

EXPLOITS®

DANIEL 11:32



*Celebrating History
and Prophecy
inside Jaffa Gate*

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Watchmen & Women on the Walls 2018



Orthodox
Christmas
in Bethlehem



**Christine Darg Reports from our 15th
New Year Convocation in Jerusalem**

With so many prophetic milestones, including Israel's upcoming 70th anniversary celebration, we had a weighty agenda to pray on the ramparts, thanking God always for bringing out the sunshine when we need it.

This year one of our guest speakers was Sandy Shoshani, president of Israel's Pro-Life organization *Be'ad Chaim* (below left) and once again, thanks to our faithful partners, we raised funds to support a number of Israeli women to give birth to their babies rather than submit to abortions. *HalleluYah!*

Our team also enjoyed participating in our Orthodox Christmas outreach in Bethlehem (below right) and a convocation at Jerusalem's Christ Church in support of Iraqi Christian refugees. Now it's time to sign up for our 21st Passover convocation 1-6 April 2018.



International Christian Embassy Jerusalem Annual Conference in Ireland



By Christine Darg

The theme of the International Christian Embassy Jerusalem (ICEJ) Irish conference this year was “Awake to the Time,” based upon Romans 13: 11-12: “... *time is running out. Wake up, for our salvation is nearer now than when we first believed!*”

This is the time to be born, the time to be alive, the time to watch prophecy, the time to believe God for Israel and our nations. We ask God to bless and sustain Israel, to raise up more friends, pastors and leaders who will pray for and support Israel so that Israel will not be beset with a siege mentality, having to fight for their very survival all the time.

We prayed for the gifts and callings of Israel which are without repentance to be a light to the Gentiles now and not just in the future during the Millennium. God did not call Israel to be God’s pets; they still are his chosen people. The Church therefore has a divine mandate to pray that God will fulfil Israel’s calling and destiny now and not only in the future. Already Israel is a beacon of democracy and stability; already in many ways Israel is a light in a dark neighborhood.

After Peter and I spoke last year at this conference, we received a number of reports of healings that took place and also this year. At the Irish conference and also at our Jerusalem New Year Watchmen and Women on the Walls convocation, we anointed many intercessors with

oil who desired prayer for healing and new strength. We prayed according to the promise of Psalm 92: 10, “I shall be anointed with fresh oil.” We prophesied God’s blessings over scores of faithful believers who have persevered in the face of many trials. Amen. Matthew 17: 20, “*Nothing will be impossible for you.*”



The Key to Jerusalem



By Christine Darg

A couple of years ago when I spoke at the ICEJ's celebration of the Feast of Tabernacles in Jerusalem, I held up symbolic keys and prophesied that the keys of the kingdom that originally belonged to Israel would be returned back to Israel. At left, a profoundly significant ceremony took place in the city of God on



December 11th 2017, when the key to Jerusalem was returned to its Jewish mayor Nir Barkat! This was an amazing prophetic act, but the event was almost entirely missed by the secular media. The relatively few who understand End-time events observed prophecy continuing to unfold—organizations such as CBN News, Revelation TV, our own Jerusalem Channel and other Bible-based organizations were there at this watershed moment. But where were the BBC, CNN, Fox News and MSNBC?

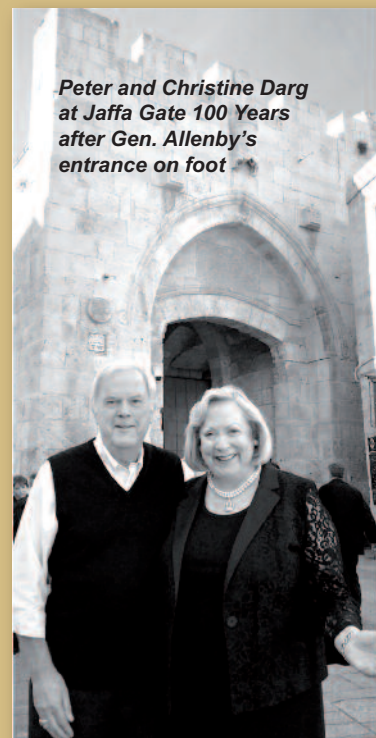
It was a century ago, in December 1917, that British and allied forces captured Jerusalem as a triumphant victory of World War I. That conquest of Jerusalem from Muslim occupation has been called both a **Hanukkah miracle** and a **Christmas present**. With weeks to spare, British Commander-in-Chief Sir Edmund Allenby had delivered on Prime Minister David Lloyd-George's instruction to take Jerusalem by Christmas. The fact that it happened during the Jewish festival of Hanukkah was providential. Fast forward 100 years and people wonder about the 6 December 2017 timing of President Trump's recognition of Jerusalem as Israel's capital--just as Israel was preparing for Hanukkah. Was Trump's timing a whim, or does God orchestrate current events far



"In making these announcements, I also want to make one point very clear: this decision is not intended, in any way, to reflect a departure from our strong commitment to facilitate a lasting peace agreement. We want an agreement that is a great deal for the Israelis, and a great deal for the Palestinians. We are not taking a position on any final status issues, including the specific boundaries of Israeli sovereignty in Jerusalem, or the resolution of contested borders. Those questions are up to the parties involved."

PRESIDENT DONALD J. TRUMP

more than we realize? Were the 1917 and 2017 events cosmically connected? Does Trump's decree portend the soon rebuilding of the Third Temple, as many Bible prophecy students are speculating? Within a week of his proclamation, hundreds of Israelis and tourists gathered at the Jaffa Gate of Jerusalem's Old City near the Tower of David Museum to celebrate the centenary of Allenby's historic conquest of the holy city. Jerusalem's Jaffa Gate has many names—one being "the gate of the friend" in Arabic-- referring to Abraham, the friend of God. But because of Gen. Allenby's conquest, Jaffa Gate has sometimes been called the Conqueror's Gate . . . for it was here that he conquered the city, victoriously defeating the Muslim Ottomans without a shot. In a show of



Peter and Christine Darg at Jaffa Gate 100 Years after Gen. Allenby's entrance on foot

humility and diplomatic, intuitive sensibilities, Allenby had dismounted from horseback and walked by foot into the historic gate, because only his Lord should properly ride into Jerusalem. It was two weeks before Christmas, and the first day of Hanukkah when the British Army entered Jerusalem under Allenby's command. At the time, the cartoon at right prophetically connected the dots between Allenby and the Maccabees, the Hanukkah heroes who had rededicated the second temple.

The conquest of Jerusalem was a turning point for the British forces and marked the end of Turkish rule. Thus a new chapter began in the history of Jerusalem, and at the centenary celebration, Israeli actors re-enacted the prophetic event. But what was most significant 100 years later was the return of the key of Jerusalem by a descendant of Gen. Allenby to the present Jewish mayor of Jerusalem. For those who can appreciate such symbolism, I can assure you that our covenant-keeping God observed this significant moment, but the world's media missed it! The centenary commemoration included not only a re-enactment of Allenby's famous entrance into the city on foot but also a reading of his proclamation from the steps of what is now the Tower of

David Museum. A copy of Allenby's official proclamation of martial law is on exhibit at the Tower of David Museum. Henry Allenby, who inherited Gen. Allenby's title of fourth Viscount of Megiddo, read his ancestor's proclamation on the steps exactly where Edmund Allenby had stood 100 years earlier to the day. The proclamation said that it was his desire that



“every person should pursue his lawful business without fear of interruption since the soil of the holy City has been consecrated by the prayers and pilgrimages of devout people. . . .” At the end of the ceremony, the actor playing Gen. Allenby said it was time to return something that Allenby had received at the surrender of the city 100 years earlier. The actor presented a rusty key to Mayor Barkat saying, “I think that a hundred years later, it’s about time that I return this key. It’s a little bit rusty but keep it . . . Thank you so much, Mr. Mayor.”

What an amazing prophetic act! Was the Holy Spirit brooding over this celebration with the symbolic returning of the key of Jerusalem to the Israeli mayor? **Jesus Himself had prophesied in Luke 21: 24 that Jerusalem would be under the control of the gentile nations but only until the times of the gentiles are fulfilled.**

Now, for 50 years, we have witnessed Jewish sovereignty over both East and West Jerusalem. We are indeed living in a unique period of extended grace . . .because technically the times of the gentiles have been fulfilled, just as Jesus predicted, with the recapture of Jerusalem by the Jewish people in 1967. However, the matter of who controls the Temple Mount is still in dispute, so the times of the gentiles are tenuously extended—but only just.

Allenby was a devout believer. Isaiah 31:5, “Like birds flying, so will the Lord of Hosts defend Jerusalem,” inspired Allenby to send aircraft over Jerusalem to drop leaflets. Thus he was enabled to take the holy city without destruction.



Wives of the Patriarch

Editor's Note: the following is excerpted from a video teaching by Christine Darg. The full teaching can be watched at anytime at www.exploits.tv

Hagar, the mother of Ishmael, is one of the most fascinating women in the Bible, and in my estimation, her faith is often underrated. God honored Hagar with powerful angelic ministry—we must admit that few persons have been privileged to merit the angel of God speaking to them twice, and producing miracles for them!

After the death of Abraham's first wife Sarah, the mother of the Jewish patriarch Isaac, Abraham married Keturah. According to rabbinic tradition, Hagar and Keturah are one and the same person! A commentator on the Hebrew Bible has called Keturah "the most ignored significant person in the Torah."

One of the meanings of the name Hagar is the word "flight," and indeed she fled from the presence of Sarah when Abraham's family became dysfunctional. But after the death of Sarah, the rabbis say Abraham remarried the fugitive Hagar, and thus the Bible fittingly changed her name to Keturah, meaning incense. Her faith in the God of Abraham was rewarded and her life of servanthood became a sacrifice, like incense. Another meaning of Keturah is "tied." The rabbis teach that Hagar had remained loyal to Abraham and had never remarried, dwelling alone with her son Ishmael, and thus she was still tied to Abraham and was qualified to be reunited with him.

Another fascinating story according to Jewish literature is that Hagar was a royal princess. Legend has supplied her lineage. She wasn't a miserable slave sold at the marketplace. Hagar had been the daughter of the king of Egypt. When Abraham and Sarah sojourned into Egypt, Sarah was taken into the king's harem. Hagar witnessed the miracle God performed to save Sarah, and so Hagar told her royal father she would accompany Sarah when she was returned to Abraham. "What!" cried the king, "you'll be no more than a handmaiden!" But Hagar retorted, "Better to be a handmaid in the tents of Abraham than a princess in

this palace!"

According to rabbinic literature, the name Hagar also stems from her association with Abraham's house. It possibly comes from "Ha-Agar," meaning "this is the reward." So Hagar became the handmaid of Sarah, but when Sarah's ability to bear a child was delayed because God was testing them, Sarah became impatient. A scheme entered her mind. We must always beware of schemes. Sarah persuaded Abraham to take Hagar as his secondary wife. The rabbis piously teach that Sarah was hoping she could merit God's blessing for a child by being a mother to Hagar's offspring. Well, surely this royal princess Hagar must have been attractive because Abraham didn't hesitate-- he certainly didn't spurn Sarah's advice-- and so he also married Hagar. But Sarah had clearly run ahead of God to give a gentile woman from a pagan land to Abraham to bear the promised seed! This was never God's plan! Abraham learned his lesson well and later sent his servant to find a wife for his son Isaac from his own household.

And so in the tent of Abraham, it was inevitable that tensions should arise. Genesis 16 is a short chapter full of tears with only 16 verses telling of Sarah's mistake that had its root in unbelief. Sarah had demanded the promised child without delay. The commentaries say Sarah's unbelief was contagious because "Abraham hearkened unto her voice." Sadly their action initiated a rivalry that is still unfinished today. As Princess Diana once famously said, there were "three people in this marriage-- so it was a bit crowded." Hagar began to flaunt herself as the fertile superior one and as a result, Sarah retaliated and began to treat Hagar harshly. Hagar couldn't take the heat and ran away, apparently intending to return to her relatives in Egypt, but the desert lay in between. Hagar was exhausted by time the angel of the Lord rescued her. Hagar named the place "the well of the visible God." The angel instructed her to return to Sarah and to give due respect to her

mistress. Through Hagar's obedience, she would merit giving birth to a son whose voice God would hear (that's the meaning of Ishmael, the God who hears). The angel also prophesied the character of Ishmael. It was no easy matter for Hagar to return and submit herself to Sarah, but the divine encounter had strengthened her. In obedience to the heavenly vision, Hagar returned to the tents of Abraham, where Ishmael was born, and where they remained 14 years until after the birth of Sarah's son Isaac. The final split came when Ishmael mocked Isaac, and so the protective matriarch insisted that Hagar and Ishmael should be dismissed and sent away. To keep the peace, Abraham reluctantly obeyed.

Can you imagine the heartaches of both mother and child, treated as a divorcee and an orphan? Hagar and Ishmael wandered in the wilderness near what today is the town of Beersheva; they ran out of water and were about to die from thirst. But in Genesis 21, Hagar "lifted up her voice and wept," and the angel of the Lord appeared again. God opened her eyes, and she saw a well of water. She filled a goatskin and gave her boy the water to drink. The Bible tells us that God was with the boy as he grew up. He lived in the desert and became an archer. While Ishmael was living in the desert of Paran, his mother acquired a wife for him from Egypt.

The Jewish sages commend Hagar for not being frightened by the visitations of the divine angel, in comparison, for example, to Manoah, the father of the Hebrew judge Samson. Manoah had expressed a great fear that he would die because he had seen an angel of God. The Jewish sages conclude that Hagar was essentially pious, having lived in the tents of Abraham and Sarah, where angels were frequently guests. According to the sages, despite her pagan past, Hagar was mentored by Abraham and Sarah and became a true believer in the God of Abraham.

It's amazing how the prophetic word helps us. The promise of God's angel to Hagar's broken heart gave her the strength to endure her wounds. Many times we are sustained in heartache by the Word of



God or by a word that a believer prophesies to us. Hagar's extremity became God's opportunity. In fact, consider how greatly God honored Hagar--she had the privilege of naming a place in the Bible as well as one of God's names. Hagar referred to God as "El Roi" meaning "the God who sees."

When Hagar's eyes were opened, and she saw a well of water, the veil fell from her eyes, and she received the assurance that she was the object of God's special care. Jesus said that the pure in heart will see God. I agree with the commentaries that extol Hagar's faith. She is one of the women of Hebrews 11: 35 who "received back their dead" because her faith helped to save Ishmael at the point of death in the desert. Despite living with Ishmael far from Abraham's influence, she apparently remained faithful to her husband. (The Bible calls her both a concubine and a wife.) Therefore, according to a beautiful Jewish tradition, after Sarah's death, Isaac himself sought out Hagar and took Hagar back to Abraham to comfort him and to become again his father's wife.

Praying in Footsteps of Herzl and Protestant Reformers

The effectual fervent prayer of a righteous man availeth much. ~James 5: 16

Our New Year Convocation was followed by a small team praying in the footsteps of Protestant reformers and Zionist visionary Theodor Herzl to believe God for a new Reformation. With the recent commemoration of 500 years since the Protestant Reformation, our mission was to believe God to rid the churches of the error that claims God has rejected the Jewish people and that the Church has succeeded the Israelites as the definitive people of God. This heresy of Replacement Theology is myopic in light of Bible prophecies being fulfilled concerning Israel. The God of Israel is a covenant-keeping God! The Church must understand the times! We prayed in the seat of John Calvin's Geneva stronghold in the Chapel of the Maccabees and also in Constance,



Valerie Hughes, Nancy Crowell, Christine Darg and Laurel Chalifoux at the site of the First Zionist Congress in Basel



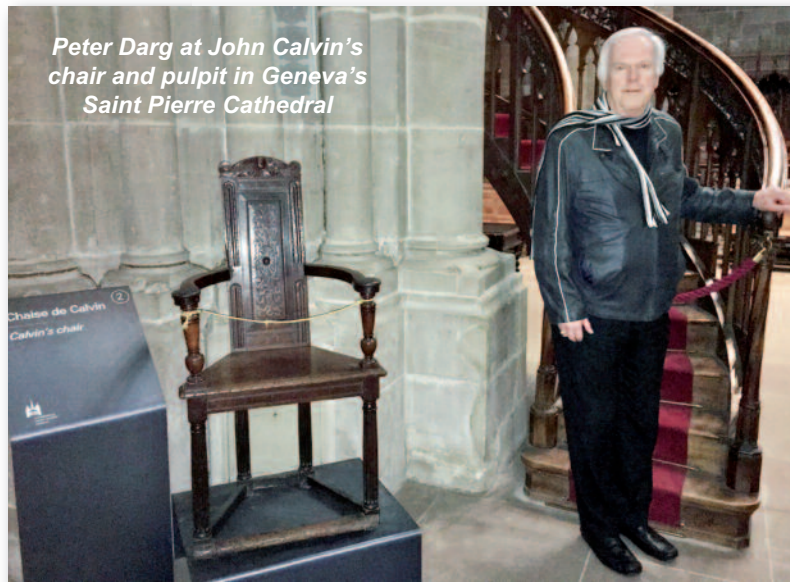
Image of Jan Hus being made ready to be burned at the stake following the Council of Constance.

Germany, where one of the brave Reformation forefathers, John Hus, was burned at the stake wearing a heretic's hat.

During the Reformation, biblical ground was recovered, such as the doctrines of *sola scriptura*—the complete reliance on Scripture—and *sola fide*, faith in Jesus, and not good works, as the



Chapel of the Maccabees



Peter Darg at John Calvin's chair and pulpit in Geneva's Saint Pierre Cathedral

only pardon for sin. However, it's a well-known fact that Martin Luther engaged in virulent anti-Semitism toward the end of his life that ultimately helped to seed the Holocaust.

But now we're living in a unique period that is overlapping the church age with the rising again of Israel. What a time to be watchmen on the walls! We must share every inconvenient truth!

The mandate of **EXPLOITS MINISTRY®**

Acts 1:8 'And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.'

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