

AFTERWORD

The Iran War Connects The Dots

On March 16, 2026, debris from an Iranian missile barrage launched at the Jewish state landed on the Temple Mount. Additional missile parts fell on the Church of the Holy Sepulchre, the holiest site for Christians, and in the Jewish Quarter, the manifestation of the revival of the Jewish nation.

The historical symbolism cannot be ignored: This is the first known time that such a large object fell from the sky on the site where God revealed Himself to Abraham, Isaac and Jacob – the “gateway of the sky”, in the words of Jacob.

Two days later, as Hezbollah missiles from Lebanon were pounding Israel, the Israeli military ordered residents of the city of Tyre to evacuate, ahead of a defensive operation against Hezbollah.

This too harks back to the Bible, as Tyre provided the timber that King Solomon used in the construction of the Temple. Then, a robust flow of wood to build; now, a robust flow of missiles to destroy.

Those biblical snapshots in the midst of war illustrate that we are indeed in an era of monumental changes.

While through God’s miracles, most missiles coming from the east, north and south – from Iran and its proxies – have been intercepted, there are more lethal ideological missiles that are coming from the west – from Europe and its proxies.

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Those ideological missiles are not just aimed at Israel, but also at the United States, and they cannot be intercepted one by one. They require a comprehensive national security strategy that discards old assumptions and outdated frameworks.

This book offers ideas to counter this threat, and turn it around towards peace. As it was about to go print, the Iran war erupted. Regardless of its outcome, the first few weeks of the war validated key themes in this book.

It unequivocally put Israelis and Arabs on the same side. The Iran war not only underscored that the Arab interest is for a strong and prosperous Jewish state, but showed that there is a Middle East-wide dependency on the military might of Israel.

Moreover, it showcased Arab-Israeli partnerships, such as in Arab nations inviting Israeli fighter jets into their airspace. The same partnership that proved effective in defending against a threat, can be applied to unleashing unprecedented opportunities for sustainable peace, as described in Part V of this book.

The war also underscored that the threat to the Arab world is not coming from the west (Israel), but from east and north, starting with Iran and its proxies. It therefore accelerated the need for a realignment of the Middle East's defense-lines and borders to match such unfolding threats.

As discussed, today's borders were created a century ago by Europeans for the exclusive benefits of Europe. The Iran war prompted the beginning of the conversation of border realignments. For example, when asked on March 6th, 2026, if the borders of Iran will look the same after the war, President Trump answered, "Probably not."

But the war did not just soften the attachment to legacy borders, but also to legacy structures. The Iran war was not a "NATO-led war" like previous ones, but an American-Israeli led war. It was not fought under a UN mandate nor with ICC oversight.

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In this realm, the war implanted the recognition that the “day after” will be different than the “day before.” This, in turn, brings the ideas discussed in this book closer to being implemented.

Yet perhaps the theme that was most validated by the 2026 Iran war has to do with Europe.

The Iran war might have signaled the end of a century of disruptive European intervention in Middle-Eastern affairs – disruption that was not only a primary source of conflict, but also an insurmountable hurdle to peace.

Europe’s decision to “sit out the war” was astonishing. It decided to tolerate Iranian missiles landing in its outskirts – in Cyprus, which is the furthest Iran can reach for now. While Iran was soon to have the capabilities to destroy neighborhoods in Berlin, Rome, Paris, and London, Europe chose to do nothing about it. As the EU foreign policy chief Kaja Kallas reiterated on March 17: “This is not Europe’s war.”

To make things worse, the Iran war affirmed another theme in the book: Europe prioritizes the assault on Judaism over self-preservation. This is both due to its obsessive age-old opposition to Judaism, now funneled through the Jewish state (Judaism 3.0), and since it uses it as a proxy assault on America.

While American and Israeli servicemen and women were fighting to protect Europe from an imminent threat, and as Israeli and Arabs civilian life was paralyzed by Iranian missiles, there was no big thank you coming from Europe.

On the contrary: First, European leaders expressed “utmost concern” about the war; then they demanded that Israel forfeit its right to self-defense and sustain missiles from Lebanon, rather than fight Hezbollah who was launching them. Soon thereafter, the leaders of UK, France, Italy, Germany as well as of Canada, issued a joint statement calling on Israel to halt its ground operation against Hezbollah.

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European leaders continued the patterns described in the first three parts of this book: The indoctrination of the global mindset that, once again, the Jewish state is doing something awfully wrong. For example, the five leaders proclaimed that Israel's actions in Lebanon have "devastating humanitarian consequences and could lead to a protracted conflict."

On March 19th, a day after four Palestinian women were killed in Hebron from an Iranian missile attack, European leaders announced their decision to work on "further sanctions against extremist settlers". They also accelerated the promotion of the modern-day blood libel of "continued and growing settler violence", and called Israel's presence in the West Bank "illegal".

This while the leaders of Hebron, the city of Abraham, seek to partner with "settlers" and recognize Israel.

Paradoxically, it is exactly this European ideological assault that leads to opportunities for peace, described in the last part of this book.

Europe "sitting-out the war" inevitably means that it will sit-out post-war peace. That is the nature of war and peace. It is therefore possible that the Middle-East will soon be liberated from a century of European disruptive intervention that perpetuated the conflict, and served as a primary hurdle for peace.

The de-Europeanization of the Middle-East is happening concurrently with a parallel process. The 2026 Iran campaign demonstrated America's sheer might, and solidified its stance as the world's sole super-power. A few months prior, President Trump formed the Board of Peace under America's leadership and without Europe. And so, in 2026, we are witnessing the beginning of the matching of global structures to global realities.

Indeed, in the Iran war, we saw a subtle shift in America's strategic position from being Europe-facing through NATO, the "special relationship" with the UK,

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and legacy obligations, to a tight partnership with Israel.

It is a shift from an American strategy based on 400-year-old historical ties that date back to the physical origins of the population of the US, to one that is based on a 4,000-year-old deeply-rooted bond, that dates back to the ideological essence of America, “One nation under God.”

As described, Americanism and Zionism are sister ideologies grounded in faith, conviction, particularity and nationalism. The US Department of War 2026 national security strategy referred to Israel as a “model ally”. This was showcased during the 2026 Iran war. Unlike the case with Europe, which was saved by America at least twice in the previous century at the heavy price of over 500,000 US dead soldiers, and, then too, forgot to say thank you, the alliance with Israel is a two-way street, characterized with an enormous amount of gratitude that Israelis have to America and to President Trump.

As discussed, we are in the second phase of the American Revolution. Yet, we are also in the second phase of the Zionist Revolution, launched in 1895 by Theodor Herzl, who had a dreamy vision to “Make Jews Great Again” after 2,000 years of European suppression. Both revolutions were not just about a physical migration, but also about an ideological exodus from Europe and its debilitating dogmas.

Herzl posited that once emancipated from Europe, the Jewish state will advance humanity in unimaginable ways. As described in this book, Israel is not yet fully emancipated.

Yet, there is hope: This era of monumental changes could also enable Europe to change course and halt its age-old assault on Judaism, which started some 2,300 years ago with its invasion of Judea and destruction of the Temple, and continues today with its tailing Israel in the midst of this miracle-filled war.

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Indeed, the coming years do not just present a unique opportunity for the Jewish nation to turn from a posture of survival, to one of peace, but also an opportunity for Europeans to follow the lead of Arab nations and, rather than obsessively oppose the crisp light emanating from Zion, benefit from it!

As Theodor Herzl proclaimed, "If you will it, it is no dream."

Jerusalem, March 22, 2026