignore this aspect are in danger of being disavowed from this inheritance:

For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, **do not boast against the branches. But if you do boast, remember that you do not support the**

root, but the root supports you. You will say then, “Branches were broken off that I might be grafted in.” Well said. Because of unbelief they were broken off, and you stand by faith. **Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either.** Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. **Otherwise you also will be cut off.**

Romans 11:16-22

It is possible for any of us to wander away from the narrow path, where we become vulnerable to the attacks of the enemy. The Good Shepherd searches diligently for His lost lambs until He finds them, and if necessary, the shepherd's staff becomes a rod of correction.³⁸ “For whom the Lord loves He chastens, and scourges every son whom He receives” (Hebrews 12:4-8). The pain which is inflicted by the shepherd's staff is often necessary to guide us back to safety. Jesus wants to save us from exposure to the predatory attacks of the devil, which result in a kind of pain that is meaningless and unnecessary.

God's laws are intended to establish protective boundaries for humanity, and they build a wall of defense that keeps the devil out. But that wall can become progressively weakened through disobedience and rebellion, until eventually these defenses are breached, and the people are made vulnerable to evil. What happened on the 22nd of July was very evil, and no human being has the right to do what Anders Behring Breivik did. God is love, and I believe that He wanted the best for those 77 who died in the attacks. He wants the best for all of us, but it is usually *we* who choose to reject the protection found in obedience to His Word. Furthermore, those 77 victims were surely not those most responsible for causing “the breach in the wall” to occur, but they happened to be standing closest to the breach when evil struck. They were in the wrong place at the wrong time, unaware that they were standing in the path of evil. Jesus tells us in Luke 13:4-5, “Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwell in Jerusalem? I tell you, no; but unless you repent you will all

38 God uses a “rod of correction” to discipline his children. See Proverbs 3:11-12, 13:24, 22:15; Hosea 6:1; Revelation 3:19

likewise perish.” We also must be careful to approach this particular tragedy in the right spirit. When Jesus' disciples wanted to call down judgment upon those who had rejected the Gospel, He rebuked them saying, “You do not know what manner of spirit you are of. For the Son of Man did not come to destroy men’s lives but to save them” (Luke 9:55-56). The Bible tells us that the Lord is “not willing that any should perish, but that all should come to repentance” (2 Peter 3:9b).

If the Lord really cares for our ultimate welfare, He will be faithful to discipline us, in order to bring us to that place of repentance. He does this for individual people, as well as for groups of associated individuals. In the Bible we see Him dealing with individuals on the basis of families, churches, cities, and even nations. And sometimes the only thing that can wake people up is a major crisis affecting a group that they identify strongly with. There is something about our nationality which strikes at the heart of who we are.

As individual believers, we are all at different places when it comes to God's correction in our lives. But when God authorizes a painful warning toward an entire city or nation, then the human impact becomes quite multidimensional. In such cases, meaningless and unnecessary pain might characterize the experience of those who find themselves standing closest to *the breach*, while at the same time, in the grand scheme of things, the same event can serve as a correction, in order to lead a nation back to God. This aspect of how God deals with humanity can be challenging, but we must be willing to form our understanding of God according to biblical truth.

Come, and let us return to the Lord; For He has torn, but He will heal us; He has stricken, but He will bind us up.

Hosea 6:1

The pattern of God's redemptive purposes in allowing certain national tragedies to occur, is set by the example of ancient Israel. The Lord sent prophets to remind His people of what would happen if they broke the covenant, and to reveal what specific violations had offended Him. Unfortunately, Israel's leaders did not usually respond correctly to these warnings, and the whole nation suffered consequences for this rebellion. The first phase of God's judgment upon ancient Israel began with a terrorist

attack by the Assyrians, who would eventually conquer Israel and deport her people into slavery.³⁹ The prophet Isaiah reprimanded the nation's leaders when they responded to that first attack with a spirit of defiance (see Isaiah 9:9-14). They vowed to rebuild Israel's defenses stronger and better than before, but they failed to realize that their fate ultimately rested in the hands of the living God. The attack was followed by a period of relative peace, where the Lord was giving them a grace-period to hear His prophets. Tragically the people failed to treat that first attack as a sign that God's hand of protection was withdrawing from their nation. Things could have gone very differently if they had been willing to seek the Lord with humble hearts, but too many of them remained willfully blind to their need for repentance, until it was too late.

Some readers will inevitably question just how relevant Old Testament examples of God's dealings with the nations are for this present “Church Age”. Many are quick to point out that the kingdom of Israel, with its Old Covenant law and animal sacrifices, is a symbolic picture of the grace that would ultimately be fulfilled through Jesus Christ (see Hebrews 10). This is certainly a valid aspect of biblical symbolism, but we should also consider that the example of Israel is multidimensional – an example which also includes an aspect of judgment. God's judgment eventually came upon Israel as a result of their rebellion, and the Jews were scattered across the earth, precisely as Moses and the prophets had warned (see Deuteronomy 28:15-68). This national judgment came to pass *following* Calvary and the atonement, when Jerusalem was destroyed in 70 AD. (What a way to kick off the “Age of Grace”.)

God's judgment upon Israel can therefore be seen as a foreshadowing of how He will judge all the nations that reject the New Covenant (see Psalm 9:17). The Bible makes it clear that both the grace, and the judgment of God are brought to fulfillment through Jesus Christ, who will personally administer the wrath of God upon the nations when He returns to establish His kingdom on Earth:

He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in

39 The Assyrian empire is regarded by many historians as the first empire to incorporate the psychological warfare of terrorism as a standard military tactic. See: H.W.F. Saggs, *The Might That Was Assyria*, p. 249

fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

Revelation 19:13-16

This is the other side of the Gospel that many would sooner forget. Jesus came two-thousand years ago to be the sacrificial lamb of God, but He will be returning very soon to rule the Earth from the throne of David, as the Lion of Judah (see Revelation 5). He will also exterminate all the ungodly (2 Thessalonians 1:7-10). It is Jesus Christ Himself who will open the seven seals of God's wrath upon humanity (see Revelation 6)! Thanks be to God that we are still living in a time when He extends a hand of mercy. God does not want our nation to be under His wrath on the Day of Judgment, and it is His grace that allows us to experience difficult, but important opportunities to awake from our spiritual slumber, so that we might repent and change our destiny, while there is still time for that.

A prophetic warning to Norway

According to Amos 3:6-7, prophetic revelation will precede an event that has been authorized by God for a specific purpose. This would seem to be the main biblical criteria for determining whether the 7/22 attacks qualify as a corrective wound.

If a trumpet is blown in a city, will not the people be afraid?
If there is calamity in a city, will not the Lord have done it?
Surely the Lord God does nothing, unless he reveals his secret
to his servants the prophets.

Amos 3:6-7

On the 11th of May 2011, the word of the Lord came to Francois Botes while he was ministering at the *Youth With A Mission* base at Flekkerøy (an island just outside of Kristiansand, Norway's southernmost city). He

described what he was seeing as he imparted a message of great importance for Norway's spiritual destiny:

“God will turn the nation back to Himself with new worship and praise. I see that the flag will be flown at half-mast across the whole country because of an event. Many will cry and be in sorrow, but this is not the time for tears, but a time to repent and return to the Lord. Across the whole nation people will be turned back to God. This country is called to be a Christian nation. He will win hearts in a totally new way. Even though what will happen in the natural is a disaster – but it will not be a natural disaster – even so will the nation be turned back to God. People will see God in a new way. God has a plan for all people. He called you as a nation before the foundation of the world. The enemy has tried to steal people's hearts, but that will not be forever. Because Norway is called to be set apart for God's purposes.”

I had the privilege of meeting with Francois Botes for an hour in February of 2013 to discuss this prophecy, and to share reflections concerning the attacks. (Francois Botes is from South Africa, and his prophetic ministry is based in England.) He told me about a powerful supernatural experience that he had at the time of the attacks. On the 22nd of July 2011, Botes was ministering in Australia, when he suddenly became so ill that he thought he might die. (He is in generally good health, and as far as I know he had not experienced anything like this before or after this event.) He was taken to a local hospital, where he remained for about 20 hours. The doctors could not find any medical explanation for his symptoms, but as soon as he heard the news from Norway, he immediately understood that this inexplicable illness had been a spiritual manifestation in connection with the prophecy. He also found it interesting that he had received this word while he was on an island, and that the massacre had also taken place on an island. During our meeting, he said something that really touched me: “When it happened I thought, 'God, don't let the lives of all those young people just go wasted.’” Francois also told me that wherever he travels in Norway, he is approached by people inquiring about this prophecy. He sees this as an indication that the Lord is not done with this

word yet. He said, “It seems as if this word wont fall to the ground. It keeps on flying. It's still *in the air*, if I can put it that way.”⁴⁰

The way forward

The greatest tragedy here is that our nation's spiritual condition does not seem to have gotten any better since the 22nd of July. There was no significant revival, nor was the nation turned back to God. Does that mean that Francois Botes is a false prophet? No, his prophetic word still declares the heart of God for Norway, but the Bible reveals that prophecies can be conditional, based upon how the people choose to respond. The prophet Jonah, for instance, prophesied that Nineveh would be destroyed within 40 days because of their wickedness, but God had mercy on that city and changed His mind when they sincerely repented (see Jonah 3). I believe that Norway could have had a much better chance of responding correctly in the wake of this event, but sadly we missed an opportunity to turn a national tragedy into a national revival.

In the days following the attacks, our churches were flooded with hurting people seeking answers. We succeeded in comforting and encouraging them, but we failed to speak the hard truth to them in love. The truth is that there must be widespread repentance in this country. A message of repentance can, of course, be tough to swallow for those who are still choking with the sorrow of great personal loss, and we must always demonstrate genuine compassion and sensitivity if that message is to carry the credibility of God's love. However, genuine love also cares enough to risk being misunderstood, because ultimately the only message that can bring enduring hope to people's lives is one that calls them back to a right relationship with God. The message of repentance has always been the catalyst for great revivals throughout history, and we desperately need such a revival in our time. What better to redeem a tragedy like this?

There are other ways of viewing this event, which most people have not considered. How can we, for instance, know what the eternal consequences might have been for the victims if they had they lived on? I believe that the great untold story of the Utoeya massacre must be how

40 I have received written approval from Francois Botes to publish this text, as it appears here.

many of those who were hiding took the opportunity to make peace with God just before entering eternity. I suspect that many of those youths suddenly re-discovered a not-too-distant childhood faith, as is often the case with people who face life-threatening situations. Not everyone is given that kind of a last-minute chance to get right with God. And how many of those who survived have had a spiritual awakening as a result of their experience? Only God really knows, but we can be confident that He always has a way of turning the darkest hour into the greatest victory.

Unfortunately the redemptive aspects of this tragedy were overshadowed by defiant rhetoric from our political leaders, who vowed that Norway would not change course in the wake of the attacks. That kind of response is to be expected from a secular government, but I find it quite sad that the Church was too weak to counter the political pressures with a message of humility. Instead, the majority of our churches followed the pattern of defiant Israel, and perhaps we, too, have only a limited window of opportunity to change course. What would we have to lose in humbly seeking the Lord for revelation as to why the attacks were allowed to happen? By denying the legitimacy of this question, we ensure that any real warning signs will never be recognized for what they are. It is worth noting that the prophetic vision imparted to Francois Botes was not intended to prevent the attacks, but to reveal the redemptive purpose of God in allowing them. And that purpose is to bring Norway to its knees.

CHAPTER 3:

A breach in the wall

The 7/22 attacks were accompanied by circumstances which point in the direction of a specific national sin. I believe that this sin was the main reason for Norway's vulnerability on that fateful day, but, as with most sins, the fall was precipitated by an underlying condition of spiritual weakness. At many times throughout history, Norway has sent out more missionaries per capita than any other country in the world.⁴¹ However, a 2005 survey conducted by Gallup concluded that Norway has now become the least religious country in Western Europe!⁴² As recently as the 1950's, the Church was at the very heart of Norwegian culture, but today we have one of the lowest attendance rates in the world, with only about 2% of the population attending services weekly.⁴³

This dramatic change is a prime example of the wide-spread de-Christianization that we have witnessed throughout the developed world during the past generation. Two major trends appear as corollaries to this unprecedented backsliding: A rapid surge in material wealth, and the powerful influence of modern media. When Christians spend more time in front of the TV than they do in pursuit of intimacy with God, they will inevitably adopt the self-centered values of the world. Sadly, many churches have forsaken the way of the cross, and replaced it with a system for manifesting material blessings (see Luke 9:23; 1 Timothy 6:5-10). The Bible tells us that this will be the true character of many who appear godly in the last days:

But know this, that in the last days perilous times will come:
For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers

41 Aftenbladet newspaper, 09.24.2009

42 According to a report published by Gallup International: *Voice of the People 2005 - Religiosity Around the World*, 16.11.2005. Also reported by Aftenposten, 02.17.2006.

43 Aftenbladet: *2 prosent går i kirken på en vanlig søndag*, 09.29.2009

of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!

2 Timothy 3:1-5

The Bible goes on to establish this theme as a prophetic sign associated with the end-times, as Paul writes of an unprecedented backsliding that will precede the return of Christ: "...for that Day will not come unless the falling away comes first..." (see 2 Thessalonians 2:3).

A well-known prophecy from modern times would seem to connect the dramatic de-christianization that we have witnessed during this past generation with the *falling away* foretold by Paul. In 1968, the late Norwegian evangelist Emanuel Minos was preaching in the town of Valdres, when he was approached by an elderly woman over 90, by the name of Gunhilda Smelhus, who had received a very detailed vision concerning Norway's future. He wrote down the vision, but he thought that it seemed too radical and unrealistic, and so he filed it away, to be forgotten. Then in 1993 (a pivotal year for Norway), he rediscovered what he had written, and was astonished. No longer was the vision extreme and unrealistic, but it had become an accurate reflection of the world! Here is what the woman from Valdres had foreseen:⁴⁴

"I saw Norway. I saw a number of things which would take place just before the return of Christ, and just before the Third World War breaks out. There will be a deescalation of [geo-political] tensions, and there will be a long period of peace. This [peace] will have lasted so long that there will even be disarmament, and we will once again be unprepared, as we were on April 9th 1940 [the day Germany invaded Norway].

There will be a backsliding without comparison from the true and living gospel. There will be widespread lukewarmness among Christians, and we will no longer be open for challenging messages. They will not, as before, want to hear about sin and grace, law and gospel, repentance and restoration. There will be a new type of preaching that enters into Christendom, a kind of prosperity-gospel, which is all about searching for

44 This account has been re-posted on many web-pages in the public domain.

happiness and success instead of undertaking self-examination. It will be all about obtaining material goods, things that God has never promised us in that way. Churches and houses of prayer will become more and more empty. Instead of the preaching that we have been accustomed to for generations – about taking up one's cross and following Jesus – the churches and houses of prayer had been overtaken by entertainment, art, and culture, where there should have been revival and a burden of repentance. This will accelerate and become very prevalent just before Jesus returns and disaster breaks out upon us, and people will be asleep spiritually. There will be unprecedented moral degradation in Norway. People will live together as if they are married, without actually being married (This was very unusual at that time. Emanuel Minos.) Premarital uncleanness and infidelity within marriage will become the norm, and one will try to justify this from every angle. This will even creep into Christian circles, and we will accommodate it – even sins against nature [homosexuality].

Just before Jesus returns, there are going to be things shown on TV that we have never seen before. TV is going to be full of violence, a violence so awful that it will teach people to murder and destroy each other, and our streets will be unsafe. People will have this for entertainment – the worst scenes of murder and destroying one another, and this will spread throughout society. There will also be sex-scenes shown on TV. The most intimate aspect of marriage will be shown on the screen. (This was in 1968, and I protested at this, because we had clauses which prohibited such things. Emanuel Minos.) Then the old woman said: This will happen, and you will see it. All that we have had before will be broken down, and the most indecent things will pass before our eyes.

People from poorer countries will flood into Europe. They will also come to Scandinavia and Norway. There will be so many of them that people will dislike them and treat them harshly. They will be treated like the Jews before the war. Then the

measure of our sins will have been filled up. (I protested when she mentioned immigration. I did not understand it at that time. Emanuel Minos.) Tears began to flow from the old woman's eyes, as she said: I will not see this, but you'll see it. Then Jesus will return suddenly, and the Third World War will break out. It will be a short war. All the war that I've experienced is just a game compared with this, and it will end with nuclear weapons.”

It really has not taken much time for Norwegian society to undergo the transformation described by the woman from Valdres. And doesn't her vision seem to fit with the *falling away* which precedes the *day of the Lord*? The apostle Paul goes on to explain that this final backsliding would be precipitated by a specific catalyst:

..for that Day will not come unless the falling away comes first ... with all unrighteous deception among those who perish, **because they did not receive the love of the truth**, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, **that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.**

2 Thessalonians 2:3, 10-12

In other words, the *falling away* would come as a result of people compromising the truth of God's Word, so they can justify living in sin. Perhaps this explains why the modern message has shifted away from self-examination, and toward a self-indulgent prosperity-gospel. I'm not saying that there is anything wrong with being prosperous, so long as one is poor toward their own desires and rich toward God. Without the whole council of Gods word, we are left with nothing but a cheap and powerless fairy-tale.

For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.

2 Timothy 4:3-4

For many in Norway, the point at which this nation really started *turning aside to fables* began in 1953, following a national debate concerning the existence of hell. The controversy arose after a live radio broadcast was aired on the Norwegian state-run media, NRK, during which the preacher, Ole Hallesby, made the following remarks: “how can you who have not repented, how can you sleep soundly at night, you who are not sure whether you would wake up in your bed or in hell? ... you know that if you dropped dead on the floor right now, you would also plunge straight into hell!”⁴⁵ The main voice of opposition in the ensuing debate was the Bishop of Hamar, Kristian Schjelderup, who wrote: “For me the teaching of eternal punishment in hell has no place within the religion of love.”⁴⁶ Schjelderup received widespread support among secular humanists, while the vast majority of Christians supported the statements of Hallesby.

The following year, the Lutheran Church of Norway (which up until 2012 was a state-run institution) determined that Schjelderup was not in violation of essential church doctrine in denying this pillar of basic biblical truth. This was a direct departure from the foundational principle of Lutheranism. Luther's reformation had been based on *sola scriptura*, the idea that the authority of Scripture overrides the teachings of man. The authority of Scripture was the only weapon that the Church of Norway had to defend the nation's Christian character. But now they would no longer be able to answer evil in the same way that Jesus did, by saying “for it is written” (Matthew 4:4).

As the standard of ultimate truth gave way to moral relativism, Norway lost battle after battle to ungodly policies. Without the assurance of eternal consequences, it became more difficult to talk about sin, since sin implies punishment. But without sin, grace has no meaning either. It also became problematic to speak of Jesus as our savior and redeemer, since there was no longer anything to be saved *from*. Instead of Jesus being our Lord, He has now been reduced to a good moral teacher, who came to make the world a better place to live.

The outcome of the debate about Hell is generally assumed to have been a catalyst for the formation of the Norwegian Humanist Association

45 Transcribed from a live radio broadcast aired on NRK, from Storsalen church, Sunday 01.25.1953.

46 Bishop Schjelderup's attack on Hallesby's speech was reprinted in the *Aftenposten* newspaper, 01.31.1953.

in 1956⁴⁷, which today is one of the largest humanist associations in the world!⁴⁸ In today's cultural environment, many Christian leaders have resorted to adopting humanist ideology, as a means of staying relevant. In so doing, they have reversed the order of the two greatest commandments given by Jesus:

“You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’”

Matthew 22:37-39

Instead of keeping God at the center, the focus has shifted toward humanitarian causes. But the inevitable result of placing “human worth at the center” – the official slogan of Norway's Christian People's Party (KrF) – is that human values will begin to replace the laws of God. Humanists are quite content to work with Christians who have a form of godliness, but who deny the real power of the gospel. We must turn our ears away from those who have gained a platform of worldly influence by betraying the cross of Jesus Christ. There is a reason why people put Jesus on that cross. Those who are really standing for the truth will not be liked by the world:

“If the world hates you, you know that it hated Me before it hated you. ... Remember the word that I said to you, ‘a servant is not greater than his master.’ If they persecuted Me, they will also persecute you.”

John 15:18-20a (see also 2 Timothy 3:12-15)

47 “It is not an exaggeration to say that Hallesby acted as a midwife for the birth of the Norwegian Humanist Association”, *Dagbladet: Da helvete var løs*, 01.25.2003

48 According to a Statistics Norway report: *Trus- og livssynssamfunn utanfor Den norske kyrkja*, as of 01.01.2013, the Norwegian Humanist Association had 84,300 members, making it the largest such association in the world per capita.

The great sign

In addition to this great *falling away*, we see other signs which show that we are living in the time just prior to the return of Christ. As we shall see, the Bible also names the specific sin that has caused Norway to become vulnerable, and connects it directly with the end-times.

Shortly before His crucifixion and resurrection, Jesus delivered His major prophecy of end-time events. His disciples asked, “when will these things be? And what will be the sign of Your coming, and of the end of the age?” (Matthew 24:3). Jesus responded with a description of conditions and events leading up to His second coming (see Matthew 24; Mark 13; Luke 21). He explained that Jerusalem would be destroyed, that the Jews would be scattered, and the Gentiles would occupy Jerusalem “until the times of the Gentiles are fulfilled” (Luke 21:24). Then, a few verses later, He reveals the main sign that would precede His second coming:

Then He spoke to them a parable: “**Look at the fig tree, and all the trees.** When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near.”

Luke 21:29-31

The Jews who were listening to Jesus probably would have understood that the parable of the fig tree represented a future restoration of the nation of Israel.⁴⁹ The fig tree is a common biblical metaphor for Israel⁵⁰, and Jesus was using this metaphor immediately after explaining that Jerusalem would fall under Gentile control, “until the times of the Gentiles are fulfilled”. This implies that the Gentiles would not control Jerusalem indefinitely, and therefore the city would at some point return to Jewish governance. Given this context, it is logical that the fig tree metaphor would pertain specifically to the literal restoration of the Jewish state. This generally accepted interpretation is well-supported by Bible prophecy,

49 In Luke 21:24, Jesus describes a coming dispersion of the Jews, as a scattering “into all nations”. This agrees with earlier Bible prophecy, including Deuteronomy 30:1-10; Isaiah 43:5-6; Jeremiah 16:14-15, 31:8-10; Ezekiel 34:11-14, 36:24-37:14; Zechariah 8:7-8.

50 See Hosea 9:10; Jeremiah 24, 29:15-19; Nahum 3:12; Joel 1:6-7

which consistently places Israel and Jerusalem at the focal-point of end-times events. The re-emergence of Israel in our time should therefore be considered an event of profound prophetic importance.

Along with the fig tree, Jesus mentions “all the trees”, and we also see that the total number of recognized nations has exploded within the last century.⁵¹ However, the circumstances of Israel's re-emergence are totally unique to human history, and cannot be adequately explained by a general boom of new nations. Never before have a people been exiled from their ancient homeland, scattered to the four corners of the earth, then afterward been restored again to that same homeland (not to mention reestablishing their original capital city, Jerusalem). No other exiled people have been able to maintain their national identity for more than a few hundred years without a homeland.⁵² Exiled people groups are simply assimilated into their host cultures, until all traces of their original national identity have disappeared. But not so with Israel. Her miraculous preservation stands as proof of God's faithfulness to keep His covenant promises (see Psalm 105:7-11), and this time Israel will be here to stay:

“I will bring back the captives of My people Israel; They shall build the waste cities and inhabit them; They shall plant vineyards and drink wine from them; They shall also make gardens and eat fruit from them. **I will plant them in their land, And no longer shall they be pulled up from the land I have given them,**” Says the Lord your God.

Amos 9:14-15 (see also Jeremiah 31:8-1; 31:35-36)

But the Bible also says that Jerusalem's problems would become a burden to the whole world. This was never the case with ancient Israel, but we *are* seeing this prophecy fulfilled in our time. Nearly every country which is internationally relevant has become involved with what the intelligence community is calling “the struggle for Jerusalem”:

51 In the book of Ezekiel, kings and kingdoms are portrayed as trees: Ezekiel 17:1-10, 22-23; 31. The nations observing them are also portrayed as trees: Ezekiel 17:24; 31:1-9, 16.

52 Jewish sovereignty was over by 135 AD, when Hadrian drove them out and changed the country's name to Syria Palestina.

“And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.”

Zechariah 12:3

In our day it seems the whole world is turning against Israel. The prophet Zechariah goes on to connect this sign specifically to the end-times, when God will judge the nations that gather together against Jerusalem, which is also the time when the children of Israel will finally recognize Jesus as their Messiah:

“It shall be in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; **then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son,** and grieve for Him as one grieves for a firstborn.”

Zechariah 12:9-10

In harmony with Zechariah, Paul writes that once the full number of Gentiles has been grafted in, then all of Israel would also come to salvation through the New Covenant:

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel **until the fullness of the Gentiles has come in. And so all of Israel will be saved,** as it is written: “The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins.”

Romans 11:25-26 (see also verse 15)

In 1967 – as Israel regained control of Jerusalem for the first time in nearly two-thousand years – the sign that Jesus indicated would mark the end of the *time of the gentiles* was fulfilled (see Luke 21:24). (I do not mean to say that the so-called “church age” is now over, but merely that this event marked the beginning of a major shift.) This was about the same

time as the woman from Valdres prophesied a *backsliding without comparison*. But as the western world fell away from the true and living gospel, a remarkable counter-trend became apparent throughout the Jewish world. Jews began embracing Jesus as their Messiah in larger numbers than ever before in history, and today the number of Jews coming to faith in Jesus in Israel is growing exponentially!⁵³ I anticipate that this trend will continue to build as God prepares Israel to receive Jesus before His second coming.

Israel's enemies will also increase and become bolder as we approach the end of the age. The Bible tells us that a coalition of many nations will be drawn together to destroy Israel at the final battle, known as Armageddon (see Revelation 16:14-16). We know a lot about the circumstances of this battle, since it occurs in at least four major parallels throughout Scripture, making it one of the most concrete themes in Bible prophecy.⁵⁴

In a time of great turbulence, they will look upon Him whom they pierced, and all of Israel will be saved. This will be a glorious time for the redeemed remnant of Israel and her spiritual daughters (Ezekiel 16:59-63), but it will be a very dark day for the majority of humanity, who have resisted God's eternal purposes.⁵⁵

Israel's vulnerability has become Norway's vulnerability

The book of Joel contains one of the clearest parallels to the battle of Armageddon. Joel explains that God Himself will gather a great coalition of nations together in the *valley of Jehoshaphat* (see Joel 3:9-16), for the purpose of executing judgment upon them for how they have treated His people Israel (the name Jehoshaphat means *Jehovah will judge*)⁵⁶:

53 “The 1967 Six-Day War seemed to lift the curtain, as it were, on a spiritual awakening of Jewish people around the world”, Charisma Magazine: *A Jewish Awakening?*, 10.01.2010. See also CNN: Jews reclaim Jesus as one of their own, 04.05.2012; LASTAMPA Vatican Insider: *Jews alarmed by Messianic movement boom*, 12.27.2011

54 The strongest parallels with the battle of Armageddon occur in Joel 3:1-21; Zechariah 14:1-12; Ezekiel 38-39; and Revelation 9-22.

55 The Day is a day of darkness: Zephaniah 1:14-15; Amos 5:18-20; Joel 2:1-2.

56 The Hebrew word for Jehoshaphat, pronounced yeh-haw-shaw-fawt, is a combination of yeh-ho-vaw (Jehovah) and shaw-fat, meaning to judge.

“And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord has said, among the remnant whom the Lord calls. **For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; they have also divided up My land.**”

Joel 2:30-3:2

Some may say that passages such as Zechariah 12:9-10 (quoted on page 46) and Joel 2:30-3:2 (above) have already been fulfilled with the inauguration of the New Covenant (see John 19:37 and Acts 2:16-21 respectively, where these passages are referred to as having been fulfilled). While it is true that these passages pertain to the *entire* time-span of the New Covenant, it is important to recognize that these passages include *both* prophecies of Israel's salvation, together with God's judgment upon the gentile nations, and the latter was *not* fulfilled with the inauguration of the New Covenant. What happened in the year 70 AD was just the opposite – a judgment upon Israel at the hands of the gentiles. These passages indicate that the climax of Israel's salvation will *coincide* with God's judgment upon the nations, which has not yet been fulfilled.

Some may also say that since all the Old Testament prophecies concerning the reestablishment of the nation of Israel were issued prior to Israel's return from exile in Babylon, that all such prophecies pertain only to that initial regathering. However, the Bible says that God will regather Israel to the Promised Land “the second time”, and this second time had not happened prior to the establishment of the State of Israel in modern times (See Isaiah 11:1-12. The *stem of Jesse* in verse 1 is an allusion to Jesus, and the subsequent regathering of Israel in verse 12 is from “the four corners of the Earth” – not just the Babylonian empire). In addition God has promised

that Israel's final reestablishment will be permanent (Amos 9, 1 Chronicles 16:14-18, Jeremiah 30-31). According to the passage from Joel (quoted above), the beginning of the time of God's judgment upon the nations coincides with the reestablishment of Israel: "in those days and at that time" (v. 3:1). And so, Joel's prophecy of judgment against the nations that divide up Israel's land becomes a warning which is directly relevant for us!

Dividing up the heart-land of biblical Israel is precisely what Norway initiated in 1993 through the Oslo Accords. The stated purpose of the accords was to implement the *Land for Peace formula* (set forth in UN resolution 242). Thanks to the relentless efforts of a diplomatic team associated with Norway's Labor Party, Israel would agree to give away land in exchange for an end to Palestinian terrorism. But instead of producing peace, the Oslo agreement led directly to a dramatic escalation of violence. (Today the word "Oslo" has become a common swearword among both Israelis and Palestinians.⁵⁷) *Oslo* has become a serious curse upon Israel, and Norway's foreign policy continues to oppose God's plan of prophetic fulfillment.

I believe that Norway had honest intentions for creating peace in the Middle-East, and therefore God has given this nation a long time to repent from this sin. But regardless of intent, it is a very big mistake to interfere in the affairs of Israel without considering what the Bible has to say. Norway was once a champion for the truth of God's Word, but has since rejected the protection that comes with obeying the Lord. "For everyone to whom much is given, from him much will be required;" (see Luke 12:48). This nation's collective ignorance and naiveté are therefore without excuse.

While Norway is surely headed for the *valley of Jehoshaphat*, it would be presumptuous to assume that each and every catastrophe in Norway is related to this nation's poor treatment of Israel. In the case of the 7/22 attacks, however, we find a substantial accumulation of evidence linking this event specifically with the Oslo Accords. The next chapter will help develop the historical context necessary for understanding this connection.

57 "Two decades later, the word 'Oslo' has become a swearword on both the Israeli and the Palestinian side", Aftenposten: *Det fornærmede vertskapet*, 09.13.2013

CHAPTER 4:

The agreement

The Oslo Accords must be considered one of the most significant developments in the history of modern Israel. With this agreement, Norway played the central role in brokering a deal to divide the land that God had sworn to give the Jews as an everlasting possession. As we have seen, the Bible states clearly that any nation which strives against God's purposes with Israel will face very serious repercussions. Christians who believe in the authority of Scripture should therefore not be surprised to see catastrophic consequences for Norway's actions. When it comes to the 7/22 attacks, this basic premise is supported by circumstantial evidence linking this event with the Oslo Accords.

Let us begin by considering some of the basic implications and consequences of the agreement. The Oslo Accords allowed for the creation of a Palestinian interim self-government, which was expected to become the basis for the formation of a future Palestinian state within Israel's borders. Israel would recognize the Palestine Liberation Organization (PLO) as the “sole legitimate representative of the Palestinian people”, and in return, the PLO would recognize Israel's right to exist. Up until that time, the PLO was widely regarded as a terrorist organization, and would need to be re-branded in order to have any legitimacy. Under the terms of *Oslo*, the PLO would form the basis of a new Palestinian Authority (PA), a legitimate governing body now responsible for combatting terror. The PA's primary commitment at *Oslo* was to end all PLO terrorist activity, and to wipe out all other Palestinian terrorist groups. Israel agreed to supply the PA with thousands of guns and ammunition, so that they could police their own people and bring an end to terror.

It was expected that the violence would drastically subside after *Oslo*, but instead the rate of attacks immediately exploded in a wave of suicide bombings. About a year after the signing of the accords, when the death toll of Israeli civilians had reached unbearable heights, a popular call went out to put the *Oslo* criminals on trial. The demonstrations that followed

became the largest protest movement in Israel's history.⁵⁸ Then in November 1995, Israeli Prime Minister Yitzak Rabin was assassinated by a radical right-wing Jew. Rabin had been the main sponsor of the Oslo Accords on the Israeli side, and the man who killed him wanted justice for this treachery. The general discontentment among the Israeli public during this period can be understood in light of a sad statistic: During the five years following *Oslo*, more people in Israel were killed in acts of Palestinian terrorism, than during the entire fifteen years prior to the signing of the agreement!⁵⁹ The *land for peace formula* had failed to deliver what had been promised.

The extent to which the PA/PLO was directly involved in terror after *Oslo* came to light in early 2002, at the height of the Second Intifada (Palestinian uprising). In the beginning of January, the Israeli Defense Forces (IDF) foiled a major PA weapons smuggling operation – the infamous *Karine A affair*. More than fifty tons of sophisticated weaponry from Iran, including hundreds of rockets and bombs (which were illegal for the PA to possess under the terms of *Oslo*), were discovered on board a ship that was being purchased by the PA.⁶⁰ An IDF investigation concluded that the



Heavy weapons discovered aboard the Karine A ship.

58 The Jerusalem Post: *Israel's 20-year nightmare*, 09.12.2013

59 According to Israeli government statistics figures at mfa.gov.il.

60 Israeli Ministry of Foreign Affairs, 01.04.2002

PA's Chief Financial Officer, Fuad Shubaki, had arranged the deal.⁶¹ The captain of the *Karine A* also happened to be a Palestinian naval officer. The US agreed with Israel that the PA had been behind the shipment.⁶²

Over the following months, the rate of Palestinian terror attacks increased sharply, claiming the lives of 130 Israelis in the month of March alone.⁶³ Israel had finally had enough. In the final days of March, the IDF launched Operation Defensive Shield. The main objective was to regain control of the “A areas” of Palestinian autonomy, which had been given over to the PA under *Oslo*. As part of this operation, the IDF raided the PA's *Mukata'ah* headquarters in Ramallah (West Bank). This raid uncovered hard evidence that the PA had been deeply involved in terror. The IDF confiscated RPG rockets and suicide bomber belts from the PA's own headquarters! They also found a large amount of counterfeit Israeli currency, along with the plates used for minting it.⁶⁴

But perhaps most importantly, the IDF captured thousands of the PA's most secret documents. These documents proved that for years the PA had been laundering money to supply terror groups with the funds and resources needed to carry out their attacks. There were detailed transaction records showing that PA president Yasser Arafat (as well as Fuad Shubaki) had approved numerous large cash payments to the notorious Al-Aqsa Martyrs Brigade. There were actually invoices printed on Al-Aqsa Martyrs Brigade letterhead requesting reimbursement for bomb-making expenses, and a formal request for the financing of a heavy-weapons factory. The Israeli government moved quickly to release these documents to the media, in the hope that their authenticity would be established by the scrutiny of independent review.⁶⁵

For the first time since *Oslo*, there was hard evidence that Arafat was personally involved in terrorist activities. In 2002 the US decided that he was no longer a viable partner for peace, and the US State Department has since acknowledged that the Al-Aqsa Martyrs Brigades are indeed the

61 The Washington Institute, 04.17.2002

62 The New York Times, 11.11.2004

63 Jerusalem Center for Public Affairs, 06.19.2002

64 The Washington Institute, 04.17.2002

65 The New York Times: *U.S. Is Given Papers That Israelis Assert Tie Arafat to Terror*, 04.12.2002

militant wing of Arafat's Fatah organization.⁶⁶ (Fatah was merged with the PLO in 1968, and together these two groups form the PA's main base of power.) According to the Council on Foreign Relations (CFR), more Israelis were killed by the Fatah-affiliated Al-Aqsa Brigade during early 2002 than by any other terror group, including Hamas. In total, the Al-Aqsa Brigade has carried out about 300 attacks in which Israeli civilians have been killed or wounded.⁶⁷

In a 2006 television interview, one of the leaders of Fatah gave credit to *Oslo* for creating the conditions necessary for the boom of Palestinian violence:

“If not for Oslo, there would have been no resistance. Throughout the occupied territories, we could not move a single pistol from one place to another. If not for *Oslo*, the weapons we got through *Oslo*, and if not for the *A areas* of the Palestinian Authority, if not for the training, the camps, the protection provided by *Oslo*, and if not for the release of thousands of Palestinian prisoners through *Oslo* – this Palestinian resistance could not have carried out this great Palestinian Intifada, with which we confronted the Israeli occupation.”

– Ziyad Abu `Ein⁶⁸

The peace that was promised under *Oslo* never came, and many Israelis began viewing Norway as an accessory to terror. In hindsight, it seems that Norwegian diplomats had been too quick in trusting the PLO's stated intentions of peaceful coexistence with Israel. I suspect that this error of judgment was the result of a naive and ideologically motivated decision to ignore the religious aspect, which had energized the PLO from the very beginning. Islamic jihad was a motif that resonated strongly throughout the Arab world, but the PLO realized that they would need to cultivate a non-religious image for successful diplomacy with the West. So from 1967 and onwards, they began changing their rhetoric by emphasizing Palest-

66 According to the US State Department's annual report on terror for 2005, pp. 126-133; BBC: *Palestinian Authority funds go to militants*, 11.07.2003; CFR, 04.02.2008

67 Israel National News, 10.05.2006

68 Quoted from an interview aired on Al-`Alam TV on 07.04.2006. Transcript provided by The Middle East Media and Research Institute, Clip No. 1205.

inian nationalism. Then in 1988, PLO chairman Yasser Arafat publicly renounced terrorism, recognizing Israel's right to exist as a Jewish state. Much of the West took this at face-value, believing that the PLO had matured into a credible partner for peace.

But it wasn't long after *Oslo* that Arafat's motives were called into question. On May 10 1994, he was speaking at a mosque while visiting Johannesburg, South Africa. He must have thought that his remarks would be off-the-record, but an ambitious journalist managed to make a secret recording which was subsequently broadcast on Israeli radio. The following quotes are taken from this recording.⁶⁹

“The Jihad will continue, and Jerusalem is not [only] for the Palestinian people, it is for all the Muslim *Ummah* (the global body of Muslims), all the Muslim Ummah. You are responsible for Palestine and for Jerusalem before me [the audience applauds], the land which had been blessed for the whole world. Now after this agreement [*Oslo*] you have to understand our main battle... Our main battle is Jerusalem, Jerusalem. The farthest shrine of the Moslems.”

In addition to calling for a jihad on Jerusalem, Arafat went on to compare the Oslo agreement with the treaty of Hudaibiyyah – a historical peace agreement signed by Muhammad in the year 628:

“This agreement, I am not considering it more than the agreement which had been signed between our Prophet Muhammad and Quraish, and you remember the Caliph Omar had refused this agreement and considered it *Sulha Dania* (a despicable truce). But Muhammad had accepted it and we are accepting now this peace accord, but [only in order] to continue [on] our way to Jerusalem.”

The Israeli public reacted strongly against Arafat's insinuation that *Oslo* would be similar to the historical peace agreement between the early Muslims and the Quraish tribe of Mecca. According to the Qur'an and Islamic tradition, Muhammad's small group of 1,400 Muslims were not

69 Arafat's speech was recorded by Bruce Whitfield (of 702 Talk Radio, Johannesburg), on May 10, 1994. The entire original audio recording can be found at a-breach-in-the-wall.com.

strong enough to defeat the Quraish in battle, so he struck a peace accord with them, which should have lasted for a period of ten years. Although the terms of this agreement were not favorable to the Muslims, the deal gave Muhammad the time he needed to build up his forces. Just two years after signing the treaty, Muhammad's army had grown to approximately 10,000 strong, and that is when he invaded Mecca, slaughtering the Quraish. Many Israelis interpreted Arafat's reference to this Islamic precedent as proof that he was just waiting for the right moment to break his agreement with Israel.

Arafat's Johannesburg speech was not an isolated incident. In 1987 he stated plainly that "the religious trend is an integral part of the PLO".⁷⁰ Then, just one year prior to the signing of the Oslo Accords, he openly expressed religious hatred for the Jews: "Damn their fathers. The dogs. Filth and dirt ... Treachery flows in their blood, as the Qur'an testifies."⁷¹ With statements like these, Arafat's facade of secular nationalism should have been called into question. He had previously made his real intentions quite clear: "The goal of our struggle is the end of Israel, and there can be no compromises or mediations... Peace for us means Israel's destruction and nothing else."⁷²

A dark legacy

Another good reason to not trust the PLO is the legacy that Yasser Arafat's self-proclaimed family represented. Many considered him to be the successor to the man he called uncle, the founding-father of the Palestinian Arab movement, Haj Amin al-Husseini. During World War II, al-Husseini had unified the Arab world in support of the Palestinian struggle against the Jews. He was an enthusiastic supporter of Hitler's *final solution*, and he successfully radicalized his movement with racist Nazi ideology. (Even as recently as 1999, the Arabic translation of Hitler's *Mein Kampf* was found to be the sixth best-selling book among Palestinians living in the *occupied territories*.⁷³)

70 Rubin, *Revolution until Victory?*, p. 66

71 *Ibid.*, p. 180

72 *The Washington Post*, 03.29.1970; L. Murawiec, *The Mind of Jihad* (Cambridge University Press, 2008), pp. 34-41

Unfortunately this legacy continues to influence the posture of the Palestinian leadership to this day. In 2013, PA president Mahmoud Abbas publicly praised Haj Amin al-Husseini, as a role model for all Palestinians.⁷⁴ In order to understand the environment in which the Oslo channel developed, it is important that we briefly consider this figure, who – according to Yasser Arafat's younger brother and sister – had been his surrogate father-figure and mentor.⁷⁵



Nazi flags of Haj Amin al-Husseini's "Palästina".

73 According to the PA daily *Al-Hayat Al-Jadida*, Sept. 2, 1999; MEMRI: *Hitler's Mein Kampf In East Jerusalem And PA Territories*, 10.01.1999

74 “We must remember the pioneers, the Grand Mufti of Palestine, Haj Muhammad Amin Al-Husseini” –Mahmoud Abbas, 01.04.2013. Reported by Israel National News, 10.11.2013.

75 *Ibid.*; Arafat himself referred to the Mufti as his “model and hero”, and that he had himself been one of the Mufti’s troops during the war in 1948., Palestinian daily *Al-Quds*, 08.02.2002; See also S. Ben-Ami, *Scars of War, Wounds of Peace: The Israeli-Arab Tragedy*, (Oxford University Press, 2007), p. 214

The story of Haj Amin al-Husseini begins with the end of World War One, as the League of Nations moved quickly to divide up the Ottoman empire into smaller administrative regions. New borders were drawn up for a region called Palestine, which was subsequently placed under British control. But the Arabs and Jews who found themselves living in this new territory were not bound together by any cultural identity that could be considered distinctly “Palestinian”.⁷⁶ (Prior to the British mandate, only maps of Western origin had this region labeled as Palestine. Neither the Ottomans, nor the region's Arab and Jewish inhabitants knew the land by that name.⁷⁷) As a means of unifying the people of “Palestine”, the British would install a new Arab leader to replace the old Mufti of Jerusalem. The man they chose for the job was Haj Amin al-Husseini, to whom they gave the expanded title, Grand Mufti of Palestine.⁷⁸

However, their Grand Mufti proved to be difficult to control. He soon began inciting Arabs to attack their Jewish neighbors as a matter of religious duty. These two people-groups had managed to co-exist in relative peace for centuries up until that time.⁷⁹ Social tensions increased as a steady stream of European Jewish refugees began pouring into Palestine. Then in 1936, *The Arab Revolt* broke out, resulting in a deadly wave of attacks against the Jews. The British ordered the arrest of al-Husseini for his part in the rebellion, but he escaped and went into exile.

After fomenting a massacre that destroyed the two-thousand year old Jewish community of Baghdad, al-Husseini made his way to Germany.⁸⁰ He arrived in Berlin on November 6, 1941, and was given audience with Hitler just three weeks later. The Mufti made the following remarks concerning this meeting, in his post-war memoirs:

76 “Palestine was part of the Province of Syria. Politically, the Arabs of Palestine were not independent in the sense of forming a separate political entity” – The Arab Higher Committee representative to the United Nations in May of 1947, M.A. Rydelnik, *Understanding the Arab-Israeli Conflict*, p. 183

77 *Encyclopedia Britannica: Palestine under Ottoman Rule; Afternoon Map: Ottoman and Arab Maps of “Palestine”*

78 A. Gerolymatos, *Castles Made of Sand: A Century of Anglo-American Espionage and Intervention in the Middle East*, ch. 8

79 “In August 1929, in a response to the mufti's cry that 'he who kills a Jew is assured a place in the next world', Arabs went on a rampage throughout Palestine, leaving 133 Jews dead and 339 wounded”, Dalin & Rothman, *Icon of Evil* (New York: Random House, 2008), p. 30

80 *Fordham International Law Journal*, 2002, Vol. 26:656, p. 673

“Our fundamental condition for cooperating with Germany was a free hand to eradicate every last Jew from Palestine and the Arab world. I asked Hitler for an explicit undertaking to allow us to solve the Jewish problem in a manner befitting our national and racial aspirations and according to the scientific methods innovated by Germany in the handling of its Jews. The answer I got was: 'The Jews are yours.'”⁸¹

The Mufti may have also played a role in the Nazi's decision to exterminate the Jews of Europe. When he first arrived in Berlin, the Nazis had a policy of deporting the Jews, and their decision to exterminate them was not formalized until about three months later.⁸² At that time there were very few countries that were willing to receive Jewish refugees, but the Nazis had shown at least some support for expelling them to British Palestine.⁸³ Legal evidence submitted after the war revealed that the Mufti had made every effort to convince the Nazi leadership to stop the flow of Jews into Palestine – an agenda that undoubtedly would have reduced



Haj Amin al-Husseini meeting with Adolf Hitler.

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- 81 From the post-war memoirs of Haj Amin al-Husseini. (I have not been able to verify the original Arabic transcript, but this translation is widely referenced, and its authenticity does not seem to be disputed.)
- 82 The decision to exterminate the Jews was formalized at the Wannsee Conference on 01.20.1942.
- 83 Adolf Eichmann visited British Palestine in 1937 to investigate the possibility of sending the European Jews there.

their options for getting rid of them.⁸⁴ The following testimony was given at the trial of Adolf Eichmann, who had been the administrator of the Nazi extermination program. The witness was Dieter Wisliceny, a colleague of Eichmann in the Third Reich's department of Jewish affairs.

“The Mufti is a sworn enemy of the Jews and has always fought for the idea of annihilating the Jews ... The Mufti is one of the originators of the systematic destruction of European Jewry, and he has become a permanent colleague, partner and adviser to Eichmann and Himmler in the implementation of this program.”⁸⁵

Wisliceny also contributed the following testimony in an affidavit for the Nuremberg Trials:

“In my opinion, the Grand Mufti, who has been in Berlin since 1941, played a role in the decision of the German Government to exterminate the European Jews, the importance of which must not be disregarded. He had repeatedly suggested to the various authorities with whom he has been in contact, above all before Hitler, Ribbentrop and Himmler, the extermination of European Jewry. He considered this as a comfortable solution of the Palestine problem. In his messages broadcast from Berlin, he surpassed us in anti-Jewish attacks. He was one of Eichmann's best friends and has constantly incited him to accelerate the extermination measures.”⁸⁶

Throughout the war, the Mufti was the main spokesperson for the third-Reich to the Muslim-Arab World. The Nazi's gave him a microphone, and his weekly radio broadcasts were aired throughout the middle-East. Such was the tone of his messages:

84 In his testimony at the Nuremberg Trials on August 6, 1947, the German commander Wilhelm Melchers said, “The Mufti made his protests known everywhere, in the Bureau of the Foreign Minister and the State Minister and in other headquarters of the S.S.”, Israel National News, 10.08.2013

85 Extract from document No. 281, submitted at the trial of Adolf Eichmann on 05.24.1961, Session 50, p. 915. (Wisliceny later retracted the assertion that the Mufti's close collaboration had also included Himmler.)

86 The affidavit of Dr. Kasztner was also reprinted by The Victoria Advocate, 09.15.1947.

“Arabs! Rise as one and fight for your sacred rights. Kill the Jews wherever you find them. This pleases Allah, history, and religion. This saves your honor.”⁸⁷

With this platform he became hugely popular throughout the Muslim world, and in 1943 he used his influence to recruit the first non-Germanic division of the Waffen SS.⁸⁸ This force of approximately 17,000 Muslim soldiers would become responsible for murdering the vast majority of Bosnia's Jews.

I think it is fair to say that hundreds of thousands of Jews might have been spared, had it not been for the diabolical actions of the Mufti. But unfortunately he escaped justice, and was allowed to infect a new generation with genocidal Nazi ideology.⁸⁹

“The mufti barely escaped trial for treason by fleeing to Egypt in 1946. There he made young Yasser Arafat, then living in Cairo, his protege. The mufti secretly imported a former Nazi commando officer into Egypt to teach Mr. Arafat and other teenage recruits the fine points of guerrilla warfare. Mr. Arafat learned his lessons well; the mufti was so proud of him he even pretended the two of them were blood relations.”

– The Washington Times⁹⁰

Haj Amin al-Husseini died in Lebanon in 1974, and, as if to confirm the succession of Yasser Arafat to the stature of the Mufti, that very same year the Arab League recognized the PLO as the “sole legitimate representative of the Palestinian people”. The next month Arafat became the first ever representative of a non-governmental organization to address a plenary session of the UN General Assembly. For the Palestinians and the PLO, this development represented international recognition of their struggle. But for the Israelis, any perceived succession of Yasser Arafat to

87 Taken from one of his radio broadcasts on 03.01.1944, C. Morse, *The Nazi Connection to Islamic Terrorism*, p. 62

88 This was the 13th division of the Waffen SS (the Handschar, meaning “saber”).

89 “Yasser Arafat's mentor, the Grand Mufti Haj Amin Husseini, enlisted him in the Muslim Brotherhood where he received his first military training at the hands of former Nazis”, M. Küntzel, *Jihad and Jew-Hatred*, p. 114

90 *The Washington Times: Yasser Arafat: Nazi trained*, 08.09.2002

the role of the Grand Mufti would only serve to brand him as a Nazi. As a testament to this perception, former Israeli Prime Minister Menachem Begin referred to the PLO of that time as “a Nazi organization” and its charter “an Arabic Mein Kampf”.⁹¹



The Mufti's dark legacy lives on.

Arafat's secret back-channel

The PLO's sudden boost of international status in 1974 marked a turning point in the Arab-Israeli conflict. Only one year before, a coalition of neighboring Arab states had suffered their third humiliating military defeat against Israel, and they were now ready to put their full support behind a new political strategy. The PLO was to become their proxy under a banner of Palestinian nationalism. The period from 1967 to 1974 has been described as the “Palestinianization” of the Arab-Israeli conflict.⁹²

91 C. Shindler, A history of modern Israel (Cambridge University Press, 2008), p. 155

Up until that point, the international community did not consider the Palestinians to be a party to the conflict in their own right, nor were they recognized as constituting a distinct nationality.⁹³ (Palestinians do not have their own native language, a unique culture, special cuisine, or other distinguishing characteristics normally associated with ethnic identity. Nor has any Palestinian coinage or other archaeological artifacts ever been discovered.) These Arabs were generally neither known nor regarded as Palestinians until after 1967.⁹⁴ It was only after the Six-Day War, when Israel captured the so-called “occupied territories” from Egypt and Jordan, that the Arabs living in these territories seemed to suddenly remember their Palestinian identity. According to former PLO terrorist, and now best-selling author, Walid Shoebat, this transition took place overnight:

“Why is it that on June 4th 1967 I was a Jordanian and overnight I became a Palestinian? ... We did not particularly mind Jordanian rule. The teaching of the destruction of Israel was a definite part of the curriculum, but we considered ourselves Jordanian until the Jews returned to Jerusalem. Then all of a sudden we were Palestinians – they removed the star from the Jordanian flag and all at once we had a Palestinian flag.”⁹⁵

And so the Arab states helped to revive the relatively new idea of Palestinian nationalism (invented by the British, fifty years earlier), as a political weapon against Israel, and the “Palestinians” welcomed their support on this basis. The late head of the PLO’s Military Department, Zuheir Muhsin, explained this clearly in a 1977 interview:⁹⁶

“There are no differences between Jordanians, Palestinians, Syrians and Lebanese. We are all part of one people, the Arab nation. It is only for political reasons that we carefully underline our Palestinian identity. ... Yes, the existence of a separate Palestinian identity serves only tactical purposes. The founding

92 Hilde H. Waage, “Norwegians? Who needs Norwegians?” Explaining the Oslo Back Channel: Norway’s Political Past in the Middle East, October 2000, section 1.2

93 Ibid.

94 H. Waage, section 3.1

95 Shoebat.com, 09.08.2010

96 Quote by Zuheir Muhsin (late Military Department head of the PLO and member of its Executive Council), as reported in the Dutch daily Trouw, March 1977.

of a Palestinian state is a new tool in the continuing battle against Israel.”

With the support of the Arab states, the PLO was well positioned to fill a power-vacuum within the Israeli *occupied territories*. However, establishing any form of Palestinian self-rule within these territories would ultimately require negotiating with Israel, which was not on speaking-terms with the PLO. Prior to *Oslo*, it had been illegal for Israelis to have contact with the PLO, as it was a self-proclaimed terrorist organization. Its charter continued to call for the destruction of all Israel through violence, and this position would need to change before the Israelis could agree to open a dialog with the PLO. This obstacle meant that the PLO would need the help of a third-party to facilitate a secret back channel of communication with the Israelis.

In 1979 Norway would agree to provide that back channel. At that time the Middle East was in turmoil. The Islamic revolution in Iran meant that Israel had just lost a major supplier of crude oil, and was also facing a boycott from the wider Arab world. The United States asked Norway to guarantee the sale of its North Sea oil to Israel, but Norway feared that the PLO would retaliate by targeting its UN peace-keepers in Lebanon, a force of approximately 1000 Norwegian soldiers. So Norway sent its diplomat Hans Longva to seek assurances from Yasser Arafat.⁹⁷ After reflecting briefly upon the matter, Arafat said that he would have no objections to such a Norwegian guarantee to Israel, on one condition – that Norway would provide a secret back-channel for negotiations with the Israelis when needed.⁹⁸ Norway had developed very close ties with Israel, and this made Arafat quite interested in recruiting Norwegian diplomacy as an advocate for the PLO. The Norwegian government was shocked by this request coming from Arafat, but from 1979 and onwards, Norway made persistent efforts to fulfill Arafat's request.⁹⁹ This is how the door was opened for what would eventually become the Oslo Back Channel.

This was a surprising development, because at that time Norway still

97 Dagbladet: *Arafat oppfant Oslo-kanalen*, 01.09.2001

98 “Mr Arafat, after reflecting only for a few split seconds, he said ‘I will have no objection to such a Norwegian guarantee to Israel, on one condition, when I need a secret back channel to Israel you provide it.’ – Hans Longva, Aljazeera documentary: *The Price of Oslo*, 2013

99 According to historian Hilde H. Waage, Aljazeera documentary: *The Price of Oslo*

had one of the most restrictive policies in the world toward the PLO.¹⁰⁰ When the UN voted to grant the PLO observer status in 1974, Norway was among only 8 countries to vote against the motion. The former Norwegian Labor Party Secretary-General Haakon Lie remarked that the Norwegian people “have never accepted that terrorist organizations should be able to shoot their way into the UN”.¹⁰¹ It would not be an exaggeration to say that the Arabs perceived Norway to be the least welcoming country with regard to Palestinian aspirations.¹⁰² The Arab states had not been willing to accept any Norwegian participation in the peace-process, as Norway was considered to be far too biased in its support for Israel.¹⁰³

Israel's best friend

Norway was one of the first countries to recognize the state of Israel, and had become quite possibly its most dedicated ally. A Norwegian politician by the name of Trygve Lie (no relation to Haakon Lie) was the UN Secretary-General in 1948, at the time of Israel's inception, and he personally saw to it that Israel received international recognition and full UN membership by 1949. Trygve Lie even regarded the establishment of Israel as his personal creation.¹⁰⁴ Norway held Israel's hand as she took her first steps, and as she grew, Norway continued to nurture the young state as a mentor and big-sister. A close relationship developed between the Labor parties of Norway and Israel, and as a result, Israeli interests came to dominate Norway's foreign policy agenda in the Middle-East.

On several occasions, Norway demonstrated that it was willing to risk international isolation by helping Israel in ways that no other country would. A prime example of this was the controversial sale of *heavy water* in 1959 – a key ingredient in the development of Israel's nuclear arsenal. (Norway was arguably the first country to begin commercial production of heavy water, and it is one of only ten countries known to have had this productive capacity.) Israel's defensive capability would be greatly enhan-

100 H. Waage, 3.2 (citing Johansen 1977, p. 88)

101 Ibid. (citing Johansen 1979, p. 54)

102 According to Palestinian diplomat Omar Kitmitto, Aljazeera documentary: *The Price of Oslo*, 2013

103 H. Waage, 2.6

104 Ibid.

ced by the addition of a nuclear deterrent. Norway had, from the outset, maintained that the heavy water should only be used for peaceful purposes, such as the production of nuclear power. But there was a growing suspicion that the Israelis had something else in mind, particularly since they had repeatedly suggested that they were not interested in buying cheaper heavy water from the United States, due to that country's strict control measures. There was, however, such a strong underlying sympathy for Israel in Norway at that time, that the deal went through anyway. (The sale was even kept secret from the Norwegian Parliament.¹⁰⁵) In more recent debates concerning this matter, several of the Norwegian officials involved in the deal have admitted that they understood Israel's true intentions all along. They nevertheless chose to approve the sale, even though it placed Norway's relationship with its most important ally, The United States, in jeopardy. This move also risked undermining Norway's status as a promoter of international nuclear arms controls.

“There was a time when the Norwegian Labor Party could be considered the most Israel-friendly party in the whole world. And the biggest Israel's-friend of them all was Haakon Lie.”

– Dagen (Norwegian newspaper)¹⁰⁶

Haakon Lie, who was the Secretary of the Norwegian Labor Party for more than twenty years since 1945, personified the close bond that the party had with Israel. Ever since its inception in 1948, he followed the country's development with great interest, establishing close ties with its political elite. Haakon Lie was the man that the Israelis turned to for moral support when they felt under pressure.¹⁰⁷ During the Six Day War in 1967, he was perhaps the only foreign senior political figure present in Jerusalem on the day that Israel recaptured the city, and he was there to witness the historical and moving moment when the Jews could once again approach the Wailing Wall to pray. With tremendous jubilation, Haakon Lie approached Israel's prime minister, Levi Eshkol, in front of the Wailing Wall, where the two allies embraced one another.¹⁰⁸

105 V. Selbekk, *Korset og Davidsstjernen. Norge, jødene og Israel – fra 1814 til idag*, 2013, p.186

106 Dagen: *Haakon Lie - Israels beste venn*, 10.29.2013

107 V. Selbekk, p. 175

108 *Ibid*, p. 178

Such strong fraternal affections are a far cry from the situation today, however, as Norway demonstrates steadily increasing antipathy toward Israel. In 2006 an Israeli government source made the following statement: “Norway is today the most hostile country in the world toward Israel.”¹⁰⁹

“There is no comparable example of a reversal of foreign policy as fundamental as that which Norway and Norwegian public opinion have undergone in relation to Israel and the PLO.”

– Aftenposten (Norwegian newspaper)¹¹⁰

The turning point

The Six-Day War of 1967 can be seen as the point at which Norway and the rest of the western world really started turning against Israel. I find it remarkable that this war, which resulted in the fulfillment of major Bible prophecy concerning the restoration of Jerusalem to the Jews, would also become the main catalyst for a wide-spread international policy shift against Israel. In this we also see the fulfillment of Zechariah 12:3, as Jerusalem has surely become “...a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.”

But a friend of Israel as strong as the Norwegian Labor Party, which had enjoyed a monopoly over the Norwegian government throughout the decades following the Second World War, would not change its position toward Israel quickly or easily. This change would ultimately come with a new generation, from within the Labor party's youth organization, AUF (the group that was targeted in the Utoeya massacre).¹¹¹ In the wake of the Six Day War, AUF sided clearly with the Palestinians, and thereafter worked diligently and persistently to get their mother party to follow their lead.¹¹² The Party Secretary of AUF during 1971, Bernt Bull, has recently stated that AUF “set in motion a process in a party that had previously been totally dominated by pro-Israel attitudes.”¹¹³ At AUF's national con-

109 Dagbladet newspaper, 09.27.2006; see also The Times of Israel, 11.06.2012

110 Aftenposten newspaper: *Skuffelsens omvendelse*, 12.03.2012

111 H. Waage, 3.1

112 Arbeiderhistorie 2011, p. 128

113 Ibid., p. 137

vention in 1971, the following draft resolution led to a majority siding with the Palestinians:

“The basic prerequisite for a lasting peace [in the Middle East] is that Israel ceases to exist as a Jewish state, and that a progressive Palestinian state is established [in its place], wherein all ethnic groups can live together side by side in full equality.”¹¹⁴

The youth chapter's new orientation provoked strong reactions from within the Labor Party, but AUF was unapologetic. Their new position would be here to stay, and it was considered a bonus if this would cause the Party's *old guard* to boil.

“We did not assert these positions just because they were radical, or because we wanted to compete with SUF [the Socialist youth organization]. We were however constantly trying to find issues that would provoke the Labor Party office as much as possible, which we knew would cause the leadership to turn green with anger. Especially Haakon Lie. In this regard, the Middle East question was absolutely perfect.”

– Jan Otto Hauge, leader of Oslo AUF in the late 1960's¹¹⁵

Such was the nature of AUF's position on this matter – an issue that they would become famous for pressing, even until the present time. The intensity of their engagement on this issue is highlighted by the yearly published volume of *History of The Labor Party*, which for 2011 centered on the theme of *The Political Youth Organizations on the Left Side*. The chapter dedicated to the legacy of AUF bears the title: *Protest and pragmatism. AUF and the Middle East conflict 1967-81*.¹¹⁶ Here, the Labor Party's own historical publication chronicles the progressive success of AUF in getting their parent party to adopt a pro-Palestinian platform.

The breakthrough that AUF was waiting for came during a meeting of the Oslo Workers' Society, in the autumn of 1979. In his speech on the topic of *Norway and the PLO*, AUF Leader Thorbjørn Jagland challenged the assembly by saying that “The Norwegian Labour Party must show

114 Ibid. (citing Landsmøteprotoll AUF 1971, p. 123)

115 Ibid., p. 136

116 This document is available as a free download from www.arbark.no.

solidarity with the Palestinian struggle”.¹¹⁷ (Utoeya's ferry, MS Thorbjørn, is named after Jagland, and it just happens to be painted with the colors of the Palestinian flag. See page 18.) Statements that were made following this speech led to a resolution, which revealed that the Oslo Workers' Society was basically ready to recognize the PLO. The *History of The Labor Party* for 2011 states the following:

“For AUF and Jagland, this event must have seemed like a victory. A resolution within the Oslo Workers' Society, especially at this time, was of great importance for the Labor Party. It was the party's largest affiliate group, which included prominent representatives from both the trade unions and the Labor Party. What's more, this resolution was unanimous.”¹¹⁸

It wasn't long until the Labor Party itself would follow suit with pro-Palestinian resolutions.

“At the party's annual congress in 1981, the decision was made to deepen contacts with the PLO.”¹¹⁹

“In 1982 the Labour Party resolved that a Palestinian state must be established, and in 1983 the PLO was recognized. At that time the Labor Party had become an opposition party [meaning that they were no longer in government], and in the years that followed they pushed hard for an official change of policy towards the PLO.”¹²⁰

A big issue during the eighties was whether or not Norway would allow the PLO to open an information office in the country. The conservative government (which lasted from 1981 thru 1986) was adamantly opposed to this, and its foreign minister refused to even meet with Arafat during a visit to Israel in 1983, due to ongoing PLO terrorist activity. “This seemed almost unbelievable to the AUF vice-chairman [Jens Stoltenberg (prime minister at the time of the 7/22 attacks, and the current head of NATO)]. It

117 T.R. Strandå, *Arbeidernes Ungdomsfylking og Midtøsten-konflikten, 1948-1996* (2010), p. 79

118 *Arbeiderhistorie* 2011, p. 142

119 *Ibid.*, p. 145

120 T.R. Strandå, p. 85

wasn't the PLO that was responsible for terror in the Middle East, it was the government of [then Israeli Prime Minister] Begin.”¹²¹

The ideological gap between AUF and their parent Labor Party narrowed as the old guard gave way to a new generation. The disputed PLO information office was approved as soon as the Labor government returned to power in 1986, and in 1989 official diplomatic relations were established between the Norwegian foreign ministry and the PLO. By the end of the 80's, the Labor party had become the main driving force behind a total reversal of Norway's Middle-East policy.

Pro-Palestinian attitudes had become politically correct, and this had a cascading effect, which extended across the political spectrum. For example, former Conservative Party leader Kåre Willoch was the prime minister of a clearly pro-Israeli conservative government from 1981 to 1986. But shortly after the Labor Party had returned to power, he became one the most pro-Palestinian figures in Norwegian society.

By 1993, Norwegian public opinion had also reached a tipping point. The unprecedented success of the Oslo Accords sparked sentiments of national pride, leading the majority of Norwegians to “broaden” their perspectives. After all, the tiny and insignificant country of Norway had succeeded in mediating a conflict that none of the superpowers had been able to resolve. Furthermore, as citizens of a small and vulnerable nation themselves, most Norwegians were inclined to identify with the Palestinians, whom they perceived to be a legitimate minority deserving their support.

It would seem that, as a consequence of the Oslo Accords, Norway has today become one of the most hostile countries in the West toward Israel. Ironically, the key to the success of the Oslo Back Channel was Norway's traditional role as Israel's best friend. As we shall see in the following section, the Labor Party deliberately exploited this close relationship, leading Israel into a trap that had been carefully planned by its sworn enemy, Yasser Arafat. That's not to say that the Norwegians understood what the outcome of all this would be, but considering Arafat's history, they really should have known better than to trust his stated intentions. The price for their naiveté would be “Israel's 20 year nightmare”.¹²²

121 Ibid., p. 95

122 Jerusalem Post: *Israel's 20-year nightmare*, 09.12.2013

***Oslo* breathes new life into the PLO**

The Oslo Accords were a surprise development, which seemed to rescue the PLO from the brink of collapse.¹²³ Things had changed dramatically since Arafat had initiated the Oslo Back Channel in 1979. The PLO had suffered a series of devastating setbacks, which left it bankrupt and politically isolated from its traditional allies. When the PLO finally reached the negotiating table at *Oslo*, it was coming from a position of extreme weakness, with neither power nor leverage. According to Ron Pundak, a core member of the Israeli negotiating team at *Oslo*, the “PLO before *Oslo* was almost dead”.¹²⁴ It seems that making a deal with Israel had become Arafat's only hope of political survival.

The weakening of the PLO began in 1982, when the organization was driven from its stronghold in southern Lebanon. Its leadership was then exiled to far-away Tunis, where it would remain until *Oslo*. Without a base of operations near Israel's borders, Arafat lost the ability to coordinate the armed struggle against Israel. This isolation also led to the marginalization of the PLO leadership, whose status within the *occupied territories* was being increasingly challenged by rival groups like Hamas.¹²⁵

Facing increasingly limited options, Arafat turned his attention toward diplomacy and developing international support structures, through which he could extend his influence. He sought greater international recognition, as a means of pressuring the Israelis to negotiate directly with the PLO over the issue of Palestinian autonomy. Such a negotiated settlement would provide the PLO with a legitimate base of operations within the *occupied territories*, from which they would be able to continue the armed struggle against Israel (which is precisely what happened under *Oslo*). However, the Israelis were not ready to trust an organization that had claimed responsibility for countless attacks against Israeli civilians.

Arafat needed to recruit the help of an agent that was close enough to the Israelis to convince them to negotiate directly with the PLO. The changes that were taking place within the Norwegian Labor Party made it the ideal candidate. On New Year's Eve 1982, an official Norwegian Labor Party delegation visited the PLO leadership in Tunis, upon Arafat's

123 The Oxford Encyclopedia of the Islamic World: PLO

124 Aljazeera documentary: *The Price of Oslo*, 2013

125 H. Waage, 1.7, 1.9

invitation.¹²⁶ (At that time the Labor Party was not in government, which gave them flexibility to break new political ground without implying a change of official Norwegian foreign policy.) At this meeting, Arafat again pushed for Norway to provide a secret back channel to the Israelis. According to a report commissioned by the Norwegian government:

“Thorvald Stoltenberg [father of Jens Stoltenberg] followed up Arafat's initiative with considerable enthusiasm. ... Stoltenberg got the peace train moving. Since 1982, he engineered, first as an active Labour Party politician and then, through his two terms as Foreign Minister, the important initiatives taken *vis-à-vis* the PLO, but was careful to maintain relations with the Israelis. ... When the Labour Party regained power in May 1986, the new government immediately spoke out in favor of a more PLO-friendly approach, signaling a turning point in Norwegian Middle East policy.”¹²⁷

In December of 1987, riots erupted in the *occupied territories*, which quickly snowballed into a large-scale Palestinian uprising known as the First Intifada. This nearly led to a civil war in the *occupied territories*, and it became clear that the PLO was not in control of the situation.¹²⁸ At the same time, Israel was under pressure (both internally and externally), to come to some kind of a negotiated settlement with the Palestinians. Then in July of 1988, king Hussein of Jordan relinquished territorial claims to the “West Bank” – a move that boosted Arafat's claim substantially. With this development, the PLO suddenly had a new basis for seeking international recognition, but at the same time its status within the *occupied territories* was under threat from rival groups running the Intifada. Arafat was now sufficiently motivated to make the compromises necessary for positioning the PLO as a negotiating partner with Israel. In December 1988, for the first time ever, he officially renounced all forms of terrorism and recognized Israel's right to exist. As a result, most of the international community now considered the PLO as a credible partner for peace with Israel.

126 Aljazeera documentary: *The Price of Oslo*, 2013

127 H. Waage, 4.2

128 Ibid., 4.3

The Norwegian Labor government wasted no time in rewarding the PLO with status. In January of 1989, Thorvald Stoltenberg flew to Tunis to meet with Arafat, for the first official visit by a sitting Norwegian Foreign Minister. At this meeting, Arafat stressed that Norway had an important role to play because of its close ties with Israel: “Norway’s position as one of Israel’s best friends should be exploited in the ongoing peace-process.” Stoltenberg agreed, and pointed out that it was “exactly this close friendship that made it possible for Israel to consider Norway as a player with Israel’s best interests at heart”.¹²⁹ Arafat then laid out a plan that was almost identical to the approach that would be taken four years later under *Oslo*. He proposed setting up secret meetings in Oslo, where the PLO could have direct contact with the Israelis via a third party. He suggested that a Norwegian research institute would provide a cover for these meetings. They agreed that the Norwegian Ministry of Foreign Affairs would pay all the bills.¹³⁰ Arafat then asked Stoltenberg to let the Israeli Foreign Ministry know that the PLO was ready to negotiate on any level. Stoltenberg eagerly accepted this opportunity, and Norwegian engagement intensified from that point onward.¹³¹

The Israelis were, however, not at all interested in Stoltenberg’s offer to set up a back channel. While Arafat’s renunciation of terror and recognition of Israel seemed to satisfy much of the international community, Israel still did not want to have any contact with the PLO. They preferred instead to negotiate with a democratically elected Palestinian delegation. In the absence of the exiled PLO leadership, a new generation of moderate Palestinian intellectuals had emerged, and it was thought that these offered a better hope of securing a lasting peace with Israel.¹³² A series of negotiation initiatives were launched, based on the idea that self-rule could be negotiated with more progressive local Palestinian leaders, as opposed to the old dogmatic and undemocratic PLO.

Stoltenberg was very disappointed that the Israelis had completely rejected his offer.¹³³ His plans for a Norwegian-brokered mediation had to be completely shelved in the autumn of 1989, when the Labor government

129 Ibid., 4.4

130 Aljazeera documentary: *The Price of Oslo*, 2013

131 H. Waage, 4.4

132 Ibid., 1.2

133 Ibid., 4.4

was briefly replaced by a conservative one. The new Foreign Minister from the Christian People's Party, Kjell Magne Bondevik, absolutely refused to meet with Arafat. He quickly pushed for a more critical position toward the PLO, and for a stronger support of Israel's right to exist within *safe and recognized borders*.¹³⁴ He made the following remarks in early 1990, during an interview with the press: "God holds His hand over the people of Israel in such a way that He will protect their right to land. I have never ceased being amazed by the way God holds His hand of protection over the people of Israel."¹³⁵ This man was not afraid to say that Israel is under God's protection, and it seems that he understood which side of that protection Norway should find itself on.¹³⁶ Unfortunately the conservative government lasted for only one year, and by November 1990, Stoltenberg was back as Foreign Minister for a second term. His return to office coincided with major geopolitical shifts, which presented new opportunities for engagement in the peace-process. Under his direction, Norway's contribution would be to persuade the Israelis to negotiate with the PLO.¹³⁷

By that time the PLO was facing a crisis that led it to the very brink of collapse. Since its exile to Tunis, the PLO leadership had invested heavily in developing international support structures. The most important of these evaporated with the sudden collapse of the Soviet Union, which had traditionally supported the Arab states, supplying them with the military hardware they needed to fight against Israel. Up until that point, the Middle-East conflict had been an arena of superpower rivalry within the context of the Cold War, and on that basis the Soviets also facilitated foreign relations on behalf of the PLO.¹³⁸ When the Iron curtain fell, not only did the PLO lose a key financial supporter, but they also found themselves isolated from the international community.

134 Ibid.

135 Arbeiderbladet, 03.05.1990

136 Bondevik's view is common among those who have studied the wars of modern Israel. It is reported that a general from West Point (America's top military academy) once remarked that, "though the US Military Academy studies wars fought throughout the world, they do not study the Six Day War - because what concerns West Point is strategy and tactics, not miracles", Israel National News, 05.16.2007

137 H. Waage, 4.5

138 Ibid., 1.4

These losses were further compounded by the Gulf War, which created a completely new coalition pattern within the region. The majority of Arab States suddenly found themselves in an unprecedented alliance with the United States and Israel against Iraq. It is said that Arafat's biggest mistake was supporting Saddam Hussein during the invasion of Kuwait in August of 1990, a move which alienated the PLO from its most important Arab allies. The PLO had received about half of its remaining funding from Kuwait and Saudi Arabia, both of which immediately stopped their payments.¹³⁹ This sudden financial collapse set off a process of disintegration throughout the organization.¹⁴⁰ Kuwait then further retaliated against the PLO by violently expelling more than 300,000 Palestinian refugees.¹⁴¹ So in addition to being bankrupt and friendless, the PLO now also became internally discredited for causing the suffering of its own people. Its leadership status – already under threat by the First Intifada – deteriorated further.¹⁴² Time had run out for the PLO to strike a deal with Israel.

The Gulf War had fundamentally altered the political landscape of the Middle-East, opening up for a different approach to the *peace-process*. At the Madrid Conference, in October 1991, the Palestinians would be directly represented for the first time ever in an official international setting, but only under the umbrella of a Jordanian delegation. (These were also the first direct talks between Jordan-Syria-Lebanon and Israel, whose relations had warmed in the wake of the Gulf War.) Israel had entered *Madrid* with a precondition prohibiting any PLO officials from joining the Palestinian component of the Jordanian delegation, which in principle should have consisted only of local leaders from within the *occupied territories*. In practice, however, the local Palestinian leaders did not have the power to make serious decisions without Arafat's approval. The Israelis soon became aware that they were negotiating with the PLO indirectly (by fax). Arafat pursued a strategy of stalemating the negotiations by making impossible demands. He was not about to allow his organization to be sidelined by local leaders, who might have had a real

139 Ibid., 1.5; The Oxford Encyclopedia of the Islamic World: PLO

140 Ibid., 1.5

141 Ibid.; Middle East Quarterly: *Kuwait Expels Thousands of Palestinians*, Fall 2012, pp. 75-83

142 The First Intifada was only really brought to an end in 1993 with the signing of the Oslo Accords, which enabled PLO/Fatah to dominate rivals groups.

interest in peace. No, so long as he was being frozen out of the *peace-process*, he would do everything in his power to force the Israelis to negotiate directly with the PLO (via his secret Norwegian back-channel). By the beginning of 1993, the Madrid process had completely dried up.¹⁴³

The Oslo Back Channel was built on a foundation of close contacts between the Labor parties of Norway and Israel, both of which had returned to power just as the Madrid process was breaking down. Reluctantly, the new Israeli government was finally ready to consider what had previously been unthinkable – negotiating directly with the PLO. They hoped that Arafat, who was now coming from a position of extreme weakness, would be prepared to make the necessary concessions for building a lasting peace with Israel. Stoltenberg's proposal was at last met with a cautious “yes” from the Israelis. The Israeli Labor government took the next step by proposing to abolish the law that prohibited contact with the PLO. The motion was passed by a majority of one, on the 19th of January 1993, and the very next day the first meeting of the Oslo Back Channel was held in the small Norwegian town of Sarpsborg. For the first time ever, representatives of the PLO would be present at top-level negotiations with Israel.¹⁴⁴

However, direct negotiations were still extremely controversial, and any progress would depend upon shielding them from public scrutiny. As previously stated, Arafat's plan involved using a Norwegian research institute as the cover for secret negotiations. In 1989, Arafat's brother, Fathi Arafat, had proposed the idea of launching a research project through the Oslo-based trade union think-tank FAFO, to study the living conditions of Palestinians in Gaza and the West Bank.¹⁴⁵ Stoltenberg believed that this project would provide the perfect cover.¹⁴⁶ In January 1993, the Norwegian Foreign Ministry approved financing for this plan.¹⁴⁷ By using the FAFO research project as a front, the Norwegian Foreign Ministry would be able to deny any official government involvement, should anything go wrong.

143 H. Waage, 1.9

144 *Ibid.*, 4.7

145 *Ibid.*, 4.5

146 Aljazeera documentary: *The Price of Oslo*, 2013

147 H. Waage, 4.7

The secret meetings, which began on the 20th of January, progressed over the next seven months, concluding with a signing ceremony behind closed-doors on the 20th of August. (The official public ceremony was held in Washington DC on the 13th of September.) At the closed-door ceremony, a *Declaration of Principles* constituting the Oslo agreement was signed by the Foreign Ministers of Israel, the PLO, and Norway as a witness.



Left to right: Abu Alaa (PLO), Johan Jørgen Holst (Norway), Uri Savir (Israel)

The Norwegian Foreign Minister, Johan Jørgen Holst (who had succeeded Stoltenberg to that post in April), sat between his counterparts at the signing ceremony. Holst had been the first person at the political level to meet with Yasser Arafat in July of 1979.¹⁴⁸ The table upon which the agreement was being signed carries strong symbolic significance. Norway had received its *own* independence from Sweden at that very table in 1905!¹⁴⁹ This would be to imply that a future state of Palestine would somehow fall into the same category as Norway, which is nonsense. (There has never been an independent state of Palestine, nor do the Palestinians constitute a distinct ethnic group. Norway, on the other hand, has been a distinct nation with its own language and culture for more than 1000 years.) Or perhaps this sentimental gesture was a reflection of Holst's

148 According to Hans Longva, Aljazeera documentary: *The Price of Oslo*, 2013

149 V. Selbekk, Korset og Davidsstjernen, p. 239

own personal dedication to the Oslo Back Channel, the success of which has been credited to his tireless efforts.¹⁵⁰ Holst died just a few months after the signing ceremony, at the age of only 56.¹⁵¹ It is widely reported that his wife later said that he had worked himself to death with the Oslo Accords. There are also spiritual implications for the early death of the Foreign Minister, whose signature sealed a momentous national sin for Norway.

If anyone thinks that I am being too harsh, I would ask them to consider the following: History reveals that Arafat used the Oslo agreement as a means of continuing the armed struggle against Israel. He made this perfectly clear with his words and his actions. (He equated the Oslo Accords with the treaty of Hudaibiyyah on more than one occasion.) This point was driven home in June of 2001, with the final interview of Faisal al-Husseini, one of the original founders of the PLO and the head of Arafat's Fatah organization (he was also the great-nephew of the Nazi Mufti Haj Amin al-Husseini¹⁵²). During this interview, Faisal al-Husseini highlighted the PLO's malicious intentions, by characterizing the Oslo Accords as Arafat's "Palestinian Trojan horse".¹⁵³ In other words, the deal appeared to be a gift, but in reality it was just a dirty trick that would enable Arafat to attack Israel from the inside. *Oslo* became a vehicle that allowed the PLO to enter through the front door for the first time, giving them a legitimate base of operations right in Israel's back yard. With this, Arafat was able to coordinate a new dawn of terror against innocent Israeli men, women, and children. Through the establishment of the Palestinian Authority, the PLO gained more status and better support structures than ever. Their sudden change of fortune was all the result of a carefully planned strategy – a plan that Arafat had elaborated concretely and in detail to Stoltenberg in 1989.¹⁵⁴ Stoltenberg deliberately decided to use Norway's position as Israel's best friend to convince the Israelis to accept

150 According to the Director of Studies for the CFR, James M. Lindsay, 09.11.2012

151 Holst died from a stroke on 01.13.1994

152 The Guardian: *Faisal Husseini*, 06.01.2001

153 The interview was first published in the Egyptian weekly Al-Arabi, 06.24.2001; Haaretz: *Mystery surrounds Faisal Husseini's 'last' interview*, 07.24.2001

154 H. Waage, 4.4

the plan of a man who had long called for their complete destruction.¹⁵⁵ It would have surely been better if Norway would have just allowed the PLO to die. Arafat was coming to *Oslo* from an extremely weak position, and his organization was on the brink of collapse. If the PLO had been allowed to collapse, then perhaps it would have eventually been possible for Israel to secure a lasting peace with the more moderate local Palestinian Arab leaders. I really have no way of knowing, but what I do know is that Arafat and the PLO had run out of time, and that they had little chance of diplomatic success without the help of Israel's best friend as their advocate. Regardless of what good intentions they may have had, the Norwegian Labor Party effectively became a Judas toward Israel. With the wave of suicide bombings that followed in the wake of *Oslo*, Norway should have become willing to acknowledge that it had made a historic mistake. But instead of repenting, Norway has continued to stab Israel in the back by providing comprehensive support to those who seek Israel's destruction.

Norway's involvement after *Oslo*

Following up on *Oslo* has become a major priority of Norwegian foreign-policy. In October 1993, Norway initiated the formation of the Ad Hoc Liaison Committee (AHLC), which is the main mechanism for coordinating and monitoring international financial aid to the Palestinian Authority. Its objective is the development of a Palestinian state, which would effectively divide Israel's timeless promised-land right down the middle. As a pay-back for its role in the *Oslo* “breakthrough”, the international community rewarded Norway with the Chair of the AHLC, a position that Norway holds to this day. Within the AHLC, Norway also leads the Joint Liaison Committee (JLC) on the donor side, which is responsible for reviewing the budgetary performance of the PA.¹⁵⁶ In other words, the focus of Norway's role is to ensure that the vast sums of aid money are being used constructively. A Norwegian government website states the following: “Norway has a particular responsibility in this regard, in its role as Chair of the Ad Hoc Liaison Committee (AHLC). The AHLC is the

155 Ibid.

156 N. Butenschøn, *The Oslo Agreement in Norwegian foreign policy*, CMEIS Occasional Paper No. 56, 05.29.1998, p.7

donor group for Palestine, consisting of major donor countries, which collectively donated a total of USD 1.2 billion to the PA in general budget support in 2013 alone.”¹⁵⁷ In addition to coordinating international aid, Norway is itself also among the most generous donors in the world per-capita, contributing \$100 million or more per year in total development cooperation to the West Bank and Gaza.¹⁵⁸ Contributions for 2014 were nearly \$150 million!¹⁵⁹ (Norway designates far more foreign aid for “Palestine” than for any other aid recipient in the Middle-East.¹⁶⁰)

A recent study conducted by the Jerusalem Institute of Justice found that since *Oslo*, the Palestinian Authority has received 25 times more aid, on a per-capita basis, than what Europe received under the Marshall Plan for reconstructing its war-torn economy following the Second World War!¹⁶¹ That means that in real terms, taking into account currency inflation and historic exchange rates, it should have been possible to rebuild the Palestinian economy 25 times over, according to the needs of post-war Europe! Yet despite this obscene amount of money, we continually hear reports of a humanitarian and economic crisis within the *occupied territories*.

It is often claimed by the pro-Palestinian camp that the primary cause of the social-economic crisis is the Israeli restrictions on movement, and of course the security fence (some call it an “apartheid wall”). But there is a lot more to it than that. During times of peace, many thousands of Palestinians are permitted to enter Israel through the security fence for work on a daily basis. (It should also be noted that approximately 25,000 Palestinians are currently employed within “illegal” Israeli settlements, where they often make three times more than they would working in the Palestinian areas of the West Bank.¹⁶²) Those who call for the wall to be torn down should remember that its very existence is a direct result of *Oslo*. Israel did not start building this kind of defensive barrier until 1994, as a response to the wave of suicide attacks that followed in the wake of Arafat's rise to power. The security fence also presents one of the best

157 According to norway.org.ps, 06.06.2014

158 According to norway.org.ps

159 NRK: *Have promised Gaza 35 billion kroner*, 10.12.2014

160 According to norad.no

161 Gatestone Institute: *The UNRWA Dilemma*, 09.17.2013

162 The New York Times, 02.10.2014

examples of extreme corruption within the Palestinian Authority. Much of it was actually built using Palestinian cement! The PA had received huge amounts of cement for the purpose of developing public infrastructure, but instead of building schools and hospitals, they secretly resold nearly 20,000 tons of it to the Israelis for big profits.¹⁶³ While the PA was publicly protesting against the wall's construction, some of its top officials were discretely providing the materials to build it, and keeping the money for themselves.¹⁶⁴

At great personal risk, a few brave Palestinian Arabs have attempted to expose the PA's corruption. In a 2002 interview, conducted by the Jordanian al-Sabil publication, a member of the Palestinian Legislative Council (PLC), Muawiya al-Masri, made the following statement: "No minister can appoint a driver or a delivery boy in his ministry without the President's consent. ... There is no institutional process. There is only one institution, and that is the institution of the presidency, which has no law or order and is based on bribing top officials."¹⁶⁵ That same month, the former treasurer of the PLO, Jawad Ghussein, also attempted to expose Arafat's corruption to the media. According to Ghussein, Arafat "took aid money and contributions that were earmarked for the Palestinian people, to his own account". Ghussein claimed that he had personally deposited \$7 to \$8 million USD into Arafat's private bank account each month, over a period of twelve years.¹⁶⁶ When Arafat died in November of 2004, it was confirmed that he had amassed a personal wealth of at least one billion dollars, which had been diverted from public funds, and into his own private investment portfolio.¹⁶⁷ Unfortunately the culture of corruption did not end with the death of Mr. Arafat. It is estimated that the current PA president, Mahmoud Abbas, has a net-worth of \$100 million USD (that we

163 CFR: *Chronic Kleptocracy: Corruption Within the Palestinian Political Establishment*, 07.10.2012 (According to the findings of the Palestinian Human Rights Monitoring Group NGO)

164 Ibid.

165 Middle East Media Research Institute: *Palestinian Legislative Council Member: The PA is Corrupt*, 08.02.2002

166 Associated Press: *Ex-Aide Accuses Arafat of Corruption*, 08.18.2002; CBS News, 08.19.2002

167 TIME: *Where's Arafat's Money?* 11.14.2004; Front Page Magazine: *Arafat's Pilfered Profits*, 07.22.2004; CBS News: *Arafat's Billions*, 11.07.2003; CBS 60 minutes, 11.09.2003

know about).¹⁶⁸ He apparently draws a salary of a million Euros per month, while approximately one quarter of his people are living on less than \$2 per day.¹⁶⁹

Rampant corruption within the PA is no secret, and yet governing bodies such as the AHLC have not made sufficient progress in stopping it. Several credible investigations since *Oslo* have revealed that billions of dollars have simply vanished off the PA's books.¹⁷⁰ For example, in 2003 an International Monetary Fund (IMF) report concluded that \$900 million USD worth of PA revenue had “disappeared” between 1995 and 2000.¹⁷¹ The international community should have responded to this report by implementing and enforcing strict anti-corruption measures, but it seems that this did not happen. As recently as 2013, another major investigation by the EU's European Court of Auditors (ECA) found that it could not account for more than two billion euros, which had been transferred to the *occupied territories* between 2008 and 2012. The investigators noted “significant shortcomings” in the management of funds sent to Gaza and the West Bank. They complained that there were no mechanisms in place for mitigating “high-level” risks, such as “corruption or of funds not being used for their intended purpose”.¹⁷²

Apparently only the West is naive enough to keep giving vast sums of money to the PA. In July of 2012, a senior fellow of the Council on Foreign Relations (CFR), Elliott Abrams, delivered the following testimony before a US Congress foreign affairs subcommittee hearing:

“I can tell you from my own experience, as an American official seeking financial assistance for the PA from Gulf Arab governments, that I was often told 'why should we give them money when their officials will just steal it?'”.¹⁷³

168 Gatestone Institute, *How Much Is Mahmoud Abbas Worth? Try \$100 Million*, 05.18.2012

169 Charisma Magazine: *Just Like Israelis, Palestinians Deserve Justice*, 09.10.2013

170 \$300m in 1997, CNN: *Palestinians await report on corruption*, 07.22.1997; \$700m in 2006, The Guardian: *Palestinian Authority 'may have lost billions'*, 02.06.2006

171 Wall Street Journal: *Aid Donors Turn a Blind Eye to Palestinian Terror*, 12.11.2003; IMF: *Economic Performance and Reform under Conflict Conditions*, 19.15.2003; The Washington Times, 11.08.2004

172 The Sunday Times: *£1.95bn EU aid lost in Palestine*, 10.13.2013

173 CFR: *Chronic Kleptocracy: Corruption Within the Palestinian Political Establishment*, 07.10.2012

The fact that Middle Eastern countries generally only provide symbolic aid contributions to the PA should tell us something important.¹⁷⁴ Abrams went on to tell the committee:

“If we turn a blind eye to corruption, and to persecution of those who expose it, we are in a very real way contributing to the problem and undermining those Palestinians who wish to build public integrity into their system. ... I urge the Subcommittee to abandon our own history of applying double standards and overlooking corruption, and instead build anti-corruption efforts and evaluations into our own aid program. ... Are we taking this issue sufficiently seriously if, as appears to be the case, we have not one program dedicated to fighting corruption and to assisting those Palestinians who are doing so, for example in NGOs?”

The PA's extensive corruption is common knowledge among Palestinians. A poll conducted in 2012 by the Jerusalem Media and Communications Center, a Palestinian NGO, showed that 82.3% of Palestinians believe that the PA is corrupt.¹⁷⁵ Those who genuinely care about the well-being of these Arabs should demand that foreign aid be withheld until there is real financial accountability. It is outrageous that the AHLC would continue to shower the PA with money under such conditions. Every dollar of spending should have been tracked from the very beginning, because everyone knows that there are no guarantees when you are dealing with terrorists.

“Frankly, the Palestinian Authority, which is corrupt and cavorts with terror... is not the basis for a Palestinian state moving forward.”¹⁷⁶

– US National Security Advisor, Condoleezza Rice

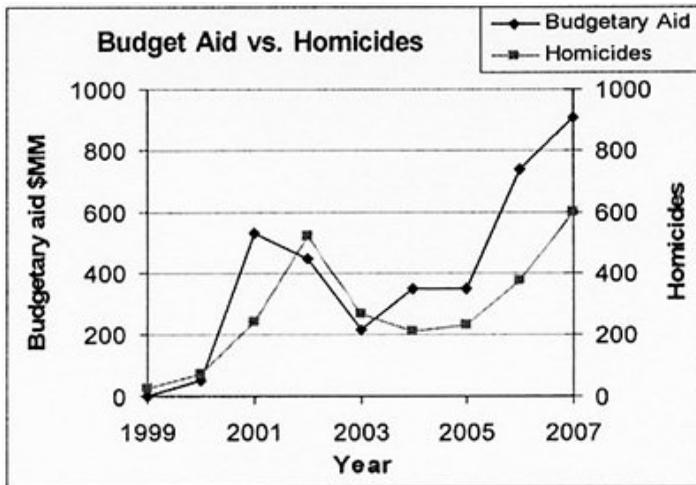
This failure of financial oversight becomes much more serious when we turn a blind eye to terror. As I have covered already, the PA was found to be deeply involved in terror during the Second Intifada. When the PA's

174 Gatestone Institute: *The UNRWA Dilemma*, 09.17.2013

175 JMCC Poll No. 76, May 2012

176 CNN, 18.07.2002; San Jose Mercury News, 06.15.2002

finance chief, Fuad Shubaki, was interrogated following the *Karine A affair*, he told Israeli investigators that millions of dollars of international aid money had been used to purchase illegal weapons, and that all senior PA security officials were involved.¹⁷⁷ Independent investigations also confirm that the PA has been intentionally financing terror. For example, a 2003 BBC investigation found that “The Palestinian Authority, headed by Yasser Arafat, is paying members of a Palestinian militant organization which has been responsible for carrying out suicide attacks against Israeli soldiers and civilians”.¹⁷⁸ The BBC findings are surely just the tip of the iceberg. In his excellent 2008 article for *The Middle East Quarterly*, researcher Steven Stotsky shows that there is a real correlation between the flow of aid money given to the Palestinian Authority, and the number of terror-homicides committed by Palestinians against both Israelis and other Palestinian Arabs.¹⁷⁹



Note that the rate of homicides follows after aid.

177 United Press International, 18.05.2006; Haaretz, 05.17.2006

178 BBC: *Palestinian Authority funds go to militants*, 11.07.2003

179 *The Middle East Quarterly: Does Foreign Aid Fuel Palestinian Violence?*, Summer 2008, pp. 23-30

It appears that the PA Police have provided extensive cover for terrorist activity. According to a 2002 US State Department report, “members of PA security forces were frequently involved in acts of violence against Israelis”. The report also states that “there is strong evidence that some members of the PA security forces were allowed to continue serving even though their participation in terrorist incidents was well known.”¹⁸⁰ By incorporating known terrorists within its ranks, the PA Police has become a decentralized terror network. In the year 1997 alone, the Israeli government requested the extradition of no fewer than 25 Palestinian police officers on charges of terrorism.¹⁸¹ Over the years, the media has also reported numerous incidents of terrorist attacks that were either directly carried out, or supported by the PA Police.¹⁸² Funding for the PA police is provided through a special working group within the AHLIC. And this working group is led by none other than Norway.¹⁸³

Norway's failure to prevent aid money from being used to sponsor acts of terrorism was highlighted by a major scandal in September 2012. It turned out that the PA had been using Norwegian aid money to pay special salaries to convicted terrorists serving sentences in Israeli prisons. These pay-outs were found to differ significantly from standard welfare programs, and amounted to a system of rewarding acts of terrorism.¹⁸⁴ This program was found to consume an entire six percent of the PA's budget!¹⁸⁵ Norway's Foreign Minister acknowledged that the Palestinian Authority was providing “bigger and broader” support for Palestinian prisoners than the government had previously disclosed, and it appears that his predecessor had misled the Parliament about this on several occasions.¹⁸⁶

180 US State Department report on PLO/PA compliance with the Oslo accords, November 2002; Haaretz, 12.10.2002

181 Israeli Government Press Office, 10.16.1997

182 ZOA: *Palestinian Authority Policeman Carried Out Latest Bombing*, 01.29.2004; The New York Times, 01.29.2004; Israel National News: *Palestinian Authority Police Kill Israeli near Joseph's Tomb*, 04.24.2011; *Algemeiner: PA Policeman in Bat Yam Terror Cell*, 01.03.2014

183 N. Butenschøn, CMEIS Occasional Paper No. 56, 05.29.1998, p.8

184 VG newspaper, 05.02.2013; Israel Ministry of Foreign Affairs: *Palestinian Authority funds terrorists*, 06.25.2014

185 MIFF (With Israel for Peace – Norway's largest non-religious pro-Israel organization), 09.04.2012

186 MIFF, 03.12.2013

“Both in 2011 and 2012, the then Foreign Minister Jonas Gahr Støre assured elected officials that Norway has control over how financial support to Palestinian prisoners in Israeli prisons is distributed. ... Now the Foreign Secretary Espen Barth Eide admits that Parliament did not get the right information about this funding. Both the level and application of support proves to be different than what his predecessor had disclosed.”

– VG (Norwegian newspaper)¹⁸⁷

Foreign Minister Eide attempted to excuse his government by deferring responsibility to the PA:

“It is unfortunate that the information that was first conveyed to the Norwegian Parliament, which was based on information provided by the PA at the time, has been subsequently found to be inaccurate.”¹⁸⁸

But opposition MPs reacted strongly, finding the Foreign Minister's explanation to be lacking:

“This is very serious, especially considering the fact that this can be interpreted as a support structure for convicted terrorists in Israel, not to mention that it [the payout] scales in proportion to the length of the sentence. ...with payments as large as \$3,000 per month, which go either to the family or directly to the prisoner because that person has committed an act of terrorism, is unacceptable. ... Parliament has been briefed [about this program] on several occasions by the then Foreign Minister Jonas Gahr Støre. But what has come to light now, shows that the Foreign Minister, or *former* Foreign Minister Støre, was mistaken and informed Parliament in a misleading way.”

– Peter S. Gitmark, Conservative Party¹⁸⁹

187 VG, 03.12.2013

188 Espen Barth Eide's answer to the Norwegian Parliament: Skriftlig spørsmål nr. 930, 03.11.2013 (also available in English)

189 Originally aired on the NRK daily review, 28.02.2013, transcript provided by MIFF, 03.01.2013

“The answers to Parliament have been based on half-answers and excuses. This is a serious matter. We have clear indications that people convicted of terrorism are actually being rewarded with funding from Norway. How can there be peace and reconciliation if in reality one rewards the opposite?”

– Hans Olav Syversen, Christian People's Party¹⁹⁰

There is really no excuse for failing to understand the real nature of this support program. As far back as 2004, the PA had already legally defined who would be considered “prisoners”. According to the PA's Law of Prisoners, a prisoner is “anyone imprisoned in the occupation's [Israel's] prisons as a result of his participation in the struggle against the occupation.”¹⁹¹ By that definition, Palestinian car thieves serving sentences in Israeli prisons would not receive a salary, but Hamas and Fatah terrorists would. What's worse, the PA also gives special payouts to imprisoned Arab terrorists with Israeli citizenship. The PA actually rewards these traitors with a special bonus in addition to the normal base payout, as an extra incentive to betray their country.¹⁹²

A journalist within the Norwegian parliament's press club by the name of Ivar Fjeld wrote the following with regard to the Norwegian Labor government's dependence upon information provided by the PA:

“If you have a Nazi as your source of information, you surely will be misled. If you claim you did not know this person was a Nazi, the responsibility of such ignorance lies with you.”¹⁹³

Regardless of whether or not the PA are Nazis, it is absurd that anyone would trust them to carry out their own internal accountability. Norway's failure to provide effective oversight begins to look less like naiveté, and more like criminal negligence. After all, Norway is positioned at the top of the international aid structure, and has taken on a particular responsibility in two specific areas: Leading the JLC (which is responsible for reviewing the budgetary performance of the PA); and coordinating funding for the PA police (which has provided extensive cover for terror). Even one of

190 VG, 03.12.2013

191 Ch. 1 of Law of Prisoners, 19.12.2004; Palestinian Media Watch, 05.20.2011.

192 Fox News, 08.04.2011

193 News That Matters, 03.14.2013

Norway's key figures in the Oslo Accords, FAFO chief Terje Rød-Larsen, has given good reason not to trust the PA. He commented on Arafat's dishonesty in 2005, saying "He lied all the time, and he knew it."¹⁹⁴ At this point, is it reasonable to excuse Norway's ignorance? I say no.

A bitter harvest

In light of the historical background that I have presented in this chapter, what kind of consequences should Norway expect to receive for its sins against Israel? Even if we were to completely disregard what the Bible has to say about the violent fate that will befall those who work against God's purposes with Israel in the last days, there remains an important biblical principle to consider: "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Galatians 6:7). The fruit of *Oslo* has been terror, terror, and more terror. What kind of a harvest should Norway then expect to reap from the seeds it has sown?

Isn't it uncanny that a world-record breaking massacre would come to Utoeya Island, the spiritual home of AUF? This group carried the political heart and soul of the pro-Palestinian movement in Norway from an early stage, and they remained at the tip of the spear when it came to breaking down their mother party's loyalty to its best-friend Israel. It is doubtful that the Labor Party would have found the political will to become an agent of Arafat's "Palestinian Trojan Horse", had it not been for the diligent and persistent efforts of AUF throughout the two decades leading up to *Oslo*. Now, two decades later, it seems that a bitter harvest has been reaped of the same sort that was sown.

194 Aftenposten newspaper, 08.08.2005.

A messenger

It is probably time that I explain why I am writing this book. A little over a year before to the attacks, I received prophetic revelation concerning the things to come. I documented this in an email, which I sent out to a number of people in August of 2010. This prophetic message showed that there would be a specific connection between the coming attacks and the Oslo Accords. And then, a short time after the attacks, I found myself in a unique position to deliver this message to the highest level of government, when the leader of the Parliament's 7/22 special committee was married into my family!

To put this scenario in perspective, just try and imagine how uncanny it would be if Johnathan Cahn (author of the best-selling book, *The Harbinger*) had actually received prophetic revelation concerning 9/11 *prior* to the event, and then, shortly after the attacks, the head of the 9/11 commission was married right into his family. Wouldn't that be highly improbable? Well, that is basically what happened with me!

It is probably best if I tell this story from the beginning. I moved from the United States to Norway in August of 2008. Half of my family is Norwegian, and for years I had been considering moving back to the *old* country. So I arrived on the west side of Norway, where I began working in the oil industry. That is where I met Douglas Lilley, a man with a strong prophetic ministry. I first encountered Douglas at a church where he was ministering in February of 2009, and ever since that meeting I had a growing desire to learn from him. And so I started praying that the Lord would connect us somehow. About seven months later, in September of 2009, he was back in the area to conduct a prophetic weekend seminar at another church. At the end of that weekend, he told me that I have a prophetic calling on my life, and that he wanted me on his team. I was very excited that the Lord was opening this door for me.

However, it was not at all clear how this relationship would work out practically. Douglas lived just outside of Oslo, on the east side of the country, while I was living all the way over on the west coast. The

following month he invited me to travel with him to Israel, and during that trip he came up with an idea of how I might be able to relocate. There was a small dairy farm located just outside of Sarpsborg (the same town where the secret meetings of the Oslo Back Channel were held in 1993), not far from Oslo, and the family who operated this farm needed a hand with milking. So, in early March 2010, I moved onto the farm of Johnny and Inger Marit Sverresen. I ate at their table, and I got to know them quite well. Inger was, at that time, the leader of the Sarpsborg chapter of the Christian People's Party (KrF). Although this particular detail didn't mean much to me at the time, it would later prove to be quite relevant. Inger would later go on to become the key figure in a major political controversy related to the 7/22 attacks, when she publicly asserted that the Utoeya massacre might be connected with Norway's poor treatment of Israel. But we will come back to that in a few moments.

After a couple of months however, it became clear that I was not well suited for that kind of work. And so in May of 2010 I left the farm and came to stay with Douglas Lilley. He and his wife were about to go to Israel for two weeks, and they asked me to watch their house while they were away. Just before they left I told Douglas that I felt that something big was going to happen during their trip, and that turned out to be quite correct. A major international incident occurred when a convoy of ships loaded with "humanitarian aid" from Turkey was attempting to break the Israeli naval blockade of the Gaza Strip. (This political stunt was also known as the *Gaza Freedom Flotilla*.) On May 31st 2010, the Israeli Navy intercepted the flotilla. Several commandos boarded the lead ship, and the activists on board attacked them with metal pipes and knives.¹⁹⁵ The Israeli commandos responded with live fire, killing nine activists.

The next day I felt the Lord leading me to go down to the headquarters of FAFO in Oslo to pray. (FAFO, you will recall, is the research institute that facilitated the secret meetings of the Oslo Back Channel.) I arrived at FAFO in the evening, on Tuesday the 1st of June, and I began to pray. I began to weep over the sins that Norway had committed against Israel. I repented on behalf of the country, and I pleaded with God to forgive us for the Oslo Accords. I left FAFO that night with a sense that I had been allowed to participate in something significant.

195 VG, 05.31.2010

When Douglas returned one week later, he told me about something very unusual that he had experienced, just three days after the *Gaza Freedom Flotilla* incident. He had been walking down from the Mount of Olives, when he spotted an object that was lying in an open sewer. To his astonishment he realized that it was a Norwegian passport. (This was indeed a very unusual item to stumble upon, considering that Norwegians make up less than a tenth of a percent of the world's population.) His first thought was to return it to its rightful owner, but first it needed to be cleansed. So he took the passport with him to the nearest public restroom, at the Garden of Gethsemane, in order to wash it off. As the clean water began to pour over the passport, the Lord spoke the following to him clearly: “Norway's sins against Israel are great, but now I am going to come and wash Norway of her sins.” When Douglas later told me about this, I immediately saw it as a confirmation that God had heard my prayers at FAFO, just two days prior to his own experience.

I pondered these things over the next few months, and then, in August 2010 I sent out a prophetic message, which I documented in the form of an email. In this message, I wrote about how the *Gaza Freedom Flotilla* incident had caused enormous international backlash against Israel.¹⁹⁶ I also mentioned Norway's role in dividing Israel's land through the Oslo Accords, and I described how the Lord had led me in prayer at FAFO. I wrote about how, just three days after the flotilla incident, Douglas Lilley had received a sign as he found the passport (a fitting symbol of Norwegian national identity) which had landed in the sewer, and I stated what the Lord had spoken to him. I also wrote that the number-one key to revival in Norway is that the Church repents from this sin (on behalf of the nation), but that “judgments are scheduled against Norway unless she repents”. The entire prophetic message which I sent out in 2010 is included in this book (as Appendix A).

Nearly a year went by until anything seemed to happen in connection with this message. But then, in July of 2011, *Freedom Flotilla 2* set sail from Greece. On the 19th of July it was intercepted by the Israeli navy off the coast of Gaza. The attacks in Norway took place just three days later. Was it a coincidence that the Lord had also spoken to Douglas exactly three days following the interception of the *first* Freedom Flotilla? If not,

196 The Globe and Mail: *After Deadly Raid, Israel Stands Alone*, 06.01.2010

then this detail may contribute to a logical pattern, connecting the word of the Lord with its fulfillment – a tragic event, to be sure, but one that was also a catalyst for the repentance which is necessary in order that Norway may be washed from her sins.

June, 2010						
Su	Mo	Tu	We	Th	Fr	Sa
30	31	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26

July, 2011						
Su	Mo	Tu	We	Th	Fr	Sa
26	27	28	29	30	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23

Gaza Freedom Flotilla 1 31 and 2 19

The word of the Lord 3 and its fulfillment 22

(To show that I am not making this up, I have published a video at breach-in-the-wall.com, which shows me logging on to my Yahoo web-mail account, and accessing the email in question. This email establishes that Douglas received the word of the Lord for Norway three days after the first flotilla incident. This video also proves that the email was sent long before the 22nd of July, as the sent-date that appears on the email is set by Yahoo, and cannot be altered.)

At this point you may be asking yourself just what exactly the so-called *Freedom Flotillas* have to do with the Utoeya massacre. We will come back to this very important point in the next chapter, but for now I would like to finish telling my story.

About six months after the 7/22 attacks had taken place, I was shocked to see my old friend, the local politician Inger Marit Sverresen, right at the center of a major media storm! (I had not had any contact with her since I left the farm in May of 2010.) The storm blew up after she had invited a political scientist by the name of Per Haakonsen to speak at the city hall in Sarpsborg, where he made statements connecting the Utoeya Massacre with Norway's poor treatment of Israel. The following is an excerpt from his speech:

“The Utoeya massacre can be seen in light of the increasingly inflamed relations between Israel and Norway, and the diplomatic controversies that have occurred in recent times. On July 21st, the Foreign Minister came to Utoeya and allowed himself to be photographed in front of a banner with the text 'Boycott Israel' [see photo on page 113]. In his speech, the Foreign Minister gave his full support for the Palestinians getting their own state, stating that the occupation must end and that the wall must be torn down.”¹⁹⁷

Per Haakonsen also made mention of the Alexander Kielland disaster of March 1980, in which a Norwegian oil rig capsized, claiming the lives of 123 workers. That disaster occurred a short time after Norway had refused to sell oil to Israel. (Norway did not actually end up selling oil to Israel, even though this was their reason for agreeing to set up a secret back channel for Arafat the year before. See page 63.) *Alexander Kielland* had been the worst disaster for Norway since the Second World War, and Haakonsen concluded his speech by saying that he views that disaster and the Utoeya massacre as warnings from God.

The media reacted strongly against Haakonsen's remarks, and because these were made in an official political setting, Inger Marit Sverresen was asked to dissociate her party by dismissing his statements. But she was not prepared to do that. Instead she decided to take a stand for this message, and in doing so she provoked a massive public response. In a subsequent TV interview, she quoted from Zechariah 2:8, where it says, “for he who touches you touches the apple of His eye.” She followed this up by saying, “And Israel is the apple of God's eye, and if anyone messes with the apple of your eye, then you just might want to... Well, it's not exactly something that you would want.”¹⁹⁸

This incident seemed to cause a serious crisis for her Party. The Party Leader, Knut Arild Hareide, repeatedly voiced the strongest possible condemnation of the position taken by his subordinate, Mrs. Sverresen. In addition to being the leader of the Christian People's Party (KrF), Knut Arild Hareide just also happened to be the leader of the parliament's 7/22 special committee – a position which made the controversy within his own

197 Dagen: *Her er Haakonsens foredrag*, 01.24.2012

198 TV2: *KrF er i full splittelse*, 01.26.2012



Facsimiles of newspaper articles related to the Sarpborg KrF controversy.

party all the more interesting to the general public. In one TV interview he said, “Since I've taken over as party leader, no other issue has generated this kind of a response from KrF members throughout the whole country. ... There is room for everyone in KrF, but of course there isn't room for the meaningless statements that were delivered at that meeting in Sarpsborg, which of course KrF rejects. ... In KrF we try to accommodate a broad spectrum [of people], and this we do, but when things come up that are totally meaningless, then of course the party rejects them in unison.”¹⁹⁹ In another TV interview he said, “This is so far from what I would call normal thinking, that it does not have any place whatsoever in the political arena.”²⁰⁰ And so the leader of the Christian People's Party swept this embarrassing affair under the carpet. But it did not go away.

Less than six months after this controversy, my first cousin was married to Knut Arild Hareide! (We had already begun to spend time together in the fall of 2011, shortly after the attacks.) I should also mention that we are quite a small family, and I have therefore had the opportunity to spend many hours with the leader of the 7/22 special committee. I quickly realized that the Lord had granted me supernatural access to this man, and that I would have to confront him sooner or later. (I found it quite uncanny that the door that opened for me come into my prophetic calling, as a Student of Mr. Lilley, would be the home of Mrs. Sverresen, who would go on to provoke the controversy involving my future family member, Mr. Hareide.) I took the matter up with Knut Arild Hareide in person, as well as in writing, and unfortunately he reacted as one might expect. I did not enjoy causing a big issue in my family, but this *is* the kind of thing that I signed up for when I said “yes” to the prophetic calling. Because we are in a family relationship, I do not feel that it would be appropriate for me to elaborate this incident further at this point, except to say that Knut Arild still needs grace to repent.

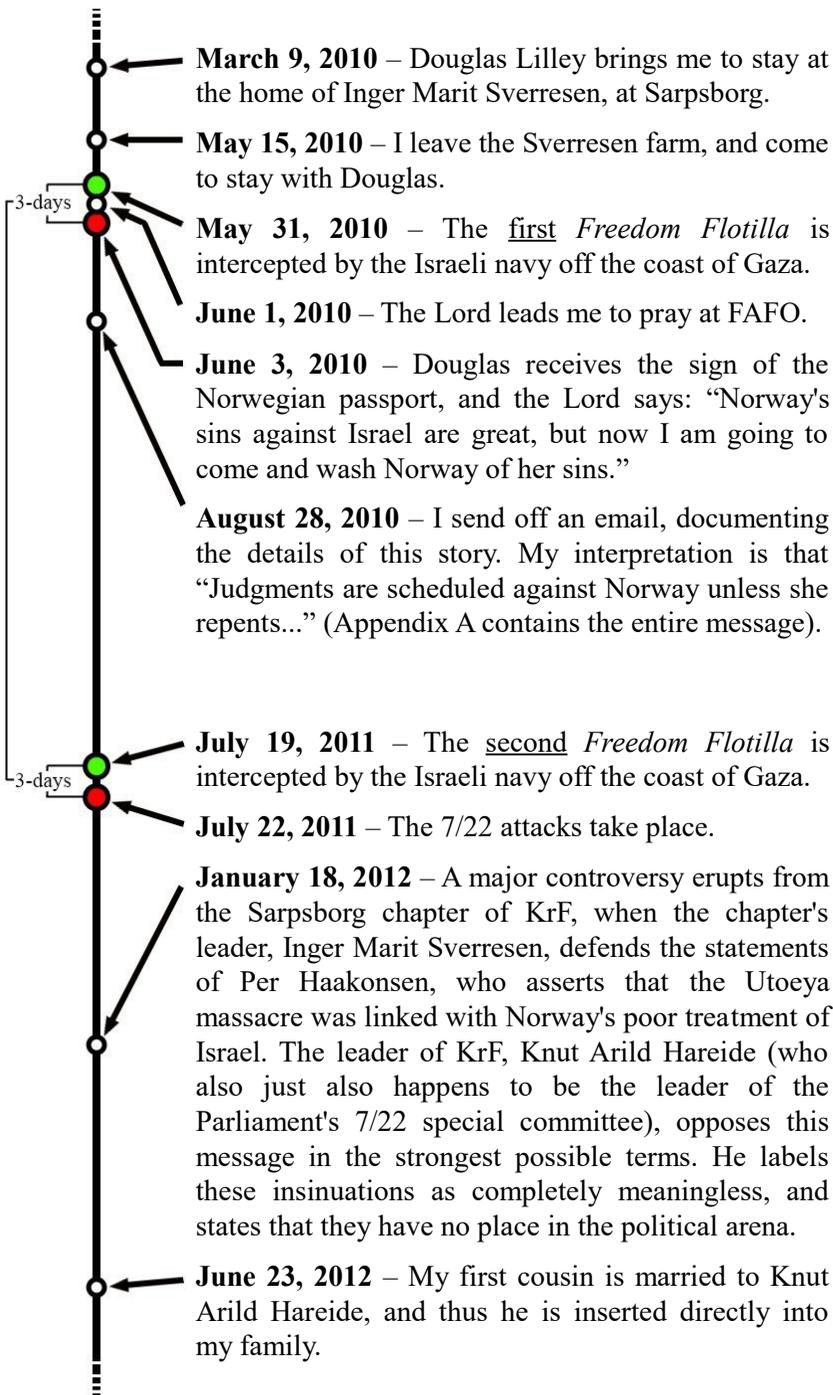
I felt that it was necessary for me to include this detail in my story, because, for myself and many others, this unlikely sequence of events has served to confirm that the controversial message from Sarpsborg KrF, as well as the prophetic word which I received in 2010, are indeed the word of the Lord to this nation. Knut Arild made a serious mistake when he

199 TV2 21-Nyhetene: *KrF-ere over hele landet er opprørt over 22.juli-utspill*, 01.26.2012
200 TV2: *KrF-leder om Utøya-utspill: – Langt fra normal tenkning*, 01.23.2012

dismissed this message as lunacy. The Lord had given him an extraordinary platform, as the leader of the Parliament's 7/22 committee, so that he could allow the message from Sarpsborg to stand. Out of all the members of parliament, it was the leader of the Christian People's Party who was appointed to head up the committee charged with making recommendations for reducing Norway's vulnerability going forward. But he failed to identify the real underlying reason for the country's vulnerability on the 22nd of July. The real answer was thrust upon him as he was forced to deal with the controversy coming from within his own party at Sarpsborg. And this controversy came right at the height of his ability to influence the issue, a little over a month before his committee was due to submit its report. Unfortunately, the recommendations made by this committee have done little to repair the *breach in the wall*, and the country is still vulnerable.

I understand that my story might be hard for some people to get their heads around, so I would like to close this chapter by illustrating the unlikelihood of this sequence of events with the aid of a simple time-line (see next page). Anyone who believes that the material world is affected by the spiritual realm, and that God orchestrates circumstances in a meaningful way, should not automatically label my endeavor to demonstrate a logical connection between these things as “conspiratorial thinking”. (That tends to be the immediate reaction of those who have no experience being led by God.) I would like to appeal to the fact that the events and circumstances described here are thematically related, and they follow in a logical order. All the events on this timeline took place during the year prior to, and subsequent to the attacks. It is the combination and arrangement of these details that makes this scenario so unlikely. And so, I feel that I am justified in submitting my personal story as a meaningful prophetic testimony, and I trust that this will make even more sense over the course of the next few chapters.

Note for the 3rd edition: Please see Appendix D for an independent attestation to my prophetic message in Appendix A, which has recently come to light.



CHAPTER 6:

Terror island

This chapter is based in-part on the book, *Utøya Norwegian terror camp*, by Ivar Fjeld. In his book, Fjeld shows how Utoeya had become a resource center for Palestinian terror groups in the years leading up to the 7/22 attacks. One of his main conclusions is that we must say “no” to all terror, and this means that we must also dissociate ourselves from groups that perpetrate political violence against Israeli civilians. Inasmuch as AUF has welcomed such people to Utoeya, they have also welcomed terror.

Before going further, I would like to make it clear that the views and opinions expressed in this chapter are my own, and do not necessarily reflect those of Ivar Fjeld. I highly recommend Fjeld's book for a deeper look into Utoeya's radical anti-Israel history.

The image below is a photo of AUF's Palestinian sister organization, the Fatah Youth, demonstrating at a political rally.²⁰¹ Please do not try to tell me that this gesture is anything other than the old Nazi salute.

01.05.2005 Photo: Amar Awad, REUTERS



Members of the al-Fatah Youth chant slogans at political rally in Beit Hanina.

201 Ivar Fjeld, *Utøya Norwegian terror camp*, pp. 13-17

03.21.2005 Photo: Nasser Shiyoukhi (AP)



Al-Fatah militants salute during a political rally in the West Bank town of Hebron.

And this photo emerged a few months later, showing members of their parent Fatah organization taking part in a separate event.²⁰² Fatah was founded by Yasser Arafat in 1959, and was merged with the PLO in 1968. As we have already covered, Arafat was a protege of the Nazi Grand Mufti, Haj Amin al-Husseini. This is the ugly face of what Norway has been supporting. This is why the Israelis need walls to protect themselves. It is absolutely shameful that we have shown so little understanding for Israel's special security needs. And Norwegians, who have collectively precipitated this situation via the Oslo Accords, are the *last* people on earth who should demand that Israel drop its defenses by tearing down the wall!

Wikipedia states the following with regard to the name chosen by this organization:

“Fatah' also has religious significance in that it is the name of the 48th sura (chapter) of the Qu'ran which, according to major Muslim commentators, details the story of the Treaty of Hudaybiyyah.”²⁰³

You will recall that Arafat came under fire in 1994, when he cited the Islamic precedent set by Hudaybiyyah, as justification for signing the Oslo Accords. The Israelis saw this as a sign that Arafat was just waiting for the right moment to break his agreement with Israel (see page 54-55).

About a month before this last photo was published, the Fatah Youth received a write-up in the Norwegian newspaper, The Times of Drammen.

202 Ibid.

203 <http://en.wikipedia.org/wiki/Fatah>

Delegates from the Fatah Youth had been visiting their sister organization in Norway, and both groups expressed an eagerness to learn from one-another:

- Here in Norway, we have learned much about how a democracy functions, and also the functions of a youth organization, says Haya.

- And we in AUF are discovering how we can best support and help the youth of al-Fatah, says Julie Schönemann, leader of the Drammen [chapter of] AUF.²⁰⁴

The Fatah Youth had been formally established as a branch of Fatah only a few years earlier, born out of the violence of the Second Intifada. It is well known that members of the Fatah Youth have been involved in terror from the beginning. For example, in January of 2004, the organization's second-in-command, Hussam Shaheen, was arrested on terror related charges. He was accused of weapons smuggling, and for planning a suicide bus-bombing within Israel. Shaheen had been AUF's main contact within the Fatah Youth. He was eventually convicted in April of 2007, and sentenced to 20 years in prison.²⁰⁵

A short time later, Norway's then Minister of Foreign Affairs, Jonas Gahr Støre, openly approved of pushing for Shaheen's release. Støre also revealed that this terrorist had actually been on Utoeya Island on several occasions. He made the following remarks during a speech at Utoeya, on the 19th of July, 2007:

“Right now you are especially concerned with the Palestinian political prisoners – and you have a separate campaign on Utoeya for the release of Palestinian prisoners – all the political prisoners that AUF leader Martin spoke about yesterday. This is an important initiative. You are especially concerned with Hussam Shaheen – International Secretary of Fatah Youth – **who has been here on Utoeya several times**. And I can assure you that we are following his situation in particular.”²⁰⁶

204 The Times of Drammen: *Lærer av hverandre*, 02.24.2005

205 I. Fjeld, p. 13, 28, 34, 37

206 regjeringen.no Historisk arkiv: *Utenriksminister Støres innledning om den internasjonale situasjonen på AUFs sommerleir på Utøya 07.19.2007*

The Fatah Youth has also openly supported acts of terror at an organizational level, by publicly honoring the perpetrators of suicide attacks. For example, in January of 2011 the Fatah Youth held an art exhibition at Al-Quds University in East-Jerusalem. The theme of the exhibition was “Pioneers of the Cause”, and it contained 5 sections, one of which was dedicated to the infamous terrorist, Dalal Mughrabi.²⁰⁷ Mughrabi is widely honored among Palestinians for leading the deadliest terrorist attack in the history of the State of Israel, known as the Coastal Road massacre (1978). This attack resulted in the death of 38 Israeli civilians, including 13 children, and left 72 wounded. At the time of the attack, Mughrabi held the rank of lieutenant within Fatah.²⁰⁸ There are many other well-documented examples where the Fatah Youth has openly promoted terror.

In 2006 the media reported that Norway's then prime minister, Jens Stoltenberg, had met the leader of the Fatah Youth, Hassan Faraj, at Utoeya during AUF's annual summer camp that year. Stoltenberg had received a t-shirt from Faraj, bearing a clear political message. On the front it says, “WE DON'T NEED NO OCCUPATION”, and on the back, “TEAR DOWN THE WALL”.

Photo: Askil Halse, Adressa.no Photo: Ingunn Andersen, VG



Prime Minister Jens Stoltenberg receives a t-shirt from Fatah Youth Secretary General Hassan Faraj while visiting Utoeya Island.

207 Al-Hayat Al-Jadida (Official newspaper of the PA), 01.07.2011; Palestinian Media Watch: *Fatah youth movement exhibition glorifies terrorist Dalal Mughrabi*; See also: PMW: *Fatah youth movement sends salutations to terrorists in prison: "You are the great ones"*

208 The New York Times: *Palestinians Honor a Figure Reviled in Israel as a Terrorist*, 03.11.2010

The PM also gave a speech at Utoeya that day, in which he disclosed that the Norwegian government had decided to give an extra 100 million kroner to Palestine (about 15 million US dollars). The Adressa newspaper reported the following with regard to AUF's reaction following his speech:

“Stoltenberg strongly condemned Israel's actions in Gaza and Lebanon, but nevertheless had to endure scolding during the Q&A session after the speech.

AUF'ers think that the government is not clear enough with regard to Israel. They were also opposed to the government's decision to halt direct [financial] support to the Palestinian government this [past] spring, and that they had not been willing to engage with the Hamas party at the political level.

'One word describes Norway and global politics – cowardice. And history will judge us for this cowardice', said Eskil Pedersen from Oslo AUF. He gave Stoltenberg a Palestine scarf as well as a t-shirt with [the slogan] 'free Palestine', and urged Jens to become 'Palestine Jens'".²⁰⁹

Hassan Faraj thanked the prime minister for the extra 100 million kroner, and said, “We feel that Sweden and Norway help us more than other European countries.”²¹⁰ Ivar Fjeld points out that Faraj has subsequently appeared on Palestinian TV, as part of a group of Arab politicians seeking a martyrs death in the fight against Israel.²¹¹

On the day after the Utoeya Massacre, the Fatah Youth issued the following statement of condolence:

“Fatah Youth declares its consternation about the terror attack. There are no words to describe an attack against people that have been our comrades in our struggle for freedom and independence. Very few people have stood by our side as much as the Norwegian people, and particularly our AUF comrades. ... **Fatah Youth has participated for almost 15 years in the same summer camp** and our youth has benefited by learning

209 Adressa.no: - *Bli Palestina-Jens!*, 07.15.2006

210 Ibid.

211 I. Fjeld, *Den Rød Grønne Terror-Øya*, p. 19

and sharing experiences on democracy and advocacy for peace and justice.”²¹²

Clearly the relationship between AUF and the Fatah Youth has been a close one.

The Popular Front for the Liberation of Palestine (PFLP) is another organization that has been openly supported on Utoeya. PFLP is listed as a terror organization by the USA, EU, UK, Canada, and Israel. On the 28th of July, 2009, a collection was taken up for PFLP at Utoeya. This was done on the initiative of the Red Youth (RU), the youth wing of Norway's communist party. RU has been permitted by AUF to hold its own annual summer camp on Utoeya for a number of years.²¹³

The photo below shows members of the PFLP marching in a parade, wearing mock suicide bomber belts. PFLP claims to be a non-religious organization, and they would have us believe that the Israeli occupation is

Photo: Nasser Ishtayeh (AP)



Masked Palestinian members of the Popular Front for the Liberation of Palestine (PFLP) wear mock explosives belts during a march marking the 36th anniversary of the establishment of PFLP, in the West Bank city of Nablus, Dec. 11, 2003.

212 Ma'an News: *Fatah Youth condemns Norway attacks*, 07.23.2011

213 I. Fjeld, p. 64-79

so oppressive, that Palestinians from all walks of life must resort to blowing themselves up. Why is it then that no *Christian* Palestinian has ever carried out a suicide attack against Israel? Surely the notion of a secular PFLP is nothing more than facade to attract the support of communists against the Jewish State of Israel.

A series of hyper-radical political stunts preceded the attacks

There was one particular aspect of Ivar Fjeld's book that really caught my attention. Beginning in chapter 7, Fjeld documents a number of extreme political stunts that have been carried out by AUF (and other leftist youth organizations) in protest against Israel. Although Fjeld's book covers an entire decade of anti-Israel radicalization, I find it remarkable that all of the stunts that were noteworthy enough to make it into his book took place within a 14-month period leading up to the 7/22 attacks. This series of stunts began on the very next day after the *Gaza Freedom Flotilla* incident; the very same day that the Lord prompted me to go to FAFO to pray!

On the 1st of June 2010, members of AUF draped a gigantic banner down the side of their parent party's high-rise in downtown Oslo (see next page). The banner reads: "OIL FUND OUT OF ISRAEL". Norway possesses the world's largest Sovereign Wealth Fund, and its investment programs provide a major source of capital to many markets. A boycott of this magnitude would likely cause a considerable measure of economic destabilization and isolation for Israel. The weakening of Israel's economy – a pillar of stability in the Middle east – is definitely not something that the region needed during the summer of 2010, at the height of the so-called "Arab Spring".

Top Labor Party officials, including Stoltenberg and Støre, have made it very clear that a boycott of Israel would not serve the interest of peace. And yet we see Norway's most powerful youth organization campaigning for such an irrational course of foreign policy. The Labor Party should never have allowed AUF to broadcast such a statement from its headquarters. When a three-storey tall banner hangs from the headquarters of the most powerful party in the country, it makes a very strong statement. It



Banner reads: "OIL FUND OUT OF ISRAEL"

implies that this is the actual will of the Labor Party, regardless of what the official policy may be. This stunt is therefore significantly different from what can be considered normal forms of demonstration.

That same day, media reports confirmed that this was the official position of AUF's leadership:

"The leader of AUF, Martin Henriksen, demands that Norway use economic power against Israel after the attack on the Gaza flotilla. He believes that the Government Pension Fund Global, better known as the oil fund, should be withdrawn."²¹⁴

Also on that same day, 26 year old Labor Party MP, Hadia Tajik, took advantage of the opportunity to address the Parliament wearing the "Palestine scarf", made famous by Yasser Arafat. At that time she was a member of AUF's central steering committee, and would later go on to become Norway's first Muslim Minister of Culture. She made the following comment to the press in connection with this incident:

214 NA24: *Rød klut fra Ap-prins*, 06.01.2015; I. Fjeld, p. 88



Hadia Tajik wears that the iconic Arafat scarf while addressing the Parliament.

“This is our way of showing solidarity with the Palestinian civilian population. That which has taken place is an unacceptable violation of international law. We insist that the blockade of Gaza must be abolished and that the illegal settlements must be removed.”²¹⁵

So what was it about the *Gaza Freedom Flotilla* incident in particular that would prompt an escalation of extreme political expressions? I believe that the answer to this question is an important key to understanding this whole story, and we shall therefore consider this point briefly before moving on.

The flotilla incident drew widespread condemnation against Israel internationally. While such reactions against Israel are not uncommon, this particular incident carried unusual political implications. The first thing that we must understand is that Israel's blockade of the Gaza Strip is completely legitimate and absolutely necessary. The UN appointed a special committee to investigate the *Gaza Freedom Flotilla* incident (the Palmer Committee), which concluded the following with regard to the legal status of the blockade:

“Israel faces a real threat to its security from militant groups in Gaza. The naval blockade was imposed as a legitimate security

215 Vårt Land: *Tajik med PLO-skjjerf på Stortingets talerstol*, 06.01.2010

measure in order to prevent weapons from entering Gaza by sea and its implementation complied with the requirements of international law.”²¹⁶

The second thing we must understand is that those who demand that the blockade be abolished are, in a subtle but very real way, legitimizing the Hamas regime. This is why Hadia Tajik was careful to underline her solidarity with the Palestinian civilian population. However, by demanding that the blockade be abolished, she was in effect stating that nothing should be done to prevent the re-arming of Hamas. I would like to remind the reader that it has been the official policy of Hamas to carry out suicide attacks against Israeli civilians. The Hamas charter even calls for the killing of Jews in the name of Allah.²¹⁷

Hamas seized control of the Gaza Strip in 2007, shortly after the withdrawal of Israel's occupying forces from the territory. They then began firing a continuous barrage of rockets into Israel. (That was the thanks that Israel got for disengaging its troops and dismantling its settlements in Gaza.) The blockade was set up in response to this situation, and since its implementation, the Israeli navy has intercepted several ships attempting to deliver hundreds of tons of weapons, including sophisticated missiles from Iran.²¹⁸ The blockade is also enforced by Egypt, which maintains an even more restrictive policy toward Gaza. (And yet we rarely hear of complaints against Egypt.) These measures reduce Hamas' offensive capability, thereby also reducing Israel's need to respond with military force. And thus the blockade saves lives on both sides.

The third thing we must understand is that the *Gaza Freedom Flotilla* was nothing more than a misleading political stunt. The organizers claimed that they were attempting to deliver humanitarian aid to the people of Gaza, and their radical method gave the impression that it was not possible to deliver the aid by any other means. This could not be further from the truth. Months before the flotilla set sail, the Israeli authorities had invited the organizers to use the established land crossings used by other international aid organizations. Over the course of the preceding year and a half (since the ceasefire in January of 2009), reputable aid organizations had

216 UN Palmer Report 2011, p. 4

217 See articles 7 and 22 of the Hamas Charter

218 CNN: *Israel intercepts ship with weapons headed to Gaza*, 03.06.2014

collectively delivered more than 1 million tons of humanitarian aid into the Gaza Strip via these crossings. (That amounts to nearly 1 ton of aid for every man, woman, and child living in Gaza.) But the organizers of the flotilla had turned this invitation down. They were more interested in promoting a radical political agenda than in getting aid to the people of Gaza.²¹⁹

When the Israeli Navy first confronted the approaching flotilla convoy, comprised of 6 ships, in international waters, they immediately issued clear instructions for the ships to proceed to the port of Ashdod, just a few miles North of the Gaza Strip. They also offered to deliver the aid into Gaza under the activist's observation, once the ships' cargo had been checked for weapons and other prohibited items. The reply coming back from the activists was: "Negative, negative. Our destination is Gaza."²²⁰ More than 4 hours passed from the time that these instructions were first given, until Israeli commandos finally boarded the lead ship of the convoy. The activists had left Israel with no other choice but to take control of these ships by force.

Many have argued that the raid on the flotilla was illegal, since the boarding took place in international waters. But that is not true. It is a fact that every naval blockade in history has been enforced in international waters. We cannot hold Israel to a different standard than we would other nations under similar conditions.

As the Israeli commandos boarded the lead ship, they were brutally attacked by a group of activists with metal bars and knives. This is what the video footage clearly shows. (A link to this video can be found on my website.) The Israeli commandos were armed primarily with non-lethal weapons, such as paint-ball guns, and they only resorted to using their firearms when it was clear that their lives were in danger. Apparently one of the activists took a pistol from one of the wounded commandos, and began firing on the other Israeli soldiers. At that point these soldiers were given orders to use live ammunition, resulting in the deaths of 9 activists. According to the New York Times, "At least some of the activists on the lead ship, the *Mavi Marmara*, were seeking a confrontation – and got one."²²¹ The UN Palmer Report states the following:

219 Israeli Ministry of Foreign Affairs, 05.24.2010

220 MEMRI: Special Dispatch No. 3007, 06.08.2010

221 The New York Times editorial: *What Happened on the Mavi Marmara?*, 06.11.2010

“Israeli Defense Forces personnel faced significant, organized and violent resistance from a group of passengers when they boarded the *Mavi Marmara* requiring them to use force for their own protection. Three soldiers were captured, mistreated, and placed at risk by those passengers. Several others were wounded.”²²²

It is also important to note that this type of incident only occurred with the lead ship. The activists on board the other 5 ships did not attack the commandos, and neither were there any casualties. The lead ship, *Mavi Marmara*, was owned by one of the main organizers of the flotilla, a Turkish Islamist NGO known as IHH, which has been accused by western authorities of having links to terror groups. On the day before the raid, the head of the IHH, Bulent Yildirim, who was personally aboard this ship declared, “We’re going to defeat the Israeli commandos – we’re declaring it now. If you bring your soldiers here, we will throw you off the ship and you’ll be humiliated in front of the whole world.”²²³ According to the ship’s Chief Officer, a group of about 40 IHH activists took control of the ship a few hours prior to the raid. A BBC documentary concluded that Israeli forces were faced with a violent and premeditated attack by a group of hardcore IHH activists, who intended to orchestrate a political stunt to put pressure on Israel.²²⁴

By provoking Israel into a violent response, the flotilla activists succeeded in plunging Israel into one of its worst diplomatic crises in years. Untold damage was done to Israel’s reputation, while Hamas was given legitimacy. According to Aziz Dweik, a leading Hamas politician, “The Gaza flotilla has done more for Gaza than 10,000 rockets.”²²⁵

Returning now to Norway, the next extreme stunt to follow in the wake of the flotilla incident took place a few days later, on the 5th of June 2010. Young people from AUF and the Socialist Youth (SU) can be seen here engaging in a mock exercise of running the blockade. Their signs read: “Abolish the blockade of Gaza”, and “Boycott Israel”.²²⁶ The final victim

222 UN Palmer Report 2011, p. 4

223 BBC Panorama: *Death in the Med*, 08.20.2010

224 Ibid.

225 The Wall Street Journal: *Israel's Foes Embrace New Resistance Tactics*, 07.02.2010

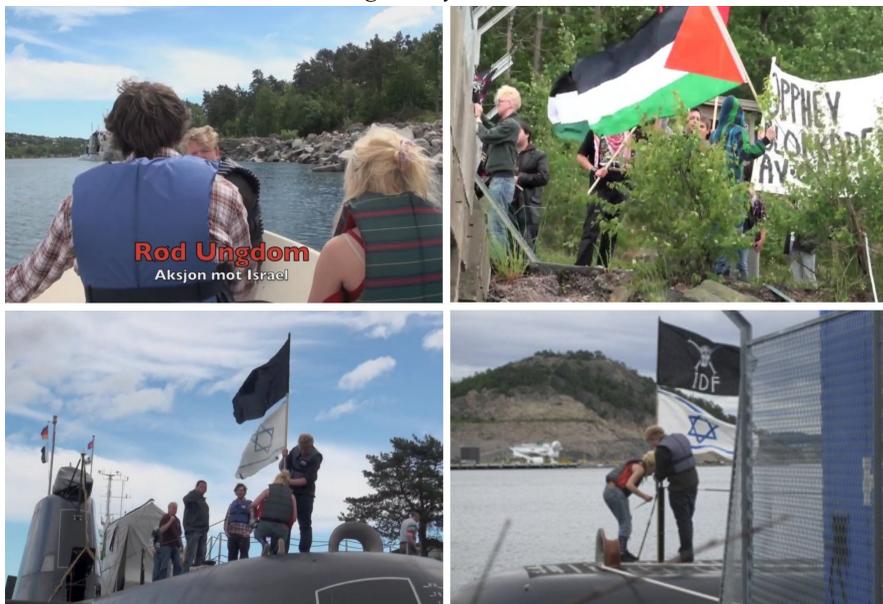
226 I. Fjeld, p. 94-96

06.05.2010 Photo: Socialist Youth



Activists from AUF and SU in a mock exercise of running the blockade.

06.12.2010 Source: Rod Ungdom / youtube.com



The communist "Red Youth" illegally board and plant flags on a NATO sub.

of the Utoeya massacre, Andrine Espeland, can be seen in these pictures wearing sunglasses. She was the deputy chairman of the Fredrikstad chapter of AUF.

About a week later, activists from the communist Red Youth (RU) illegally boarded and planted flags on the deck of a submarine acquired by Israel, which was being tested in Norway. These pictures were taken from a video that was posted by RU on YouTube. The only banner that can be seen in the video bears the slogan: “Abolish the blockade of Gaza”. The activists can also be heard chanting, “boycott Israel”, and “free Palestine”.

Although Ivar Fjeld does not make any specific point about this in his book, it seems that all of the extreme political stunts that he documents were a direct response to the flotilla incident, which seems to have pushed AUF, SU, and RU over the edge simultaneously. These youth organizations have something else in common. All 3 have held their annual summer camps on Utoeya.²²⁷

The next stunt took place on Utoeya about a month later, during AUF's summer camp that year. On the 16th of July, members of the Rogaland chapter of AUF established foreign borders on Utoeya, dividing the camping area into Israeli and Palestinian sides. According to Fjeld, this is the first time that such an area has been defined on Norwegian soil, and given clear borders. He also states that the Rogaland chapter of AUF had become one of the most radical under the leadership of Hadia Tajik (the young lady in the picture on page 105, wearing the Arafat scarf).²²⁸ In the following picture, the banner on the tent in the foreground reads: “FREE PALESTINE”, and the one in the background: “SHOW CONTEMPT FOR ISRAEL'S ACTIONS. FREE GAZA.”

The Rogaland Avis newspaper reported the following:

“The campsite of the Rogaland chapter of AUF was converted to Israel and Palestine, and a wall was set up in the middle of the campsite to symbolize that which Israel has constructed in the West Bank and around Gaza. In order to gain entry into “Palestine”, the [Labor] Party Secretary Johansen was forced to present his ID and deal with guards at the checkpoint.”²²⁹

227 I. Fjeld, p. 97-102

228 Ibid, p. 103-121

229 Rogalandsavis: *AUF: - Riv muren, Raymond*, 07.16.2010

07.16.2010

Photo: private blogg



AUF divides Utoeya into Israeli and Palestinian sides.

07.16.2010

Source: Rogalands Avis

AUF: - Riv muren, Raymond



Partisekretær Raymond Johansen i Arbeiderpartiet valgte ut AUF Rogaland som én av to leirer verdig et besøk på Utøya. Han ble møtt av grensevakter og klare krav om Gaza og Oljefondet.

Facsimile of an article published in Rogalands Avis online. The above caption reads: "Labor Party Secretary Raymond Johansen chose AUF's Rogaland chapter as one of two camps that were worth visiting on Utoeya. He was met with border control agents and a clear demand regarding Gaza and the oil fund."

Fjeld covers additional noteworthy political stunts and radicalization that has occurred in connection with Utoeya, but it would be excessive for me to elaborate these instances further here.

There was also a secondary wave of radical expressions preceding the launching of *Freedom Flotilla 2*, in July of 2011. Early that month, AUF leader, Eskil Pedersen, made public statements regarding this second flotilla. The following was published on AUF's website on the 2nd of July 2011:

“AUF is initiating a petition for social democrats in support of the Gaza flotilla, and in favor of abolishing the illegal blockade of Gaza.

- The fight for a free Palestine is part of the soul of the Norwegian social-democracy, says AUF leader Eskil Pedersen.
- We demand that the ships are permitted to depart from the Greek harbor, and that they are allowed to enter Gaza. We condemn the Israeli blockade of Gaza, which encloses 1.5 million people within, and demand that the Norwegian government endeavors to abolish the Blockade, concluded Pedersen.”²³⁰

It seems that Eskil Pedersen's idea of a “free Palestine” is one in which there is no freedom of expression, where petty crimes are punishable by death, and where human rights are systematically suppressed. Such is life under the rule of Hamas, and it is from *this* oppression that we should seek to free the people of Gaza. Those who oppose the blockade must realize that they are only contributing to Gaza's problems.

One sitting member of the Norwegian Parliament, Stine Håheim, actually went down to Greece to participate in *Freedom Flotilla 2* personally. Just 1 year earlier, Håheim had been a member of AUF's central steering committee, and responsible for its Middle-East project.²³¹

Freedom Flotilla 2 was originally supposed to be comprised of 10 ships, but in the end only one of these boats managed to approach Gaza. It was intercepted by the Israeli Navy without incident on the 19th of July, 2011. *Freedom Flotilla 2* was openly opposed by the UN, EU, US, UK,

230 AUF: *Opprop for Gaza*, 07.02.2011

231 I. Fjeld, p. 46

Canada, France, Russia, Turkey, Greece, and others. It was, however, publicly supported by Hamas.²³² It seems that AUF was setting itself apart from the rest of the civilized world in taking the side of Hamas.

A newspaper article by Eskil Pedersen, published 8 days prior to the 7/22 attacks, showed that AUF was prepared to take action against Israel unilaterally following the first *Freedom Flotilla* incident:

“At AUF's national convention in [October] 2010, we resolved for the first time that we want a unilateral Norwegian economic boycott of Israel, after having long called for an internationally initiated boycott.”²³³

The following photo was taken at Utoeya on the 21st of July 2011, one day before the massacre. Here, AUF leader Eskil Pedersen is seen walking through the camping area together with Foreign Minister Jonas Gahr Støre.²³⁴

07.21.2011 Photo: Vegard Grøtt / Scanpix



AUF had only one enemy that deserved to be boycotted.

232 CBC News: *Defiant Gaza-bound boats prepare to set sail*, 07.04.2011

233 Klassekampen, 7.14.2011

234 VG: *Støre: - Palestinerne er i stand til å styre egen stat*, 07.21.2011

In the time since the attacks, Hadia Tajik has commented on the role of AUF in setting the course of Norwegian policy:

“I have just one political message, and that is that AUF is important for the Labor Party's politics. AUF is the party's salt, and they help to make the party's politics stronger and better. Policy decisions, which at one time were perceived as radical – which were once discussed around the campfire at the summer-camp, have [subsequently become] relevant. They eventually become Norway's politics.”²³⁵

If this is where the Labor Party is headed, then I really fear for this country. Sadly, what may seem unlikely today will probably become a reality in the not-so-distant future. Ever since the Six Day War of 1967, AUF has been at the tip of the spear in turning Norway against Israel, and this trend has only gained momentum following the Oslo Accords.

But there is one aspect of all this that makes very little rational sense to me. Why is it that a sudden escalation of extreme political demonstrations only occurred when it came to legitimizing Hamas, the Palestinian faction with the least attractive ideology? The social-democratic values of AUF are, after all, supposedly completely incompatible with those of Hamas. Why didn't AUF show at least the same level of energy in supporting Fatah, which at least claims to have similar values?

The only rational explanation that I can come up with is that AUF was responding first and foremost to a spiritual shift which occurred in conjunction with the first Gaza Freedom Flotilla incident. I also suspect that AUF crossed a line here, which contributed to their vulnerability on the 22nd of July.

235 VG: *Ap-topper vil skape trygghet - overnatter på AUF-leir*, 07.02.2013

CHAPTER 7:

A spiritual conflict

Have you ever paused to consider why antisemitism tends to crop up in so many different places? According to the Bible, the phenomenon of global antisemitism is being driven by spiritual forces. The Bible shows that this trend will ultimately lead to the battle of Armageddon, as a vast coalition of nations are drawn together in a final attempt to destroy Israel. And really, what other grounds can we come up with to explain the irrational trend of global antisemitism? Let us briefly consider three examples, where antisemitism has emerged from within mutually incompatible ideologies: Islam, Christianity, and Communism.

It is an indisputable fact that Mohamed taught his followers to hate Jews. Many instances of blatant antisemitism can be found all throughout the Qua'ran and the Hadith (the sayings of Mohamed). For example, according to the Hadith, Mohamed stated plainly that it shall be the duty of Muslims to exterminate the Jews. In much the same way as Christians believe that the end will not come before the Gospel has been preached to the whole world (see Matthew 24:14), Muslims believe that the end will not come until they have killed all the Jews:

The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.²³⁶

The above Islamic Hadith is directly quoted in section 7 of the Hamas charter. One might presume that such radical views are only held by a minority of extremists, but this is actually the norm within mainstream Islam. In 2010, a research project conducted by the Norwegian Broadcasting Corporation (NRK) revealed that antisemitism was common

236 Sahih Muslim Book 041, Hadith Number 6985.

among Norwegian Muslims.²³⁷ As part of this study, several teachers were interviewed from schools with a high number of Muslim students. According to one teacher:

“There is a notorious degradation of Jews. Everything from jokes to outright death-threats. 'It says in the in the Qur'an that you should kill the Jews, all proper Muslims hate the Jews. Jews will be killed if they come here to this school', the students say. Praising Hitler for what he did to the Jews is another recurring [theme] among students at my school. The worst thing about this is that Jew-hatred has become totally legitimized within large groups of students with Muslim backgrounds.”

And another teacher reported the following:

“I see antisemitism especially during Social Studies class. Students say that the Jews are controlling everything, the whole West is controlled by the Jews. Several also say that they admire Hitler because he killed Jews. 'The Jews were behind the attack on the Twin Towers in New York on 9/11.' If someone in my class says that they support terrorism, there is [usually] someone who protests. But if someone expresses Jew-hatred, there is no one protesting.”

Apparently most of these students were born and raised in Norway. The report also tells the story of a young Jewish-Norwegian boy who was taken out into the forest to be hanged by a group of older Muslim students, simply because he was a Jew. The boy managed to escape, and the family subsequently moved to another district, but the boy continued to face harassment there also. A separate study, conducted by the Oslo Municipality in June of 2011, found that 33% of Jewish students in Oslo are physically threatened or abused by other high school students at least two to three times per month.²³⁸

Unfortunately this has become a common problem throughout Europe, where we see a general rise in antisemitism coinciding with the rise of

237 NRK, 03.13.2010

238 Jewish Tribune: *Norway's disproportional antisemitism*, 07.05.2011

Islam. But that is not to say that Islam is solely responsible. Recent surveys show that antisemitic views are held by a much wider segment of the European population, indicating a strong undercurrent of antisemitism among native Europeans. In fact, most violent acts of antisemitism in Europe are perpetrated by native Europeans. According to a report from the US State Department, antisemitism has increased dramatically in Europe and Eurasia since the year 2000.²³⁹

Regrettably there has also been a long history of antisemitism within Christendom. For more than a millennium, Jews have suffered harsh treatment at the hands of Catholics – a pattern which also carried over to protestantism. In 1543, the German father of the protestant reformation, Martin Luther, wrote a treatise titled, *On the Jews and Their Lies*, in which he set forth a formula for the systematic destruction of European Jewry. He stated that Jewish homes and synagogues should be burned, and that young Jews should be placed in forced labor camps. “We are at fault for not slaying them”, Luther said.²⁴⁰ Kaiser Wilhelm II (Emperor of Germany during WW1) likely owed many of his own antisemitic ideas to the influence of Luther. According to Wilhelm, “Jews and mosquitoes are a nuisance that humanity must get rid of in some way or other”, to which he added, “I believe the best would be gas.”²⁴¹ Perhaps Hitler was acting upon this explicit recommendation from his predecessor when he actually *did* gas the Jews a few years later. Whatever the case may be, the Holocaust did not take place in a vacuum, and the largely Lutheran German public stood by as Hitler rose to power on an openly antisemitic platform. According to Robert Runcie, former archbishop of the Church of England, “Without centuries of Christian antisemitism, Hitler's passionate hatred would never have been so fervently echoed ... because for centuries Christians have held Jews collectively responsible for the death of Jesus.”²⁴² This last point reveals a tragic lack of basic biblical knowledge among some Christians. For Jesus Himself said, “...I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself...” (John 10:17-18).

239 State Department Report on Anti-Semitism: Europe and Eurasia, 2005

240 Eric W. Gritsch, *Martin Luther's Anti-Semitism: Against His Better Judgment*, p. ix

241 John C. G. Röhl, *The Kaiser and His Court: Wilhelm II and the Government of Germany*, p. 211

242 M. Braybrooke, *Christians and Jews Building Bridges*, p. 42

In historically Lutheran Norway, the tendency toward Christian anti-semitism has been particularly strong. When Norway obtained independence from Sweden in 1814, its new constitution explicitly upheld a ban on Jews, which had been in effect since 1687. Paragraph 2 stated that “The evangelical-Lutheran religion remains the public religion of the State ... Jews are still prohibited from entry to the Realm.” During the ratification of Paragraph 2, only 3 out of the 14 Lutheran priests who were serving as delegates expressed any opposition to it.²⁴³ Among the proponents of Paragraph 2 was a priest by the name of Nicolai Wergeland, who argued that “A true Jew could never become a good citizen.” This was at a time when Jews all across Europe were being emancipated and granted social equality following the French Revolution. Even as neighboring countries, like Sweden and Denmark, were granting Jews greater liberties, Norway was going against the tide of progress. In Denmark, 1814 was the year when all Jews were granted full citizenship.

And when it came to the Holocaust, Norwegians appeared all too eager to assist the Germans in their genocidal agenda. If you were to ask an average non-Norwegian westerner today to name at least one famous Norwegian, one of the most common answers would likely be Vidkun Quisling, whose surname has become an international synonym for “traitor”. Isn't it remarkable that the arch Nazi collaborator would hail from such a small country? Norway also stands out in the fact that the deportation of its Jews to the Nazi death camps was carried out by Norwegians. It was largely they who made the arrests and drove the trucks. According to Paul Levine, professor of history at Uppsala University in Sweden: “They implemented their own anti-Jewish laws, used their own manpower, confiscated property and discriminated against Jews before the Germans had demanded it. Norway didn't have to do what it did.”²⁴⁴ And a professor of theology at the prestigious Norwegian Lutheran School of Theology, Torleiv Austad, has stated that “The actions taken against the Jews did not come as a surprise to either the Church, or the resistance movement. Norwegians were not without information about what was going on.” In March of 1942, German officers had leaked information to their Norwegian contacts, revealing that the Jews were to

243 Dagen, 01.24.2012

244 BBC: *Norway apologizes for deporting Jews during Holocaust*, 01.27.2012

be arrested for the purpose of exterminating them. Austad continues, “It is difficult to imagine that the Church leadership at that time was not informed about what was going on.” One of Austad's colleagues, professor of Church history, Oskar Skarsaune, has stated that “a negative attitude towards Judaism and all things Jewish ... has been a central part of Church tradition.”²⁴⁵

As I see it, Christianity has more to answer for than Islam does when it comes to antisemitism. At least Muslims can claim that Jew-hatred is an integral aspect of their religious beliefs. But when so-called Christians engage in antisemitism, they are acting in direct contradiction to the teachings of the Bible. Furthermore, unlike the followers of Mohamed, the disciples of Jesus never went to war. Instead they were instructed to love their enemies, and to pray for their persecutors. There is absolutely nothing Christian about those who treat others with hatred and violence.

The third example that I would like to consider relates to communism, which frequently exhibits a secularized form of antisemitism, thinly disguised as antizionism. Communists commonly express some of the most extreme anti-Israel attitudes, as well as support for terror groups like PFLP. This tendency to project antisemitism onto Israel seems to have originated with the Soviet Union, the first communist state. Since its collapse, evidence has emerged proving that the Soviets followed an organized plan for mobilizing the population through Judeophobia.²⁴⁶ The Soviet authorities launched an extensive series of campaigns that targeted the Jewish demographic, although they would never admit that such was their real intention. One of these campaigns made a public enemy out of the “rootless cosmopolitan”, a term to which all the classic Jewish stereotypes were attached. Additionally, “antizionism” became a politicized cover-term for antisemitic Soviet policies.²⁴⁷ According to historian Raphael Patai, antisemitism was “couched in the language of opposition to Zionism.”²⁴⁸ Any Jew who expressed their support for Israel was deemed to be an enemy of the Soviet state. In 1952, Stalin announced that “every

245 According to Per Haakonsen, Dagen, 01.24.2012

246 A. Salomoni, State-sponsored Anti-Semitism in Postwar USSR, *Quest CDEC journal*, Issue N. 1 April 2010

247 Ibid.

248 Raphael; Jennifer Patai (1989). *The Myth of the Jewish Race*. Wayne State University Press, p. 178

Jewish nationalist is the agent of the American intelligence service.”²⁴⁹ Here we have a very clear historical case in which antizionism became a politically correct cover for antisemitism.

A new antisemitism

The Soviets set an unfortunate precedent, which is still flourishing in European culture today. While the State of Israel provided relief for Jews fleeing Europe and the Arab world, it also enabled antisemites to persecute the Jews corporately on humanitarian grounds. And so, anti-Israelism has become a respectable cover for a sentiment that is no longer respectable in Europe. Evidence for this is especially strong in Norway, where Israel is frequently held to a standard that no other country in the world is held to. And many of those who strongly criticize Israel remain silent about the Islamofascist character of Hamas, and the glorification of terror by the Palestinian Authority. It is difficult to understand how this blatant double standard could be anything other than antisemitism, as Israel has become the “Jew” among the nations. According to the European Monitoring Center on Racism and Xenophobia (EUMC), this new form of anti-semitism attempts to isolate Israel and present it “as a state that is fundamentally negatively distinct from all others, which therefore has no right to exist.”²⁵⁰

In 2012 the Organization for Security and Co-operation in Europe (OSCE), the world's largest security-oriented intergovernmental organization, issued a report warning that anti-Israel attitudes could be fueling antisemitism in Norway.²⁵¹ The Aftenposten newspaper wrote, “The delegation reacted, among other things, against the views of Norwegians on the conflict between Israel and the Palestinians, and warns that strong anti-Israel attitudes might develop into antisemitism.”²⁵² The OSCE report also called on Norway to abolish a ban on *shechita*, the Jewish method of kosher slaughter, as an “important symbolic gesture”. (Norway was the

249 Lindemann, Albert S. & Richard S. Levy (2010). *Antisemitism: A History*. New York: Oxford University Press. pp. 187–188

250 Manifestations of Antisemitism in the European Union, drafted for the EUMC by the Center for Research on Antisemitism (ZFA) at Berlin Technical University, p. 17

251 JTA: *Report: Anti-Israel attitudes fueling anti-Semitism in Norway*, 10.22.2012

252 NRK, 10.21.2012

first modern nation to prohibit the production of kosher meat in 1929. Norway's ban was established a few years ahead of Nazi Germany, which implemented the ban as one of its first antisemitic policies.) So there we have it. Even the OSCE is warning Norway that antisemitism and anti-Israelism are likely to be closely related. And yet we have prominent leaders, such as former Norwegian PM Kåre Willoch, who say: "It is madness to think that criticism of Israel is antisemitism."²⁵³

According to Manfred Gerstenfeld, one of the world's leading experts on antisemitism, Norway is *the* case example when it comes to identifying a link between anti-Israel attitudes and antisemitism:

"I often gather my first examples to prove what I say from Norway, where the Israel-hatred is so explicit. In its Labor Party-dominated government – recently defeated in the parliamentary elections – one could find quite a few anti-Israel hate-mongers. Jonas Gahr Støre, until 2012 Foreign Minister, is a typical example of the modern part-time anti-Semite, who frequently incited against Israel. He even wrote a back cover comment for a book by two Norwegian Hamas supporters who accused Israel of a modern version of the *blood libel*. They claimed that Israel had entered the Gaza Strip in order to kill Palestinian women and children. Yet he also visited the Oslo synagogue and gave a Holocaust memorial lecture. That does not undo his anti-Semitic acts."²⁵⁴

Gerstenfeld has made a few other alarming statements that are worth mentioning here: "But I don't see the problems in either of the three other [Scandinavian] countries as similar in severity to what is happening in Norway"²⁵⁵ "Always whenever I look for abuse I always first look at Norway because it is so easy to find there ... Some Jewish parents, again mainly in Norway, have told me that their children are still traumatized many years later by the antisemitism they experienced in school."²⁵⁶

253 Bergens Tidende: *Ville vise avsky*, 11.27.2012

254 Inquisitr: *The Medieval Anti-Semitic Views Of 150 Million Europeans*, 10.18.2013

255 Quote taken from a 2008 JCPA symposium, entitled: *Behind the Humanitarian Mask: The Nordic Countries, Israel and the Jews*. (Video time: 2:40)

256 Quote taken from a 2011 presentation to the JCPA, entitled: *Anti-Jewish and Anti-Israel Sentiments in Western Schools*. (Video time: 15:00; 18:45)

In his book, *Behind the Humanitarian Mask*, Gerstenfeld shows that it is quite common for people in Nordic countries to justify antisemitism, because of their support for antizionism. Take for example the bizarre trend of comparing Jewish Israel with Nazi Germany – a motif that has been quite visible in Norway. This is similar to outright denial of the Holocaust, in that it achieves the same lack of sympathy that a direct rewrite of history would. It tells us that the Jews could not really be the victims of that thing back then, because they are guilty of the same things now. It is a kind of retrospective blame of the Jews, which serves to absolve the collective guilt of a society that wasted no time in delivering them to the Nazis. A recent survey conducted by Gallup shows that this mindset is common among Norwegians. According to the survey report:

“Almost two-thirds of respondents agree with the statement: 'I am disappointed in the way that the Jews, with their particular history, treat the Palestinians'. 38 percent equate Israel's treatment of the Palestinians with the Nazis treatment of the Jews during World War II. One out of four believes that Jews today exploit the memory of the Holocaust to their own advantage, while relatively many (12 percent) believe that Jews themselves are to blame for their persecution.”²⁵⁷



Facsimile of Dagbladet cartoon

These subtle sentiments of Holocaust denial are often encouraged by the Norwegian media. For example, in 2006 the popular Norwegian newspaper *Dagbladet* published a cartoon in which Israel's Prime Minister Ehud Olmert is portrayed as a Nazi war-criminal.²⁵⁸ The scene was taken from the movie *Schindler's List*, in which the sadistic Nazi commander Amon Götz shoots and kills a random Jew from his balcony at

257 HL-Senteret: *Antisemittisme i Norge?*, May 2012 (ISBN: 978-82-92988-20-6), p. 7

258 *Dagbladet: Israel klager Dagbladet inn for PFU*, 07.25.2006

Auschwitz for fun. The comparison is reinforced by the disproportionately tall concentration camp wall, meant to symbolize Israel's security barrier. In addition to portraying the Israeli PM as a sadistic Nazi, the cartoon also applies one of the most classic antisemitic motifs – the Jewish lust for blood. (The so-called *blood libel* motif originated in the Middle Ages, based on accusations that Jews were drinking the blood of Gentile children during their religious rituals. This myth has led to the torture and killing of many Jews throughout history.) The artist behind this cartoon, Finn Graff, was awarded Norway's Humanist Culture Prize that same year. And then the following year, he was knighted by King Harald V, as he was inducted into the prestigious Royal Norwegian Order of St. Olav. The Council of the Order declared that his drawings were an inspiration.²⁵⁹

The biblical view

Let us now consider what the Bible has to say concerning the global phenomenon of antisemitism. First and foremost we must understand the eternal nature of God's special relationship with the Jewish nation.

Thus says the Lord, who gives the sun for a light by day, The ordinances of the moon and the stars for a light by night, Who disturbs the sea, And its waves roar (The Lord of hosts is His name): “If those ordinances depart from before Me”, says the Lord, “then the seed of Israel shall also cease from being a nation before Me forever.”

Jeremiah 31:35-36 (see also Jeremiah 30:11)

If Israel were *not* a permanent part of God's plan, then Jeremiah was a false prophet, and the Bible is not really the inspired Word of God. Yet many churches today are sadly teaching that the Gentile believers have replaced Israel in God's prophetic plan. In Chapter 2 of this book, we saw that a remnant of Israel and of the Gentile nations are united together through the new and everlasting covenant (Ezekiel 16:59-63). But even within this New Covenant, God maintains a certain distinction between Jew and Gentile. This distinction is reiterated in the New Testament, with

259 Det Norske Kongehus, Utnevnelse til St. Olavs Orden, 08.03.2007

the phrase: “for the Jew first and also for the Greek” (see Romans 1:16; 2:9-10). We also saw how Paul warns the Gentile believers not to boast against the Jewish believers, whom he likens with natural branches, which we Gentiles have been grafted in amongst. Within the context of this analogy, Paul affirms the eternal nature of God's purpose with Israel, as he writes: “For the gifts and calling of God are irrevocable” (see Romans 11:29). That particular passage is often cited in relation to God's calling upon individual believers, but we must remember that Paul was speaking specifically about Israel when he made this statement. Romans 11 is all about how God has not rejected the Jewish nation.

So then, if Israel's calling is irrevocable, then the *nature* of that calling must also be the same today as it has been from the beginning. The calling of Israel is to be *a light unto the nations* (see Isaiah 42:6; 49:6; 60:3). To them were committed the laws and oracles of God (see Romans 3:1-2). They were entrusted with the very Word of God, which they faithfully preserved for the benefit of all mankind. In the Scriptures, the “Word of God” is associated with “light” (see Psalm 119:105, 130). Israel was also the chosen vessel through which Jesus Christ “the light of the world” was to come (see John 8:12). Of him the Scriptures say, “And the Word became flesh and dwelt among us” (John 1:14a). But the world hated the light, as the gospel of John tells us: “And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil” (John 3:19).

The light testifies to the inevitable end of Satan's kingdom of darkness, which will be accomplished with the return of Christ. Jesus will then set up the material fulfillment of the kingdom of God on Earth, which He will rule from Jerusalem (see Zechariah 14:3-4; Psalm 2:6-9; Revelation 19:13-16). Israel has always been the foundation of God's kingdom, and its political reemergence in our time lets us know that we have reached the season of its physical manifestation, as illustrated by Jesus with the parable of the fig tree (Luke 21:29-31). We even see that the “New Jerusalem” – regardless of whether one considers it to be literal or symbolic – has 12 gates, each bearing one of the names of the 12 tribes of Israel (see Revelation 21:12). The Scriptures are absolutely clear that Israel plays a central role in God's eternal kingdom.

I believe that this must be one of the reasons why Satan has tried so hard to destroy the Jewish people throughout history – for without them, there would be no Israel for Jesus to return to. Unredeemed humanity is universally susceptible to the demonic influence of antisemitism, and there is simply no other rational explanation for its global proliferation. “...and the whole world lies under the sway of the wicked one.” (1 John 5:19). In the end, the world's irrational hatred of Israel is really little more than an expression of its hatred toward God and the appearing of His kingdom.

Unfortunately Israel has failed to live up to the fullness of its calling to be a light unto the nations, and God punished the Jews severely for this by scattering them throughout the world, as Moses and the prophets had warned. It was said that violence would follow them wherever they had been scattered, and this is exactly what has happened throughout history (see Leviticus 26:33; Jeremiah 29:18). But this *diaspora* was not to be the final estate of the Jewish people. The Lord promised to restore Israel as a nation, not because the Jews were any better than anyone else, but for the sake of His own holy name, because He is a God who keeps His covenant promises (see Ezekiel 36:20-28, 32; Deuteronomy 9:4-29). The miraculous circumstances in which the modern State of Israel has managed to re-emerge and survive – winning all of its wars against aggressor armies – is a shining testament to God's faithfulness to keep His Word. In this way, Israel is still functioning in its calling to be a light unto the nations – by virtue of its very existence. And the longer it remains, the more of a problem it becomes for *replacement theology*. Prior to Israel's reestablishment, those who taught that the Church has replaced Israel typically insisted that God would never permit Israel to exist again as a political nation.

Along with this calling to be a light comes the aspect of judgment. When the light shines, it exposes what has been hidden in the darkness, and, once exposed, sin and evil must be uprooted and cast out. With regard to the Jewish nation, this aspect of its calling is bound to the land, which God promised to give them as an “everlasting possession” (Genesis 17:8). As Israel occupies and maintains possession of the land, Israel also becomes the anvil of God's judgment. In Genesis 15, God reveals the Promised Land to Abraham, and makes a covenant with him as a sign that this land would be given to his descendants forever. Just before God

sealed this covenant, He explicitly stated that Israel would become an instrument of His judgment:

Then he said to Abram: “Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.”

Genesis 15:13-16

The Amorites were the main tribe inhabiting the Promised Land. They were an extremely wicked people, and God knew that eventually their sins would be so great, that His justice would demand their annihilation. Four-hundred years later, the measure of their sins had reached its fullness. God had prepared the nation of Israel to be the chosen instrument of His vengeance, as they took possession of the land. The Israelites were commanded by God to erase all traces of the land's original inhabitants. Not even their animals would be allowed to live. (see Deuteronomy 20:16-18; Joshua 24:8; 1 Kings 21:26)

We see this aspect of Israel's calling recurring again and again throughout Scripture. For example, in the book of Ezekiel, Israel is given an explicit mandate to be the instrument of God's holy vengeance against another nation:

“I will lay My vengeance on Edom by the hand of My people Israel, that they may do in Edom according to My anger and according to My fury; and they shall know My vengeance,” says the Lord God.

Ezekiel 25:14

This aspect of Israel's role in God's plan is not just limited to the Old Testament. We know that the Battle of Armageddon – paralleled in Joel, Zechariah, Ezekiel, and Revelation – has not yet come to pass. This coming event is characterized in Scripture as the “Day of the Lord”:

Blow the trumpet in Zion, and sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; for the day of the Lord is coming, for it is at hand ... The Lord gives voice before His army, for His camp is very great; for strong is the One who executes His word. For the day of the Lord is great and very terrible; Who can endure it?

Joel 2:1,11

Joel also tells us that God Himself will draw the nations together – those who have have stripped His fig tree (see Joel 1:6-7), and divided His land (see Joel 3:1-2) – into the *valley of Jehoshaphat*, and there He will enter into judgment with them (Joel 3:9-17). Israel will act as a magnet, attracting all of those that hate the God of Israel and His eternal purposes. As a moth is drawn toward the light of the flame, so will the enemies of God be consumed by the fire of His vengeance. This prophetic event has not yet been fulfilled in history – not in 70 AD – not ever. But we certainly *do* see the seeds of this international conflict in our time.

Isaiah says the following concerning *the day of the Lord*: “For it is the day of the Lord's vengeance, and the year of **recompenses for the controversy of Zion**” (Isaiah 34:8). And Jeremiah says: “For this is the day of the Lord God of hosts, a day of **vengeance**, that He may avenge Himself on His adversaries” (Jeremiah 46:10a, see also Zephaniah 1:14-18). The writers of the New Testament are also consistent in their description of the end of this age:

...when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking **vengeance** on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

2 Thessalonians 1:7b-8 (see also Revelation 19:13-16)

If this aspect of the Gospel seems quite foreign to you, it is probably because your spiritual leaders have failed to preach the whole truth of God's Word. The Apostle Paul warned that at the end of this age, people would appoint for themselves spiritual leaders who would tell them only what they want to hear (2 Timothy 4:3-4). Surely this is true of the Church in our generation. It seems that the majority of those who call themselves

Christians in our day do not have enough love for the truth of God's Word to know what it actually has to say. This places the Church on dangerous ground. But as long as we still have some basic respect for the Word of God in our society, then we also have the potential to bring the Church back to this ultimate standard of truth. In his prophecy, Francois Botes said that the people of Norway would come to see God in a new way. Surely any such paradigm shift can only come as the result of God's Word being preached again – in its unadulterated entirety.

Without this shift, I fear that the Church will be unprepared to stand correctly in the times that are coming. The political pressures against Israel are going to intensify, as God prepares to draw His enemies into the *Valley of Jehoshaphat* for judgment. At the present time, it is still feasible for us to defend Israel on the basis of international law, but there will soon come a time when this is no longer the case. As God once again begins to use Israel as His anvil of judgment, God *Himself* will be in violation of international law. The big question in my mind is, when these events begin to unfold, will the Church look only to these man-made standards, or will we seek to know the will of God?

Consider how Joshua's conquest of the Promised Land might be perceived by our modern-day church culture, had these events taken place in our time. I can imagine that there would be widespread outcry of genocide and crimes against humanity, as these Hebrew invaders occupied the Promised Land – slaughtering its indigenous inhabitants. There would surely be many leaders, like King Balak, seeking a prophet of God, like Balam, to curse the people whom God has blessed (see Numbers 22). Now I am not saying that Israel has precisely the same mandate from God today, but the fact is that the land of Israel has been given to the Jews as an everlasting possession. It does not belong to the Arabs, and Israel has a divine right to expel them from its land. Should we really expect that the restoration of Israel in our time would transpire without bloodshed, considering the brutal way in which Israel has taken possession of the land historically? No, the Word of God tells us that this will be the most violent of times (see Revelation 6).

As disciples of Jesus, our role in this conflict is a spiritual one:

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Ephesians 6:12

The Lord will carry out His own perfect justice in His timing:

Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord.

Romans 12:19

God is ultimately in control, and we must never justify the decisions of people like Anders Behring Breivik, who would carry out their own vigilante justice. What he did was very evil, and, although the Lord may allow those who have made themselves His enemies to be attacked, we must never wish God's vengeance upon anyone. The cry of our heart must be that God would lead these people to repentance.

“Say to them: ‘As I live, ’says the Lord God, ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.’”

Ezekiel 33:11a

It is only by the grace of God that we have been appointed stewards of the truth, and we must care enough to share it with those who are standing in the path of danger. You or I could just as easily have been one of those 77 victims on the 22nd of July. When the judgment of God falls upon a nation, the righteous often suffer along with the wicked. There is no guarantee that we will be personally spared, although God *does* tend to intervene for the sake of His faithful watchmen. He protected the prophet Jeremiah and his scribe during the judgment of ancient Israel (Jeremiah 15:19-21; 45:1-5). On the other hand, God will hold the watchmen who fail to sound the alarm accountable for the blood of those who die in His judgment (see Ezekiel 33:1-6). So I ask you, does the knowledge that you have been entrusted with qualify you to be a watchman? I believe that this is a question worth pondering.

CHAPTER 8:

A final sign

Before going into this final sign, I would just like to say that I considered leaving this bit out of the book, for fear that it would call into question the credibility of the message. As far as I am concerned, this is only a very minor point. And yet, whenever I have told this story, this particular point also tends to raise eyebrows. For that reason I feel that it should not be left out. But I need to make it totally clear that this is a highly debatable point, and in my opinion, not something that should stand on its own.

You might have noticed in our story of *the day that everything went wrong*, that the number 77 came up a number of times throughout the narrative. From the very beginning, I could not help feeling that there was something rather odd about this. And so, as usual, I turned to the Bible for answers. It is well established that numbers play an important role in biblical symbolism. There are certain numbers that occur together with specific themes quite consistently throughout the Bible, and “77” is one of them. The theme associated with this particular number is quite clear, and happens to be quite relevant to the message of this book.

Just to give a quick example of a Bible number with symbolic meaning, consider the number 40, which is frequently associated with the theme of testing and trial. The children of Israel were tested in the wilderness for 40 years (Deu 8:2). Jesus was tested in the desert for 40 days (Mat 4:1-3). The prophet Jonah pronounced that the city of Nineveh would be destroyed in 40 days, which turned out to be a period of testing (Jon 3:4-5).

Before we get into the theme associated with the number “77”, I would like to say a few words about numeric symbolism, and its role in the Word of God. It is a fact that certain numbers occur together with specific themes so consistently, that it would be virtually impossible for this to happen by chance. This pattern must therefore have been embedded into the Scriptures by design. The pattern is so very clear, that one common objection posed by Bible-skeptics against those who would take the Word of God at face value, is that these numbers cannot possibly be interpreted literally, since it is obvious that the authors of the Bible selected them for

their symbolic meaning. They say that this pattern is merely an artifact of the Hebraic culture, which tends to place a greater emphasis upon symbolism. I agree that these numbers are symbolic, and yet I also believe that they should be interpreted literally. And the only way that this view can work, is if God, the author of history, also speaks through numbers. Surely the One who knows the end from the beginning is capable of arranging the details of historical events to achieve such an effect. And this is really the only logical conclusion for those of us who would acknowledge the reality of numeric symbolism in the Scriptures, and yet also interpret these numbers as real, literal values. In this case, God *must* be the originator of numeric symbolism, and not the Hebrew culture. (For more on this point, I can recommend a Christian classic, *Number in Scripture: Its Supernatural Design and Spiritual Significance*, by E. W. Bullinger.)

The idea that God can also speak through numbers can seem strange to us, but God has His own ways of doing things, and it is up to us to adjust our way of thinking according to the pattern of Scripture. We should, however, bear in mind that symbolic numbers do not dictate specific themes in Scripture, but they tend to follow as a kind of witness. And I think the same principle should apply if we are to consider what significance this potential sign might have with regard to the 7/22 attacks. It would just be something extra, which would only serve to confirm, and not to dictate the meaning of this event. I do not believe that we should base our theology on numeric symbolism.

So then, what symbolic meaning might we draw from the number 77? This number occurs in the Bible 3 times, and all of these instances are closely associated with the theme of vengeance. I have included a concise, and easy-to-read study of these instances in Appendix B, which I would recommend taking a look at now if the reader is so inclined. As we have seen in Chapter 7, God will take vengeance upon those who fight against His purposes with Israel, and who divide up His land. In these things Norway has taken a leading role. I do not need to see a conspicuous series of 77's in order to understand what is coming to this country.

And here we come to a difficult theological question: Did the almighty God simply “allow” this event to happen, or should it be seen as His direct judgment? In my humble opinion, it was probably both (see Appendix C). The way I see it, God withdrew His hand of protection, allowing the road

to Utoeya to remain open for at least 77 minutes, until the national alarm was triggered. (Even if it was not exactly 77 minutes, as the times were later adjusted by about 40 seconds, the media still reported this number as “77” in major headlines. It was also written that way in official government documents. And that is really what counts if we are to consider this as a sign to the nation.) Once on Utoeya, Breivik was allowed to roam the island for exactly 77 minutes (see 7/22 Commission Report, p. 26, 30). In total, the attacks claimed the lives of 77 people.

I would like to reiterate that this potential sign is only a minor detail, and it makes little difference whether you take it or leave it.

Challenging thoughts

The mention of direct judgment raises questions as to the nature of God's involvement. When we consider that God is both all-powerful and all-knowing, it becomes difficult to discern a real difference between direct and indirect judgment. With His unique faculties, God is able to carry out acts of direct judgment by simply choosing not to intervene, albeit in perhaps very complex patterns. Some might assume that when God withdraws His hand of protection, that He must therefore no longer be present at all. But we must not suppose that God can be deprived of His ability to control the outcome by our rejection of His lordship. (We might try to kick God out of our society, but we cannot get rid of Him.) He could simply withdraw His hand selectively, in thousands of carefully chosen instances, and the cumulative effect would result in an outcome which He has foreordained. It would therefore be more meaningful to distinguish between His active and passive judgment, than between direct and indirect.

I think it would be a big mistake to suppose that God was actively guiding Breivik, as though he had received a divine command to carry out the attacks. Breivik admitted that his conscience was telling him not to go through with the massacre, and I doubt that he would have had a troubled conscience if he had been acting upon a divine command. It is my firm belief that God does not give people direct orders to kill in the time of the New Covenant, since this would contradict the teaching of Christ. When God judges *actively*, He either does it Himself, or by the agency of spirits.

God has set things up in such a way that He cannot be blamed for the deaths of those who happen to be in the wrong place at the wrong time, as He withdraws His hand of protection in passive judgment. And neither should the unfortunate victims take things too personally. Furthermore, God will not be held responsible for the free-will decision of an evil person, whom He has allowed to carry out His passive judgment (see Appendix C for more on that). Our inherent difficulty in understanding these things is tied to the challenge of reconciling the absolute sovereignty of God with the reality of human free-agency. God's sovereign will trumps human free-will, but does not cancel it out. By choosing *not* to act, albeit very selectively, He retains full control of the outcome, while also allowing room for His creatures to exercise free-will. We are made in the image of God, and like God, we possess a real sovereign free-will, which He will not violate. And because we are truly free, God is also just in judging us for our sins. (God is not the author of sin, at least not actively. He does, however, passively allow for sin to play a decisive role in the fulfillment of His plan.)

Many will object that the majority of victims at Utoeya were merely children, and must therefore be exempt from God's judgment. In reality, most of those youths were between 16 and 18 years old, which is the approximate age of a soldier in many countries. I expect that many of those who will face the outpouring of God's wrath in the *valley of Jehoshaphat* will also be about this age. The young victims at Utoeya were members of a political army, which has been fighting against Israel in a very real way for about 40 years. Those young victims were not any more guilty than their predecessors, but, is it not reasonable to suppose that the spiritual repercussions of the anti-Israel trend which began with AUF would also be visited back upon the same organization, if indeed AUF was the main party responsible for opening the *breach in the wall*? In my mind it only makes sense that members of the same organization would also become the unfortunate victims, regardless of their age or level of direct responsibility. These individuals were simply standing closest to the breach when God allowed evil to strike.

Many Christians who may not be fully prepared to say that the Utoeya massacre was God's judgment, are at least willing to call it a warning. And that is a very good place to start. This would also seem to be the view of

Per Haakonsen, who concluded his controversial speech at Sarpsborg with the following statement:

“The way I see it, Utoeya and Alexander Kielland are not first and foremost punishments, but warnings. We can expect much bigger disasters unless we change course. The Lord does not allow himself to be mocked.”²⁶⁰

Journalist Ivar Fjeld wrote the following with regard to Haakonsen's remarks:

“A God that does not send warnings to humanity, is not the God of the Bible. That is a toothless and indifferent Lord. All of the biblical prophets were used by Jesus to warn people and nations to repent. Prophetic words often concern concrete events that have happened, or that are going to happen. Now the prophets of our time are to be barred from the pulpits.”²⁶¹

I have a question for those who would insist that this was merely a warning, and nothing more. They say that God would not be directly involved in something so terrible. And yet they agree that God has allowed this event to happen for a specific purpose – to send us a warning. How exactly could God have any specific intention without also being involved? Does not intent also imply design?

If this were only a warning, and nothing more, then what exactly is it that we are being warned about? Such a warning would imply that more of the same kind of events are to be expected, and on a much larger scale. If God's wrath has not even *begun* to be expressed, then how much worse will the eventual judgment be? (Labeling this event as a warning is not actually a softer approach, when you really think about it.)

And when the judgment that we are being warned about *does* eventually come to pass, will we *then* be willing to acknowledge it as such? Or will we again comfortably deny that judgment has taken place, by labeling those events as warnings also? The majority of Bible-believing Christians in this country would accept the fact that God has judged nations in the

260 Dagen: *Her er Haakonsens foredrag*, 24.01.2012

261 Israel og Endetiden: Per Haakonsen barred from speaking in free churches, 31.01.2012

past, and that He will do so again in the future, but just not in their lifetimes – oh no, please not here and now!

Would it not be better if God were to pour out His wrath in measure, instead of reserving it all for the very end? From that point of view, we might consider such limited judgments as expressions of His mercy – giving us opportunities to taste His wrath, so that we would have an understanding of what is coming unless we repent. Whether or not God is gracious enough to send us another “warning” like this before the final judgment, I cannot say. But what I do know is that this nation will surely end up in the *valley of Jehoshaphat* if we fail to take this warning as seriously as we ought to. It is therefore better for us to come to terms with the aspect of God's judgment in the present, than to bury our heads in the sand about it.

I realize that I have just made a lot of difficult statements, and some readers might even be questioning the goodness of God at this point. A friend of mine recently said to me that if God had anything to do with the Utoeya massacre, then God would be evil. This seems like a good place to address this. I agree that anyone who would allow evil people to carry out evil acts for their own purposes must also be evil. And if any such person with the kind of power that God has were to be put on trial, they would surely be found guilty of criminal negligence. Anyone who would do what God does, without the moral authority to do so, would be evil. But God *does* have the moral authority to do what He does, and He cannot be put on trial by a jury of His peers. He has no equal. He is the only one who deserves to be worshiped, and no one else can legitimately take honor to themselves. He Himself defines what is good and evil, and He *is* the very standard of morality. To what higher moral standard can one then appeal in making judgments against His character? Or to put it this way: If indeed the human conscience was created by God as a reflection of His own perfect standard, are *we* then going to measure that perfect standard by its reflection? Certainly not! But to those who would presume to judge God as His equal, to them He will surely be evil.

It's like this. Since God made us, He also *owns* us, and He can do whatever He wants with us. We have no rights. Everyone who wants to be on God's good side must come to Him on *His* terms. All of us deserve to be judged and condemned to Hell for our sins. The *bad* news of the

Gospel is that we are all guilty of sin, and all sin must be paid for by blood. The good news is that God loves us so much that He paid for our sin with His own blood. He did not need to do that in order to be morally justified. He didn't have to prove anything to anyone. But He did it because He loves us immensely, and He wants us to be able to enter into a covenant relationship with Him, as our Lord and Savior. Such an amazing act of self-sacrifice should be enough of a reason for anyone to trust in His goodness and love.

For we who come to God on His terms, the blood of Jesus has removed the devil's power to accuse us before God. However, the devil can still make accusations against God before *us*. We must not listen to Satan's lies against God. God wants the best for us. He wants us to turn from our self-centered ways, and to put Him at the center of our lives. As this shift takes place in our hearts, we receive the grace to fulfill our end of the New Covenant – to live holy lives that bring Him glory.

Conclusion

Jesus longs to wash away our sins, but unless there is genuine repentance, there can be no remission. He also longs to redeem the people of Norway from their corporate sins against Israel, and this nation must therefore be brought to its knees. The Norwegian people must be gripped by the severity of their crimes. There must be an indictment, which is the purpose of this book.

This indictment stands on 3 pillars. The first of these is the basic truth of God's Word. The second consists of a detailed account of Norway's special history concerning the Jews and Israel. The third is the prophetic witness. With a legal indictment, it is generally required to have credible witnesses. The Bible tells us that “by the mouth of two or three witnesses every word shall be established” (see Deuteronomy 19:15; Matthew 18:16; 2 Corinthians 13:1). The entire prophetic message does not generally come through just one person, but is given *here a little, there a little* (Isaiah 28:13). The prophetic word can also come through those who might not realize that they are being prophetic (John 11:49-52). Was it just by chance that the first scripture to be quoted publicly by a Norwegian politician in

association with the attacks would include: “Behold, He who keeps Israel shall neither slumber nor sleep” (see page 29)?

In closing, I would like to encourage the reader to draw their own conclusions concerning the evidence that I have presented in this book. The Word of God is the ultimate standard by which we must test all things, and we must have the courage to believe what we read in the Bible, instead of reading into it what we want to believe. As Christians, we are called to be the salt of the Earth, not the sugar. There comes a time when the watchmen must take a stand. May the Lord give us the grace and the courage to stand.

Jeremy Hoff
Oslo, Norway
11 April 2015

CHAPTER 9:

Five additional prophecies

14 April 2016

A lot has happened since the book that you have just read was first published, in June of 2015. Over the course of the past year, it has been the subject of approximately 130 printed newspaper articles (that I know about), and has precipitated widespread debate within Christian circles in Norway. Within just a few months, it had become a national best-seller. As a completely unknown person, without a publisher, I had no earthly reason to expect that this message would be so widely disseminated. But I knew that the Lord had spoken to me about writing this book, and, as I stepped out in faith, He was faithful to open the doors.

All the publicity surrounding this book has prompted others who also received prophetic revelation concerning the 7/22 attacks to come forward. Some of the stories in this chapter may seem incredible, and I have therefore done my best to document them by obtaining signed statements from available witnesses.

Story 1: This event could not be stopped

By Ronald Gabrielsen

In the summer of 2011, we were on the way to France for a missions trip. We spent a fair amount of time in prayer, as we often do on such long drives. And as we were praying, I suddenly had the impression that something very serious was about to take place in Norway. I shared this with the others in the car, and we continued to pray. Since I had not received anything more concrete than that, I did not know quite how to pray. So we just prayed in tongues, and trusted that the Holy Spirit would lead us, if this impression were truly from God. As we continued to pray, I also received an impression that this was not something that could be changed, and that seemed very odd to me. Why would God reveal something that we could not do anything about? We continued to pray a little while

longer, and for the rest of the trip, I had this impression stuck in my head, without knowing what I was supposed to do with it.

On one of the first days following our arrival in France, we heard that there had been a helicopter crash in Norway. Michael, one of those who had been with us in the car, came over to me and immediately asked if this was what the Lord had shown me. Although the helicopter crash was indeed a tragic event, I answered that I knew instantly this was not what the Lord had spoken to me about.

But then, within two weeks, we heard about the terror attack at Utoeya, and immediately the Holy Spirit confirmed to me that this was it. I cannot say that I really understand why God had chosen to reveal this to me, since it was not something that could be stopped through prayer. But surely He knows best why He does what He does.

A few years have passed since then, and, because this is a very sensitive topic, I have not been so inclined to share this story with a lot of people. But when my friend, Øyvind Kleiveland, contacted me and told me that he had a friend who needed a cover designed for a book having to do with prophecies concerning the 7/22 attacks, I was immediately interested. I accepted the job, and I shared my prophetic experience with Jeremy. He told me that others had had similar experiences, and this served as a confirmation for me concerning the things I experienced. I had, of course, heard Christians referring to the 7/22 attacks as a judgment from God, but I was not aware of anyone besides myself having received prophetic revelation concerning this tragedy in advance.

Following the attacks, I was truly shocked to see how many of our Christian leaders were paralyzed by the fear of man. Unfortunately, it seems that the majority of Christian leaders in Norway care more about being politically correct, than they do about being correct with regard to God. Their general consensus seemed to be that God no longer judges in our time, despite clear New Testament evidence to the contrary. Now, don't get me wrong. I do not think that God wanted this event to happen. But when we kick God out of our society, we should not be so surprised that His protection is also withdrawn. It is worth noting that the Labor Party was the specific target of the attacks, which is the group perhaps most responsible for removing God from our society.

While working on the cover, I asked Jeremy if I could read the manuscript, and he immediately sent it to me as a PDF. As I read it, I quickly understood that this would not be a popular message. But, because of my experience on the way to France, I felt that this was a project that I was to support. My father had recently become active in politics, so even before I had finished reading it myself, I called him and urged him to read it. And now, he can finish telling the story.

By Jan Ernst Gabrielsen

In the summer of 2013, I had the opportunity to read *The Harbinger*, by Jonathan Cahn, which left a strong impression on me. I had previously been somewhat reserved when it came to the idea of God's love toward nations and peoples. After reading Cahn's book, however, I became absolutely convinced that God does indeed deal with nations.

This aspect was of particular interest to me, as I had recently become engaged in Politics, as the regional leader for *The Christians Party* (PDK), in Vest-Agder. I had not previously had a lot of interest in politics, but now I felt a very concrete call from God to help establish this party in my district. At the Party's national convention, in May of 2015, a number of us discussed the need for a stronger focus on prayer for the nation, and we hoped that PDK could become an instrument of reformation here. To that end, I was assigned the task of organizing a prayer meeting, which was to be held in connection with a larger conference in June.

While I was in the process of seeking the Lord with regard to which guest-speaker I should invite, I called up one of our financial partners with *Mission in East Africa*, Ragnar Hasting, to discuss something totally unrelated. During our conversation, he told me about a very interesting book that he was in the process of proof-reading, and he felt that it was imperative that I read this book immediately. He offered to send me the manuscript, which I accepted, but I did not really give it much further thought until the following day, when our son Ronald called. Ronald proceeded to tell me about a very special book that he was designing a cover for. He asked if he could send me the manuscript, and he urged me to read it immediately. As he began to tell me more about the book, I quickly realized that he was referring to *A Breach in the Wall* – the very same book that I had been urged to read the previous day! To me this

seemed like more than a coincidence, as I had never been asked, by two different people at approximately the same time, to read a book that had not yet been published!

I saw this as direct confirmation from the Lord that I should invite Jeremy Hoff to come and present his book at the conference. We had a powerful time of prayer together, and Jeremy was allowed to share his message during more than one session. At the conference, he was also able to present his book on TV Vision Norway. I had a strong impression that all of this had been orchestrated by the Lord, according to His purpose.

Jeremy Hoff's comments:

I have received signed statements from two witnesses, who were riding together with Ronald Gabrielsen in the car when he received the prophetic revelation. Both of these witnesses testify that the events described here took place before the 22nd of July 2011, and they remember clearly that Ronald also received an impression that this was not something which could be stopped.

This story also shows how the Lord opened the door for my message. I did not really need to market my book in any way. One thing just led to another. I received multiple invitations to share my message on Christian TV, and I also had the opportunity to present it at a number of summer conferences. Everywhere I went, this book seemed very well received. In fact, I did not experience any negative reactions whatsoever until it became an issue in the media, after the chief editor of Dagen newspaper, Vebjørn Selbekk, attacked me in an editorial. As a result, NRK (the Norwegian Broadcasting Corporation) then discovered that Jan Ernst Gabrielsen, as one of the top leaders of *The Christians Party*, was actively promoting this book, and, because this came to light within just two weeks of the elections, his support became the catalyst for a highly politicized controversy. My message ended up being broadcast to the entire nation on the NRK nightly news! I really could not have paid NRK enough to do what they did. The Lord truly works in mysterious ways.



Screen-shot of the NRK nightly news, showing the Norwegian-language rendition of the first edition of this book, 2 September 2015.

2: This was a predetermined and non-negotiable event

By Ingjerd Breian Hedberg, leader of Prayer for the Norwegian Church.

In 2011 I was a member of Tunsberg diocesan council and the General Synod of the Church of Norway. (Utoeya is located within the diocese of Tunsberg.)

In the spring of 2011, I had the same dream three times. The first time was during a prayer and fasting weekend in Østfold district, preceding the General Synod. Bishop Patrick Elija Opembe from Kenya was visiting that weekend, and on the Saturday night he instructed us to pay careful attention to our dreams, which I did. So, on Sunday the 3rd of April, I had the first dream. The second time I had this dream was on the 24th of May, following a prayer-meeting in Sarpsborg. And the third and final time on the 6th of June, following another prayer-meeting in Sarpsborg.

Here is what I dreamed: A large crowd of people were moving towards me, and they were not happy. They walked past me, and entered a church building. I was acquainted with some of these people, but I did not recognize the vast majority of them.

As a parenthesis, I would like to make mention of Genesis 41:32, where Joseph makes the following statement upon interpreting the dream of Pharaoh: “And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.” And in Acts 10:16, when Peter is given a vision with unclean animals being lowered from heaven in a sheet, we read: “This was done three times. And the object was taken up into heaven again.”

I pondered over this dream quite a lot, because we had been praying that our churches would be filled with people because of a revival, but it was so strange that all these people in my dream were not full of joy.

Then in mid-July, I was delegated a shared responsibility for the prayer-room, during the OASE summer conference in Fredrikstad. (This room was actually a large indoor swimming-pool, which had been repurposed as a prayer-room.) Along the longest of the walls, and above the stands, we had Psalm 23 illustrated. (He makes me to lie down in green pastures, etc.) I felt that I needed to find a peaceful place in order to pray and hear from God, so I got myself a mattress, and I laid down under Psalm 23. There, I began to seek the Lord with regard to the dream. I had a few questions for God. I was curious about what would happen, and how I should interpret this dream. I began by asking the Lord if something terrible was going to happen, since the people in the dream were not at all happy. I then received an impression that this was correct, and so I asked the Lord if He could stop it. But when I asked Him about this, it was as though I received a very clear “no”, and that this was a predetermined and non-negotiable event. (I had intended to try and negotiate with God, but I was a bit taken aback by the clear “no” that I had received.) I cannot remember whether I began to pray for forgiveness for our corporate sins (which I am in the habit of doing), but due to the fact that I had received such a clear “no”, that this event could not be stopped, I think I became perplexed, and so I refrained from doing this. Instead I began to ask God if He could lessen that which was to take place. And this time I received a clear “yes”. I also began to ask how we, as the Church, would be able to receive all of these people who would come through our doors. Because, as I said to the Lord, we [in the Church of Norway] are in disagreement about almost everything.

I also received some “pictures” from the Lord. The first of these was of

a cross with a heart over it. The heart then disappeared, and many small hearts emerged from the cross. I felt that this was a picture which I needed to make in haste, as a prophetic act, and I therefore formed a heart in macramé, with small hearts emerging from it. I made this the same day, and I hung it up in the prayer-room at OASE, after I had made sketches of all these pictures, which I hung up on the prayer and prophecy wall there. Many hundreds of people entered this prayer-room (known as the “Living Room”), and saw these sketches along with the macramé heart.



Makramé heart and sketches created on the 16th and 17th of July, 2011.

The second picture was also of a cross, which had blood-red hearts in the places where the nails had pierced the hands and feet of Jesus. These hearts then multiplied, they received wings, and they flew away. I was saddened when I received this picture, and, although I did not wish to model it, I did so after 22nd of July. At the time I did not understand its meaning, but later I have come to understand that this was a picture showing that people would be killed.

Then, it was as if the Lord said that it was not the Church that would receive the people and “make it happen”, but it was God who would come with His love and care for us, even as He did when Jesus died on the cross for our sins. He solved the problem with His atonement upon the cross, and this is as true today as it has ever been. I have many times pondered over the fact that we did not give glory to God for the love which

enveloped the people following the 22nd of July. We must thank the Lord that He allowed us, as a people, to respond to terror with love. For it was God who gave us that love.

Here are the pictures, as I saw them [in the spirit] for the first time. (These photos were taken at Grovfjord in Troms on the 14th of August 2011.) This is the same rugged cross of old, and the same old message of salvation. I have therefore fashioned the cross of old and weathered wood, which I found in Alta.



Jeremy Hoff's comments:

The story of Ingjerd Hedberg bears witness to the great love of God. He surely wants the best for us, and would rather spare us from such terrible events. But at the same time, with this story we now have two witnesses who received from the Lord that this event could not be stopped. And, according to Ingjerd, God made it clear that “this was a predetermined and non-negotiable event”. As a parenthesis, she quotes the following passage from the Bible: “And the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.” (Ingjerd Hedberg is a nationally-known leader within the Church of Norway, and her testimony carries weight in this country.)

All of these prophetic stories have a common element, which is quite telling: God gave revelation pertaining to this event in advance, but He did *not* give it in a way that was intended to prevent the attacks from happening. The uncanny sequence of events that I have documented in Chapter 1 (*The day that everything went wrong*), underscores this point. And, as we shall see with the next three stories, the Lord, by His grace, has also revealed the reason why He allowed the attacks to take place.

3: The prophecy of Thorbjørn Knudsen

By Velaug Judit Lie

On Sunday, the 17th of July 2011, I was attending a Christian conference in Oslo, at Haraldsheim. During the meeting, the preacher, Thorbjørn Knudsen, suddenly paused from his sermon, in order to inform the congregation that he had just received a message from our Lord. He told us that there would be a catastrophe – a major attack against Norway – and that it would happen very soon. He went on to say that this attack had to come because of the apostasy of the Norwegian people.



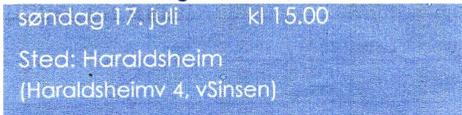
*Rhema
Bibel Senter*
arrangerer konferanse i Oslo

Talere: Thorbjørn Knudsen, Danmark,
Gunnar Jacobsen, Nils E Pettersen

Forbønn for syke

Møtetider:
torsdag 14. juli kl 19.00
fredag 15. juli kl 15.00 og 19.00
lørdag 16. juli kl 15.00 og 19.00

**Kl 2200 Ungdomsmøte Ole Lasse Johansen
Therese og Jon Einar Østweitt**



søndag 17. juli kl 15.00

Sted: Haraldsheim
(Haraldsheimv 4, vSinsen)

None of those who were present said anything, and the preacher resumed his original sermon. But after a short time, he paused once again to inform us that our Lord had just reaffirmed to him that this attack must come, and that it would happen very soon. And he reiterated that it would be a major attack, which must come as a warning to the Norwegian people, because Norway must repent, but that we who were present should not be afraid.

The congregation just took it all in, and no one responded or commented concerning what had just been said. Then, as the meeting was ending, as we were preparing to go home, I felt a

strong compulsion to deliver Psalm 121 to a man I had taken note of during the meeting. I initially had trouble finding him again, but I felt very strongly that I must give him this Psalm, and so I continued searching, and I eventually found him. He received this word from me, and he told me that he was quite familiar with Psalm 121.

Then a few days later, on Sunday the 24th of July (two days after the attacks), I was listening to the broadcast from the *memorial service for mourning and hope* on the radio. The service was opened by Øyvind Grøslie Wennesland, who recited Psalm 121 (see page 29)! I spontaneously cried aloud, for I then understood that the awful attacks which had taken place on the 22nd of July were a warning to our government because of how we have treated the nation of Israel. Because in Psalm 121 it says: “Behold, He who keeps Israel shall neither slumber nor sleep.” Our government has been pushing to divide Israel's land, and has given vast amounts of revenue to the leaders of so-called “Palestine”, and our money has thereby been used to fund rocket attacks against civilian population centers in Israel.

In the media, a picture was shown of Jonas Gahr Støre at Utoeya on the 21st of July, with a big banner in the background, that reads “BOYCOTT ISRAEL” (see page 113). The leaders of today's Labor Party would do well to learn from their predecessors, such as Trygve Lie, who, as the General Secretary of the UN in 1948, ensured that the land of Israel was restored to the Jewish people. I have been told that the then leader of the Arab League became so furious with Trygve Lie that he physically attacked him!

But one thing is beyond a shadow of a doubt. That which is written in Psalm 121 is certain: “He who keeps Israel shall neither slumber nor sleep.” And those who attempt to attack the Jews – God's chosen people and the apple of His eye – with the intent of stealing their land, are doomed to failure. For the God of Israel does not fail His people.

Jeremy Hoff's comments:

I have had the details of this story independently confirmed by the husband of Velaug Lie, author Thore Lie, who was also present at the meeting where this prophecy was given. I have also spoken with the preacher who delivered the word, Thorbjørn Knudsen, over the phone. It is worth noting that the Lord gave him the same impartation twice during that meeting, so as to establish the prophetic word. (As a disclaimer, I would like to add that do not know much about this preacher. He is the only one of those who's testimonies are included in this chapter, which I have not had the opportunity to meet.)

4: The beginning of terror in Norway

By Leiv Harald Pedersen

Towards the end of 2009 I had a dream, in which I saw a lot of blood and death. It was as if I found myself in the middle of a war, and it seemed that I would be one of the next to die. This frightened me terribly. I then saw clearly the face of a man of good appearance. His face was roundish, he had a little beard, and I remember that his apparel resembled a Nazi uniform. This face became deeply imprinted into my consciousness.

I awoke abruptly from the dream, with my heart palpitating, and I lay reflecting upon what I had just seen. I felt in my spirit that this was something that would happen in Norway, and that there would be tremendous grief. Norway would be in shock, and I saw that the flag was lowered to half-mast throughout the country. I also felt that this would be but a foretaste, and that after a few years of calm, that far worse things would happen. Just how many years would go by I cannot say, but I understood that this event would represent the beginning of terror in Norway. There will also be major economic problems in our country. People will be very frightened, and they will begin to cry out to God, but yet they will be without repentance.

On the 30th of January, 2011, I was invited to speak at a meeting at Arken Church (in a town called Kopervik, on the island of Karmøy). This church of about a hundred people, most of whom are African, closed its doors a few years ago. (They had asked me to be their pastor, but I did not feel up to the task. I have previously been a pastor for many years at “Zoe Bible and Prayer Center”, in the town of Haugesund, and I traveled around as an itinerant preacher. I have also been the leader of a “Norway and Israel” association in my area.) During this particular meeting, I was reminded about the dream which I had received in 2009, and I felt that the Lord wanted me to share it with those who were present. So I said to the congregation that there would soon be a catastrophe in Norway, which would be treated as an act of terror, and that many people were going to die. I also shared that this was only the beginning, and that after a few years of peace, far worse things would happen. I was not able to give a specific date for when this event was to take place, but I *did* say that it would happen following my departure to Ethiopia, on the 27th of June.

Then, one day while I was in Ethiopia, one of those who had been present at the meeting (a good African friend, who was traveling with me) came over to me and said, “Have you heard about what has just happened in Norway? Exactly what you said would happen at that evening meeting!” Even though I myself had given the prophecy, I still felt a sense of disbelief that something like this had happened. There was limited access to international media where we were located, but we managed to see a BBC broadcast showing the terrible things that had happened in Norway. On this news report, they showed a picture of the perpetrator, and when I saw him, I froze. For the very same man whom I had seen in the dream, I now saw on the screen!

One of the things that I understood at once, was that this had to do with our relationship toward Israel. I have long known that judgment must come upon Norway because of how we have treated Israel and the Jewish people – also for our acceptance of homosexuality and abortion. When we, as a nation, reject God and His Word, He gives us over to a deception so that we would believe a lie (Romans 1:25-26, 28). We, as Christians in this country, have allowed ourselves to be influenced by the sodomy which our society has become so filled with, where selfishness and indifference prevails. We are self-centered accomplices to these crimes, as we fail to stand upon the barricades for Israel and for the unborn. I am absolutely convinced that the revival we so long to see, will not come in the way we might expect. It will only come through tribulation. For this is what I believe is needed in order to bring us to the place of repentance.

Jeremy Hoff's comments:

I have received signed statements from two witnesses, who testify that Leiv Harald Pedersen gave this prophecy in advance of the 7/22 attacks. (One of them was present at the church meeting, while the other is somewhat unsure whether he heard Leiv share this in church or in his home.) I have also spoken with his brother, whom he shared much of this with privately.

When Leiv Harald Pedersen mentions abortion, I must say that I find it hypocritical that so many Christians in this country, who express such sorrow over the 77 who died on the 22nd of July, do show as much concern for the many who are murdered every single day in their mother's womb.

5: Unless the LORD builds the house...

By Kjell Magne Longva

Many years ago, I had the first of three profound spiritual experiences, which I would like to share with you. The spirit of God came upon me and imparted a message concerning a major disaster for Norway. As I was sitting in the living-room of my little studio apartment near Ålesund, I had a vision in which Russia (at that time the Soviet Union) invaded and occupied Norway. The Russians came all the way down to the fjord of Trondheim, before they were stopped. I saw how fearsome these forces were, and how aggressively they moved southwards. At that time I thought to myself that this cannot be possible. I struggled to think rationally about how all of this would come about. So I put this experience on the shelf, though it remained in the back of my mind. Later, I found out that there were others who had had exactly the same experience – some of them at about the same time, while others long before.

This experience hit me like a tsunami, and a heavy burden, for God longs to have a close relationship with Norway. But these things will come about because Norway has rejected God. These disastrous events will be the inevitable result of Norway saying “no thanks” to God in our educational system, hospitals, and other institutions – not to mention the fact that we murder some 15,000 unborn babies every single year! Without the protection of God, the people of a nation are without any *real* protection. Norway was founded upon prayer and the Word of God. In our national song [Fedrelandssalmen] we sing, “Unless the LORD builds the house, the builders labor in vain. Unless the LORD watches over the city, the guards stand watch in vain” (taken from Psalm 127:1).

How then has Norway come to this sad state of affairs? The answer is most certainly socialism. In his 1923 book, “Communism and religion”, the Deputy Chairman of the Norwegian Labour Party, Edvard Bull, wrote the following:

“We shall make our schools worldly... We shall fight relentlessly against the established Lutheranism, as with other ignorant sects. ... The children shall be made into socialists, and it will be up to the teachers to make them so.”

In the years that followed, the communist Erling Falck became a chief strategist in this agenda to de-Christianize Norwegian society. While traveling to France, he had observed that the free-church [meaning a church that is not controlled by the state] was a force at odds with the secularized state. He therefore issued the following two recommendations to the social-democrats: 1) Maintain the state-church and use it as a political agent. 2) Use liberal theology as a means of emptying the Church of substance. When it has become bloodless and powerless, then it can have its freedom.

Is it any wonder that we are where we are? It is all too easy to point the finger at the people, for having left God, but what about ourselves? What about our churches and our prayers? Have *we* been too seldom on our knees, crying out to God? The answer is most certainly “yes”.

And now I would like to share my other two experiences. The second experience was so tangible that I felt my heart palpitating (as was also the case with the vision of a Russian invasion). This experience also occurred in my little apartment near Ålesund. It was the 13th of September, 1993, and I was sitting there in my living-room, watching the evening news on NRK. The power of God hit me as the report was broadcast from the Rose Garden at the White House, in Washington DC. I sprang up out of my chair, and pointed toward the TV at Johan Jorgen Holst, who had been the driving force behind the Oslo Accords. I then uttered the following words: “You have touched the apple of God's eye!” There was an ominous and mighty power that shook me to my core in that moment, and I felt the furious indignation of the Lord. A short time later, near the end of November, 1993, Mr. Holst was taken to hospital. He had a stroke and died shortly thereafter, while he was still the sitting Foreign Minister.

My third and final experience took place in July of 2011. Once again, I was sitting in my chair watching the news. The then Foreign Minister of Norway, Jonas Gahr Støre, was being interviewed. He spoke in condemnation of Israel, while expressing strong empathy toward Palestine. I did not give it too much thought to begin with. But then, the power of God came upon me in exactly the same way as I had experienced in 1993, but this time it was much more intense. The Lord then said to me, “My hand is now withdrawn from Norway.”

I felt the darkness, sorrow, and despair which settled over our country.

I cried out to the Lord for mercy, but the word that He had spoken stood firm. His hand had been withdrawn. And then, I received the rest of the message. The Lord said, “A great tragedy will shortly come to pass in Norway, but an even greater tragedy will follow later.” I was not shown what would take place, but I felt the sorrow and distress. I spent a lot of time in prayer during the days that followed, and I gathered my most trusted friends to stand with me in prayer. The last thing the Lord spoke to me was this: “I will protect my people and my servants, those who have taken refuge in Me – they and their homes. Those who trust in Me.”

Again, I was curious about what was going to happen. Would Jonas Gahr Støre be killed? Many such thoughts went through my mind, but I realized that the disaster which was coming would be far worse.

Then the 7/22 attacks happened, and I felt the pain that God shared with me in that moment. He would have wanted to protect Norway, but Norway would have none of Him! The Devil had been given free rein. When the attacks happened, the word of the Lord arose again in my heart, and I wept. I then began to ponder what would be coming next – the event that will be much worse, and when it would come about. The thought of a Russian invasion struck me again, but I am not certain, for the Lord has neither told me what will happen, nor when. Let us pray to God for forgiveness, and that He would be welcomed back into our nation – into our schools, hospitals, institutions, and our homes. Amen.

Jeremy Hoff's comments:

I have received signed statements from three people who stood together with Kjell Magne Longva in prayer during the days preceding the attacks. These witnesses affirm that he communicated this prophetic revelation to them in advance of the 22nd of July, 2011.

When Kjell Magne makes mention of Jonas Gahr Større's pro-Palestinian rhetoric, I am reminded of a significant political event that took place just four days prior to the attacks. On the 18th of July, 2011, a diplomatic status upgrade resulted in the commissioning of a first-ever Palestinian ambassador to Norway. On Wikipedia's list of *Foreign relations of Norway*, this particular diplomatic exchange is the only event of political significance registered between Norway and “Palestine”.²⁶²

262 https://en.wikipedia.org/wiki/Foreign_relations_of_Norway

Statements made by then Foreign Minister, Jonas Gahr Støre, included the following: “This [move] reflects the positive developments towards the establishment of an independent Palestinian state, which we have seen under the leadership of President Abbas and Prime Minister Salam Fayyad.”²⁶³ And, a senior Palestinian negotiator, Nabil Shaath, made the following comment: “We consider this move as a step toward the full recognition of the state of Palestine within the 1967 borders.”²⁶⁴

The photo below shows Palestinian President Mahmoud Abbas, and Norwegian FM Jonas Gahr Støre, exchanging documents on the 18th of July, 2011. The documents being exchanged are enclosed within the same type of red folders as with the signing of the Oslo Accords (see page 76). I also noticed that about the same length of time elapsed from the beginning of both of these political processes, until the signing of documents, about seven months. (Oslo Accords: 01.20.1993 – 08.20.1993. And the Palestinian “diplomatic mission” upgrade: 12.15.2010 – 07.18.2011.) Could this be an indication of the significance of the July 18 deal? It *does* seem as though this deal was broadly perceived as a virtual recognition of the “State of Palestine” by Norway.

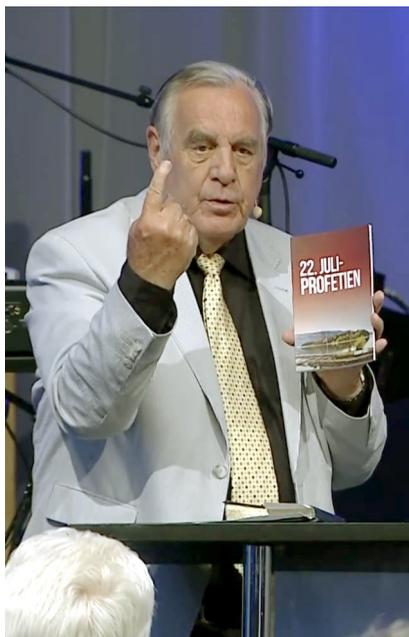


263 regjeringen.no: *Palestinerne får ambassadør i Norge*, 07.18.2011

264 Ynetnews: *Norway upgrades Palestinian mission*, 12.17.2010

I also find it interesting that Kjell Magne Longva says he received prophetic revelation concerning a Russian invasion and occupation, as far south as Trondheim. Just as I was wrapping up the first edition of this book, in the spring of 2015, I saw some things that caused me to seriously consider making mention of a possible division of Norway by Russia. My wife and I discussed how such subject matter might be included, but we came to the conclusion that this would be going too far afield.

However, a few months following the release of the first edition, Mr. Jan Willem van der Hoeven (principal founder of the International Christian Embassy Jerusalem) began to speak about this topic during the opening meeting of TV Vision Norway's summer conference! He held up a copy of my book, as he made the following statements:



“Norway will be divided. You will pay your price. ... This book is the last warning of God to Norway. Do you hear what I'm saying? There will not be another warning. This is the last one. Either you will be destroyed, or you are going to take Norway back! ... How many disasters have to come to you? **Do you want Putin to come to Trondheim and divide your country, because you have caused Israel to be divided through [the] Oslo [Accords]? ...** Norway and Israel are facing the same threat. You to be divided by Putin, and they to be divided by the Islamic evil forces.”

My friends, it is time for us to be on our knees for the sake of this nation. All of us – especially you leaders – have a serious responsibility to blow the trumpet and warn this people. Otherwise we may find ourselves guilty of the blood of those whom we failed to warn (see Ezekiel 33). Let us be a people who fear God more than we fear the opinions of men.

CHAPTER 10:

Two prophetic experiences, potential signs, and concluding remarks

15 October 2019

This chapter will be the final update to this book. It will include other prophetic experiences and potential signs that were not included with the first two editions. Most notably this chapter will cover the experiences of two additional Christian leaders. I will also take the opportunity to bring together everything else that I feel needs to be said, along with some personal reflections concerning this work.

It goes without saying that the public reaction to this message has been mostly negative. The reaction of the Christian community was, however, somewhat unexpected, and turned out to be quite interesting to follow. Christians were sharply divided on this issue, and it seems that this message exposed a deep theological rift.

I was, however, disappointed that, instead of addressing the important issues raised in this book, the majority of Christian leaders never seemed to get past arguing against the basic premise that God still judges during this “age of grace”. Only those who are ignorant of the Scriptures could possibly hold to such a position, as the New Testament includes at least three clear examples of God's judgment following the death, burial, and resurrection of Jesus Christ (see Appendix C). In the end, the debate surrounding this book revealed that we have a Church leadership that is out of touch with the Word of God.

In one TV interview, at the height of the controversy, I stated that I would be willing to retract this message and make a public apology if anyone would be able to show me where I had gone wrong according to the Bible. No one has ever taken me up on that challenge. I am still waiting for any of my opponents to interact with me on the basis of sound scriptural exegesis. So far the only theological objections that have been raised have been so unbelievably easy to counter that I have not known whether to laugh or cry.

In another TV interview, when the interviewer made the charge that the 7/22 attacks could only be the work of the devil, I responded by quoting Scripture (Amos 3:6-7, quoted on page 34). I went on to make the point that it is almost always *God* who kills people in the Bible, not the devil (with the exception of Job's ten children, whom God allowed Satan to kill. See Job 1:12-19). We are out of touch with this reality, because we no longer possess “the beginning of wisdom” (Psa 111:10; Pro 9:10). We do not know how to fear God. We suppose that the God of the Bible has somehow changed, and that He is no longer “a consuming fire” (Heb 12:29). The kind of fear that we are supposed to have for God is not merely a reverent awe. Jesus told us that we are to fear His everlasting wrath (Luke 12:5).

Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.

Psalms 2:11-12

In the fear of the LORD there is strong confidence, And his children will have a place of refuge. The fear of the LORD is a fountain of life, To turn one away from the snares of death.

Proverbs 14:26-27

True faith is trusting that what Jesus did on the Cross will be enough to get you into the Kingdom, provided that you turn away from all ungodliness, and take up your cross daily to follow Him. The apostle Paul makes it clear that we *must* give up our lives in order to participate in His life: “...one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.” (2Co 5:14-15 NIV). “...that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.” (Php 3:10-12, see also Gal 2:20; 5:18-24; Rom 8:13-17; Col 3:2-7; 2Co 4:10). This is the Gospel offer in a nutshell, and it is a tragedy that the average churchgoer has likely never had it spelled out like

this. If you find yourself reacting negatively to the things that I have just stated, it is probably because you have bought into the popular cheap-grace deception of the last-days. You have perhaps been listening too much to preachers like Andrew Wommack and Joseph Prince, and you need to start taking the words of Jesus seriously.

“He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.”

John 12:25 (see also Mat 16:24-27; Mar 8:34-37; Luk 9:23-25)

The dividing line in the debate surrounding this book turned out to be between those who take the Word of God at face value, and those who do not; between those who have a correct view of who God is, and those who have fashioned a god after their *own* image to serve their own needs and wants (idolatry). The debate ended up being very one-dimensional. Important nuances were basically ignored, and I felt that the spirit of my message was misrepresented. It was clear to me that about nine out of ten people who took it upon themselves to write articles against this book had not actually bothered to read it. It seemed that most had made assumptions as to its conclusions, based upon what they had heard others saying. The point of my message was not that God desired the death of these people. God has been very, very patient with us all, giving us many chances to repent. He treats us with such forbearance, even though He has no need of us. It is *we* who are in need of Him. His patience and long-suffering, in light of His holiness, are evidence that He really and truly does love us (see Rom 2:4-11; 2Pe 3:11-18). Although we have incurred His righteous anger by our persistent rebellion, He still pleads with us to turn and be saved.

“I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts; A people who provoke Me to anger continually to My face...”

Isaiah 65:2-3a

“Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “and not that he should turn from his ways and live?”

Ezekiel 18:23, see also James 5:19-20

One point that I want to stress again, and which I have stressed continually, is that what happened on the 22nd of July is not God's best for us. God does not want to have to withdraw His hand of protection, and allow us to come under judgment. These things grieve Him, but they are allowed to happen within the bounds of His *permissive will*, and they are not the ideal purpose of His heart toward us. If judgment were His first choice, then He would not have been so long-suffering. He might have just ended the human race *entirely* with the great flood.

While many were quick to recognize the validity of the prophetic evidence I presented, others have been more skeptical. In the course of my conversations with countless Christians, I have been surprised by what a high bar some tend to set on these prophecies. One Christian journalist recently suggested that at least one of the prophecies should have foretold that the massacre would take place specifically at Utoeya Island. To me that seems like an absurd expectation. With biblical prophecy, very rarely is the exact location of the event foretold. Frequently the nation, and sometimes even the city is named by name, but there are plenty of legitimate biblical prophecies which refer to specific nations using cryptic symbols. The skeptics would like to set the bar for the 22nd of July prophecies higher than the scriptural precedent because they do not like the message. I suspect that the same people would set the bar quite a bit lower for a positive personal prophecy promising them health, wealth, and a world-wide ministry. Whether we like the message or not, we must try to use an objective standard in assessing prophecy.

One of the more common points of criticism was that these prophecies came *after* the event, which is not at all true! Every one of the prophecies that I have documented here were issued well before the attacks, and we have a number of witnesses who will attest to that fact. I am not sure whether this point of criticism is due to a gross misconception among those who have not read this book, or whether these critics mean that my retrospective analysis of the prophecies should have *also* come prior to the attacks. One person I spoke with actually suggested that my book should have been published before the attacks if it were really a legitimate message from God!

The first test that a legitimate prophecy must pass is that it does not stand in opposition to the Word of God, and, secondly, the event prophesied

sied must actually come to pass (Deu 18:22). There is often both a predictive and a retrospective aspect to prophetic revelation. For example, it was prophesied in the book of Zechariah that “they will look on Me whom they have pierced” (Zec 12:10). No one knew what that meant until after the crucifixion of Jesus (see John 19:37). That prophecy could only be proven true when it was interpreted retrospectively as having been fulfilled in Christ. This shows us that we should not expect to be able to discern precisely how a prophecy is going to be fulfilled until after the event has transpired. The most important Old Testament prophecies and prophetic types prefiguring Christ were vague enough to where the Jewish people were not even expecting a dying and rising messiah! For this reason even the apostles lost faith when He was crucified, until He physically appeared to them following His resurrection. Only then did He expound to them the prophecies concerning Himself from the Scriptures (Luke 24:25-27; John 12:16).

Others complained that the prophecies were not public enough. But do we really expect that God should take out a full-page advertisement in the newspaper to warn us ahead of time? God is not obliged to warn us on terms that we can dictate. God does not owe us anything but wrath for our sins! With this event, He gave prophetic revelation to multiple independent witnesses, who shared what they had received with others beforehand. Three of these prophecies were delivered before entire congregations, all within six-months PRIOR TO the attacks! (I sent out my prophetic message in an email about a year before the attacks took place.) Truth be told, this is actually an unusual amount of prophecy for an event like this.

Due to the normative ambiguity of prophecy, any retrospective analysis involves a degree of legitimate speculation, and connecting the dots with potentially related events and circumstances. This helps us paint a big picture of the issue, which in turn provides context for qualifying additional words of prophecy and signs. If there is a strong confluence of thematically related evidence, then we can compare any additional evidence with that big-picture to see if it fits. To some this is considered conspiratorial thinking, yet this is precisely how the prosecution builds a cumulative case in order to bring about a conviction in a court of law.

We need discernment in order to distinguish between a real accumulation of legitimate evidence, and our natural human tendency to see

connections where none might exist. Our minds are naturally wired to interpret new information in such a way that confirms our established beliefs (known as *confirmation bias*), and we should be careful not to go beyond proper limits when it comes to interpreting prophecy and potential signs.

The human mind intuitively discerns when events and circumstances are likely to be connected. When archaeologists assess whether some faded lines etched in stone are ancient writing, or merely some natural phenomenon, their minds intuitively look for the presence of two elements: specification (the right sort of objective pattern) and improbability (a small probability of random coincidence). They want to see that a sequential pattern of characters comprises some intelligible words, and, if so, then the arrangement of the lines becomes so improbable that they can confidently conclude that they have made a discovery. If they can understand the language, and the words form a coherent phrase which makes logical sense, then no one in their right mind would chalk that up to chance.

In order for us to have a high degree of confidence when assessing things of a prophetic nature, we must be able to discern the presence of specification and improbability. It helps if we know how God speaks, understanding what kind of signs He uses, and what His purposes are likely to be. The Bible serves as our codex. If we have an uncanny combination of events and circumstances, which fits well with what we know about His purposes and operating principles, as revealed in Scripture, then we can apply our knowledge of God to discern whether the pattern we are seeing is a mere coincidence, or whether it is too improbable to be safely ignored.

Let me give a relevant example of how we can retrospectively assess the spiritual significance of an event, based on the improbability of corollary events and circumstances. In 1993, the same year that Norway facilitated the division of Israel's land, two other notable trends came into force in the country: the occult and homosexuality. This was the first year that the annual "Alternative Mass" was held in Norway, which has now grown to become the largest New Age festival in Scandinavia.²⁶⁵ People come from all over the world every year to partake in this demonic pagan

265 <http://www.alternativmesse.no/lillestrom/>

jamboree! 1993 was also the year in which the Partnership Law was passed, granting special legal status to cohabiting homosexual couples, as the first real step toward legalizing gay marriage (this law was passed by a single vote). That same year, the first female bishop was elected to the Church of Norway – a blatant violation of God's order (see 1 Ti 2:12). She has been a front-runner for gay rights issues in the country, and was personally responsible for installing the first gay priest. (Today the Church of Norway conducts homosexual weddings, along with a special gay liturgy.)

I think it is probably not by chance that the first female bishop would end up appointing the first homosexual priest, because the Bible shows us that when we reject God's ways, He gives us over to *our own* evil ways, in order to increase our condemnation. In Romans 1:18-28, Paul furnishes us with one of the key texts for the theological theme known as “the wrath of abandonment”. When people turn their backs on God, He abandons them to their own ways, and gives them over to “a debased mind, to do those things which are not fitting” (Rom 1:28). The two primary examples given by Paul in this passage are idolatry (the occult) and homosexuality! Is it just a coincidence that, while Norway was facilitating the division of Israel's land, the door was simultaneously being opened in a notable way to these two trends in particular? Or is this indeed a sign that we are being given over to a debased mind, as a consequence of our actions?

This is a good example of how we can look back retrospectively at an event and reasonably infer a cause and effect relationship with other corollary events, based on the pattern set forth in Scripture. Although we cannot conclusively prove anything with this example alone, it does meet the criteria of specification and improbability to the point where we would be justified in including it as a piece of evidence, which contributes to the overall cumulative case of this message. This example fits with both the operating principles and known purposes of God, and it may therefore constitute a legitimate sign.

It is also somewhat interesting that 1993 was the year in which Emanuel Minos rediscovered the Valdres prophecy, which he had written down in 1968 (see page 39). This prophecy is so astonishing that it has attracted international attention. Could it be that God intended to release this warning to Norway in that particular year? While this might be a plausible

assertion, this is certainly not something that we can be dogmatic about. It may, however, add weight to the idea that 1993 was a spiritually pivotal year, which does make this little detail worth mentioning.

With all of this we can reasonably infer, but not prove, that the Oslo Accords provoked God to give us over to a strong delusion, so that we would be led even further into sin, making us ripe for judgment (Gen 15:13-16; 1Th 2:16; Mat 23:32). As the woman from Valdres said, “Then the measure of our sins will have been filled up.” That is how God worked in the time of the Old Covenant (see Isa 66:4; Eze 14:7-9, 1Ki 22:20-23), and Paul makes it clear that He still works this way in the New.

The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

2 Thessalonians 2:9-12

Before moving on, I would like to expound briefly upon how this principle relates to us on a personal level. If the heart of an individual is still soft, and they are willing to respond to the conviction of the Holy Spirit, this is an indication that God has not given them over to a strong delusion. As a matter of principle, God is willing to receive the sinner when they sincerely forsake their sin.

“When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die.”

Ezekiel 18:26-28

The book of James shows us that these principles in Ezekiel 18 still apply to us today (see Jas 4:17; 5:19-20). When God decides to condemn people eternally, He generally does so by giving them over to a strong delusion, and by hardening their hearts to the truth, so that they will die in their sins instead of turning to receive mercy (Rom 9:17-18). When Jesus came, He explained that He was concealing the way of salvation in parables, so that those whom God had hardened for judgment – those under strong delusion, without *ears to hear* – would not hear, repent, and so be saved.

“...so that 'Seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.'”

Mark 4:12, see also Mat 13:15; Joh 9:39-41; 12:40; Act 28:27;
Isa 6:9-10; 44:18

If your heart is responding to the conviction of the Holy Spirit, then it is a sign that God is calling you back, and He is willing to completely restore you if you will only turn to Him with all your heart. But if the Holy Spirit stops drawing you, then you should be very afraid. Because the book of Hebrews shows us that we *can* cross a line where there is no more repentance left for us (Heb 6:6, 12:17)! In that case you may have blasphemed the Holy Ghost by resisting Him too long. God's patience is not unlimited (Luke 13:5-9), so if you have not been walking right, then there is no time to lose in returning to the Lord. (And this time you must be willing to pay the full price and give up everything, *hating your life in this world to keep it for eternal life*.) If, however, you change your doctrine to accommodate your sin, then I would be inclined to think that God has hardened you for judgment, and has given you over to the strong delusion of the last days (Mat 24:11-13; 2Th 2:7-12). If you truly repent with fear and trembling (Php 2:12), and tears of Godly sorrow (2Co 7:10), this is a good indication that God has not yet turned His back on you.

In the debate surrounding this book, the skeptics did, however, have some legitimate points of criticism where my case was weak. This book was my first serious attempt at writing, and it was by no means perfect. If I had it to do over again, I would have probably placed less emphasis on certain potential signs, which were of a more questionable nature. I would

have, for instance, made less of a point about the 3-day pattern in my story, connecting the prophetic word and its fulfillment with the aid flotillas (see page 96). I still believe that there is probably a real connection here, but if I had it to do over again I would have likely taken a more reserved approach. Not everybody understands that kind of thing, and it was an error of judgment on my part to draw attention to this.

My only serious opponent, Vebjørn Selbekk, was smart enough to focus on where my message was weak. A good fighter will typically identify his opponent's weakest spot, a leg for instance, and then continue landing blows on that one spot until his opponent collapses. (The devil uses this tactic to entice believers to sin.) While this strategy may have enabled Vebjørn to win over public opinion, he ultimately loses if it turns out that he has been fighting against a true message from God.

But I would also like to say that it would not surprise me in the least if some of my views expressed in this book needed a little adjustment. As I continually study the word of God, I find myself constantly needing to fine-tune my theology. Only an arrogant fool would assume that all of their current views are 100% correct.

I am, however, convinced that I had *enough* right here, to where the Lord saw fit to supernaturally open the doors for this message. There were a whole lot of things that had to go right in order for this book to make the kind of impact it has. Part of the evidence for the legitimacy of this message has to do with the story of how the Lord supernaturally provided for the success of this book, and I would like to tell that story now.

As is likely the case with practically all of my Norwegian readers, I remember where I was and what I was doing when I heard the news on the 22nd of July. My wife and I were driving in our car when we heard that there had been a bombing in Oslo. The first thought that came into my mind was, *this is God's judgment*. And let me just say that this is not the kind of thought that I normally think whenever I hear of tragic events. I immediately called Douglas, and he told me that he had the same impression. A short time later, the spiritual experience which I had had the prior year was brought back to mind, and I soon realized that this event was likely to be a fulfillment of the message which I had received in 2010 (see Chapter 5 and Appendix A).

A short time later, circumstances in my life aligned in such a way that I knew had to be supernatural. My cousin was engaged to be married to Knut Arild Hareide, who just happened to be the leader of the parliament's 7/22 special committee. Since I was the only family that my cousin had in the Oslo area, I suddenly found myself spending a lot of time with this key political figure. And, when the Sarpsborg KrF issue erupted in January 2012 (see Chapter 5), involving both he and my old friend Inger Marit Sverresen, dealing with the *exact* same issue that the Lord had already laid on my heart *prior to* the Sarpsborg controversy, I intuitively recognized that this alignment of circumstances was too improbable to be a random coincidence. (I would like to reiterate that Knut Arild had been given an unusual platform with his appointment as the leader of the 7/22 special committee, which would have enabled him to allow the message coming from Sarpsborg to stand in a unique way. He had more political clout with regard to this issue than any other politician, and the message from Sarpsborg came to the attention of the public just one month before his committee was to deliver its report. The purpose of that report was to advise the government of what measures might be taken to hinder events of this kind from taking place in the future. The message coming from Sarpsborg furnished the answer that his committee should have delivered, and this answer came at the very height of his ability to influence the issue. Tragically, he repeatedly and very publicly denounced this message in the strongest possible terms.) I also found it somewhat interesting that the Sarpsborg KrF issue, which really got the ball rolling for me with this message, would come from the same town where the *Declaration of Principles* underlying the Oslo Accords had been secretly negotiated (see page 75, 91).

I would also like to say that the most difficult aspect of this message for me personally has been the need to publicly address what Knut Arild Hareide has done, and to expose our relationship. But he *did* play a significant role in this nation's response to the 22nd of July, and the fact that God gave me such access to him at that particular time is *a sign and a wonder*. (I was in his house, eating at his table on a regular basis.) I am sorry to say that I have lost half of my family over this message, but that is the price I agreed to pay when I signed up to serve the Lord.

“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; and 'A man's enemies will be those of his own household.' He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who finds his life will lose it, and he who loses his life for My sake will find it.”

Matthew 10:34-39, see also vv. 12:48-50, Mar 10:29-30, Luk 12:51-53

I had a sense that the Lord was calling me to do something in relation to this issue, but I did not know quite what that was going to be, and so I eventually just laid it to the side. Then, about a year after the Sarpsborg KrF issue, in January of 2013, my wife and I had an experience where the Lord brought this issue up and laid it before us. I had not been thinking about the matter at all for months, and then out of nowhere the Lord suddenly brought it back to both of us so strongly that we were moved to tearful prayer for about two hours! The next morning we received a clear confirmation. It was a Saturday, the 12th of January, and my wife and I had been assigned usher duty for the annual Prayer for Oslo conference that year. During the morning prayer-meeting, Håkon Fagervik spontaneously felt that he should read the transcript of the prophecy given by Francois Botes (see page 34). That was the first time that I had heard of any other prophetic word given in such close connection with the 22nd of July, apart from mine. Since the Lord had arranged for us to hear of this word the very next morning after He had stirred our hearts concerning this matter, there was no doubt in our minds that He intended for us to carry this message. Then, just a few weeks later, on the 29th, Ivar Fjeld's book *Utøya Norwegian terror camp* was released, which ended up becoming my main source for Chapter 6. I was shocked to discover what had been going on at Utoeya Island, and the evidence presented by Fjeld really helped to confirm my convictions. And so, within the space of about two weeks, God had furnished me with enough material for a compelling message. I was able to meet with Francois Botes in February, and his testimony really encouraged me to move forward in faith.

Then, in July, I had a heated confrontation with Knut Arild Hareide over this issue while I was visiting him in his home. He was furious, as I'm sure you can imagine, and I came to understand that there was basically no chance that he would repent and make amends for having publicly condemned the message coming out of Sarpsborg KrF.

In September of that same year the Lord made it clear to me that I was to write a book. I did not have a whole lot of material to work with at that point, but, as I put one foot in front of the other, the Lord was faithful to provide everything I needed. One of my most important resources turned out to be the Labor Party's own yearbook for 2011. (Each year they produce a volume focusing on a different aspect of the history of the Labor Party.) The theme for 2011 just happened to be *The Political Youth Organizations on the Left Side*, and the chapter dedicated to the legacy of AUF bears the title: *Protest and pragmatism. AUF and the Middle East conflict 1967-81*. This revealing document chronicles the progressive success of AUF in turning the Labor Party against Israel. It provided everything I needed to make a clear connection between AUF and Norway's subsequent betrayal of Israel via the Oslo Accords (see pages 66-70). Was it just by chance that this document, furnishing a detailed account of AUF's betrayal of Israel, would be released just a few months after the 22nd of July attacks? I am inclined to think that God might have had something to do with the timing of that. And I must say that I would have really struggled to set forth a sufficiently compelling case without that document.

About a month after I had finished writing the book, in May of 2015, I received a call from Jan Ernst Gabrielsen (with whom I had had no prior contact), inviting me to present my book at Norway Today's summer conference at Bildøy (Norway Today is a popular Christian newspaper). I was quite surprised that I was being invited to speak in connection with a major conference, as I had been trying to keep this book a secret! As you may recall from the previous chapter, Jan Ernst had been spending a few days in prayer, seeking the Lord as to whom he should invite to come and speak. While he was seeking the Lord he heard from two different people, completely independently of one another, that he needed to read my book right away – an unpublished book that I had been trying to keep secret (see page 137-140)! Because this happened while he was seeking the Lord as to whom he should invite, it was evident to him that the Lord was leading

him to become involved with this message. And so, the Lord opened all the doors for me, one after the other, and all I had to do was walk through them. I had no publisher or marketing strategy whatsoever. I just ordered the books in faith, and God took care of the rest. It is basically unheard of for a completely unknown person, without a publisher backing them up, to produce an instant best-seller with their very first book. I like to tell people that God was my publisher.

After Bildøy, my two most important conferences were the Christian Zionist conference in Porsgrunn, with Jan Willem van der Hoeven, and Gro Faye-Hansen Wenske's conference at Hedmarktoppen. Jan Willem read my book immediately and began promoting it aggressively when he appeared on TV Vision Norway the next week. This opened the door for me to do a series of programs with Vision Norway. At both Porsgrunn and Hedmarktoppen, my message was a central focus and was strongly supported by the leadership. I remember that the collection taken up at Porsgrunn that year covered the costs of the conference exactly, to the penny, and we all took that as a sign that the Lord approved of what was going on there. At Hedmarktoppen, 2015 was the only year that Gro Wenske had ever decided to allow for things to be sold at her annual conference. I took that as another sign that the Lord had prepared the way for the sale and distribution of this book. (She had made that decision prior to ever hearing about my book.) With such indications of God's favor, the story of how this book came to be bears all the hallmarks of a *ready made work* (Eph 2:10).

In the months following the release of the first edition, others began approaching me, who had either personally experienced, or knew of someone else who had had a significant spiritual experience in connection with the 22nd of July attacks. I soon realized that a second edition would be needed to bring this information to the awareness of the public. However, I felt that, because the media controversy surrounding this book had been so intense, the skeptical public was not likely to give the message a second chance if it were released with the same title and cover. So I had the idea to do a little booklet based on the second edition, with the title, "Et brudd i muren". This booklet included only chapters 1, 2, 9, and Appendix C (Appendix C is my systematic rebuttal to the theological objections raised by the opposition in the wake of the first edition). This gave me the

opportunity to focus on the prophetic and theological aspects, in a compact, 80-page format. And, best of all, the Lord supernaturally provided the funds for me to be able to print and distribute this booklet free of charge! A few months before I needed the money to have it printed, a man contacted me and told me that He felt the Lord wanted him to send me some money. He ended up sending me enough money to basically cover the costs for printing ten-thousand of these booklets! *Et brudd I muren* was featured on the cover of Dagen Newspaper, which also published the additional prophecies on their website. I was also invited back on TV Vision Norway more than once following the release of the booklet, and they ended up sending out a good number of them to their viewers. Norway Today also opened up for me to speak at Bildøy that year (2016), which was also televised, and they ended up distributing *Et brudd I muren* from their book tables at various Christian venues across the country.

With the first edition I felt that I had just enough material to make a sufficiently compelling case. The new prophecies included in the second edition bolstered my case enormously, and basically silenced the critics. As far as I am aware, no one really attacked this message after that, even though I made a total of four TV appearances promoting the second edition with the booklet *Et brudd I muren*.

Before we get into the new prophetic evidence, I think it is good if we consider what role prophetic signs might legitimately play, and the scope of what we can expect to see. When God gives direct revelation, it tends to come primarily through words of prophecy, dreams, and visions, whereas signs normally serve as confirmation. If more than one person receives a similar revelation from God, then the corroborating testimony of *two or three witnesses* is itself a kind of confirming sign.

Then we also have material signs, which fall into two categories: metaphysical manifestations, and prophetic sign-acts. Biblical examples of a metaphysical manifestation include the dew on Gideon's fleece (Jdg 6:36-40), signs in the sun, moon and stars (Mat 2:1-12, Luk 21:25, Rev 12:1), and the sign of the rainbow (Gen 9:8-17), which was given to Noah as a confirmation that the Lord would never again destroy the Earth by a flood. (The gay pride movement is tempting God by waving this sign associated with His judgment in His face.) Then we have sign-acts, where a prophet uses a material object in a physical gesture to produce a sign. Old Testa-

ment examples include Jeremiah smashing a clay jar (Jer 19:10-11), Ezekiel laying on his side for a year and cooking his food over dung (Eze 4), and Moses striking the rock in the wilderness to produce water (Exo 17:6). With this last example we have a combination of a sign-act and a metaphysical manifestation, and Paul indicates that this was a prophetic sign foreshadowing the outpouring of the Spirit through Christ, the *Rock of Ages* (1Co 10:4, see also Joh 7:38-39).

Jesus also produced this type of hybrid sign at the wedding at Cana of Galilee, when He turned water into wine (Joh 2:1-11). You may have been puzzled as to why Jesus would begin His ministry with such an unusual miracle. It seems to me that turning the water into wine was likely a sign of the transition from water baptism, under the ministry of John the Baptist, to the baptism of the Holy Spirit under His own ministry. Wine is a symbol of the blood of Christ (Mat 26:28), which makes it possible for us to receive the new birth and the baptism of the Holy Spirit (Lev 17:11). In John 1:33, John the Baptist says, "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'" Jesus turned the water into wine three days after His own baptism by water, and I suspect that this is a parallel to the three days that His body would be in the tomb (John 2:1,19). Speaking of His impending death, Jesus said, "I came to send fire on the earth, and how I wish it were already kindled! But I have a baptism to be baptized with, and how distressed I am till it is accomplished!" (Luke 12:49-50). When the third day in the tomb was completed, our baptism by the Spirit (fire) was procured through His resurrection. (Both water and blood flowed from His side when it was pierced. John 19:34.) Immediately following Jesus' first sign, Jesus tells Nicodemus "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.'" (John 3:5-7). (We must become descendants of the Last Adam, Jesus Christ (1Co 15:45), by a second, spiritual birth, and then we must overcome our corrupt flesh by walking faithfully *according to* the Spirit (Rom 8:10-13), if we are to inherit an incorruptible body.) Even the setting in which Jesus performed

His first miracle is significant, as the wedding at Cana is a prophetic type prefiguring of the marriage supper of the Lamb (Rev 19:9).

And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.

1 John 5:8

Our baptism by water is a symbol of our participation with Christ in His death and resurrection, and it is associated with our initial repentance, as we put off the old man of flesh with its lusts (Mar 1:4; Act 22:16; Rom 6; 1Pe 3:21). The wine of communion is a symbol of our ongoing sanctification by the Spirit, which is what the blood of Christ has purchased for us (Mat 26:28). The two sacraments of water baptism and communion are the outward physical signs by which we partake in the grace of the New Covenant, connecting the physical with the spiritual. We all do sign-acts as part of our normal Christian practice! Another example of a sign-act in the New Testament is where Agabus binds his own hands and feet with Paul's belt, as a sign that Paul would be bound by the Jews at Jerusalem (Act 21:10-11). I have elaborated this point to underscore the richness and depth of prophetic symbolism.

It is unfortunate that Vebjørn Selbekk attacked my message by making light of the sign of the Norwegian passport (see page 90), and the three conspicuous 77s (page 130-132). Only someone who is ignorant of biblical signs would completely rule these things out. The Lord spoke to Douglas Lilley while he was washing off the Norwegian passport, which he had discovered in an open sewer. The filthy passport was a fitting symbol of the deplorable spiritual condition of the nation of Norway, and the act of washing it was a sign-act which coincided with Douglas receiving direct revelation from the Lord. There is nothing unorthodox about God using symbolically rich material objects and physical gestures to confirm words of prophecy. This happened in the Old Testament, it happened in the New, so what would make us think that this kind of thing is not for today?

While on the topic of my story (as told in Chapter 5), I would like to mention that the prophetic message which I sent out prior to the attacks, in 2010, was independently confirmed by Wendy Alec in 2012, when Terje Liverød was commissioned by God to lead a delegation of Norwegian pastors to the Knesset, to ask the Israelis for forgiveness for the Oslo

Accords. (Perhaps this delegation was a partial fulfillment of the sign of the Norwegian passport, washed with the water of repentance?) At that time Wendy Alec gave a list of three keys to revival in Norway, which closely paralleled the list that I had included in my prophetic message in 2010. These three points were even given in the same order! I see this as a strong independent attestation to the validity of my message. In this third edition I am including an additional appendix to expound this confirming parallel (see Appendix D).

I have been disappointed that so many people do not have a mind to discern the legitimacy of my story. While I am fully aware that it is unusual to be led by the Lord in this way, and that we do need to exercise discernment and test such things, the fact remains that the events and circumstances of my story are thematically related, and they proceed in a logical order that fits well with the cumulative case set forth in this book. Even the very day that the Lord prompted me to go to FAFO to pray just happened to coincide with the beginning of extreme anti-Israel stunts by AUF, as independently documented by Ivar Fjeld (see page 103)! (The email that I sent out in 2010 incontrovertibly proves that it was on that particular day that I did this.) Now, if I were someone who frequently visits various places to pray, this detail might not mean that much. But, as far as I can recall, this was the only time that year that I went anywhere for intercessory prayer.

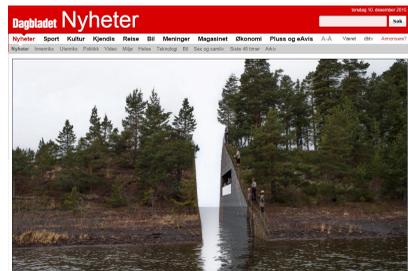
And now, I proceed to share the stories that follow with some reservation, recalling how Selbekk made such a big deal out of the conspicuous series of 77s, even though I had been very careful to underscore that “this is a highly debatable point, and in my opinion, not something that should stand on its own” (page 130). Despite this disclaimer, Selbekk wrote, in an editorial, that I am obviously obsessed with numerology, and that these signs are more akin to voodoo than to theology. While it is right that we should tread carefully when it comes to number-signs, it is not at all unorthodox to speculate about such things. I would like to appeal to the fact that many renown theologians – among them Saint Jerome, Augustine, Gregory the Great, Cyril of Alexandria, and Evagrius Ponticus – have expended much ink speculating on the numeric significance of the miraculous catch of 153 fish recorded in the book of John, when the apostles received their post-resurrection commission to be fishers of men

(Joh 21:11). (They had received their initial calling to become fishers of men with a similar miracle. See Luke 5:1-11.) Their interest in this number was due to the fact that this is another significant sign-act performed by our Lord, where we are likely to find rich symbolism. (John also employs a lot of numeric symbolism in Revelation.) I am still waiting for someone to come up with a reasonable argument as to why we should write off an entire category of biblical signs.

Two potential signs

I was immediately intrigued when I heard that the government had plans to physically divide land as a memorial to those who had lost their lives at Utoeya. I had never heard of a memorial like this, and I was not the only one who thought it was rather odd. I immediately reflected upon how AUF had played such a decisive role in preparing the ground for the division of Israel's land via the Oslo Accords (see pages 66-70), and also how they had divided Utoeya Island into an Israeli and Palestinian side, one year prior to the attacks (page 111). And *now* the plan was to physically divide land as a memorial!?! It seemed to me that this unusual idea could either be a prophetic sign concerning the judgment that had already taken place, or perhaps a warning of what might happen to this nation if it does not repent.

I was quite troubled when I encountered this next potential sign. At the beginning of the summer of 2018, my wife and I decided to visit as many Christian summer conferences as possible in Norway, with the explicit intent of getting a feel for the spiritual climate in the country. And so, in the middle of the summer we attended a group called Maran-Ata, which we had never been in touch with before. A few days before we left for the conference, I was having lunch with Johnny Sverresen (previously men-



SKAL VÆRE KLART TL 22. JULI 2016: Det endeligste verneriktaket 8 det någagnle minnerommet etter 22. juli. Foto: Jonas Dahlberg Studio NTB Scanpix

- Hvorfor skal dere dele Utøya i to ?

Utenlandske journalister og norske kritikere tre år etter.

UTØYA 2016

12.10.2015 11:17:20

(Dagbladet): Leseren av den

internasjonaliserte utøyaen etter 22

juli. Forord: Hvorfor deler vi utøya i to?

Utenlandske journalister og norske kritikere tre år etter 22. juli.

Facsimile, Dagbladet, 12.10.2015.

Headline reads: "Why shall you divide Utoeya in two?"

tioned on page 89), who told me that he had just had a revelation concerning the record-setting drought that had been going on that summer. (The drought was very unusual, because it covered vast regions and lasted for such a long time. There were serious economic consequences, especially for the farming sector, and the drought led to the most extreme series of forest-fires EVER recorded in Norway.²⁶⁶) Johnny referred to a passage in Ezekiel 14:12-23, where four judgments are mentioned. He said that he felt that God is now *breaking the staff of bread* (v. 13), and that the next judgment would be by the sword (v. 21).

I honestly did not think too much of this when he first shared his revelation with me. But then, three days later, while we were at Maran-Ata, I received a phone call from a man named John (last name anonymous), who also happened to be at the conference and wanted to meet me. He had been walking past Norway Today's book table, and the man who was running it (Nils Bakke) had handed him a copy of my booklet, *Et brudd I muren*. Nils Bakke told John that he had been praying as to whom he should give it, as he only had a few left, and he felt that the Lord had prompted him to give it to him. Then Bakke said, "and Jeremy Hoff is here!" When Nils Bakke said that, the Lord spoke the following to John: "Yes, Jeremy Hoff is here, and he is here to get a feel for the spiritual climate in the country".

When my wife and I met with John and his wife that afternoon, he immediately told us what the Lord had revealed to him concerning the purpose of our visit. And that was all I needed to hear to take it on faith that this man hears from God. He then immediately went on to tell us about a revelation that he had received concerning the ongoing drought, and he referred to a passage in Ezekiel 14:12-23, where four judgments are mentioned. He then said that God was now *breaking the staff of bread*, and that the next judgment would be by the sword. I was stunned that he had just told us word-for-word what Johnny Sverresen had said only three days earlier! And I feel that it is appropriate to quote this passage now.

The word of the LORD came again to me, saying: "Son of man, when a land sins against Me by persistent unfaithfulness, I will stretch out My hand against it; I will cut off its supply of bread,

266 Aftenposten: Meteorologene om tørkesommeren 2018: «Svært uvanlig og førte til store konsekvenser», 04.01.2019

send famine on it, and cut off man and beast from it. Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness,” says the Lord GOD. “If I cause wild beasts to pass through the land, and they empty it, and make it so desolate that no man may pass through because of the beasts, even though these three men were in it, as I live,” says the Lord GOD, “they would deliver neither sons nor daughters; only they would be delivered, and the land would be desolate. Or if I bring a sword on that land, and say, 'Sword, go through the land,' and I cut off man and beast from it, even though these three men were in it, as I live,” says the Lord GOD, “they would deliver neither sons nor daughters, but only they themselves would be delivered. Or if I send a pestilence into that land and pour out My fury on it in blood, and cut off from it man and beast, even though Noah, Daniel, and Job were in it, as I live,” says the Lord GOD, “they would deliver neither son nor daughter; they would deliver only themselves by their righteousness.” For thus says the Lord GOD: “How much more it shall be when I send My four severe judgments on Jerusalem – the sword and famine and wild beasts and pestilence – to cut off man and beast from it? Yet behold, there shall be left in it a remnant who will be brought out, both sons and daughters; surely they will come out to you, and you will see their ways and their doings. Then you will be comforted concerning the disaster that I have brought upon Jerusalem, all that I have brought upon it. And they will comfort you, when you see their ways and their doings; and you shall know that I have done nothing without cause that I have done in it,” says the Lord GOD.

Ezekiel 14:12-23

If this is indeed the word of the Lord to Norway at this time, it would seem that we have angered God to the point of certain destruction. Several people I spoke with connected the drought with the Pride parade, because, in the summer of 2018, the Pride movement went into high-gear. Not only were Pride parades held in big cities, but the movement spread out to

small towns and villages as well. Pride parades were even being held in our public nursery schools, involving toddlers!²⁶⁷

It occurred to me that the summer of 2018 marked seven years since the 22nd of July attacks. (The number seven is a Bible number with strong symbolic value, indicating *fullness*, and that makes it prophetically interesting.) Perhaps the notable acceleration of the Pride movement in 2018 is an indication that God, having waited a full “week of years” (Dan 4:25; 9:25), has withdrawn His restraining hand, and given us over to our own evil way in His *wrath of abandonment* (2Th 2:7). The extreme weather pattern that summer speaks to the spiritual climate in the country: Norway, you are dry and desolate, and the timbers of your house are on fire!

Steinar Handeland's prophecy

Steinar Handeland, an itinerant preacher of 45 years in Norway, had a spiritual dream concerning the 22nd of July about two months prior to the attacks. Then, in the summer of 2016, he had a prophetic experience concerning a coming Russian invasion. I have met with Steinar in person to discuss his experiences. Unfortunately he does not remember the details of the dream that he had concerning the 22nd of July. He only recalls that it had to do with an attack that would shortly take place in Oslo. We concluded that it would be best if I were to reprint a revised version of an article that he submitted to Norway Today in the fall of 2016.²⁶⁸

Is it really possible that Oslo and Norway will be attacked? That was the question I asked the Lord, dumbfounded, following my dream prior to the 17th of May [Norway's independence day] 2011. And then came the 22nd of July with Oslo and Utøya, impacting young people from all over Norway. God had foretold this terrible massacre, but He did not stop it. The Norwegian people have set God to the side, and His people in various churches, congregations, and houses of prayer no longer listen to the Lord, and no one was able to stand in the gap on behalf of the land. Everything went wrong.

267 NRK: *Reagerer på at barnehager arrangerer Pride*, 7.6.2018

268 Only minor revisions have been made to this article. The original may be found at the following web address: <https://www.sokelys.com/?p=18573>

The Bible makes frequent mention of dreams and visions by which God has spoken to his prophets, who announced judgment before it came – and God relented when the people repented (Jonah). As Joseph said to Pharaoh: “the dream was repeated to Pharaoh twice because the thing is established by God, and God will shortly bring it to pass.” (Gen 41:8-43, Dan 2:19-47, 7:1-28). Peter saw the same vision three times (Acts 10:9–35).

On Pride Day, the 25th of June 2016, I was standing on the bridge over the street-crossing in Oslo, between the railway-station and the bus-station, and I saw an awful sight. I heard shouting and the beat of loud music long before I came out onto the bridge, and I wondered, *What is the heathen making such a fuss about here?* And then my wife and I saw a large crowd – a long train of people who jumped and danced to loud music. We saw others marching under big banners with slogans, with Pride flags and pennants, and others cheering along the sidewalks. Several hundred thousand people were participating in this event, many of them bused in from out of town. We stood there on the bridge in shock as we looked down upon the train of people marching in the fine weather, around the street corner, down the next street, and onward. Then suddenly a serious voice spoke in my heart:

“Soon the people of Oslo will march hungry in the streets, without food, and Russian tanks will keep them in check.” I protested momentarily and thought: *Yes Lord, but the Russians will not go further south than Narvik?* I recalled the prophecies of Lebesbyman and many other prophecies which I was familiar with from my 45 years of preaching in Norway. The answer came in my heart: “My judgment applies to all of Norway! For the nation has rejected My word, even though they knew better!” I then left that place in tears.

As a preacher I have met thousands of born-again believers in Norway, young and old. I have met many who have had dreams and visions. They often wonder whether they are from God and what they mean. There is more between heaven and earth than the mind perceives. The book, *A Breach in the Wall*, by Jeremy

Hoff, and later, *Et brudd I muren*, reveal the desperation of Norway's situation. The Labor Party had its plans drawn up in 1923, and Professor Bull with the “Toward Daybreak Movement”, and many well-known Labor politicians, have planned Christianity out of our schools, supported abortion and “civil unions”, so that today we have even legalized gay marriage. Has Norway, with the aid of political parties in the Parliament, implemented these old plans?

We find in Scripture that God can relent and relinquish judgment when there is repentance. This applies to individuals, groups, and entire nations. What Oslo shall reap going forward is known to the Lord, who brings revelation in dreams and visions. And we must once again say unto this nation: *Norway, Norway, Norway! Hear the word of the Lord!* Let us be in fervent prayer to God for Oslo and for Norway. (Ezekiel 33:1-20, 1Co 10:1-11).



Banner reads: The Church in Pride

The above picture shows just how far things have gone. The Church of Norway is actually marching in the gay pride parade! It is also worth mentioning that Knut Arild Hareide was marching in the very same parade that Steinar Handeland was watching that day. This was the first time ever that the leader of the Christian People's Party has done something like this. He is, no doubt, a good example of someone who, having rejected the truth, is now being led further into a strong delusion.



KrF leader Knut Arild Hareide, marching in the Oslo Pride parade, 2016

The vision of Grethe Tangen Olsen

The following remarkable testimony comes from the founder and director of Exodus North, an organization which helps Jews immigrate to Israel. Grethe submitted her story to me just in time for it to make it into this book. She said that she regretted having not contacted me sooner, and she was glad to hear that it was not too late for her story to be included.

18 July 2011: I had just called my sister and congratulated her with her birthday. I then turned on the TV in time for the evening news. The first story that NRK announced made my body freeze where I stood. Our Foreign Minister, Jonas Gahr Støre, announced the opening of a Palestinian embassy in Norway. *But*, I thought to myself, *only [actual] countries can have contact with other counties at the embassy level.*

There sat the Palestinian-Arab's "president" Mahmoud Abbas (Abu Mazen) at the old venerable table, which is only used on special occasions; a man who was Yasser Arafat's right-hand man all those years, who was behind the first aircraft hijackings, incited [people] to terrorism, and who was directly behind the killing of a disabled Jewish man in a wheelchair, who was thrown overboard on a tourist ship in the Mediterranean. Abbas studied in Moscow and wrote his doctoral thesis to show that the Holocaust never happened.

I reflected back to the time when our own Kjell Magne Bondevik, the then leader of my then political party [Christian People's Party, KrF] agreed to open up a PLO office in the country (see page 69). At that time I cried.

The PLO was established in 1964. At that time, the Palestinian Arabs held in their possession all the lands which they demand today. So what was it that they wanted to "liberate" in 1964? No less than Tel Aviv, Haifa and the entire coast, along with Jerusalem. In other words, all of Israel. And have they changed their goal? No! Now they say that they will take the country step by step.

I couldn't bear to continue watching the news, so I went into the bedroom. I looked up toward the ceiling and I said to God, "God, when the PLO office was established in Norway, I cried. Now I can't bear to cry. I've had enough. Haven't you had enough of this too Lord?"

Just then I had a vision. I saw a large hand with an arm, as of an old man, coming down from the ceiling. When the hand was about in the middle of the room, a map of Norway was formed under the hand. The map was three-dimensional, as if made of paper mache. The hand laid hold of Jotunheimen, in Norway's central mountainous plateau, and began to shake the mountains. Toward the east, south of Røros, the map began to ripple, as if there were an earthquake there. The place was Rena. Then it all disappeared.

On Friday, the 22nd of July, I sat on the train from Oslo, on my way to Hedmarkstoppen for Gro Wenskes Israel Conference. After supper, we received the horrible news of the terror attack, which we must all condemn. I got up early the next day to hear the news. I was paralyzed with grief and despondency. On that day we were all in mourning.

I turned to God in prayer, asking God for forgiveness because I had complained four days earlier. Then I felt like this prayer was a prayer that I should not pray, and that the audience with God was over.

I have been working with Israel-related issues for the past 50 years, the first 30 of which I spent posting countless *letters to the editor* in virtually all of the country's newspapers. My days were devoted to studying Jewish history. I took the International Law exams to ensure that all the facts I presented concerning the Middle East conflict would be as accurate as possible. I was involved in establishing Friends of Israel associations, and I continue to run the Exodus North organization for cooperation between our countries.

Following the Oslo Accords, I launched a public inquiry with the OAG [Office of the Auditor General] concerning what all the money we sent to Arafat was being used for. I obtained 5,000 signatures in 1997-98 for the inquiry, which was delivered to the Ministry of Foreign Affairs. When Otto Jespersen [a Norwegian entertainer] burned the Bible in a public place, I reported him to the police. To his defense he said that he "had only burned a few pages of the Jews' old book".

The red folders on the signing table on July 18, 2011 (see page 152) remind me of the time of the Oslo Accords (p. 76), when PLO terrorist attacks killed more than 1,000 Israelis. This endless and irrational opposition to the Jews and Israel will not end. And this the Bible affirms.

Grethe Tangen Olsen

There is something quite remarkable about this story that needs to be pointed out. In the vision, Grethe saw the ground rippling at Rena, as though there were an earthquake there. Rena is the same small town where Anders Behring Breivik constructed his car-bomb! He rented a small farm just south of Rena (Vålstua gård) during the last three months leading up to the attacks, which he used as a cover for his preparations. What's more, on the day before the attacks, there was an actual earthquake in that area, which was significant enough to make news headlines!

“The earthquake's epicenter was about 13 kilometers northwest of Elverum, toward Rena. ... Many Hedmarkers were frightened out of their night's sleep. The police received countless reports from people who were awakened by the thundering noise and the shaking of their homes.”²⁶⁹

Aftenposten (newspaper), 21 July 2011

The earthquake's epicenter was only about 10 kilometers away from the little farm that would be used to shake the nation the following day.

Jagland kissed Arafat's feet on Utoeya Island

In closing, there is something else that I feel must be included. And this one is just so bizarre that at first I did not think it could possibly be true. Apparently in about 1980, Yasser Arafat actually visited Utoeya Island personally, and while he was there Thorbjørn Jagland kissed his feet! (Thorbjørn Jagland was the leader of AUF from 1977 to 1981, and, as you may recall from Chapter 4, it was Jagland who succeeded in winning over the support of the Labor movement for Arafat's cause in 1979. See page 68. Utoeya's ferry, MS Thorbjørn, happens to be painted with the colors of the Palestinian flag, which is no doubt an intentional memorial to this legacy. See page 18.)

A few weeks after I had decided to do a third edition of this book, a copy of *The Christians Party* periodical magazine found its way into my mailbox (via a neighbor).²⁷⁰ I do not subscribe to this publication, nor do I

269 Aftenposten: *Earthquake shakes Hedmark*, 21.11.2011

270 PDK-MAGASINET, des 2018, Nr 3/18, s. 6. The Christians Party (PDK) is not to be confused with the Christian People's Party (KrF).

normally read that kind of thing. But for whatever reason I ended up browsing through it. My jaw dropped when I saw an article bearing the title “I had enough when Jagland kissed Arafat's feet”. The article was an interview with a former Labor Party politician by the name of Olav Håland, who ended up resigning as a result of this event. I have spoken with him over the phone, and he has agreed to provide a short statement concerning this alleged incident.²⁷¹

For more than 40 years I was a member of the Labor Party. I became engaged in the trade union movement early on, and thus I was naturally incorporated into the Labor Party as well. During my time in Labor, I served two terms in the municipal council in Stokke, and I was also a member of the regional council in Vestfold. (I have also been the leader of the Sandefjord Municipal Association, with 2,000 members.) I was actively engaged, and I had a hand in many things. The party's focus on social issues, helping those who had it tough, was what appealed to me.

I was not a Christian during my time in the Labor Party, but I was definitely a friend of Israel. For this reason I took it very seriously when I heard from a senior officer that Thorbjørn Jagland had kissed Yasser Arafat's feet while the PLO leader was a guest at Utoeya. (This happened in about 1980, plus or minus a year.) This sent a strong message, and led to a clear shift within the Labor Party concerning Israel. After what Jagland did, and with such a clear change of direction with regard to Israel, I could not participate in that any longer. So I ended my political career with Labor in the early 80's.

271 I formulated this statement after speaking with Olav and after having reviewed the aforementioned article. I then sent this text to him as an example of the kind of thing I would like to see, and I asked him to restate it with his own words, or at least to revise what I had written. He had only one minor correction to make, and he explained that he was just too busy, and that the text which I had come up with was good enough. We then agreed that we would consider these to be his words, although I need to let the reader know that I am the one who formulated this text.

After speaking with Jeremy, I have contacted the person who told me that Jagland kissed Arafat's feet on Utoeya, but he is neither willing to confirm nor deny that this took place. I have also tried asking other old contacts within the party, but they have nothing to say either.

For me, this becomes all the more serious considering everything that has happened. Is it possible that we have opened up for a curse by bringing “the father of modern terrorism”, Yasser Arafat, to Utoeya? Of course, I do not mean to imply that the terrible things that have happened are God's desire. We should, however, be aware that our actions can have spiritual consequences, which transcend the will of God and provide a legal right for the enemy. God wants us to have the protection that comes with obedience to His Word.

These days I am actively engaged in The Christians Party. (I am the leader of a local chapter in Sandefjord, and the First Deputy to the regional council in Vestfold and Telemark.) In light of the extreme antipathy of the political left toward Israel, I believe that there is a place for a Christian conservative party within [the parliament, on] the conservative side, and I would urge everyone to vote PDK.

I decided to take a day to review some of my source documents for Chapter 4 (concerning the Oslo Accords and AUF's role), in order to get a sense for how realistic this alleged incident might be. At this point I feel that it is plausible for the following reasons. The timing of the incident fits well with the major political shifts going on at that time. Arafat started pressing Norway to set up a secret back-channel to the Israelis in 1979 (see page 63). Johan Jørgen Holst was the first person at the political level to meet with Arafat, that same year. (Holst died within a few months of his signing the Oslo agreement, at the age of only 56. See page 76). In October 1979, the first official PLO delegation visited Norway at the invitation of the trade union federation, which is closely linked with the Labor Party.²⁷² One month later, AUF leader Thorbjørn Jagland delivered his historic speech to the Oslo Workers Society, which served to turn the tide in favor

272 H. Waage, 3.4

of the Palestinians (see page 68). Then, in January of 1980, Thorbjørn Jagland personally visited Yasser Arafat in Lebanon, along with a delegation from AUF!²⁷³ I do not see why it would have been impossible for Arafat to have also visited Jagland at Utoeya. (Arafat was able to freely travel to Sweden in April of 1983, so why not also to Norway?²⁷⁴)

It is not hard to fathom what Arafat's motivation would have been for visiting Jagland. During this time Arafat repeatedly pushed for Norway to set up a back-channel for him to the Israelis. (As a country with its own oil, Norway was viewed as being somewhat insulated from the oil politics of the Middle East, making it a credible and objective potential mediator. And with Norway's close ties to America, and especially to its "best friend" Israel, perhaps no other nation in the world was so well suited to serve Arafat's agenda.) Arafat was highly motivated to make contacts who could help him get what he wanted in Norway.

At the same time, the members of AUF had already distinguished themselves from their mother party as advocates of the Palestinians. Former AUF leader Jan Otto Hauge admits that his organization's interest in the Palestinian issue was somewhat irrationally motivated, as a means of provoking the leadership of the Labor Party to anger (see page 67). AUF was idealistic, energetic, and quite frankly naive. It is easy to imagine that Arafat picked up on this eagerness to support his cause when he met with Jagland and the other AUF leaders, in January 1980. Surely he understood the value of cultivating a relationship with this group of future Labor Party leaders. (Jagland went on to hold high office at the time of the Oslo Accords, serving as Party Secretary from 1986–92, Party Leader from 1992–2002, and Prime Minister from 1996–97.) It is not at all difficult to imagine that Arafat, being ever the opportunist that he was, would seek to cultivate a relationship with young Thorbjørn Jagland.

Just imagine for a moment that you were an idealistic young person, fighting to end apartheid in South Africa, and one day your hero, Nelson Mandela, comes to your door for a personal visit. How might you react to something like that? Jagland, who was really just a no-body youth leader at that point, likely would have felt that he had suddenly been propelled into the big-leagues with this visit from an international star. Knowing

273 *Arbeiderhistorie* 2011, p. 143

274 H. Waage, 4.2

what I know about AUF's irrational zeal when it comes to the Palestinian issue, I could actually see a star-struck Thorbjørn Jagland, overcome with emotion, stooping down to kiss Yasser Arafat's feet – especially if they were in a private setting, such as Utoeya, away from the prying eyes of the media. (Kissing the feet of a person of rank is a permissible gesture of the utmost respect within Islam.²⁷⁵)

It is also likely that Arafat would have used this opportunity to try and engage whomever he encountered at Utoeya with his agenda. Could it be that Arafat had been secretly invited to Utoeya, following his request for Norway to set up the secret back-channel? Might Utoeya have served as a secluded political laboratory for planning the eventual division of Israel's land? I am in no position to speculate on such questions. But the following quote, taken from Utoeya's own website, shows that this idea might not be so far-fetched:

“In 2010, Jens Stoltenberg described Utøya as 'one of the places that have had the biggest influence on Norwegian politics over the last 60 years'.

Utøya has often been used as a 'political laboratory' for the mother party of AUF, both in position [while in parliamentary government] and in opposition.²⁷⁶”

Might the Labor Party have used Arafat's alleged personal visit to Jagland as a cover for developing the back-channel? Again, this is a highly speculative question that I am in no position to answer. But what I do know is that such an act of submission by Jagland at Utoeya would have had profound spiritual implications for AUF. For those of us who understand the principle of spiritual authority, and how blessings and curses work, it should be easy to understand how this incident might expose the entire organization to a curse. Here we have the highest authority figure in AUF bowing down and yielding himself to “the father of modern terrorism”. Such an act of extreme submission by the leader of AUF at Utoeya would undoubtedly also invite a curse of terror upon AUF at Utoeya!

275 <https://islamictextinstitute.co.za/kissing-the-hand-of-the-shaykh/>

276 <http://www.utoeya.no/historien>

There is another curse-related element that is worth mentioning here. Utoeya's official website states that the island served as a Nazi youth camp during World War II.

[Translated from Norwegian:] In the summer of 1941, large parts of Norwegian society, including the trade union movement, became nazified. ... The summer camps continued on Utøya, now under the auspices of the Nazi party.²⁷⁷

This may have contributed to preparing the ground for a curse. I want to remind the reader that Yasser Arafat was a protege of the Nazi leader Haj Amin al-Husseini (see page 60), who's Middle East agenda was an extension of Hitler's final solution. Following the Six Day War of 1967, AUF began leading Norway to ultimately betray Israel with the Oslo Accords, giving Nazi-inspired Arafat a base of operations within Israel. Arafat's nazified, terror-conspiring youth organization has also been physically present together with AUF on Utoeya for many years (page 101). In 2009, former itinerant preacher Leiv Harald Pedersen had a prophetic dream where he saw Anders Behring Breivik wearing Nazi-like clothing (page 147). It could be that a Nazi-related curse of terror returned to Utoeya in 2011.



Anders Behring Breivik, giving the Nazi salute in court.

Everything that I have stated in the preceding paragraph would still apply even if it turned out that Jagland did not kiss Arafat's feet on Utoeya. Curses are very real, and if we do things that are displeasing to God, we can give a legal right to the enemy to attack us. The fact is that a lot of really bad things have gone on at Utoeya Island.

I would like to give one final quote from Utoeya's official website:

The struggle for tolerance is central in the political history of Utøya, especially the demands for equal rights for gay people. It is no coincidence that the founding meeting of Skeiv Ungdom, the youth organisation of LLH (The National Association

277 <http://www.utoeya.no/historien>

for Lesbian, Gay, Bisexual and Transgender People) took place on Utøya in 2004.²⁷⁸

It is the Lord who both empowers and has the power to break curses. The Lord has a blessing for those who bless Israel, and a curse for those who curse Israel (see Gen 12:3; 27:29; Num 24:9).

For those blessed by Him shall inherit the earth, But those cursed by Him shall be cut off.

Psalms 37:22

The curse of the LORD is on the house of the wicked, But He blesses the home of the just.

Proverbs 3:33

Then he went up from there to Bethel; and as he was going up the road, some youths came from the city and mocked him, and said to him, "Go up, you baldhead! Go up, you baldhead!" So he turned around and looked at them, **and pronounced a curse on them in the name of the LORD**. And two female bears came out of the woods and mauled forty-two of the youths.

2 Kings 2:23-24

Yes, it is God who curses and kills disobedient and rebellious people, either personally or by allowing the enemy to attack them. And I really wish that Christians in this country would just grow up about this stuff. If you think that God is so loving that He would never sanction an event like the Utøya massacre, then you are out of touch with reality! Yes, God wants everyone to repent and be saved. But He *will* cast all who fail to make peace with Him into everlasting hellfire, and no earthly terror can be compared with that. We just do not know what kind of a God we are dealing with here. The real God of the Bible is greatly to be feared.

Those who are walking right have nothing to be afraid of when society begins to unravel. If you have been faithful to Jesus, then death will be your deliverance to a better life. It is important that as many of us as possible are prepared to preach the Gospel to our friends and neighbors when the coming time of crisis compels them to start thinking about death.

278 <http://www.utoya.no/historien>

In the mean time, we should be refining our character, so that the anointing of the Holy Spirit will rest upon us and empower us to bring in the harvest.

I would like to leave you with a hymn that has meant a lot to me. Gro Wenske read this song to my wife and I the first time we met her, in the summer of 2015. Then, exactly one week later, while we were visiting my second cousin in Sokndal, he gave us the exact same song! (He said that he normally does not do this, but he felt like he just had to give it to all who were present.) Neither of us had ever heard this song before, so I took this as a word from the Lord to me personally, and I trust that it will speak to your heart also.

I stood there with hands full, full of many things. They glimmered and shined before me like pearls in a golden ring. But the Lord touched my hands, the nail-pierced holes I saw, And there at the Lord's feet all my treasures lay scattered. "Empty hands", He said, "The person who is to do my work must have empty hands."

I stood there with grimy hands, hands made rough by life's tug, And the work that I did from day to day was often soiled. But the Lord touched the hands, see his were red with blood. With wonder I saw the grime cleansed from my hands. "Pure hands", He said, "The person who is to do my work must have pure hands."

I stood there with restless hands, yearning for reward, Trembling with busyness, and only seldom folded to prayer. But the Lord touched my hands, and His were full of peace; The hands that had hurried to business became so quiet and calm. "Calm hands", He said, "The person who is to do my work must have calm hands."

I stood there with ambitious hands, such strength I thought I had. I lived only for myself and for my own accomplishments. But Jesus touched my hands, and my crown of glory grew dim. And since that time my hands have only found their strength as they have rested in His. "May your hands", he said, "May your hands rest here, – for then my work is done."

S. D. Gordon (Translated from Norwegian)

Keys to revival in Norway

by Jeremy Hoff – August 28th, 2010

(This is the original email that I refer to in Chapter 5)

A powerful prophetic sign of redemption for Norway was given while Douglas Lilley and his wife Liv were visiting Israel. Before they left I told Douglas that I believed something big was going to happen during this trip. Right in the middle of their trip an aid flotilla from Turkey attempted to break the Gaza naval blockade. Nine Muslim demonstrators were killed, causing the whole international community to condemn Israel's response as the behavior of a terrorist state. About two weeks after this event I came across an article on World Net Daily, in which the Rabbinical Council of Judea and Samaria announced that the Gaza Aid Flotilla incident signals the beginning of the Gog and Magog conflict period according to Jewish interpretation of Old Testament prophecy! This would mark the beginning of all nations rising against Israel, and Norway is no exception. This nation has played a very serious role in dividing the land which God has miraculously restored according to His promise in the Scriptures. In 1993 the Oslo Accords were signed by Israeli and Palestinian delegates at the FAFO Research Institute in Oslo under the direction of Terje Rød-Larsen.²⁷⁹ The Accords were arguably the most significant event in Israel's political history since the retaking of Jerusalem in 1967. Norway's critical role has placed the nation in a dangerous position of standing against God! Judgments are scheduled against Norway unless she repents of this serious sin.

On the first Tuesday of June I felt the Lord directing me to go to FAFO to intercede for Norway, so I spent all night repenting for the Oslo Accords and anointing the ground with oil. Two days later in Israel, Douglas was walking down from the Mount of Olives toward the Garden of Gethsem-

²⁷⁹ I made an error when I wrote this. The closed-door signing ceremony did not occur at this location.

ane when he spotted some words written in Norwegian! Discarded in a roadside gutter he discovered a Norwegian passport! It was covered with sewage and dirt, so he took it into the bathroom at the Garden of Gethsemane to clean it. As he began to wash off the muck he had a revelation of how great Norway's sin was against Israel, but now the Lord wants to wash Norway clean from this sin. Later when he told me about this I knew immediately that the Lord was confirming what he had put on my heart.

I want to encourage you to pray for Norway, because it is not too late! We need to make things right, and I believe the Lord will orchestrate circumstances to redeem Norway toward Israel if the church in Norway will corporately repent on behalf of their nation. In October 2008 I started feeling a real burden to pray for revival in this nation. Since then the Lord has shown me three areas that I believe are keys to revival:

1. The church in Norway needs to repent on behalf of their nation for standing against Israel. We are spiritual ambassadors.
2. There needs to be unity in the churches. Leaders need to repent of slandering each other and valuing their own egos above the welfare of the Church. When we do this the Holy Spirit will unite the churches in a way that wouldn't be possible through human effort. Each one of us needs to choose to take personal responsibility, and in a spirit of love and humility be reconciled with other believers where bitterness has been allowed to wound and handicap the Body of Christ. [Note: At the time that I wrote this, the interfaith ecumenical agenda was not really on my radar. In no way do I mean that we should seek to form an interdenominational alliance for the sake of unity, as an end unto itself – especially not with the Roman Catholic Church. Unity must be based on truth.]
3. We should ask the Lord to give us a spirit of intercession and revelation, so we can be equipped to tear down strongholds of darkness and break the chains of sin. Anointed preaching can move the heart of man, but intercession moves the heart of God! It is therefore the highest of all ministries we can aspire to.

Bible number 77

Please read pages 130-132 before reading this appendix.

I did a little study on the number 77 in Scripture, and here is what I discovered. This number occurs 3 times in the Bible, and each instance coincides strongly with the theme of vengeance. (There is also a fourth instance that I have not included here, because it is in serious doubt whether the number was transcribed correctly. This instance is found in Ezra 8:35, which records an event in which 77 lambs were sacrificed. Some Bible scholars argue that this number should have been transcribed as 72, and their arguments seem substantial enough to where I do not feel that this instance should be taken into consideration.²⁸⁰)

The first instance of the number 77 is found in Genesis 4:23-24. Here the Bible pauses from an otherwise mundane genealogy to make specific mention of Lamech, the first polygamist and the second murderer recorded in the Bible: “Then Lamech said to his wives: ‘Adah and Zillah, hear my

280 Ezra 8:35 lists 4 kinds of animals being offered in a particular sacrifice: 12 bulls, 96 rams, 77 lambs, and 12 male goats. The first clue here is that the numbers of these animals are given in multiples of 12, except for the number of lambs. We would therefore expect that the number of lambs would also occur as a multiple of 12, such as 72. In other passages in the Bible, we find 72 animals of a particular kind being offered, but never 77 (see Numbers 31:38). According to the Benson Bible Commentary, it seems that 72 rams were sacrificed at the temple each year. So why this apparent error in the text? In ancient Jewish scrolls from the time of Ezra and Nehemiah, the words “seven” and “two” are extremely similar in appearance. The shapes of the letters (paleography) changes slightly over time, and apparently the difference between these two numbers has become more distinct in later writings. It could be that a scribe copied this number wrong at some point, and the error was inherited by subsequent copies. We find further evidence for “72” as the correct number in the apocryphal book of 1 Esdras, which is an embellished recounting of Ezra and Nehemiah. The Jewish historian Josephus follows 1 Esdras in his “Antiquities of the Jews” (11.5.2), and thus also has 72 lambs being offered. See: L. Pechawer, *Christ's Victorious Church: Essays on biblical Ecclesiology and Eschatology*, p. 76; Benson Commentary: Numbers 29

voice; Wives of Lamech, listen to my speech! For I have killed a man for wounding me, even a young man for hurting me. If Cain shall be avenged sevenfold, then Lamech seventy-sevenfold.” This first instance (known as “the vengeance of Lamech” in common numerology) sets the theme for the number 77.

The second instance occurs in Judges 8:4-16. Here Gideon takes vengeance upon the elders of the city of Succoth, who refused to provide food for his soldiers when they were pursuing the Midianite army. After Gideon had defeated the Midianites, he returned to Succoth to have his revenge. It was determined that there were 77 elders who had refused to feed his army. As promised, Gideon tore their flesh with the thorns of the wilderness.

The third and final mention of the number 77 is made by Jesus Himself in Matthew 18:22. Here the association with the theme of vengeance should also be clear, but it seems that most Bible translations have missed the mark on this one. In this instance, Simon-Peter is asking Jesus, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” Jesus responds by saying, “I do not say to you, up to seven times, but up to seventy [and] seven.” When reading the original Greek text, it is not immediately clear whether Jesus meant 70×7 , or 77. In Greek, this number is written as *hebdomekontakis hepta*, which can be interpreted both ways. It seems that most Bible translators have just assumed that Jesus wanted to emphasize a very big number, and since 490 is obviously bigger than 77, they went with 70×7 . The NIV is one of the few translations that has chosen to render this number as “77”, and the NIV also cross-references this passage with Genesis 4:24 – the vengeance of Lamech. (According to some prominent Bible scholars, Jesus is using precisely the same expression that is found in the Septuagint translation of Genesis 4:24, which can only be rendered as 77 in Hebrew.) Simon Peter also gives us an important clue for determining the correct answer. In his original question to Jesus, he uses the number 7, which symbolizes “fullness” in the Hebrew tradition. We should therefore consider whether Jesus also might be using a symbolic number in His response. In that case, 70×7 would not seem to have any relevant meaning. And if Jesus simply wanted to emphasize an unlimited quantity, then He probably would have gone with 1000, which is usually the number chosen for that purpose (see

Psalm 50:10). However, if Jesus was in fact saying 77, then this would have added a profound layer of depth to His response. In that case, Jesus would be shifting the emphasis from quantity to quality, by implying a depth of forgiveness that is proportional to one's desire for recompense, or vengeance. Jesus always has a way of getting right to the heart of the matter with His typically brilliant answers. Unfortunately, the biblical concept of numeric symbolism, which adds such richness to the Hebrew tradition, is largely wasted on our Greek-inspired mindset.

It is also interesting that Jesus is the 77th generation, according to the only complete genealogy of Jesus, found in Luke 3 (when we count from God, His father). He became the scapegoat of God's vengeance and wrath against sin, for all who would repent and place their trust in the finished work of the cross. But the cross did not accomplish anything for those who do not repent, and neither did the wrath of God end with Jesus. The following generation – the 77th if you count from Adam – experienced the outpouring of God's vengeance when Jerusalem was destroyed in circa 70 AD.

“Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. **Assuredly, I say to you, all these things will come upon this generation.**”

Matthew 23:34-36

The blood of Jesus wiped the slate clean for those Jews who had put their trust in Him, but the remainder of Israel still had to pay for the sins of their nation with their own blood. Jesus warned His followers to escape those coming days of vengeance:

“But when you see Jerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Judea flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her. **For these are the days of vengeance**, that all things which are written

may be fulfilled. But woe to those who are pregnant and to those who are nursing babies in those days! For there will be great distress in the land and wrath upon this people. And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.”

Luke 21:20-24

This was the second, and most severe outpouring of God's wrath upon Israel.

The first outpouring took place in the days of Jeremiah the prophet. The book of Jeremiah is normally associated with God's judgment, and there is a specific name of God which appears more frequently in this book than in any other book of the Bible. The name, *Lord of Hosts* [YHWH Tseba'oth] (also translated *Lord of Armies*), a title denoting military authority, occurs exactly 77 times in the book of Jeremiah. Here is an example of God's tone in this particular book:

“I will prepare destroyers against you, everyone with his weapons; They shall cut down your choice cedars and cast them into the fire.”

Jeremiah 22:7

But God also includes a promise of mercy to those who would take His warnings seriously:

“If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned.”

Jeremiah 18:7-8

Answering the criticism

I have been presented with a number of theological challenges, following the release of the first edition of this book, and, having carefully considered the counterarguments, I have decided to include a systematic response with the second edition. Nearly all of the counterarguments seem to stem from confusion over three basic questions, which this appendix shall seek to answer:

1. Does God judge during the “Age of Grace”?
2. How can God be involved in that which is clearly Satan's work?
3. Does God still deal with humanity on the basis of nations?

As a disclaimer, I would like to clarify that it is not my intention to present a balanced view of the Gospel here, but, in bringing attention to aspects that have been neglected, to restore balance.

Does God judge during the “Age of Grace”?

The notion that God no longer judges during the *Age of Grace* is by far the most common issue that I have encountered. The reasoning goes something like this:

We are living in a time known as the *Age of Grace*, and therefore, God will not judge anyone prior to the day of judgment. The Father has handed all judgment over to His Son, Jesus, who is sympathetic with our weakness. Infirmity and death are in no way consequences of our sin. God does not punish us, because the Bible says that the chastisement for our peace was laid upon Jesus at the cross, and God cannot punish anyone else for that which One man has already made atonement.

In this section, we shall compare these popular claims against Scripture. First of all, the term “Age of Grace” is not found anywhere in the Bible. It is a concept derived from dispensationalism, which is a theologic-

al system of interpretation that divides human history into distinct “ages”, or “dispensations”. These ages are contrived according to observed changes in God's administrative principles. Due to the fact that most of the theological objections that I have encountered are based on dispensational theology, I have decided to present my arguments according to this view.

Let us begin by establishing an agreeable definition for the term, “Age of Grace”. The *Age of Grace* refers to a period of time under which it is possible for mankind to receive forgiveness of sins, and to overcome sin, through faith in the saving work of God's grace, which was accomplished by Christ Jesus at the cross. As far as I can see, going beyond this definition would be going beyond the scriptural definition of New Covenant grace. In no way does this definition imply that God will refrain from judging those who are *not* in a right relationship with Him. The time of New Covenant grace began with the death burial and resurrection of Christ, and it will end when it is no longer possible for people to receive Him as their Lord and Savior.

The easiest way of proving 100% that God does indeed judge people during the time of grace, is by simply referring to historical instances found in the New Testament: Ananias and Sapphira were killed by God because they lied to the Holy Spirit (see Acts 5:1-11). For the sin of blasphemy, an angel of the Lord struck King Herod, who was immediately eaten by worms and died (see Acts 12:21-23). And Jesus prophesied the destruction of Jerusalem, which took place in 70 AD. With this last example, Jesus stated plainly that this would be the vengeance of God (see Matthew 23:34-24:2; Luke 21:20-24, see also Leviticus 18:24-28; Mat 21:33-45).

With these instances, there was no deferral to the *Day of Judgment*, but judgment was executed during the time of grace, following Calvary and the atonement. Just because “*He has appointed a day on which He will judge the world in righteousness*” (Acts 17:31), does not mean that God has postponed *all* judgment until that time.

Another dispensational term that is particularly relevant for this discussion, is the term, “Church Age”. The *Church Age* refers to the period of time during which the Church exists as the body of Christ on Earth. The mainstream dispensational view places the beginning of the *Church Age* at Pentecost, when the Church was established, and its ending with the Rapture, when the Church will be removed.

I have noticed a tendency, among those who argue that God will not judge during the *Age of Grace*, to use the terms “Church Age” and “Age of Grace” interchangeably, as if these terms mean exactly the same thing. I suspect that this tendency is due to the fact that the vast majority of dispensationalists believe in a pre-tribulation Rapture, which assumes that the Church must be removed prior to God's final judgment upon the Earth. (Since the Bible does not clearly state when the Rapture will occur, there is room for legitimate differences of opinion on this point.) However, assuming that the pre-tribulation Rapture theory is the correct view, it is evident that the grace of the New Covenant will still be available after the *Church Age* has ended. For the Bible tells us that a vast number of people will be saved by grace after the Great Tribulation has begun: “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb” (see Revelation 7:14). If the *Church Age* and the *Age of Grace* have different ending points, then they cannot be the precisely the same thing. Those who assume that God does not judge during the *Age of Grace* / *Church Age*, must also move its beginning to some point after the judgments witnessed by the first-century Church. These are the kinds of questionable methods that one must use, in order to arrive at the conclusion that humanity's access to New Covenant grace precludes the judgment of God.

In addition to clear New Testament examples of God's judgment, we have apostolic teaching. Paul warns New Covenant believers not to bring God's judgment upon themselves, resulting in sickness and death:

But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many sleep [meaning they have died]. For if we would judge ourselves, we would not be judged.

1 Corinthians 11:28-31

I have seen the following passage used to argue that sin cannot lead to infirmity, as an expression of God's judgment:

Now as Jesus passed by, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rabbi, who sin-

ned, this man or his parents, that he was born blind?” Jesus answered, “**Neither this man nor his parents sinned, but that the works of God should be revealed in him.**”

John 9:1-3

However, we also have the following passage, where Jesus warns another man whom He has just healed, to stop sinning so that something worse does not befall him:

Afterward Jesus found him in the temple, and said to him, “See, you have been made well. **Sin no more, lest a worse thing come upon you.**”

John 5:14

We must be careful not to base our understanding of the Gospel on a few verses taken out of context. This error is commonly made when it comes to the following two passages, which are often used for arguing that Calvary has somehow changed everything for *all* of mankind, for all time:

But He was wounded for our transgressions, He was bruised for our iniquities; **The chastisement for our peace was upon Him**, and by His stripes we are healed.

Isaiah 53:5

For Christ also suffered once for sins, the just for the unjust,

1 Pet 3:18a

These verses are 100% true, but they cannot be applied unconditionally to all of humanity. They apply only to those who are being saved. In John 3:18, Jesus says, “but he who does not believe is condemned already”, and in John 17:9, “I do not pray for the world but for those whom You have given Me”. The grace that is made available through the New Covenant can only benefit those who make a conscious commitment to Christ, and are converted. If we suppose that the blood of Jesus has atoned for the sins of everyone unconditionally, then what further need is there to preach the Gospel? Obviously this cannot be right. And neither do we have a biblical basis for assuming that the sins of the whole world have been *partially* atoned for at the Cross. All of humanity is not automatically just a-little-bit

saved. The Cross did not produce some kind of a secondary grace, which would only serve to spare unbelievers from God's wrath here and now, while they are alive, but not from eternal Hell. Either a person has eternal life, or they are under the wrath of God, in the present tense:

“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

John 3:36 (see also Ephesians 5:6, Colossians 3:6)

Who's wrath is being spoken of here? I think it must be the *wrath of the Lamb* (see Revelation 6:16), since God the Father *has committed all judgment to the Son* (see John 5:22). Folks have a tendency to define the whole gospel based on a few verses, such as John 3:17, which says: “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.” While this verse is very true, it is not the whole picture. Just consider the manner in which Jesus personally addresses one of the seven churches in the book of Revelation:

Indeed I will cast her into a sickbed, and those who commit adultery with her into great tribulation, unless they repent of their deeds. **I will kill her children with death**, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works.

Revelation 2:22-23

“Ahh”, you might say, “but Jesus was just speaking metaphorically here!” Well then, let me give you another biblical metaphor describing this aspect of our Lord and Saviour:

I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; Their blood is sprinkled upon My garments, and I have stained all My robes.

Isaiah 63:3

We know that this is speaking of Jesus, because precisely the same imagery is repeated in Revelation, where the One who tramples out the wine-press of God's wrath is identified (see Revelation 19:13-16, quoted on

page 33-34). We also find this imagery in passages such as Joel 3, where we are told the reason for His fierce anger. His wrath is stirred up because of how the nations have mistreated Israel: “They have also divided up My land” (see Joel 3:2). Dividing the land of Israel is precisely what Norway has initiated via the Oslo Accords (see pages 44-49)! (Some might call into question whether this modern political initiative is really what is being spoken of here in Joel. But whatever the case may be, it is evident that God has a very specific plan of prophetic fulfillment with Israel in the last days, and that there will be consequences for those who fight against that plan. Just because we are living in the time of grace does not mean that God has lost control of history.)

This Jesus, who will personally administer the wrath of God upon the nations, is not the kind of casual buddy that we might teach our children about in Sunday school. There comes a time when every child of God must leave kindergarten behind, and, as mature believers we must be able to accept the difficult aspects of God's Word. Otherwise we will be in danger of making up our own self-styled religion, based on half-truths and wishful thinking. A genuine Gospel message must reflect the balance found in Scripture.

A number of recent studies have shown that relatively few who identify themselves as Christians read the Bible on a regular basis. As our attention has been drawn away by modern media, it seems that a theological paradigm shift has also taken place, rooted in ignorance of the Scriptures.

Just consider how the doctrine preached by great historical Christian figures, such as Hans Nilsen Hauge (who is considered to be the greatest revivalist in Norwegian history), would have been received by the Church in our day. In Chapter 3 of his first book, “A reflection upon the evil in the World” (1796), Hauge writes the following:

“When God sees that evil has become so great that there is almost no remaining virtue, or inclination to follow His will, then He can no longer tolerate it. Therefore He turns to punishing with fire, famine and pestilence. This has happened in France and other countries. Until this time we have had a lasting peace, but we have seen the face of punishment with fires and famine. The latter is of great misfortune for the poor, while the rich have their lofts full of food and clothing. Many

are also plagued by diseases. All of this is God's hand which leads to repentance. However, there is altogether too little that bears fruit. I will like to say, together with the prophet Jeremiah, that though I punish you, yet will you not repent.”

And Norway's perhaps second most famous preacher, Ludvig Hope, wrote the following when the war came in 1940:

“The storm came upon us sooner than expected. We have, over time, become accustomed to viewing all such great catastrophes as something far removed, and we assumed that God would spare us this time also. We were so few in number and such a minuscule people, living in the farthest corner of the world. Surely we would be spared the worst. Perhaps we Christians counted too much on our Christianity and our work for the kingdom of God [to spare us]. But, all the same, disaster struck hard and heavy. Our countrymen from the farthest coast-land to the border [of Sweden] bleed and die from bullets and bombs. Even *we* have come under judgment, and must surely count on this punishment being hard and long.”²⁸¹

For these, two of Norway's most respected preachers, the idea that God still judges during the time of grace was a self-evident reality.

How can God be involved in that which is clearly Satan's work?

I have been accused of blaming God for the Devil's work, and for the free-will decision of a murderer. It is a theological fallacy to blame God for anything, for He is righteous and good, regardless of whether or not we think so. Even in a human court of law, we would never consider the judge to be guilty for dispensing justice. The punishment which He administers is righteous.

It is a clear biblical reality that God can use evil spirits, evil people, and evil nations to carry out His direct judgments – and not only in the Old Testament. Once again, the main counterargument is sure to be that such paradigms no longer apply during the *Age of Grace*. However, since

281 Cited from “Misjonen i storm”, Utsyn magazine, 05.05.1940

we can prove from the Bible that God has not stopped judging because of Calvary, then neither do we have a basis for assuming that His *methods* of judgment have changed for that reason. With the destruction of Jerusalem in 70 AD, we have a clear case where God used an evil instrument, the Roman Empire, to execute His direct judgment. This punishment was *not* laid upon Jesus at Calvary. The people of Israel had to pay for the sins of their nation with their *own* blood. (See Matthew 21:33-45; 23:34-24:2; Luke 21:20-24.) And Paul makes it clear that the judgments which Israel suffered are still a relevant warning for those *upon whom the ends of the ages have come* (see 1 Corinthians 10:1-11).

The Bible provides a number of clues for understanding how Satan can play a role in the purposes of God. In the book of Job, we are told that God permitted Satan to attack Job, in order to test his character. However, Satan was only allowed to operate within the boundaries that God had set for him (see Job 1:12). This testing involved the destruction of Job's wealth, his physical health, and even the slaying of all his children! Consider Job's attitude when faced with such calamity:

Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. And he said: "Naked I came from my mother's womb, And naked shall I return there. The Lord gave, and the Lord has taken away; Blessed be the name of the Lord." In all this Job did not sin nor charge God with wrong.

Job 1:20-22

Job was not confused about who was ultimately in control. He did not hesitate in saying that *the Lord has taken away*. And yet he did not blame God for allowing the evils which befell him.

Not only does God permit evil spirits to act on their *own* initiatives, within set limits, but we also find instances where God actively uses evil spirits to carry out His expressed will. For example, God sent an evil spirit to torment King Saul: "Now the Spirit of the Lord departed from Saul, and **an evil spirit from the Lord** terrorized him" (1 Samuel 16:14 NASB). And this was not just an isolated incident. The following passage provides insight into how the spiritual realm functions in this regard:

Then Micaiah said, "Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven stand-

ing by, on His right hand and on His left. And the Lord said, ‘Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, ‘I will persuade him.’ The Lord said to him, ‘In what way?’ So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the Lord said, ‘You shall persuade him, and also prevail. Go out and do so.’ **Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you.”**

1 Kings 22:19-23

By definition, a *lying* spirit is an *evil* spirit. The apostle Paul seems to suggest that God has not stopped working this way following Calvary, as he states that the Lord will also give people over to deception in the latter times:

The coming of the lawless one is **according to the working of Satan**, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. **And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned** who did not believe the truth but had pleasure in unrighteousness.

2 Thessalonians 2:9-12

Norwegian theologian, Tormod Engelsen, writes that according to Martin Luther's theology, Satan plays a dual role: “He is God's enemy, but also God's instrument”.²⁸² As an example, let us consider the fact that it was God's plan for Jesus to bear the sins of many: “This man was handed over to you by God's deliberate plan and foreknowledge” (see Acts 2:23 NIV). And yet we are *also* told, in John 13:2, that “the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus” (see also John 13:27, Luke 22:2-4). So here we see God “using” (allowing by His deliber-

282 T. Engelsen, *Besettelse og åndsutdrivelse*, p. 75

ate plan and foreknowledge) the devil and evil people, as instruments of His direct judgment – in this case upon His Son, as a propitiation for the sins of the elect. And yet, although this was God's plan and purpose from the beginning, the leaders of Israel were nonetheless held responsible for the death of His Son (see Luke 20:9-19). This fits with a broader biblical pattern, where we find God judging the very instruments of His judgment:

“Therefore thus says the Lord of hosts: ‘Because you have not heard My words, behold, I will send and take all the families of the north,’ says the Lord, ‘and **Nebuchadnezzar the king of Babylon, My servant**, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, ... Then it will come to pass, when seventy years are completed, that **I will punish the king of Babylon and that nation,..**”

Jeremiah 25:8-9, 12 (see also Jeremiah 34; 51; Ezekiel 21)

“**Woe to Assyria, the rod of My anger and the staff in whose hand is My indignation.** I will send him against an ungodly nation, and against the people of My wrath I will give him charge, to seize the spoil, to take the prey, and to tread them down like the mire of the streets. ... **I will punish the fruit of the arrogant heart of the king of Assyria,..**”

Isaiah 10:5-6, 12

In 1 Kings 14:14, the Lord says that He will “raise up for Himself a king over Israel who shall cut off the house of Jeroboam”. God appointed a man named Baasha for this task, who killed Jeroboam's heir and seized the throne for himself. King Baasha then proceeded to wipe out Jeroboam's entire family. “He did not leave to Jeroboam anyone that breathed, until he had destroyed him, **according to the word of the Lord**” (see 1 Kings 15:29). But King Baasha was no better than those whom he had been raised up to destroy, and the Lord swore to make his house like the house of Jeroboam, “because of all the evil that he did in the sight of the Lord in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, **and because he killed them**” (see 1 Kings 16:7). Did you catch that? God judged King Baasha for carrying out the very task for

which he had been appointed! How could God hold it against this man for doing His will? Paul puts it well:

For the Scripture says to the Pharaoh, “For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.” Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, “Why does He still find fault? For who has resisted His will?” But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, “Why have you made me like this?” Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?

Romans 9:17-21

The God of the Bible has not changed (see Malachi 3:6; Hebrews 13:8), and He still has the sovereign authority to do whatever He wishes.

All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: “What have you done?”

Daniel 4:35 NIV

And God does not need for anyone to defend His actions. He is quite secure as the author of all things.

“I form the light and create darkness, I make peace and create calamity; I, the Lord, do all these things.”

Isaiah 45:7

“Behold, I have created the blacksmith who blows the coals in the fire, who brings forth an instrument for his work; and I have created the spoiler to destroy.”

Isaiah 54:16

As far as I can tell, the God of the Bible does not give people direct orders to kill, except in the case of Israel's mandate (see Numbers 31:1-17; 1 Samuel 15:1-3). Nor does He punish people for obeying His instructions. God did not instruct King Baasha to wipe out the house of Jeroboam, and

He did not instruct Judas to betray Jesus, but He allowed these things to happen according to His *deliberate plan and foreknowledge*. People have been given a free will to commit acts of violence if they so choose. We have seen in the Bible that God can release evil spirits to influence the decisions of people, in accordance with His judgment. But the fact that they are under the influence of evil spirits does not absolve them of personal guilt. They will still be held held accountable for their free-will decision to yield to whatever evil spirits have been released against them. Murderers, such as Anders Behring Breivik, will be punished severely by God for what they have done, and we must be careful never to condone their evil deeds in our hearts.

Does God still deal with humanity on the basis of nations?

The third theological objection goes something like this:

Whereas the God of the Bible has dealt with humanity on the basis of nations in the past, and He will do so in the future, He does *not* do so during the *Church Age*. In our time, God is concerned only with the Church.

In this section, we will consider various passages of Scripture, which together indicate that God will always deal with humanity on the basis of nations, so long as nations exist. We will also see that nationality is a key aspect of the New Covenant, and that this relational dynamic exists independently of God's relationship with the Church.

The main challenge here lies in the fact that the writers of the New Testament do not discuss this issue. Nor do we find any national judgment taking place in the New Testament, as a matter of historical record. Although there *is* a general consensus that the destruction of Jerusalem in 70 AD was a national judgment upon Israel, this conclusion is based upon interpreting prophecies given by Jesus, and connecting them with the fulfillment of prophecies found in the Old Testament.²⁸³ Other references to specific national judgments in the Bible have either already been

²⁸³See Leviticus 26:33; Jeremiah 29:18; Matthew 21:33-45; 23:34-24:2; Luke 21:20-24

fulfilled, or they have yet to be fulfilled at the time of the Apocalypse. (Except for the destruction of Damascus. See Isaiah 17.)

An apparent lack of biblical evidence for national judgments in the time between the destruction of Jerusalem and the Apocalypse, has become a basis for assuming that God has suspended His dealings with nations. And, since this period roughly coincides with the *Church Age*, it is further assumed that there must be a correlation between the two. But just because the emergence of a new paradigm happens to coincide with an absence of evidence for the continuation of another, does not mean that the new paradigm has caused the other to become obsolete. That would be to assume that *correlation proves causation* (a common logical fallacy). Absence of evidence is not evidence of absence.

There are two reasons for the general lack of New Testament evidence that come to mind. Firstly, the span of time during which the New Testament was written is relatively short, and covers only about 100 years of history, compared with more than 3500 years covered by the Old Testament. One should not really expect to find any instances of national judgments recorded in such a short period of time. And secondly, the focus of the New Testament is quite different. The writers of the New Testament were not documenting a historical chronicle of Israel, but their attention was devoted to expounding the Gospel.

The mere fact that they did not take it in hand to explicitly clarify whether or not God still deals with nations, is not a reason for assuming that this paradigm no longer applies. If their silence should tell us anything, it would be that they did not find it necessary to modify the established biblical paradigm. Nothing more needed to be said. And common sense tells us that whatever *has been* true will *continue* to be true, unless there is clear evidence to the contrary. There is an unfortunate tendency among modern-day Christians to assume that Old Testament paradigms must not be relevant anymore, unless they are explicitly reaffirmed in the New Testament. But for the early Church, which did not yet *have* the New Testament, it was more natural to take just the opposite approach.

Although this question is not addressed directly, there are a few New Testament passages that offer clues. In Romans 9:17-21 (which I quoted in the last section), Paul takes the liberty of using an analogy that is also

found in Jeremiah 18, where God's power over the nations is likened with the power that a potter has over the clay:

“O house of Israel, can I not do with you as this potter?” says the Lord. “Look, as the clay is in the potter’s hand, so are you in My hand, O house of Israel! The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.”

Jeremiah 18:6-10

In the book of Acts, Paul explains to the Greeks that God is the originator of nations, and that He has predetermined their rise and fall. And he does this in a way that is relevant to the Gospel, as he reveals God's eternal purpose in allocating humanity into separate nations:

“**And He has made** from one blood **every nation of men** to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so **that they should seek the Lord**, in the hope that they might grope for Him and find Him, though He is not far from each one of us;”

Acts 17:26-27 (Paul is quoting roughly from Deuteronomy 32:8)

Judging by the language used, it seems that God's purpose in drawing humanity to Himself, on the basis of nations, will not be completed until the Great Commission has been accomplished: “Go therefore and make disciples of **all the nations**,...” (see Matthew 28:19). “And this gospel of the kingdom will be preached in all the world as a witness to **all the nations**, and then the end will come” (Matthew 24:14). “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth – **to every nation**, tribe, tongue, and people” (Revelation 14:6). This language implies that the *Church Age* would not end until the full number of nations have been reached with the Gospel.

We also find that nationality is an important aspect of the New Covenant. There is an interesting symbolic theme recurring throughout Bible prophecy, known as *the personification of nations*.²⁸⁴ Here, we see God referring to nations as individual female personalities. This is first and foremost true of Israel, which is often depicted as a woman. And this symbolism is also applied to the Gentile nations, within the context of the New Covenant. In the book of Ezekiel, in one of the strongest prophetic passages in all of the Old Testament concerning the New Covenant, we find that the nations are given to Israel as daughters:

For thus says the Lord God: “I will deal with you [Israel] as you have done, who despised the oath by breaking the covenant. Nevertheless I will remember My covenant with you in the days of your youth, and **I will establish an everlasting covenant with you. Then you will remember your ways and be ashamed, when you receive your older and your younger sisters** [Sodom, Samaria, Syria, Philistines (see verses 55-57)]; **for I will give them to you for daughters, but not because of My covenant with you. And I will establish My covenant with you.** Then you shall know that I am the Lord, that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done,” says the Lord God.

Ezekiel 16:59-63 (see also Jeremiah 31)

There are two important points here. Firstly, the new and everlasting covenant is given primarily to the nation of Israel, which then receives the Gentile nations as daughters. Secondly, while the Gentile nations obtain access to Israel's covenant, they do not become one with her, in the sense that they lose their respective national identities. They remain as distinct daughters, and they do not take the place of Israel as a nation in God's plan. Although both Jew and Gentile have become *one new man* under the New Covenant (see Ephesians 2:15), God still maintains a distinction based on nationality. Paul affirms that Israel has not lost its place of preemin-

284 The personification of nations in biblical symbolism: Isaiah 1:8; 10:32; 47; 54:4-7; 51:18; 62; 66:8; Jeremiah 2:2; 6:23; Lamentations 1-2; Ezekiel 16:59-63; Hosea 2:1-3; Zechariah 2:7; 9:9; 2 John 1; Revelation 12; 17

ence, as he reiterates the phrase, “for the Jew first and also for the Greek” (see Romans 1:16; 2:9-10). The fact that Paul affirms this ongoing distinction, indicates that the church paradigm cannot be a direct replacement for the national paradigm. They are two co-existing dimensions of the New Covenant.

So, if we can agree that the new and everlasting covenant, which is the basis for the *Church Age*, was established primarily with the nation of Israel. And, if we can agree that God *judged* Israel in 70 AD. Then we must conclude that God has dealt with people on a national basis – judging the primary recipient of the New Covenant – during the *Church Age*.

I have seen some hyper-dispensationalists attempt to get around this problem by moving the beginning of the *Church Age* from Pentecost, to some time after 70 AD. But in changing the starting point, they are also redefining the “age” in question. Instead of the *Church Age* meaning the time in which the Church exists as the body of Christ on Earth, the term is primarily defined as the period of time in which God does not deal with nations. I do not think that redefining the basic definition of terms in order to suit one's theological whims is a very honest approach.

One of the many newspaper articles to attack my message based its arguments upon the following assertion: “God neither saves nor judges nations during the Church Age.”²⁸⁵ This statement extols the kind of one-dimensional thinking that often comes with hyper-dispensationalism, as it fails to distinguish between the concepts of personal salvation and corporate judgment. It has never been the case that an *entire* nation is “saved”, in the same way that we tend to think of personal salvation. Under the Old Covenant, only those of Israel's house who were in right standing with God would go to “Abraham's bosom” when they died (see Luke 16:22). Furthermore, when God judged the nation of Israel, His judgment did not imply that the righteous remnant of Israel's house would lose their eternal salvation. God's judgment of a nation is a temporal event, and cannot be equated with the eternal judgment or salvation of individuals. It only becomes rational to equate these paradigms when the intent is to show that Israel, and the true universal Church of Christ, are somehow equivalent concepts. This is actually a subtle form of Replacement Theology.

285 KrF politician Kjell Furnes, Newspaper Dagen, 07.09.2015, p. 3

If the Church today were really the Israel of yesterday, then all of the eternal covenant promises given to Israel would *also* be transferable to the Church. God has promised to give the land of Canaan to Israel, as an everlasting possession (see Genesis 17:8). And it is Israel that has taken possession of the promised land in our time – not the Church. Replacement theology is a deception that hinders the Church from understanding what time we are living in, and it draws us out of alignment with God's plan of prophetic fulfillment.

Israel is the focal-point of prophetic end-time events, and, along with its reemergence, all of the Old Testament prophecies concerning future national judgments *also* become relevant. The apocalyptic theme of God's judgment upon the nations is explicitly related to the way in which the nations have treated Israel. It is therefore inappropriate for Christians to get excited about the prophetic aspect of Israel's reestablishment, without a certain sobriety concerning the judgment that it entails. According to the book of Joel, the judgment of the nations begins at the time of Israel's restoration:

“For behold, in those days and at that time, when I bring back the captives of Judah and Jerusalem, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; And I will enter into judgment with them there on account of My people, My heritage Israel, whom they have scattered among the nations; They have also divided up My land.”

Joel 3:1-2

The reemergence of Israel in our time is a key sign that we have reached the season of Christ's return. God will not allow the nations to thwart His plan of prophetic fulfillment, and those who attempt to divide His land out of existence will discover that *Israel's guardian neither slumbers nor sleeps* (see Psalm 121). He will draw all such nations together to be destroyed in the Valley of Jehoshaphat (aka Armageddon). Israel will also suffer loss. This period, described as “the time of Jacob's trouble” in the book of Jeremiah (30:4-11), is paralleled by “the great tribulation” in the book of Revelation. But the God of Israel will intervene at her most desperate hour, and will consume her enemies in the fire of His wrath. “For my decision is to gather nations, to assemble kingdoms, to pour out

upon them my indignation, all my burning anger; for in the fire of my jealousy all the earth shall be consumed” (see Zephaniah 3:8 ESV). The book of Zechariah contains a parallel account of these events, which also reveals how God will relate to the nations during the subsequent 1000-year reign of Christ:

“Behold, the day of the Lord is coming, and your spoil will be divided in your midst. **For I will gather all the nations to battle against Jerusalem;** The city shall be taken, The houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city. **Then the Lord will go forth And fight against those nations, as He fights in the day of battle.** And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south. Then you shall flee through My mountain valley, for the mountain valley shall reach to Azal. Yes, you shall flee as you fled from the earthquake In the days of Uzziah king of Judah. **Thus the Lord my God will come, and all the saints with You.** It shall come to pass in that day that there will be no light; The lights will diminish. It shall be one day which is known to the Lord — neither day nor night. But at evening time it shall happen that it will be light. And in that day it shall be that living waters shall flow from Jerusalem, half of them toward the eastern sea and half of them toward the western sea; In both summer and winter it shall occur. **And the Lord shall be King over all the earth. In that day it shall be— “The Lord is one,” and His name one. ... And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.** And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. **If the family of Egypt will not come up and enter in, they shall have no**

rain; they shall receive the plague with which the Lord strikes the nations who do not come up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles.”

Zechariah 14:1-9, 16-19

This passage is the main reason why so many Christians travel to Jerusalem every year, to celebrate the Feast of Tabernacles, as representatives of their respective nations. And it shows us clearly that God will continue to relate to humanity on the basis of nations – issuing national consequences for national disobedience – even under the 1000-year reign of Christ! In my mind, it just does not make any sense to suppose that God does not deal with nations in the present time, when He has done so in the past, and will do so in the future, when His order upon the Earth has been brought to perfection.

Update, 2019:

There is another related question that I must answer very briefly. At first I felt that this objection did not deserve a response, but since it has now come up more than once, I will address it. And it goes something like this:

How could God judge any nation with more than 10 righteous people in it, since the Bible shows that God would have been willing to spare Sodom if there had been only 10 righteous people living in it when Abraham interceded for the city? How much more should He refrain from doing so in the time of the New Covenant, since every city and nation has more than 10 Christians, who have the imputed righteousness of Christ!?!

There are a few issues with this challenge. Firstly, when Abraham was “standing in the gap” on behalf of the city of Sodom (Gen 18:22-33), the kind of judgment that the city was facing was total annihilation – the extermination of every single man, woman, and child. This was a special situation, whereas other national judgments recorded in the Bible normally only resulted in the destruction of a relatively small fraction of the population. Most of the people would normally survive, and God certainly has a way of sparing His righteous ones. There is a big difference between

total annihilation, and a limited judgment for the sake of correction.

Secondly, Sodom had Abraham as a mediator to inquire of the Lord, “Would You also destroy the righteous with the wicked?” (Gen 18:23) We find quite a different scenario, however, in the book of Ezekiel, where God says concerning Israel, “Behold, I am against you, and I will draw My sword out of its sheath and cut off **both righteous and wicked** from you.” (Eze 21:3). The big difference is that there was no mediator to stand in the gap: “So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.” (Eze 22:30).

Someone will then say, *But now, in the time of the New Covenant, we have a permanent mediator in Christ, who always pleads our case with the Father!* But this would be getting things badly mixed up. Jesus is not pleading the case of nations, but of individual believers comprising the Church. This objection *might* have been relevant if we were talking about total annihilation, but that is not at all what we are talking about here. And remember, this is the same Jesus who will personally open the seven seals of God's wrath upon mankind (Rev 6, see also 2Th 1:5-11). It would also be a mistake to assume that He will automatically intercede for believers who do not take their sanctification seriously (Acts 5; 1Co 11:27-31; Rev 2:23, see also John 5:22). Those who are righteous in Christ must also be righteous in practice (1Jn 3:7; Rom 6:16).

I believe that the most serious theological error of our time is the idea that the “righteousness of Christ” (a term found nowhere in Scripture), has been transferred to our account, by faith alone, apart from our “works”, or deeds. By this logic, this alien righteousness could not be impacted by anything that we do. This doctrine implies that we can continue to sin with impunity, and it strips away the fear of the Lord, which is absolutely vital to our salvation. While it *is* clear in Scripture that we have a legal status of righteous *in Christ*, and it is also clear that we have this status because of His righteousness, it would be going a step too far to say that His personal righteousness has been irreversibly transferred to our account from the moment we first believe. It is also true that, if we are in union with Christ, then we have whatever He has. But we must remember that we are still only in the betrothal period, and we must prove our worthiness to be His eternal bride by the way we live (see Matt 22:1-14; Luk 20:35-36; Rev 2-3).

Parallel keys to revival

In 2013, a well-known pastor by the name of Terje Liverød led a delegation of Christian leaders to the Knesset (Israel's parliament) to ask for forgiveness on behalf of Norway. They presented a beautiful declaration apologizing for how Norway has treated Israel, and especially for the Oslo Agreement. Following their visit, Israeli Prime Minister Benjamin Netanyahu called Jan Willem van der Hoeven and asked him to thank the Norwegian pastors for what they had done. It seems that their visit made quite an impression. (Terje Liverød has given me an original copy of this declaration, which I have included at the end of this appendix.)

The Lord called Terje to lead this delegation during a conference arranged by GOD TV in Tønsberg, in December 2012. The following is an excerpt from a TV program where Terje tells the story of how he received this calling:

“As I sat there with my heart open toward God, I saw a vision. I saw myself in Jerusalem, together with a group of Christian leaders from Norway – pastors and other kinds of Christian leaders from Norway – and I saw that we asked for forgiveness on behalf of the Church in Norway for the way that believers and Norway as a nation has treated Israel. I thought, *Wow, why are you showing this to me, Lord?* (The conference had mostly been about revival in Norway.) And then I heard a clear voice which said, 'Without reconciliation with Israel, Norway will never come into its calling'. ”²⁸⁶

Terje went on to explain how the next day, during the closing meeting of the conference, Wendy Alec (one of the founders of GOD TV) came up onto the platform and began to say that she had been struggling for the past few days. She had been in a spiritual battle, because she had received a message for Norway that she had to deliver, but she did not feel that the people would be open to receiving it. There were three things that must happen in order for Norway to experience a revival breakthrough. (Terje

286 <https://www.youtube.com/watch?v=IvRsX56T7MQ>, play from:13:35 →

Liverød only mentioned the first point during the TV program, which had to do with his calling, so I asked him to send me the other two points via email.) Here are the three things that Wendy Alec received:

1. Norway has not had a good relationship with Israel, and this must be repented of if we want to see revival in this country.
2. Put an end to manipulation, rebellion, and control within church leadership (religious spirits).
3. Put an end to occult influences in the country; both New Age and Black-Metal influences, but even more so the influence of the old Norse religion.

After Wendy stated the first point from the platform, she pointed Terje out of the crowd of about 3500 people, and asked him to come up to the platform, because God had shown her that he would become a bridge-builder between Norway and Israel. Terje took this as a confirmation of the vision that he had seen the day before.

I immediately recognized similarities between Wendy Alec's list and the list below, which I had received in 2010 (reiterated from Appendix A: Keys to Revival in Norway). I am convinced that Terje Liverød, who at that time knew nothing about me, nor what the Lord had shown me, was part of fulfilling the first point on this list, as the members of this delegation were definitely “spiritual ambassadors”.

1. The church in Norway needs to repent on behalf of their nation for standing against Israel. We are spiritual ambassadors.
2. There needs to be unity in the churches. Leaders need to repent of slandering each other and valuing their own egos above the welfare of the Church. When we do this the Holy Spirit will unite the churches in a way that wouldn't be possible through human effort. Each one of us needs to choose to take personal responsibility, and in a spirit of love and humility be reconciled with other believers where bitterness has been allowed to wound and handicap the Body of Christ.
3. We should ask the Lord to give us a spirit of intercession and revelation, so we can be equipped to tear down strongholds of darkness and break the chains of sin. Anointed preaching can move the heart of man, but intercession moves the heart of God! It is therefore the highest of all ministries we can aspire to.

Although these lists are not exactly identical, the similarities are striking enough, and the themes even occur in the same order. To me this is a serious confirmation of my message in Appendix A, and Chapter 5. Perhaps this delegation was a partial fulfillment of the sign of the Norwegian passport, washed with the water of repentance.



The members of the delegation gathered outside the Knesset



Terje Liverød (right) delivering the declaration to Knesset representatives

Disclaimer: All of the pages that follow have been scanned directly from the declaration mentioned in this appendix. The signatures and logos which appear on the last two pages do not in any way constitute an endorsement of this book by those persons or organizations.

Forgive us, Israel!

DECLARATION

FROM
PASTORS AND
CHURCH LEADERS
IN NORWAY



WE SPEAK AS CHRISTIAN LEADERS IN NORWAY. WE SPEAK AS LEADERS OF CHURCHES, MINISTRIES, MISSIONS, CHRISTIAN TV AND NEWSPAPERS IN NORWAY. WE REPRESENT THE DIFFERENT REGIONS IN NORTH, SOUTH, EAST AND WEST. WE REPRESENT THE TWO ORIGINAL ETHNIC GROUPS OF NORWAY: THE NORWEGIAN AND THE SAMI.

AS CHRISTIAN LEADERS IN NORWAY WE REPENT AND ASK FOR FORGIVENESS FOR NORWAY'S ATTITUDE BOTH IN CHURCH AFFILIATIONS AND ELSEWHERE IN OTHER SPHERES OF THE NORWEGIAN SOCIETY.

WE AS LEADERS FROM THE NORWEGIAN PEOPLE AND THE CHURCH IN NORWAY AS WE REPENT WE ALSO PROCLAIM THAT WE WILL DO OUR BEST TO LEAD OUR NATION INTO CHANGE. IN GRATITUDE TO GOD AND TO THE ISRAELI NATION WE WANT TO SEE A CHANGE IN NORWAY.

Forgive us Israel, as a Nation:

- FOR THE OSLO AGREEMENT, DIVIDING UP ERETZ ISRAEL.
- FOR THE MONEY FROM NORWAY ENDING UP SUPPORTING TERRORIST ORGANIZATIONS.
- FOR NOT MOVING OUR EMBASSY FROM TEL AVIV TO ISRAEL'S ETERNAL UNDIVIDED CAPITAL CITY, JERUSALEM.
- FOR NOT STANDING UP TO DEFEND ISRAEL IN A WORLD WITH INCREASING HOSTILITY.
- FOR THE ANTI-SEMITIC AND ANTI-ZIONISTIC ATTITUDE FROM POLITICIANS AND MEDIA IN NORWAY.

Forgive us Israel, as a Church:

- FOR NOT STANDING UP MORE CLEARLY TO STOP THE NORWEGIAN ANTI-ISRAELI POLITICAL ATTITUDE.
- FOR THE FACT THAT GREAT PARTS OF THE CHURCH HAS REJECTED ISRAEL'S ROLE IN GOD'S PLAN.
- FOR OUR LUKEWARMNESS TOWARDS THE PERSECUTION THAT YOU HAVE SUFFERED.
- FOR THE INDIFFERENCE TOWARDS YOU AS GOD'S CHOSEN PEOPLE.
- FOR CHURCH LEADERS ANTI-ISRAELI AND ANTI-ZIONISTIC STATEMENTS AND OUR FEAR OF TAKING A STAND AGAINST THIS.
- FOR ALLOWING REPLACEMENT THEOLOGY TO SPREAD IN THE CHURCHES.



WE, AS A NATION, HAVE A CALLING TO BE AMONG ISRAEL'S STRONGEST ALLIES! WE BELIEVE AND WILL PRAY, WORK FOR AND CALL FOR NORWAY TO STAND AS A STRONG FRIEND AND SUPPORTER OF ISRAEL THROUGH GENERATIONS TO COME!

We want to acknowledge that:

- ISRAEL IS THE SPIRITUAL MOTHER OF THE CHURCH AND HAS GIVEN US THE HOLY SCRIPTURES, THE PROPHETS, THE APOSTLES AND EVEN THE MESSIAH HIMSELF, THAT HAS BROUGHT SALVATION TO THE WORLD.
- THE SPIRITUAL REJECTION OF ISRAEL HAS LED TO AN EXTENSIVE REPLACEMENT THEOLOGY BOTH IN THE NORWEGIAN LUTHERAN CHURCH AND SPREADING IN THE FREE CHURCHES.
- GOD HAS CONFIRMED HIS PROMISES TO ISRAEL. WE ARE CONFIDENT THAT GOD WILL KEEP HIS PROMISES TO BOTH ISRAEL AND THE CHRISTIAN CHURCH.
- THE CULTURE AND TRADITION OF OUR NATION IS BASICALLY BUILT ON A FOUNDATION OF JUDEO-CHRISTIAN VALUE WITH CLEAR JEWISH ROOTS.

Forgive us:

- FORGIVE EVEN THE GREAT NUMBER OF FRIENDS OF ISRAEL, AND GENERALLY THE CHURCH IN NORWAY THAT WE HAVE UP TILL NOW NOT VOICED OUR SUPPORT OF ISRAEL CLEARLY IN OUR NATION.

Forgive us Israel, as a Nation:

- FOR THE STRONG FORCES AND LOUD VOICES THAT DEMANDS A BOYCOTT OF ISRAEL ON ALL LEVELS EVEN INTO TRADE.
- FOR THE MONEY TRANSFERRED FROM THE NORWEGIAN STATE WHICH INDIRECTLY IS USED TOWARDS THE SUPPORT OF TERRORISTS.
- FOR THE MANY POLITICAL LEADERS THAT REPEATEDLY HAVE ANTI-ISRAELI COMMENTS AND OUR PASSIVITY NOT SPEAKING OUT AGAINST THEM.
- FOR THE WIDESPREAD ANTI-ZIONISM IN MEDIA, TV, NEWSPAPERS, RADIO AND INTERNET.
- FOR OUR CONSTITUTION THAT HINDERED JEWS TO ENTER THE KINGDOM UP TO 1851.
- FOR SENDING JEWS OUT OF NORWAY INTO NAZI DEATH CAMPS DURING WWII.
- FOR REJECTING JEWS TO COME TO NORWAY AFTER WWII.
- FOR NEGLECTING TO GIVE ISRAEL CREDIT /HONOR FOR THE COUNTRY'S SUBSTANTIAL CONTRIBUTION TOWARDS THE BENEFIT OF HUMANITY. WITHOUT ISRAEL'S EFFORT, OUR HOSPITALS WOULD NOT FUNCTION AS THEY DO TODAY, NEITHER WOULD OUR COMPUTERS OR CELLPHONES.
- FOR MAKING ALLIANCES WITH FORCES SEEKING TO DESTROY THE NATION OF ISRAEL. AS A NATION WE HAVE MADE ALLIANCES WITH FORCES THAT WANTS TO DESTROY THE NATION OF ISRAEL. WE WANT, AS SPIRITUAL LEADERS IN NORWAY, TO BREAK THIS ALLIANCES.
- THE OSLO AGREEMENT SEEKING TO DIVIDE THE LAND. THE AGREEMENT HAS LED TO A SUBSTANTIAL AMOUNT OF FUNDS TRANSFERRED FROM THE NORWEGIAN STATE TO PALESTINIAN GROUPS WHICH HAVE BEEN ENGAGED IN TERROR. FOR OPEN FALSIFICATION OF HISTORIC FACTS AND SLANDERING OF ISRAEL.

We acknowledge that:

- ISRAEL IS A GREAT BLESSING TO THE WORLD!
- THE REVELATION OF GOD CAME THROUGH/FROM ISRAEL.
- THE WORD OF GOD CAME THROUGH/FROM ISRAEL.
- MESSIAH, OUR SAVIOR WAS BORN AS A JEW IN ISRAEL.
- NORWEGIAN MEDIA HAS FOR YEARS GIVEN A BIASED/
UNBALANCED COVERING OF THE CONFLICT IN THE MIDDLE
EAST WITH A NOTICEABLE BIAS AGAINST ISRAEL.
- THE ORGANIZATION OF SECURITY AND COOPERATION IN
EUROPE (OSCE) HAS REQUESTED THAT STEPS WILL BE TAKEN
WHICH PREVENTS THE DEMONIZATION OF ISRAEL IN THE
NORWEGIAN MIDDLE EAST DEBATE.
- ISRAEL ALSO TODAY IS A BLESSING TO AND FOR THE WORLD.
ISRAEL IS A BLESSING IN THE SPIRITUAL, FINANCIAL, CULTURAL
AND TECHNOLOGICAL AREA, ALONG WITH MANY OTHER AREAS.

As leaders of the different churches in Norway we want in addition to proclaim:

- NORWAY AS A NATION HAS A CALLING TO BLESS ISRAEL.
- NORWAY AS A NATION HAS A CALLING TO HELP ISRAEL
IN SECURING HER BORDERS.
- NORWAY AS A NATION ACKNOWLEDGES THE JEWS' RIGHT
OF OWNERSHIP TO ERETZ ISRAEL.
- WE, AS A NATION, HAVE A CALLING TO BE AMONG
ISRAEL'S STRONGEST ALLIES.
- WE BELIEVE AND WILL PRAY FOR, WORK FOR AND CALL FOR
NORWAY TO STAND AS A STRONG FRIEND AND SUPPORTER OF
ISRAEL THROUGH GENERATIONS TO COME.



S HENRIK WERGELAND, TRYGVE LIE, KÅRE KRISTIANSEN AND MANY OTHER FATHERS OF OUR NATION, WE WISH TO SEE A NATION AND A PEOPLE WHO BLESS THE NATION OF ISRAEL AND THE JEWS AS A PEOPLE.

“Those that bless Israel shall be blessed and those that curse Israel shall be cursed.”

GENESIS 12.2

WE PRAY WITH ALL OF OUR HEARTS: “LORD, BLESS ISRAEL!”

Teo divers Knute Tommabakk Lise M. Kjortholt

Piirind Andersen Ola Björge ~~Pauline~~

Willy Swansson. ~~Olaf~~ S. Slet

~~E. O. S.~~ Dybdal Morsen Egon Davidsen

Daniel Halded Ingar Jensen Jon Ole Selvig

Rolf Paulsen Auld Mäsf

Ingerd B Hedberg Kalle ~~Adelbertson.~~

~~108~~ Finn & Sate

Olof Slette John

Amund Fredrikström

