



Israel70 - Kiwis Stand with Israel

By Bryce Turner, New Zealand National Executive Director

Sunday, October 7th saw the culmination of the Israel70 project, with a spectacular showcase event held at Auckland's Waipuna Hotel. An organising committee representing many of New Zealand's pro-Israel groups, including Christians for Israel New Zealand, had partnered with Keren Hayesod of Israel in a fundraising effort to celebrate Israel's 70th Anniversary of Independence. As well as a number of individual contributors, the organising group included representative sister organisations such as the Israel Focus Group and Ebenezer Operation Exodus, Ezekiel33 Trust, Pacific Pearls, Christians Friends of Israel Gospel Ministry, Ariel, Shadows of Shoah, Christian Friends of Israel and the International Christian Embassy in Jerusalem. Also joining were the Zionist Federation of New Zealand and Jewish Nation Forest. Other supporters included the Astor Foundation and the DINE Academy (*Delight, Inspire, Nourish and Enrich the lives and careers of our Youth*).

Aimed at sponsoring Jews to make aliyah to Israel, the New Zealand project focussed primarily on Jews living in Ethiopia whose lives are under threat. Pledge cards had been circulated amongst the pro-Israel communities across New Zealand over the past three months, but the climax of the project was the showcase event.

More than 200 people from across New Zealand assembled just after 5pm. An audience, including members of Christian, Jewish, Pacific Island and Indian communities, gathered for a *powhiri* to welcome a delegation of dignitaries. The Israeli Ambassador to New Zealand, Dr Itzhak Gerberg, along with his wife and children, and the Deputy Chief of Mission Kasa Harbor, were joined by Honorary Consuls and Consuls General. In a remarkable display of solidarity, the VIP guests included a group of Parliamentarians led by the Hon. Alfred Ngaro, Leader of the Parliamentary Friends of Israel Group. The magnificent young men and women of the DINE Academy provided outstanding hosting to

the guests and dignitaries, a wonderful contribution to the evening. NgaPuhi Kaumatua Patrick Tupoto Manawakaiaia Ruka blessed the gathering and welcomed the visitors and Members of Parliament, followed by Bryce Turner who continued the welcome, acknowledging those who had come from overseas. Speakers for the visitors (*manihere*) were the Hon. Alfred Ngaro, and Shmulik Fried of Keren Hayesod – the final *waiata* (*song*) being the beautiful, simple Hebrew song 'Hevenu Shalom Aleichem' (*lit: 'we have brought peace upon you'*).

Guests then moved to the adjacent cocktail function featuring an exhibition of Israeli innovation and technology – highlighting just some of Israel's enormous contribution to the world. The opportunity to meet and chat with the various dignitaries was a highlight for many, and the MP's, diplomats and other VIP's were delighted to be amongst a warm and friendly crowd.

At 7pm all guests were ushered to the Coles Theatre for the main showcase event. MC, Pastor Nigel Woodley of Flaxmere Christian Fellowship, introduced the evening's proceedings, after which a parade of banners representing each of the twelve tribes of Israel began the show. Auckland Rabbi Friedler signalled the start of the showcase with the blowing of the shofar, followed by the singing of the *Hatikva*. The first performers of the evening were the Jubilee Dance Team who had travelled from Tauranga for the event. Entertaining the audience several times throughout the evening with dances of grace and elegance, as well as spectacular costuming, the young ladies made a considerable contribution to the event. Also bringing her enormous talent to the stage was the outstanding New Zealand singer Anna Hawkins, whose 'O come Emmanuel', backed by images filmed in Israel, was only surpassed by her stunning performance of 'Avinu Malkeinu' in Hebrew. While the event itself was of enormous significance, a statement of solidarity with and support of Israel, the



programme also featured a unique presentation to the Indian community. In recognition of the recent centennial of the Battle for Haifa, in which many Indian soldiers lost their lives, Indian representatives were presented with a plaque officially recognising and thanking the Indian community for that contribution. The Battle for Haifa was one of several pivotal battles in the campaign to defeat the Ottomans, helping to pave the way for the re-establishment of the State of Israel.

Key speakers on the evening included His Excellency Dr Itzhak Gerberg who brought a stirring address on behalf of the State of Israel, also introducing a short video from Prime Minister Netanyahu thanking those present for their support. Hon. Alfred Ngaro spoke on behalf of the Parliamentary Friends of Israel Group, further reiterating his support of Israel, and confirming the distance now placed between unfortunate decisions of the past and the current position of his party.

A further keynote address was delivered by Israeli Deputy Chief of Mission Kasa Harbor. She shared her own story of making aliyah from Ethiopia as a young 10-year-old. Celebrating the opportunities afforded to her in her new home, Israel, and then reflecting on her amazing career so far in the diplomatic service, Kasa shared, with visible emotion, how proud

she now feels being able to serve her country, Israel. The event was then handed to Mr Shmulik Fried of Keren Hayesod, who had travelled from Jerusalem for the occasion. Bringing an address that shared the plight of so many Jews around the world who are in great danger, as well as the joys of those who have successfully made aliyah, left the audience in no doubt of the importance of supporting this great cause. Following an opportunity for audience members to pledge, the formalities of the evening were brought to a close with a special auction. Two beautiful menorahs were auctioned, one now the prized possession of this writer's wife, the other the subject of a heated bidding battle that left the audience in no doubt as to how seriously many in New Zealand take their support of Israel.

The closing words of the evening went to Rabbi Friedler of the Auckland Hebrew Community, who brought a blessing upon all those gathered and represented. A strong, loud and clear message has now been sent to our brothers and sisters in Israel. In spite of the unfortunate events of a couple of years ago, and in spite perhaps of the position of our current government, Israel has many, many friends here in New Zealand and the Pacific Islands. We will stand with Israel.



Photo credits: Perry Trotter Photography

Making Law in Israel

By Joanna Moss, NZ Friends of Israel, Wellington

For many overseas visitors, the Israeli parliamentary system is a bit of a mystery. For starters there’s only one house (*unicameral*), no one comes representing any particular area, and there are masses of parties. Shock horrors, the members walk around the building freely without an entourage of staff and seem readily accessible to the public. As you enter the building, you can see exactly who’s in the House as their names and photos are lit up. But for New Zealanders, there are striking similarities with our Parliamentary system, and so some aspects come easily to us.

Who would have imagined that the Knesset, Israel’s Parliament would use a party list system to elect their Members of the Knesset, have a party vote threshold to overcome like ours and have exactly 120 MPs known as MKs meaning Members of the Knesset. The title MK is written up front for emphasis, not at the end like ours, but then they write right to left, so it’s hardly surprising!

The name Knesset and 120 members are also significant. Excavations revealed that in the Second Temple period when Israel was last a nation, the legislature was called the Great Knesset and had 120 elders. So it was natural to continue with this tradition. Even though Israel’s population has increased ten-fold since inception, the number of members has remained the same.

But the similarities don’t end there. There are also Committees like our Select Committees where much of the drafting work and politicking is done. Then the bills come back for debate in the Plenum

(*The House*) for the various readings. They have Questions Time and allow private member bills like us. Surprisingly, members (MKs) enjoy the rare parliamentary privilege for life both inside as we do and outside the Knesset, meaning they can’t be sued for their statements per se. Being charged is another matter.

One striking difference is that Ministers can be appointed from outside, i.e. non MK’s. This is designed to attract experts who may not want to be a part of the political system. Their parliamentary term is four years.

>> Declaration of Independence

To understand the Israeli parliamentary system, it is helpful to look back at the Declaration of Independence. When the Declaration was made in 1948, of course, there was no state, so it had no legal status, but it is important nonetheless. It makes the passing of the recent nation-state law so significant. You can view the Declaration in the Knesset as it is located adjacent to the visitor waiting area. The Declaration is divided into three sections – past, present and future. Just like Marc Chagall’s famous tapestry; which is located in the Knesset. The first section covers the Balfour Declaration, the Holocaust and the UN Partition Plan. In the second, the values of the state are discussed including open immigration, Jewish values, democracy and equal rights. Interestingly, Russia (*USSR*) and many of Soviet Union satellite states voted for Israel’s existence in Resolution 181 (29

November 1947) envisaging a communist state based on the kibbutz system. The third section covers foreign relations envisaging UN membership and the equal status of Arab inhabitants of the state. Significantly, there are 46 verses about strangers in the Bible. From biblical times there was always provision for the stranger within, treating strangers fairly and the exhortation regarding their Egyptian sojourn *Exodus 22:21* ‘*You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.*’ Notice that the provision does not say the state will treat foreigners within as we have been treated in exile!

>> The Plenum

Plenum is the name given to the debating chamber. But unlike a Westminster system; where the Members sit in rows in a U-formation with the Speaker at the centre top of the open end, the MK’s sit in a distinctive Menorah formation with the Prime Minister in the third seat down. Ministers are in the inner portion. The Menorah is the official symbol of the Israeli Government. Hence you will find it and not the flag on official documentation. The Star of David was chosen as the centrepiece of the flag as it was the symbol that foreigners identified with the Jewish people. Members come to the podium near the Speaker to address the Knesset, rather than from their seats. No microphones are used, so members tend to shout, creating a lively atmosphere. All votes are cast by members sitting in the House and so members need to have an ear to what is going on and be ready to make a rapid move where necessary.

>> Diverse Parliament

Israel is a nation of immigrants from all over the world. Hardly surprisingly, it has many political parties representing diverse views. These parties are based around different people groups, issues and religious groupings. Being a young country, regional representation is not so significant although MKs do have offices in the areas of their choosing. Israel is a small country with a significant portion in desert after all, so the bulk of people live a car ride away. In the last Parliament,



there were 33 parties, and this was seen as unmanageable, so now the party vote threshold is 3%. Some might say it is still too low!

>> Coalition Government

We think creating a coalition government from three parties is problematic. Spare a thought for Prime Minister Netanyahu. In his party (*the Likud-National Liberal Movement*) he has only 30 seats, and his coalition government comprises of five parties!

>> Waka Jumping - Two Jews, Three Opinions

In the past, members have changed from one grouping to another mid-term. There are no restrictions prohibiting this type of movement. The focus is very much on the individual MK and fluid alliances, coupled with horse-trading, takes place frequently over issues.

>> Visiting the Knesset

The Knesset sits on Mondays, Tuesdays and Wednesdays in two sessions after Passover and after the High Holy Days. Look out for Raphael Wein, who came to New Zealand to help out the Christchurch congregation. He is one of the key expert English language guides and a wealth of information. English tours for individuals are on Thursdays and Sundays at 8.30am, 12pm and 2pm. Passports are essential and make sure to arrive 30 minutes early.

Subscription Update

Christians for Israel New Zealand are in the process of further streamlining our office systems. This process began with the accounts, and we are now working through the mailing database. Endless hours have been spent collating and formatting the information from thousands of entries, making sure that the database is correct, however with the migration to

the new system, it may take a couple of editions for distribution to run smoothly and correctly. If any of your information is incorrect or if you do not receive your subscribed newspaper, please give Cathy a call or email her at the office.

Phone: 09 525 7564
Email: info@c4israel.org.nz

9-11 Memorial by Israeli Architect

After submitting his entry, along with thousands of other proposals, in a competition to build a 9-11 memorial to honour the people who died in the 9-11 terrorist attacks in New York, Israeli-born architect, Michael Arad won the contract. Behind closed doors, one of the judges, Maya Lin, praised a simple memorial originally titled ‘*Reflecting Absence*’. The 34-year-old architect, had never built anything larger than a police station. Yet Arad’s model for the memorial, stayed in the hearts and minds of the judges.

Michael Arad was born in Israel in 1969, and served in the Israeli Army. He moved to the US in 1991, earning a BA in Government and a Masters in Architecture. On 11 September 2001, he stood on the roof of his Manhattan apartment building and watched the second plane strike the World Trade Center. Haunted, Arad began sketching plans for a memorial long before the Lower Manhattan Development Corporation (*LMDC*) launched their competition.

Arad’s concept for ‘*Reflecting Absence*’ featured two 30-foot deep voids, symbolising the absence of the fallen Twin Towers. Although the judges admired Michael Arad’s entry, they encouraged Arad to join forces with California landscape architect Peter Walker. ‘*Reflecting Absence*’ saw many transformations. It’s now known as the ‘*National September 11 Memorial*’. The names of those who died are inscribed on the bronze parapet on the plaza level, instead of in

underground galleries. Many other features that Arad wanted have been modified or eliminated. Still, his core vision - deep voids and rushing water - remains intact. The September 11 memorial site is designed to honour the nearly 3,000 people who were killed in New York, Pennsylvania, and at the Pentagon on 11 September 2001, and also the six people who died when terrorists bombed the New York World Trade Center on 26 February 1993.

100th Anniversary: Battle of Haifa

By Hon. David Robinson, honorary consul for Israel

The 100th anniversary of the Battle of Haifa was remembered on 23 September 2018. The battle took place on slopes of Mt Carmel and changed the course of history. It was a victory of Indian troops led by Indian officers.

By September 1918 the Turkish Army was gradually being pushed out of Mesopotamia and Palestine. However British and colonial forces had difficulty in maintaining their army through a single railway track, and it was imperative for them to capture a port on the Mediterranean. Haifa because of its location and harbour, was ideal.

Also, Abdul Baha, who was the spiritual leader of the B'Hai faith, was held prisoner in Haifa by the Turks. He had been tried for sedition and condemned to death. The British Government wanted him rescued and Lord Balfour, the British Foreign Secretary, sent a signal to General Allenby asking him to rescue Abdul Baha and ensure his safety.

At 1:30pm on 22 September 1918, the advancing British and Colonial army dispatched a detachment of light armoured cars along the road to occupy Haifa. They found the road was barricaded. They were shelled by the Turks from the slopes of Mt Carmel and subjected to machine gun fire.

Consequently, they withdrew with light casualties. The Turks had well-prepared defences including artillery and machine guns and were under the command of Kamal Pasha, later more commonly known as Kamal Ataturk. He was the commander of the Turks at Anzac Cove.

Major Dalpat Singh Shekhawat was the leader of the cavalry units from Jodhpur and Mysore who formed part of the colonial troops attacking Haifa. Notwithstanding advice that the enemies were too strong and well fortified, he managed to persuade the British to allow the two Indian cavalry units to attack.

The following description of the battle is found in an article by Major Chandrakant Singh, a veteran of the 1971 Bangladesh Liberation War, entitled 'Battle of Haifa' published in October 2017:

>> Battle of Haifa

'It was determined that the Turks had deployed most of their machine guns on the lower slopes of Mount Carmel and artillery was deployed in four different positions. The Mysore Lancers were tasked to capture the machine gun positions by attacking from the

East and provide covering fire to the Jodhpur Lancers during their charge from the North to capture Mount Carmel and the town of Haifa.

The simultaneous attacks commenced at 2pm on 23 September. The Mysore Lancers dismounted and climbed up a steep track which took them to the Austrian Artillery battery position where they managed to capture and kill several Turkish machine gunners. The Jodhpur Lancers who were to attack from the North found that the steep banks of the Kishon River which ran parallel to Mount Carmel and the soft marshy ground posed an insurmountable obstacle for their horses, two of whom were swallowed by quicksand. Fortunately, the troopers on the left flank of the Jodhpurs had found a ford which took them across the Kishon and into the flat ground between the lower slopes of Mount Carmel and the Kishon River. The upper slopes had already been captured by the Mysore. In this gap, the Jodhpurs formed up and launched their charge with their Commanding Officer, Major Dalpat Singh, leading from the front. Unfortunately, he was hit by enemy fire and

The battle occurred during the Festival of Sukkot, named after the town called Sukkot...

died, but Captain Aman Singh immediately took charge of the Regiment and brought order to the confusion that prevailed soon after the Commanding Officer's death. Captain Aman Singh leading 'B' Squadron and Captain Anoop Singh at the head of 'D' Squadron braved a hail of bullets and shells and galloped onto the enemy positions both on the hill and in the town taking them at the point of their lances and swords. So surprised was the enemy at the bold and courageous action of the Jodhpur Lancers that most left their positions and fled, to be captured later.

In this battle, the Jodhpur's suffered the loss of their Commanding Officer, and seven other ranks, with and six officers and twenty-eight other ranks wounded. Amongst the wounded was Captain Bahadur Singh, who lost an eye. He was to rise later as the Commander in Chief of the Jodhpur State Forces and was known as the Kana General (one-eyed). The Jodhpurs also suffered sixty killed horses and eighty-three horses injured. Great credit is also due to the Mysore Lancers for the fire support they provided to the Jodhpurs and for the capture of Turkish gun positions. The Turkish losses were fifteen hundred killed, wounded or captured including some German and Austrian officers. Seventeen artillery guns, two naval



Indian Prime Minister Narendra Modi laid a wreath at Haifa Cemetery, Israel to pay homage to Indian soldiers; Indian lancers in Haifa in 1918.

guns and thirty machine guns were captured. More than the physical losses suffered by the Turks, the Battle of Haifa broke the morale of their army, and its retreat became a rout which resulted in the Armistice being signed by not only the Turks but also Germany.

On the morning of 24 September, a day after the capture of Haifa, Indian troops, Mysore

Lancers proceeded to the house where Abdul Baha was confined and released him and his family from captivity. The family had been denied sufficient food for days, and all of them were suffering from malnourishment. Seeing their plight, the Indian soldiers immediately made sure that adequate food was obtained and supplied to them until such time as they could make their own arrangements.

The official history of the war states 'no more remarkable cavalry action of its scale was fought in the whole course of the campaign.' In Palestine, the Jodhpur Lancers demonstrated that a regiment officered entirely by Indians was equal to, if not better than, any regiment of any army in the world. The outcome of the battle influenced history in four ways. Firstly, it hastened the end of the War by forcing the capitulation of Turkey. This saw power being transferred from the hands of the Sultan to the representatives of the Young Turks led by Kemal Pasha. Secondly, by release from captivity and sentence of death of Abdul Baha, it ensured the survival of the Bahai Faith. Thirdly, the display of exceptional heroism and professional competence by Indian troops led solely by Indian officers, forced the British Government to break racial barriers and opened the way for the grant to

Indian's of King's Commission as officers. This had earlier been resisted because Indians lacked the leadership qualities to make good officers. Entry to Sandhurst was opened soon after the War, and the Prince of Wales Royal Indian Military College was founded in 1922 to prepare suitable applicants for entry into Sandhurst.

Consequently, at the end of the Second World War, there was a million strong Indian Army officered by Indians, fully supportive of the Independence movement. That ensured that Britain could no longer hold on to India - a fact acknowledged in a letter from the Viceroy, Field Marshal Lord Wavell to the British Prime Minister in 1946. Lastly, the defeat of the Ottoman Empire resulted in the abolition of the institution of the Caliphate and the freedom and creation of the states of Israel, Saudi Arabia, Iraq, Syria and Lebanon.

>> Conclusion

The taking of Haifa in 1918 by the Indian cavalry was the only known incident in history when a cavalry on the gallop captured a fortified town.

The battle occurred during the Festival of Sukkot, named after the town called Sukkot, which was the first stop during the Exodus from Egypt (*Exodus 13:20-22 and Numbers 33:3-5*). Consequently, just as the Festival of Sukkot commemorates the transition of the Jewish people from bondage in Egypt, to sovereignty in the Land of Israel, the battle of Haifa, occurred thousands of years after the Exodus from Egypt, freed Palestine (now Israel) from Turkish rule. Freedom from Turkish rule led to the establishment of the British Mandate, enabling the British to implement the Balfour Declaration, which in turn, resulted in the establishment of the State of Israel, providing a haven for Jews everywhere including those who survived the Holocaust.



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The Rise of Anti-Semitism in NZ

By Rob Berg, President Zionist Federation of New Zealand

Just over 11 years ago my family and I left the UK for New Zealand. My story is not too unfamiliar. I met my wife, a Kiwi, in the UK and after having our first two children, we decided to move to New Zealand. When I arrived here, anti-Semitism was not really something I contemplated. I knew, like everywhere, it most likely existed in New Zealand, but to what extent I had no idea.

Having lived in London, I was certainly no stranger to anti-Semitism. My first memory of anti-Semitism was as an 8-year-old when I had a bike chain put around my throat outside the Synagogue on a Sunday whilst waiting for my parents to pick me and my brothers up from Hebrew School (*these were the days before security*). Later I would experience more anti-Semitism when we had the National Front knocking on our front door with broken bottles and Knives (*they saw our mezuzah*), and on another occasion I walked into a classroom at school to find a swastika made out of drawing pins on the notice board. I've also had pennies thrown in front of me with someone shouting "*Jew rush*". And then there was the time I was told that is was "*a shame Hitler hadn't finished the job*" by a customer at a pub I was working in. I could go on. This was the 70s, 80s and 90s when most of the anti-Semitism came from the fringes of the far right, mixed with the ignorance of others. Coming to New

Zealand would be different I thought because, after all, most people had never even come across Jews, let alone knew much about us.

However, over the last few years there has been a slow, but significant change which for me personally took place in 2014, with the conflict between Israel and Hamas. It was during this particular conflict that the levels of anti-Semitism, as opposed to legitimate criticism of Israel, seemed to reach new levels not seen for many years. Social media was, and continues to be, a significant contributor, but there was also a sense that people felt it was ok to be openly hostile to Jews. This was seen in Auckland by some of the comments and chants during anti-Israel marches in Queen St, or when a young Jewish boy was attacked in an Auckland street by having his '*kippa*' (*skull cap*) knocked off his head by a complete stranger. During the initial period of the conflict, Kadimah, the only Jewish school in New Zealand, was given a Police guard.

Either since 2014, or due to my own increased awareness of anti-Semitism in New Zealand, I have noticed an increase in anti-Semitic incidents, especially on social media. The spike in the 2014 Israel-Hamas war was not a blip either. Every time Israel is in the news, especially when it's an increase in tension with those seeking to destroy Israel, we see an increase of not just anti-Israel behaviour

and comments, but also anti-Semitic ones. The same was evident when Lorde effectively joined the BDS and cancelled her only concert in Israel. The website Shalom.kiwi, has documented some of the recent increase in the level of anti-Semitism across all forms of media.

In addition to social media, there is also an increase in anti-Semitism in our press. This can be best illustrated by the anti-Semitic cartoon published in the Sunday Star Times by Sharon Murdoch in May 2017 following Gerry Brownlee re-establishing diplomatic links with Israel. The cartoon (*see below*), implied that Foreign Minister Brownlee was under control of the Jewish state and was willing to have his predecessor Murray McCully '*killed off*'. The cartoon wouldn't have been out of place in a publication from Gaza or Iran!

Many on the left, or at least the far-left refuse to recognise anti-Semitism from their comrades or how it is regularly disguised as anti-Zionism. For them, anti-Semitism can only come dressed in jack boots and sporting a skinhead. They don't see it as constant double standards, delegitimisation and demonisation of the world's only Jewish State. They don't see it in witch hunts and purging of Jewish people or Israel supporters from their groups, in sharing platforms with Holocaust deniers and

protagonists of the destruction of Israel, in their support of anti-Jewish terrorist groups such as Hamas and Hezbollah, and they don't see it their denial of only Jews being denied self-determination and rights in their ancestral homeland.

Without question, New Zealand suffers from the oldest hatred much less than Europe, nor do we have the prospect here of an anti-Semite becoming the next Prime Minister, as is currently the worrying case in the UK. But ask almost any Kiwi Jew if they are more concerned and wearier of anti-Semitism in New Zealand now than they have previously been, and they will almost certainly look at what is happening in France, in the UK and the US and say "yes". Whilst Jews in New Zealand still feel safe, we are, nonetheless, always looking over our shoulder.

To read more of this article, go to: <https://shalom.kiwi/2017/01/fairfax-false-news-prompts-anti-semitic-comments/>



Remember Armistice Day

By Joanna Moss, NZ Friends of Israel, Wellington

Thankfully this year Armistice Day, 11 November falls on a Sunday and so Kiwis will be free to attend Armistice Day commemorations in their areas. There will be national and local events and such is the significance of the event this year, the National Services from the War Memorial Park in Wellington will even be live-streamed. Interestingly, Armistice Day is the big WW1 remembrance day in Israel.

Armistice Day remembers the end of WW1 in Europe and is marked by two minutes of silence followed by a salute starting on the eleventh hour of the eleventh day of the eleventh month (*November*). It commemorates the horrors of war and then peace, as the guns fall silent, then a shout out or loud noise to celebrate the end of the war.

For our soldiers fighting in the Middle East, the end of September 100 years ago marked the culmination of fighting for the New Zealand Mounted Rifles in Ziza, Jordan on 27 September 1918 (*Z Day*). But it was not the end of fighting for all the New Zealanders in the Middle East; the Machine Gunners were part of the coastal push that began in Mid-September north of Tel Aviv, taking the key cities of northern Israel followed by Damascus, Syria on 30 September. They ended up in Aleppo at the end of October, one week before the Middle Eastern Armistice on 31 October.

In the past few years, the Fields of Remembrance Trust has installed crosses or stars of David for each fallen soldier in the weeks around ANZAC Day, starting

with those who died in 1914, in four centres around New Zealand, reflecting the provincial nature of the country back then. Each year, another group was added. However, for Armistice Day, the Auckland War Memorial Park will host symbols of all the New Zealanders who died in the War – all 18,277, to give the public a sense of the enormous loss to the nation.

Below are some of the main events happening in your area on and around Armistice Day. More details can be found at www.100.govt.nz.

If you would like to visit the memorials of those who died in Israel, please email Joanna Moss: joanna.moss@nzfoi.org.



PLACE	EVENT	DATE & TIME	DETAILS
Auckland	Field of Remembrance - Auckland War Memorial	20 October – 20 November	Cross or Star of David for each soldier who died 1914-1918
Nelson	Kohatu War Memorial - NZMR Re-enactment	Sunday 21 October 9.45-2pm	NZ Mounted Rifles Ride with exhibition
New Plymouth	Armistice Day Centenary Parade - NP Cenotaph	Sunday 11 November 10am - 12pm	Unveiling of ANZAC Memorial
Palmerston North	Family Concert - Awapuni Racecourse Armistice Day - Cenotaph	Friday 9 November Sunday 11 November at 11am	Guns and artillery 1812 Overture
Tauranga	A Kiwi Armistace - Holy Trinity Church	Sunday 11 November 7.15 - 10pm	Remembering the sights, sounds and songs of the Great War
Wairarapa	In the Shadow of War - Kiwi Hall, Featherston	Sunday 11 November 4.15 - 5pm	WW100 - Remembering WW1 - 100 years on
Wellington	National Service - Pukeauhu Park Armistice Exhibition - National Library	10 September - 1 December 10.30am 5pm (Sunset)	Official Service, Last Post What happened afterwards

The Feasts Enrich My Life

By Anna Pickett

In 1973 I started keeping the feasts mentioned in *Leviticus 23*, after I realised that they are the Feasts and Sabbaths of the Lord. To me, they have shown the past, present and future realities of the work of God in Christ. From *Genesis* to the final pages of *Revelation*, there is a feast reality to rejoice in. Furthermore, I believe that the Feasts of God gives a beautiful portrayal of the Gospel that both Jew and Gentile can unitedly celebrate.

>> Sabbath Day

The first of the feasts mentioned in *Leviticus* is the weekly Sabbath Day. Sabbath meaning rest. Each week, the weekly Sabbath (*Shabbat*) for me has reflected at creation, when our Creator Jesus Christ (*Yeshua Ha-Mashiach*), made the world and made men in His own image. And it was perfect until Adam and Eve ate from the '*Tree of Knowledge of Good and Evil*', and death came upon men. Immediately, because of God's great love, the plan to restore and redeem men in Christ was put into motion.

For this reason, too, the Sabbath for me looks forward to the time when the work of redemption and restoration is fully completed; men and all creation can enter into peace and rest that so eludes this world today. True Shalom will then be found throughout God's Holy realm, and death will be no more. How awesome and rich Sabbath-keeping has been for me against this background of the creation, restoration and completion of the purpose of God for us all, that we may enter the eternal rest of God and be like Him and dwell with Him forever.

>> Passover

Passover (*Pesach*) begins the step by step redemptive work of God for this fallen world, when all our sins were placed on Jesus Christ. How great is our God, that He sent his dearly beloved Son to die for us, while we were the sinners, and that by His blood, we are reconciled, forgiven, and redeemed. Even though Passover is a solemn day, for me it is a celebration of the love that Jesus Christ has for us.

>> Wave Sheaf Day

Wave Sheaf Day (*Yom Habikkurim*), falls during the days of unleavened bread, on the day after Sabbath Day, and celebrates the resurrection of Jesus Christ, the son of God. Christ was raised from the dead because no sin was found in Him, and also the dead in Christ, who are no longer under condemnation, will be raised to life eternal. Wave Sheaf Day therefore (*for me*) celebrates that in Christ the Resurrection, which is the hope for mankind, is a sure reality to come. Time to get the shofars out and light the candles!

>> Unleavened Bread

The Days of Unleavened Bread (*Chag Hamotzi*) are the days for celebrating that we are unleavened because Christ died for us. By His Passover Sacrifice, we have received forgiveness and are considered righteous (*unleavened*). How wonderful it



Photo credit: Lightstock

is to celebrate the reality that sin (*leaven*) and its penalty, in Jesus Christ's death is fully taken care of and that we are now free to live in the newness of life. Every piece of unleavened bread or Matza that I eat during '*the Days of Unleavened Bread*' reminds me of this precious reality.

>> Pentecost

What joy to celebrate the coming of the Holy Spirit (*Ruach HaKodesh*), the spirit of truth, love and life. At Pentecost (*Shavu'ot*), fifty days after Wave Sheaf Day, the Law was taken from the tables of stone and written in the hearts of believers. Therefore, we who live by the Spirit can fulfil the righteous requirements of the law and no longer live unto sin and death, but live unto righteousness and life. Through the indwelling of the Holy Spirit, we have become a new creation, no longer in the image of Adam, but now being transformed into the image of our saviour Jesus Christ. We now have become citizens of '*the Everlasting Kingdom*' and are members of the Royal Family of God. How great is our God, that we should be called the children of the Most High! Let's celebrate and rejoice! (*Question: Could this be the day that Christ is coming for His bride, as this is a first fruit harvest festival?*)

>> Trumpets

Trumpets (*Yom Teru'ah*) heralds the return of Jesus Christ, the Lion of Judah, to set up His Throne over the earth in Jerusalem. It's a day of darkness as the final battle takes place against Satan and his armies, who have opposed God since the creation of mankind and the earth. With the defeat of Satan and his demons, this world under Christ will finally enter the peace and Shalom that has eluded it all these years. What a great day to look forward to and what a great day to celebrate.

>> Atonement

Atonement (*Yom Kippur*). This day for me looks forward to the pouring out of the Grace secured at Passover over the nations. The nation of Israel will be first to receive national redemption, and then the nations will follow and turn to the God they have never known. Deep repentance will take place, and the Holy Spirit will be poured out. All mankind will come to see that in Christ, all their needs

will be met and that their lives have been paid for by the precious blood of their Saviour, Jesus Christ. How great is the love and the grace of God! Let's celebrate the awesome atonement God has secured in Jesus Christ for all mankind.

>> Feast of Tabernacles

Feast of Tabernacles (*Sukkot*) is a time for the nations to tabernacle with God. Under Christ's rule, every need will be provided for. Humanity will learn the will and the laws of God as they go forth from Jerusalem. As humanity, through the indwelling of the Holy Spirit comes to love one another, weapons will be made into ploughshares and war will be no more. There will be rain in due season, and unpolluted health-giving foods will be cultivated. Mankind will benefit from wonderful healing and health. The earth itself will enjoy full restoration under Christ's rulership, and mankind and the earth will be at rest. Let's feast as we look forward to Christ's millennial reign.

>> The Eighth Day

The Eighth Day of the Feast (*Shemini Atzeret*) is the time of the final judgement. This is how I understand this to be: People whose names are not written in the book of life will not be raised to life eternal. They will lose their lives in the lake of fire. All whose names are written in the book of life and have not been part of the resurrection when Christ came for his bride, will now be resurrected to eternal life. They will now be with God, the Father and Jesus Christ, and his bride forever.

Behold the dwelling of God is among men, and He shall tabernacle among them. They shall be His people and God Himself shall be among them and be their God. He shall wipe away every tear from their eyes, and death shall be no more. Nor shall there be mourning or crying or pain any longer, for the former things have passed away.

And so throughout the year, when a feast day comes along, I celebrate its meaning. As I stand in the grace of God, I contemplate what this day means to me more than at any other time. I realise that in this great plan, in Christ our Creator and Redeemer, we may have life eternally with God.

Short News

Gal Gadot Auditions for The Simpsons



The Israeli actress, who plays '*Wonder Women*', makes a cameo in the 30th season premiere of *The Simpsons*. In the episode's storyline, movie producers decided to make a film based on the Simpsons' life. Homer and his neighbour, Ned Flanders, are determining which actors should portray everyone in the movie. That's when the 33-year-old Gadot walks in to audition for the role of Lisa Simpson, the precocious and perennial 2nd-grader who serves as the family's moral center.

Gadot recorded the voice-over months ago and announced the news back in February, writing that she grew up watching '*The Simpsons*' in Israel.

An Evening of Aliyah in Palmerston North

St Albans Presbyterian Church, along with the Ebenezer Emergency Fund, hosted Deputy Chief of Mission Kasa Bainesay-Harbor and Director of Public & Digital Diplomacy Phillip Harbor for a celebratory evening of Aliyah.

The evening began with the playing of '*Hatikvah*' and a wonderful introduction by Ebenezer Emergency Fund's CEO Anne Higgins. After the playing of the inspirational song '*Zion*,' Operation Exodus Chairman Snr Pastor Nigel Woodley gave a very welcoming and meaningful speech. Ric Foxley (*Bricks for Life*) spoke of his work in Ethiopia, followed by Kasa Bainesay-Harbor, who gave a speech on the Aliyah of the Ethiopian Jews to Israel. Rob Yule then spoke about his latest book '*Restoring the Fortunes of Zion*' and was gracious enough to provide Kasa and the Embassy a copy as a gift.

Sukkot Celebrated in Jerusalem by the Māori Community



Israel marks the annual Feast of the Tabernacles (*Sukkot*) holiday with a march of support through Jerusalem. Thousands of Christians from all over the world make the traditional pilgrimage to Jerusalem including representatives from the Māori Community.

Representatives from the New Zealand Māori Community included Stephanie Harawira and the Pacific Pearls.

What's Happening in the Pacific Islands

Hello, Bula vinaka, Mālō e lelei, Halo, Kia orāna, Fakaalofa atu, Talofa.

Steady Growth for C4I Fiji

By Lepani Makubuna, Christians for Israel Fiji

Once again, Christians for Israel Fiji would like to acknowledge the sovereign hand of God, as He continues to establish the work of Christians for Israel in Fiji. All the glory, honour and praise to Him, and Him alone!

Christians for Israel Fiji has been busy the last few months, here are three recent developments:

Firstly, we thank God for the privilege that was extended to us by the International Christian Embassy Jerusalem (ICEJ) Fiji for allowing Lepani Makubuna to speak at their recent prayer breakfast. We have longed to work alongside other friends of Israel such as ICEJ, and it is comforting to see how God is bringing us together through opportunities like this. *"How good and pleasant it is when brothers dwell together in unity". Psalm 133:1*

Secondly, in our continued effort to promote and stand with Israel, we have been active in supplying some promotional items, such as custom-made T-shirts, handheld Israel flags, car flags and bumper stickers. We recently supplied Christians for Israel Cook Islands with 89 custom-made T-shirts and 300 handheld flags to celebrate Israel's 70th anniversary in August. The event was organised by ICEJ in the Cook Islands, and we praise God for the opportunity that Christians for Israel Fiji could participate in this milestone event.

Thirdly, we want to praise God for opening doors to allow us to be able to run the Why Israel? DVD teaching series through the television platform. We wish to thank God for Mai TV, the CEO and the crew for their partnership with us. Mai TV is a free-to-air television network operating in Fiji with 80% coverage throughout Fiji. They have been running the Why Israel? teaching series for the last two months, screening it at 8.30pm every Sunday evening, and so far we have received some very favourable feedback. Once the ten-part Why Israel? series has finished, Mai TV will start running the Why Jerusalem?



Christians for Israel Fiji replicating the Star of David after one of their meetings

teaching series, followed eventually by the Why End Times? series.

We praise the Lord for this achievement as it reinforces one of the goals we had set to reach, namely to spread the message about Israel through television. We already use existing media channels with the I&CT newspaper, website, Facebook, emails, books and radio.

It's been a joy and a privilege serving in this ministry, and we look forward with excitement to see what God will do in the coming future. *"For the glory of his name".*

CHRISTIANS FOR
ISRAEL
FIJI

Tonga's Love for the Jews of the Bible

By Donald H. Harrison, Editor of San Diego Jewish World

A brief walk around the capital city of Tonga alerted me to the fact that this Christian nation has a special reverence for the Jews of the Bible.

The main Methodist church building - known as the Centenary Church - has a huge window featuring the Star of David. So too are six-pointed stars important features in Tonga's royal coat of arms. And to top it off (so to speak) Tonga's highest hill is pointedly called Mt. Zion.

I made a point to walk past the Royal Palace and the Royal Tombs, which are two of the best known sights which tourists may view from a respectful distance. We were able to inquire, up close, about these Jewish names and symbols when we visited the Free Wesleyan Church (Methodist). There, we were graciously received by the Reverends Kavamone Fishiihoi and Tevita Tali Mafi. Whereas we might think of 'Zion' as a word referring to Jerusalem, or more specifically to the David's Old City and environs, the word has a broader meaning in Tonga. *"When we go to church, we say, 'We're going to Zion,'" Rev Tali Mafi explained.*

Mt. Zion is only 15m high but it is the highest point on the island of Tongatapu, where the capital and port city of Nuku'Alofa (meanng 'Abode of Love') is

located. Sometimes called Chapel Hill, Mt. Zion was the site of an 18th century Tongan fort and in the 19th century, the first missionary chapel. Today, it is part of the Royal Estate of King Tupou VI, who ascended the throne in March 2012 following the death of his older brother, George Tupou V. Both rulers were the sons of Tāufa'ahau Tupou IV, who had reigned from 1965 to 2006.

An image of King Tupou VI of Tonga is one of the first things visitors notice in Nuku'Alofa. The Centenary Church, with its large stained-glass Magen David window, is 'referred to as the Royal Church'. The two Methodist ministers told us that Tongans sometimes refer to themselves as the 'Chosen People of the Pacific,' explaining that in their theology, the Jews of the Bible were the first Chosen people; the British people who became followers of their denomination's founder, John Wesley, were the second, and the Tongans were the third. They pointed out that missionaries from Tonga have helped to spread Christianity throughout the island nations of the Pacific Ocean.

Hebrew Scriptures are well known in Tonga, where the five books of the Torah, in order, are called 'Senesi,' 'Ekisoto,' 'Livitiko,' 'Nomipa' and 'Teutalonome.'



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- Celebrate Communion at the Garden Tomb

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- Visit Madaba and Mt Nebo
- Enter the Red Rock City of Petra
- Explore the red desert of Wadi Ram
- Visit the Tabernacle in the Wilderness

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Day 1 - Sat 9 Mar | DEPART NEW ZEALAND – AUCKLAND
Depart Auckland to Bangkok, then fly to Israel.

Day 2 – Sun 10 Mar | ISRAEL ARRIVAL, JAFFA, TEL AVIV, NETANYA
Arrive in Israel, visit Jaffa and Tel Aviv.

Day 3 – Mon 11 Mar | CAESAREA, MT CARMEL, NAZARETH VILLAGE, CANA, SEA OF GALILEE
Visit Caesarea Maritima, Mt. Carmel, Megiddo to Nazareth Village. Pass through Cana onto our hotel on the Sea of Galilee in Tiberias.

Day 4 - Tues 12 Mar | JESUS BOAT, BOAT RIDE, MT. OF BEATITUDES, TABGHA, CAPERNAUM
See the "Jesus Boat", followed by a Worship Boat Ride on the Sea of Galilee. Visit the Mt. of Beatitudes, enjoy a St. Peter's Fish Lunch. Onto Tabgha, Capernaum and Primacy of St Peter.

Day 5 - Wed 13 Mar | MT ARBEL, KIBBUTZ MALKIYA, YARDENIT
Visit Mt. Arbel, then onto Yardenit on the Jordan River, for those desiring to be water baptised.

Day 6 – Thu 14 Mar | BEIT SHEAN, SACHNE, QASR EL YAHUD, JERICHO, DEAD SEA
Head to Beit Shean. Drive to the Jordan Valley to Qasr El Yahud, and take a cable car in Jericho. Arrive at our hotel on the shores of the Dead Sea, the lowest point on Earth!

Day 7 – Fri 15 Mar | MASADA, EIN GEDI, QUMRAN, KALIA BEACH
Start at King Herod's mountain fortress, continue to Qumran to float in the salty waters of the Dead Sea.

Day 8 – Sat 16 Mar | BEER SHEBA, SDEROT, JERUSALEM
Today we travel to Beer Sheva to see Tel Sheva and Abraham's Well. Onto Sderot, then up to Jerusalem. Enjoy a panoramic view of the Old City from Mt Scopus.

Day 9 - Sun 17 Mar | MT. OF OLIVES, DOMINUS FLEVIT, GETHSEMENE, MT ZION, HEBRON
Visit Mt. of Olives with a view of the Holy City, down the Palm Sunday Road and walk to Dominus Flevit to the Garden of Gethsemane.

Day 10 – Mon 18 Mar | OLD CITY, VIA DOLOROSA, GARDEN TOMB, WESTERN WALL, SOUND & LIGHT SHOW
Visit the Pools of Bethesda and Ecce Homo, walk the Via Dolorosa, onto the Church of the Holy Sepulchre. Celebrate communion at the Garden Tomb. Visit the Western Wall. Enjoy the Sound and Light Spectacular at David's Citadel.

Day 11 – Tues 19 Mar | CITY OF DAVID, SOUTHERN WALL, GUSH ETZION, BETHLEHEM
Visit the City of David and Hezekiah's tunnel, Old City of Jerusalem and sit on the Southern Steps. Proceed to Bethlehem, stopping at Shepherds Field.

Day 12 – Wed 20 Mar | SAMARIA, MT GIRIZIM, SHILO, OFRA, BETHEL
Today we visit CFOIC in Karnei Shomron, then onto Mt Girizim, Shilo and Bethel then back to Jerusalem.

Day 13 – Thu 21 Mar | MUSEUMS, YAD HASHMONAH, DEPART OR RETURN TO JERUSALEM
Drive to the Israel Museum. Enter the Shrine of the Book, see the famous Dead Sea Scrolls. Onto Elah Valley, and Yad

Hashmonah, a Messianic Kibbutz. Those continuing to Jordan/Eilat will return to Jerusalem, those flying home will fly to Bangkok.

Day 14 – Fri 22 Mar | TRANSIT BANGKOK

Day 15 – Sat 23 Mar | ARRIVE AUCKLAND, NEW ZEALAND

OPTIONAL JORDAN/EILAT EXTENSION, PETRA

Day 13 – Thur 21 Mar | JERUSALEM

Day 14 – Fri 22 Mar | ALLENBY BRIDGE, MT NEBO, MADABA, PETRA
Transfer to Allenby Bridge and cross the border into Jordan. Visit Mt Nebo and Madaba then south to Petra.

Day 15 – Sat 23 Mar | PETRA
Today is spent in Petra, with the opportunity for a short horse ride, then travel on foot through 'CIQ' valley. Visit the treasury, explore buildings, tombs, temples, and a 3,000-seat theatre.

Day 16 - Sun 24 Mar | WADI RAM, AQABA & EILAT
Depart Petra for Wadi Ram for a 4WD tour of the red desert of Edom. Enjoy a Bedouin lunch, then onto Aqaba, on the Red Sea, to cross the border back into Israel to stay in Eilat.

Day 17 - Mon 25 Mar | NEGEV DESERT, DEPARTURE
Visit the Tabernacle in the Wilderness and Solomon's Pillars at Timna Park, then Negev Desert, and the crater at Mitzpe Ramon. Transfer to Ben Gurion for flight to Bangkok.

Day 18 – Tue 26 Mar | TRANSIT BANGKOK

Day 19 – Wed 27 Mar | ARRIVAL AUCKLAND, NEW ZEALAND



John Bunyan and Discipleship

By John Dunning, Managing Trustee, Inspirational Media

A series of events led to John Bunyan's conversion. Here we trace some of them:

The background in England was that of a tyrannical monarch, who was automatically head of the Church of England. Church membership and attendance was required by law, and heavy fines were imposed for non-attendance. Bible-believing Christians had been fleeing to America since 1620, avoiding persecution by the Church.

John Bunyan was born in Bedford, England and 'christened' in 1628. His upbringing led him to become a local teenage gang leader. In 1644, when he was sixteen, his mother died. Shortly after, he enlisted for three years into the Parliamentary Army, who were trying to stop the tyranny of Charles 1st.

Cromwell won in 1646, and so John Bunyan was 'demobbed'. His father then

taught him the trade of a 'tinker'. He then married a pious lady, resulting in him attending the local parish church.

Religious freedom came quite unexpectedly. Charles failed to keep his word after surrendering and started a second war in 1648. Charles lost again in 1649, but because his word couldn't be trusted, he was put on trial for tyranny. Charles was found guilty and beheaded in 1649, ending the civil war. Parliament refused to pay the wages that they had promised men if they enlisted, and so Cromwell replaced Parliament by force in 1653, leading on to religious freedom being introduced in England.

Christians used religious freedom to start the Bedford Free Church. They were preaching in the street when John Bunyan heard them sharing their faith. The message was exactly what Bunyan

had been looking for, and so he joined them; it wasn't long before he was preaching too.

Freedoms were short-lived as Cromwell died in 1658. Parliament crowned Charles' son in 1659, resulting in the Church of England being back on top, and again requiring church membership and attendance. The problem for John, was that the church gave itself a monopoly on preaching, which didn't work for John, as he spent much of his time evangelising. So, the Church of England had him jailed for 12 years for preaching the gospel of Jesus Christ. Clergy sentiment was articulated by the vicar of Northill, Bedfordshire, who said, "If left unpunished, he, (Bunyan), would tend to the subversion of all government". God used Bunyan's jail time to inspire him to write 'Pilgrim's Progress'. In it, he

wrote of the Christian life starting at the cross of Jesus Christ, using Bible verses for each step of the spiritual journey, right up to and including death. John Bunyan later became so weakened with yet more jailings that by the age of 59 his body gave in to illness while travelling to London and died 31 August 1688.

Discipleship is such an important part of the Christian walk that Inspirational Media was set up to help provide discipleship resources, with hundreds of speakers thousands of messages. Membership provides up to 70% discount off products, (including our new USB memory sticks). We provide a weekly David Pawson video on our homepage to help Christians in their journey. Visit our website www.inspirational.org.nz and see our advert below.

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This book reviews international law regarding self-determination, statehood, territorial sovereignty, human rights and the right to self-defence. It argues that the two-state solution as defined by the UN is not required by international law. The authors argue that it is time to revisit the prevailing legal paradigm to resolve the conflict. This book aims to provide a legal framework for the exploration of alternative policy solutions that balance the rights of the Jewish state of Israel to territorial integrity, security and political independence with the rights of Palestinian Arabs to political autonomy and economic and social advancement.

70 Questions about Israel

By Chan Siew Fong



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Easy to Read Facts

THE PERFECT STARTER'S KIT ALL ABOUT UNDERSTANDING ISRAEL

In 2018, the State of Israel turned 70, but it has never been fully accepted as a member of the international community. Notwithstanding peace agreements with Egypt and Jordan, the conflict between Israel and some of its neighbours in the region is looming. And peace between Israel and the Palestinians seems as far away as ever. Why? Since the 1970's, the idea has developed that international law requires resolution of the Arab/Israeli conflict by creating a State of Palestine with East Jerusalem as its capital, and borders based on the '1967 lines' - the so-called 'two-state solution'. Israeli 'settlements' are regarded by many as illegal and an impediment to this solution.

Towards the Establishment of the State of Israel

By Prof. Edda Fogorollo



\$29

Very inspirational

A SHORT HISTORICAL EXCURSION

The prejudice in Europe and the West towards Israel as a state, the Jews as a people, or Judaism as a religion traces its roots back to the dawn of human history and is hard to extinguish. This book is an important contribution to exposing the reality of the Jewish people and their faith as well as of the State of Israel. The author is not only a serious scholar and an accredited academic but also a witness who promotes with passion and courage the truth inspired by her faith in Jesus Christ. Edda loves and strongly defends Judaism, the Jews and Israel which she sees as the basis and source of Christianity, and as natural allies in the safeguarding of our Judeo-Christian civilisation from the threats posed by Western relativist secularism and Islamic radicalism.

Israel Flag

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The flag of Israel was adopted on 28 October 1948, five months after the establishment of the State of Israel. It depicts a blue hexagram on a white background, between two horizontal blue stripes. The blue colour is described as 'dark sky-blue', and varies from flag to flag. The flag was designed for the Zionist Movement in 1891. The basic design recalls the 'tallit', the Jewish prayer shawl, which is white with black or blue stripes. The symbol in the center represents the Star of David, a Jewish symbol dating from late medieval Prague, which was adopted by the First Zionist Congress in 1897.