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& Christians Today

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CHRISTIANS FOR
ISRAEL
NEW ZEALAND

Understanding Israel and world events from a Biblical perspective

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| Photo: Sraya Diamant | Jewish Agency for Israel

The Lord is Bringing His People Home

On 3 November 2020, 140 young people from Ukraine and 46 from Brazil arrived in Israel as part of two special flights organised by The Jewish Agency for Israel.

The flight from Ukraine was sponsored by Christians for Israel's faithful donors around the world. Our dedicated team in Ukraine worked for months - in close cooperation with the Jewish Agency - to prepare these young Jewish *olim* for their journey. On the day of departure, they picked them up from their homes in many towns and villages in Ukraine, brought them to the airport, and waved them goodbye.

It was a huge project, and it was our present to Israel, in celebration of Christians for Israel's 40th Anniversary.

Christians for Israel was established in 1980 to declare that the Lord is bringing the Jews home. It was a time when the oil-rich Arab world was boycotting Israel and its friends. Our message was and still is: "The Lord is unifying Jerusalem. The Lord, who is restoring all things. Wake up; He is preparing for the coming of Messiah!"

The Jews are being re-established in their "...own land" (Ezekiel 36:24). Through the prophet Isaiah, he tells Israel: "...Do not be afraid, for I am with you. I will bring your

and all kings your glory; you will be called by a new name that the mouth of the Lord will bestow. You will be a crown of splendour in the Lord's hand" (Isaiah 62:1-3).

As Christians, we believe that the return of the Jews to the land of Israel, the restoration of the old 'fig tree' with new leaves, is new life (Luke 21:29-31).

children from the east, and gather them from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring My sons from afar and My daughters from the ends of the earth - everyone who is called by My Name, whom I created for My glory, whom I formed and made" (Isaiah 43:5-8).

As Christians, we believe that the return of the Jews to the land of Israel, the restoration of the old 'fig tree' with new leaves, is new life (Luke 21:29-31).

The restoration of Jerusalem, in particular, is a sign of the coming kingdom: "The nations will see your vindication,

For the last 40 years, Christians for Israel has assisted over 150,000 Jews to return to Israel. God does not need us, but He will use us if we are available. As the Isaiah prophesied: "...This is what the Sovereign Lord says, 'See, I will beckon to the Gentiles, I will lift My banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders. Kings will be your foster fathers and their queens your nursing mothers. They will bow down before you with their faces to the ground'" (Isaiah 49:22).

Read more about this project on pages 6 and 7.

2 **ning**

We Remember
Rabbi Lord Jonathan Sacks

6-7

A Dream Come True

12

Philistines and High-Tech

15

Ingathering
of the Exiles Continues



Colophon

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Mission

Our mission is to bring **Biblical understanding** in the Church and among the nations concerning God's purposes for Israel and to promote **comfort of Israel** through prayer and action.

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We Remember a True Leader

■ Andrew Tucker

International Editor | Christians for Israel

On 7 November, the world lost one of its greatest leaders: Rabbi Lord Jonathan Sacks.

Rabbi Sacks, former Chief Rabbi of the United Hebrew Congregations of the Commonwealth, was a naturally shy person who grew to become an intellectual and moral giant - one of the most important Jewish thinkers of the past century.

Rabbi Sacks was a scholar, but also a teacher and a leader. He took on the toughest moral issues of our era, such as anti-Semitism, moral relativism, individualism, multi-culturalism, and religious conflict. In his many books, lectures, broadcasts, and teachings, as well as speeches in the House of Lords, he confronted the spiritual and moral significance of these phenomena head-on, explored their meaning for us as individuals and society, and never avoided advice on the practical ways in which they can and should be addressed.

For Rabbi Sacks, Judaism and the Jewish people were given to be a blessing to the world. He therefore constantly called on his Jewish brethren to return to the Bible and to live full and fruitful lives faithful to orthodox Jewish teaching.

Just as important, he had a message for the whole world. His life of service was an example and challenge to all non-Jews - to discover and live lives of obedience to the God of Abraham, Isaac and Jacob, who created the Jewish people as His instrument of blessing, and who created all things and loves all people equally regardless of faith, race or nationality.

Sacks was as concerned about the persecution of Christians as he was about anti-Semitism because he understood their common root: hatred of the God of Israel. A few years ago, in a Lords debate on the treatment of Christians in the Middle East, Sacks reminded his peers of some famous words of Martin Luther King: "In the end, we will remember not



Rabbi Jonathan Sacks. | Photo: Times of Israel

the words of our enemies but the silence of our friends."

His book *Lessons in Leadership* should be read by all who aspire to become leaders - in whatever field of endeavour. These lessons are explored in his weekly *Covenant & Conversation* series so that (as his website tells us) "people from all over the world can continue to learn and be inspired by his Torah".

In a recent *parsha* (weekly teaching on the set portion of the Torah), Sacks wrote about how Abraham purchased the field of Machpelah in order to bury his wife Sarah (*Genesis 23*). Immediately afterwards, Abraham is blessed (*Genesis 24:1*). Then, unexpectedly - instead of resting on his laurels - at the ripe age of 137 - he engages in a new endeavour: to find a wife for his son Isaac. Why?

Because "leaders take responsibility for creating the conditions through which God's purposes can be fulfilled. They are not passive but active - even in old age, like Abraham. That is what leaders understand, and it is what made Abraham the first Jewish leader."

God promised Abraham two things: children and land. "Despite this, when Sarah dies, Abraham has not a single inch of land that he can call his own, and he has only one child who will continue the covenant, Isaac, who is currently unmarried. Neither promise has been fulfilled. There is a moral here: *God promises, but we have to act. And despite all the promises, God does not*

and will not do it alone."

"Leaders begin with an envisioned future, but they also know that there is a long journey between here and there; we can only reach it one act at a time, one day at a time. There is no miraculous shortcut - and if there were, it would not help. Abraham acquired only a single field and had just one son who would continue the covenant. Yet he did not complain, and he died serene and satisfied because he had begun. Because he had left future generations something on which to build. All great change is the work of more than one generation, and none of us will live to see the full fruit of our endeavours. Leaders see the destination, begin the journey, and leave behind them those who will continue it. That is enough to endow life with immortality."

Rabbi Sacks followed Abraham's example and led us all by his example of humility, courage, obedience, and love.

Rabbi Sacks' daughter Gila said at his funeral that her father taught her two things. First, that no problem is too difficult or too big to solve. "He taught us that we are called to be involved, to tackle big issues, and to change things - step by step". Second, and most important, "he loved us so much, and never, ever missed an opportunity in recent years to tell us how proud he was of what each of us did, but mainly, for who we were".

Note: you can sign up to receive Rabbi Sacks' teachings via his website www.rabbisacks.org.

Prayer Points

By Pieter Bénard

Israel

- Pray for all those in Israel who have a position at the national, regional or local government. Pray that they will receive wisdom to govern Israel well in this time of corona and that they can also face other challenges such as the threat of terrorism. Pray for unity in the different branches of the government, and they put their trust in God.
- Pray for protection of Israel at its borders. Terrorist groups always surround Israel. In the south, Hamas, in the north, Hezbollah and in Judea and Samaria, Palestinian terrorists who often operate alone. Pray also that there will be rapprochement from the Palestinian side to make peace with Israel.
- "Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain." *1 Corinthians 15:58*. In November, 140 youngsters emigrated from Ukraine to Israel with the help of Christians for Israel, the Jewish Agency and Keren Hayesod. Pray that these young people will quickly settle in Israel and that they will be a blessing to the country.

Israel & the Nations

- Give thanks for the peace Israel has made with several Arab countries. Give thanks that two countries, Serbia and Malawi, recently promised to move their embassies from Tel Aviv to Jerusalem. Pray that more countries will follow.
- "No weapon forged against you will prevail (...)" *Isaiah 54:17a*. Recently, the United Nations arms embargo on Iran expired. Iran can now enter the arms market and buy and sell arms. Pray for protection of Israel against aggression from Iran.

Christians for Israel

- Due to corona, it is not easy to plan conferences and other activities for next year. Pray for wisdom to make the right choices.
- "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." (*Matthew 24:14*) Give thanks that so many around the world have heard about the Gospel and the Kingdom. Pray that Jesus will return quickly.

For daily Prayer Points, go to our website www.c4israel.org.nz



Arab women enjoy the Tel Aviv Beach. | Photo: Flash90

Arab Voters Praise Bibi for Bringing Peace

■ **Aviel Schneider**
Chief Editor | Israel Today

My Arab friends have told me a number of times in recent weeks that the Jewish population has absolutely no idea to what extent the normalisation of relations with the Persian Gulf states has caused political upheaval in Israel's Arab community.

Without giving up even a single centimetre of land in Judea and Samaria, Israel's new peace treaties have had exactly the same effect among the Arabs as the failed Camp David discussions had among the Jewish population. Both sides understand that a Palestinian state by mutual agreement is impossible. For the Joint List, a coalition of Arab parties that holds 15 seats in Knesset, Benjamin Netanyahu's new Middle East peace doctrine is a confirmation that the idea of a Palestinian state is dead. On the other hand, the Arab voters regard Israel's new alliances as a sensational development that will bring about a financial boom.

Arab friends from Jaffa and Haifa, as well as Bedouins from Rahat and Segev Shalom, emphasised to me that every new peace between Israel and another Arab country is a blessing for both nations.

For Suliman Asasme, a Bedouin from southern Israel, it's like a dream come true. "We are all sons of Abraham and have to find a way to live together in peace. The Emirates were the first to have the courage and the money for this."

Amer from Jaffa shared with me that he has already booked flights to Abu Dhabi in December. "We plan to establish new business connections," Amer stressed. He and his family have a business selling souvenirs.

An Arab bus driver from Haifa by the name of Ahmed told me that he is surprised by Netanyahu. "I know many people in my neighbourhood who will secretly vote for Likud. Bibi, although he and the Likud are right-wing, is carrying out Israel's left-wing policies. He is the only one who is capable of doing so."

Similar views can be heard from many Arabs. Of course, one can also hear criticism, but it does not make any sense, as this criticism is only being expressed because it was Bibi who succeeded in making peace with the Arabs. "That is nonsense. After all, it doesn't make any difference who makes the peace," Amer added. "Even if I didn't vote for Bibi, he has to be praised for what he's done."

One thing people need to understand, and which we've stressed numerous times, is that in Israel the Left is more capable when it comes to taking the nation to war, while the Right is more able to conclude genuine peace deals. In such matters, both automatically enjoy the support of the other side.

Arab statistician and researcher Yosef Miklada stated on Israeli media that the Arab population have a different opinion to that of their representatives in the Knesset, and they welcome the peace treaties. Not only that, according to his research, in the next elections, fewer Arab citizens will vote for the Joint List.

Miklada reports that some 100,000 Israeli Arab voters are disappointed with their representatives and will vote differently in the next election. He confirms what we have heard from numerous Arab citizens in the Land, or have read in the Israeli

media. In addition, according to Miklada, these Arabs will still vote, but will instead choose Zionist parties, and in particular the Likud.

This trend explains, among other things, why we recently saw one of the co-leaders of the Joint Arab List, Mansour Abbas, voting with Likud in the Knesset, and thus angering the other members of his own faction. Israeli commentator Amit Segal noted that Mansour's partners in the Joint List now suspect him of being in a secret partnership with Netanyahu. But he's likely just responding to the will of his constituency.

And really, this is nothing new. Arab voters have for years been grumbling about their representatives in Knesset, accusing them of being more concerned with Palestinian nationalism than with the interests of Israel's Arab citizens. For many of Israel's Arabs, it was the final straw when their own Arab politicians voted recently against the new normalisation agreements with Bahrain and the United Arab Emirates. "By doing so they voted against their own principles, which simply doesn't make any sense," the young Yussef told me. He works in a bar in Tel Aviv and calls himself Yossi.

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| Photo: Flash90



Short News

Fruitful Collaboration



The signed Israel–United Arab Emirates normalisation agreement, officially the 'Abraham Accords Peace Agreement: Treaty of Peace, Diplomatic Relations and Full Normalisation Between the United Arab Emirates and the State of Israel' is immediately paying off. There are now several initiatives for cooperation. An online platform for contacts between businessmen from Israel and the UAE has, within a short time, already attracted two thousand participants. Recently also, the first ship carrying goods from the UAE has arrived at the port of Haifa. One ship from the UAE every week from now on is expected to moor in Israel. Israel will, for her part, ship goods into the UAE regularly as well. The Jewish Agency for Israel (JAFI) has committed itself to support the Jewish community in the UAE. | Photo: Flash90

Shekel Weight



During excavations by the Israel Antiquities Authority, an old limestone weight was found. The weight dates from the era of the First Temple and was, of course, found near the Western Wall (Kotel) on the Temple Mount. The weight corresponds with the two-shekel standard of that time. | Photo: Israel Antiquities Authority

"Jerusalem, Our City"



In his speech to the Turkish Parliament, President Erdogan talked about "Jerusalem is our city". His speech was about the meaning of Jerusalem. "In this city [Jerusalem], that we had to abandon under tears during the First World War, people can still find the remnants of the Ottoman resistance. So, Jerusalem is our city too, one of our cities." President Erdogan also spoke of: "The oppression of the Palestinians by Israel [...] is a crisis." | Photo: Flash 90

Trump, Biden, International Law and Politics

■ Dr Matthijs de Blois

Senior Fellow | The Hague Initiative for International Cooperation (*thinc.*)

Like it or not, the USA plays an important role in shaping opinion on the way the world looks at Israel, the Jewish people, the Israel/Palestine conflict and the Middle East.

President Trump's unique approach has been to challenge existing legal and political paradigms. The most prominent example was the Secretary of State's announcement a year ago (often referred to as 'the Pompeo Doctrine') that '[t]he establishment of Israeli civilian settlements in the West Bank is not *per se* inconsistent with international law'. This approach was reflected in the Peace to Prosperity plan revealed earlier this year, envisaging investment in Palestinian autonomy and an agreement in which Israel retains control and sovereignty over parts of the 'West Bank'.

Should Joe Biden become the next President, it is likely that he will return to the approach taken under the Obama/Kerry administration: that the 1949 Armistice Lines are borders, that all settlements are illegal, and that Israel must comply with its perceived obligations under international law before peace can be achieved in the region. These are the legal **assumptions** underlying UN Security Council Resolution 2334 (December 2016).

In our view, this would be a tragic, missed opportunity. While Trump's style has been abrasive and his administration may not have always clearly explained their legal reasoning, they have rightly challenged the world to re-examine the 'consensus paradigm' that Israel is no more than an (illegal) occupier of Palestinian territory.

This paradigm is founded on an unbalanced account of history. It wrongly ignores the radical and violent rejectionism in Palestinian society, and it rides roughshod over Israel's legitimate interests and rights.

Worse, it has created perverse incentives. Basically, under the Obama/Kerry approach, negotiations on key issues like Jerusalem, borders and settlements are pointless as the PLO (which still advocates the destruction of the Jewish State of Israel) has no incentive to make any compromises whatsoever. If a breakthrough is to be achieved, these old assumptions must be reviewed. When we do so, we realise that they are based primarily on political positions taken by major powers in the 1960s-1980s - not sound legal analysis.



US flag and Trump campaign flag flying over the Old City of Jerusalem. | Photo: Flash90

One might consider the Obama/Kerry approach and UNSC Resolution 2334 in particular, as the climax of a failing 'two-state' policy. The US allowed this resolution to be adopted by the Security Council just before Christmas in late December 2016. In the final days of his Presidency, the resolution was a nasty stab in Israel's back, an expression of Obama's frustration and anger at the way (in his view) the Israeli government had blocked his Administration's efforts to broker a peace agreement. But those efforts were bound to fail, just as the EU's insistence on a negotiated two-state solution is bound to fail.

The other main aspect of the Obama/Kerry Middle East policy that Trump turned on its head was the approach towards Iran. Trump took America out of the Joint Comprehensive Plan of Action (JCPOA), which he and his advisers described as one of the worst deals of the last century. Biden has made clear that he will re-enter this deal. For Israel, this is a nightmare scenario. Iran is Israel's existential threat #1. The JCPOA releases Iran from the sanctions that have crippled its economy, thus enabling Iran to refill its coffers and speed up its production of nuclear weapons, which it has declared it will direct at

both the Great Satan (USA) and Little Satan (Israel). Whoever wins the US elections, a change is occurring in the Middle East, and it is questionable whether a change in leadership in the USA will turn it back. Looking at the normalisation initiatives with Israel as currently being undertaken by Arabic/Islamic states such as Bahrain, Sudan and the UAE, and the increasing number of states that intend to move their embassies to Jerusalem, it is clear that there is a new wind in the air.

Many sense that Israel is no longer the problem, but possibly even the solution to the problem.

At *thinc.* we argue that it is time to go back to the basics. International law should do what it is intended to do: respect the sovereign equality of states and advance cooperation and friendly relations between nations. This means: no longer just condemning Israel, but looking at where Israel can support and stimulate development, growth and prosperity in the region - for Jews, Arabs, Israelis, Christians, Muslims, Balloch, Kurds, Syrians, Armenians and all the many other ethnic and religious groups in the region.

For more information, visit www.thinc.info.

Biden and Israel

■ Johannes de Jong

Director | Sallux - the think tank of the European Christian Political Movement

As this is written, the electoral college in the US still needs to elect the next President of the US. In light of the information that is available at this moment (9 November), it is quite possible that Joe Biden will be sworn in on 20 January 2021. In my previous article in this publication (October 2020) I wrote as a conclusion, "*If President Trump fails to win a second term, it is clear that pro-Israel advocacy will have to make an argument that reaches beyond the traditional constituency. Clarifying the position of Israel as an essential party in the global defence of freedom would communicate reality in a way that many more can relate with.*"

Very recently I discovered that this approach would resonate with Biden's agenda as he spelt it out in the March/April 2020 edition of the 'Foreign Affairs' magazine. There are two points that are key in this regard. First of all, he states the following, "We need to sustain our ironclad commitment to Israel's security". This statement

is even more interesting if it is read in its context, "Working cooperatively with other nations that share our values and goals does not make the United States a chump. It makes us more secure and more successful. (...) We need to fortify our collective capabilities with democratic friends beyond North America and Europe by reinvesting in our treaty alliances with Australia, Japan, and South Korea and deepening partnerships from India to Indonesia to advance shared values in a region that will determine the United States' future. We need to sustain our ironclad commitment to Israel's security. And we need to do more to integrate our friends in Latin America and Africa into the broader network of democracies and to seize opportunities for cooperation in those regions."

Time and again, Biden repeats his emphasis on the need for cooperation between democracies and all movements who share democratic values. He pits this cooperation against the authoritarian regimes of this world. So freedom is pitted against oppression. It is clear where

Israel and those who advocate for Israel can find space to ensure that Israel remains a key ally of the free world. Moreover, it is important to emphasise in advocacy efforts that Iran is (just as China and Russia) part of the authoritarian block in this world and a threat to the first small steps to freedom we can see in the Arab world. For example, on Saturday 7 November, the UAE announced a major overhaul of the country's Islamic personal laws, loosening alcohol restrictions and criminalising so-called 'honour killings.' The normalisation of the ties with Israel is also part of a process in which the Arab world itself becomes more in tune with the rest of the world. In that development, Israel is well placed now to become the hub between the West and the Arab world. The energy deals connecting the UAE, Israel, Jordan, Egypt, Cyprus and Greece as well as the whole EU, are an excellent example of that new reality. Israel and friends of Israel can build on the good things that have been achieved under Trump which put Israel in a strong position in the Biden Administration.

UN Anti-Israel Resolutions

■ **Raphael Ahren**
Times of Israel

On 4 November, a UN committee passed with overwhelming majorities a series of resolutions criticising the Jewish state, among other things, for ostensible human rights violations against Palestinians and ‘repressive measures’ against Syrians in the Golan Heights.

The three Arab countries with which Jerusalem recently signed normalisation agreements — the United Arab Emirates, Bahrain and Sudan — did not change their traditional voting pattern and supported all resolutions critical of Israel.

The motions are passed annually by the UN’s Special Political and Decolonisation Committee, with minor adjustments, and ratified by member states in December. Nearly all European countries, including staunch allies of Israel such as Germany and the Czech Republic, traditionally support most of these resolutions.

Israel’s new ambassador to the UN, Gilad Erdan made an impassioned but ultimately unsuccessful plea for countries to reject the motions: “What is the point of these resolutions? Just to pave the way for future resolutions?” he asked. “By supporting these resolutions, you are not only wasting UN resources, but you are also sabotaging any chances of future peace.”

Erdan also took aim at UNRWA, the UN agency in charge of Palestinian refugees and their descendants. “One of the biggest reasons for the UN’s failure in ending the conflict is its continued support of

UNRWA,” he said. “Simply put, UNRWA’s very existence makes the Israeli-Palestinian conflict unsolvable, and I don’t intend to allow business as usual anymore.” The resolution in support of UNRWA passed with 153 yes votes. Only two countries — Israel and the US — voted against, and 12 countries abstained.

Erdan noted angrily that one of the resolutions passed annually, referred to the Temple Mount only by its Arabic name, Haram al-Sharif. Using only one term for Judaism’s holiest site was an “audacious attempt to rewrite history” and erase the centuries-old Jewish connection to Jerusalem, he said. “As minister of public security, I ensured that all religions had access to Jerusalem’s holy sites,” he said. “During my term, the number of Jews visiting the Temple Mount each year more than tripled. No resolution passed here will stop that process. No resolution passed here will change the eternal connection between the Jewish people and the holiest site of our faith, Har Habayit, the Temple Mount.”

UN Watch released a lengthy statement decrying the resolutions. “The UN’s assault on Israel with a torrent of one-sided resolutions is surreal,” said Hillel Neuer. “Just two weeks after the Palestinian Islamic Jihad terrorist group assaulted Israeli civilians with a barrage of rockets from Gaza — while the UN’s General Assembly and Human Rights Council stayed silent — the world body now adds insult to injury by adopting seven lopsided resolutions, whose only

purpose is to demonise the Jewish state.” “While France, Germany, Sweden and other EU states are expected to support most of the estimated 20 resolutions to be adopted against Israel by December, the same European nations have failed to introduce a single UNGA resolution on the human rights situation in China, Venezuela, Saudi Arabia, Cuba, Turkey, Pakistan, Vietnam, Algeria, or on 175 other countries,” said Neuer. “Where’s their supposed concern for international law and human rights?”

Germany and the Netherlands, which supported the resolutions, broke their recent promises to oppose anti-Israel bias at the UN. “Last year, after 155 German MPs called on the German government to oppose ‘politically motivated initiatives and alliances of anti-Israeli Member States’ in the UN, German Foreign Minister Heiko Maas called out UN bias against Israel and committed to oppose ‘any attempt to isolate or delegitimise Israel,’ in UN bodies,” the statement read. “Likewise, after the Dutch parliament resolved to ‘actively oppose UN organisations that devote disproportional attention to Israel,’ the Dutch foreign minister declared last year that the Netherlands would ‘make an active effort to combat disproportionate attention’ on Israel at the UN. Yet both countries today largely went along with the ritual singling out of the Jewish state, as did most other EU states.”

Short News

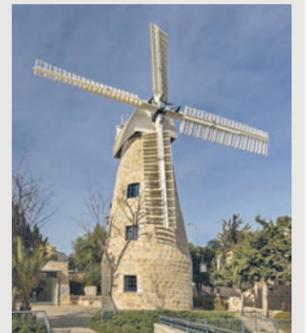
Top 50 Allies Israel



Recently the Israel Allies Foundation published a list with fifty names of persons from all over the world who are seen as Israeli allies. According to the drafters, the people on the list are ‘Christian leaders with a profound love for Israel and a strong desire to support Israel, as a result of their faith.’ On the 29th place, we find Roger van Oordt, who was director of the Christians for Israel in the Netherlands until July 1st of this year. The foundation is described as ‘the biggest pro-Israel organisation in Europe, that not only stimulates people to buy Israeli products instead of boycotting them, and supports many projects in Israel every year, but also restored the iconic Montefiore Windmill in Jerusalem.’ This is the first time that such a list is published.

| Photo above: Christians for Israel

| Photo right: Shutterstock



Western Multiculturalism & Islamic Terror

■ **Dr Galit Truman Zinman**
Teacher | School of Political Science
| University of Haifa

Recent weeks have seen a wave of violence and terror in France and elsewhere sparked by the satirical magazine *Charlie Hebdo*’s republication of the Muhammad cartoons. These acts of terrorism represent a direct attack on Western values, symbols, liberalism, and belief in individual rights and freedoms.

After the murder of French history teacher Samuel Paty, President Macron expressed himself with unusual bluntness, calling it an “Islamist terrorist attack.” Indeed, the recent attacks in the suburbs of Paris as well as in Lyon, Nice, and Avignon reflect an intensification of anti-Western tendencies in France as the terrorists seek to alter the country’s sociopolitical agenda by force.

Nor is France the only target. In early November, four Austrian citizens were murdered in an Islamist terror attack in the heart of Vienna.

These events are the continuation of a string of attacks by Muslim terrorists in Western countries in recent years (often

with ISIS’s support and inspiration) – from France and Belgium to Germany and Britain, to the US, Canada, and Australia. The attacks have been carried out in conspicuous public places like airports, entertainment and tourism venues, hotels, and nightclubs. The terrorists have employed hatchets, knives, guns, and vehicles, and have caused hundreds of deaths and injuries.

These attacks are intended to sow fear among Western populations, undermine their sense of personal and public security, damage their economies and morale, and deter them from taking part in an international anti-terror coalition (especially one directed at ISIS).

The perpetrators have mostly been young Muslim men—some of them immigrants, some second- or third-generation offspring of immigrants. In the case of the latter, the terrorists were born and educated in open and tolerant Western societies. Some had difficulty integrating into a liberal society, leading them to loathe and reject the democratic values of secularisation and individualism. A radical minority, exposed to preaching and incitement on the street, in mosques, on

social networks and the internet, identifies with a puritanical Salafi-jihadist stream. This minority joins terror groups, mainly ISIS, or acts under their guidance and inspiration.

A considerable portion of Muslim communities in the West are alienated from the general population and for the most part, stay separate and conduct an autonomous way of life. There is a debate on the origin of this development: some accuse the majority of discriminating against Muslims and forcing them into segregation, while others maintain that the Muslim communities have isolated themselves by choice. Many of these communities are indeed socially, culturally, and geographically isolated, existing at the margins of society and beset by poverty, lack of equal opportunity, unemployment, and economic deprivation.

The Muslim minority is not only culturally and ethnically different from the local population but also distinct in terms of religious belief, which considerably influences its worldview and way of life. The Muslim communities diligently uphold their religious tradition. They speak the language of their country of

origin and live in accordance with Islamic law (*sharia*) and its customs. In many locations, formal education is separate and tailored to the community. This pattern of adhering to religious tradition and bequeathing it to the next generation contributes to the majority society’s perception of the Muslims’ ‘foreignness’ and, in turn, to their exclusion.

These trends pose a serious problem for Western societies that advocate multiculturalism and tolerance toward the ‘other.’ That approach—conjoined with a relatively open and accommodating immigration policy—has led over the years to the cultural-religious segregation of the Muslim communities, accompanied by a distancing and lack of interaction with the non-Muslim majority. The prevailing multicultural approach has also contributed to religious radicalisation and the growth of terror, including the formation of terror cells and a substantial rise in the number of ‘lone wolves.’ Multiculturalism thus appears to have only a limited capacity to assimilate and fully integrate Muslims into Western countries.

This is an abbreviated version of an article published 8 November 2020 by Begin-Sadat Centre for Strategic Studies. www.besacentre.org

A Dream Come True

They are the shoot I
have planted,
the work of my hands,
for the display of my
splendour.

Isaiah 60:21

■ Sara van Oordt

Media & Communications Director | Christians for Israel
Netherlands

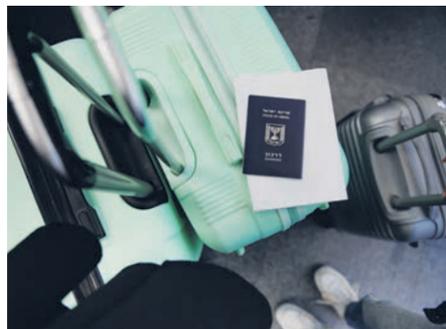
Kiev Boryspil Airport, Ukraine's international airport. It is 3 November at three o'clock in the afternoon. In a few hours, the flight of eighteen-year-old Arthur from Donetsk will take off. He is one of the 140 Jewish youngsters who will arrive in the country he had been dreaming of for years.

Code Red

Entering Ukraine is not so difficult. A negative corona rapid screening test is enough to move around freely within the country. But that can change any day now: the number of contaminations in the country rises explosively. In some inland hospitals, corona patients are laid down in the corridors, because the ICUs (intensive care units) and also the other hospital departments are fully occupied. Any moment the Ukrainian Government can decide to change the travel restrictions to code red. And when that happens, all plans have to be changed again.



Arthur from Donetsk.



Extinct

The airport appears to be extinct. A couple of tired business travellers rush through the departure hall, with face masks and hand luggage. The car park near the departure hall is as good as empty. Until the moment at which three coaches stop. 140 Jewish youngsters get off the buses. For some, it is the first time they get a closer look at an airport. For everyone, it is the last day they call Ukraine their home country.

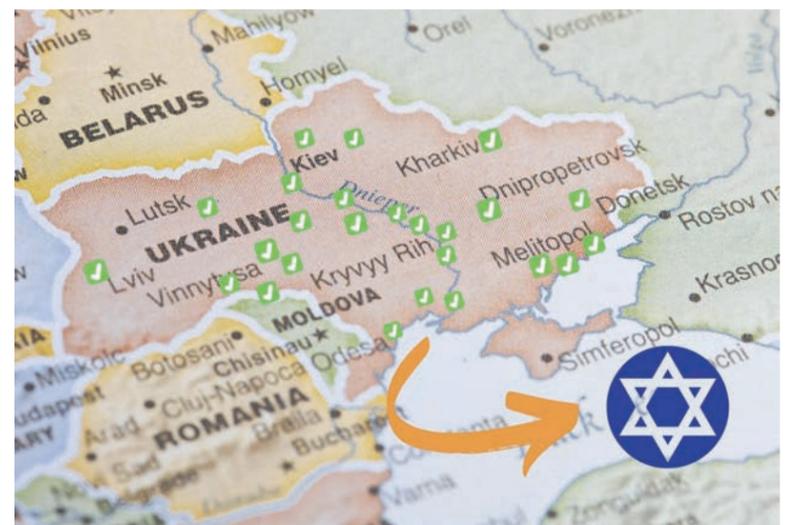


One of the youngsters is Arthur. He is a sportsman. His parents, grandparents and two younger brothers stay behind in Ukraine. He had to travel for days to get to Kiev. It is difficult to cross the Russian-Ukrainian border. When he arrives in Israel, he will enrol in an educational programme.

Logistical Effort

The logistical effort behind this group of Jews making Aliyah (immigrate to Israel) is a mammoth task. Seventeen employees from Christians for Israel coordinate the journey, in close cooperation with the Jewish Agency and Keren Hayesod from Israel. Passports, medical tests, luggage, airline tickets and of course face masks. Some of the Jewish youngsters fled from the war zone. From the eastern regions Donetsk and Mariupol, where there is still unrest between the Ukrainian army and the pro-Russian separatists.

Dozens of minibuses left early in the morning from all over the country. A country, twenty times the size of Israel. On sometimes difficult roads, on their way to the Promised Land. But they are here now, all of them. They are ready to leave.



From 27 villages and cities in Ukraine, now on their way to Israel





Bringing Hope to Israel

In June 2004, Nazar was born in Ukraine, as youngest of three children. He didn't know his father, and his mother was an alcoholic, so she couldn't take care of him. He ended up in an orphanage, and it was obvious for him: nobody wanted him! Until the Jewish school found out about Nazar and decided to take care of him. For the first time in his life, he was surrounded by care and love. Nazar now has one goal in life: to go and live in Israel and to help children who have gone through a similar experience in life.

- Pray for Nazar and the 140 youngsters that went to Israel on November 3rd. Pray that they will feel at home quickly in Israel.
- Praise God that He brings His people home, despite these practically impossible circumstances.

Flight

In the meantime, it is seven o'clock in the evening. The airplane is taxiing away from the departure hall. In festive letters it is written on the plane: "40 years blessing the Jewish people", referring to the 40th anniversary of Christians for Israel. From the centuries-long Diaspora, the Jewish people are returning to their ancient Home Land: the land of Israel, made possible with the aid of dedicated Christians.

Koen Carlier, Aliyah Fieldworker in Ukraine: "A few days ago I read the whole chapter of Isaiah 60, which describes special events. That chapter describes how the Lord will plant His People in the land with His own hands. The Lord is planting them in Israel now, in our time!"

From the Corners of the Earth

Sam Grundweg, Keren Hayesod's World Chairman, who assisted in the efforts to bring the young people to Israel, said, "Keren Hayesod and the State of Israel face a significant task of immigration and absorption of Jews, who come from all over the world to build a home in Israel.

The flight joins the many efforts of Israel, together with Christians for Israel, our true friends, who repeatedly demonstrate solidarity with Israeli society."



Mission Accomplished

A couple of hours later, late at night, the group safely lands in Israel. Mission accomplished!

Another group of Jews coming home to the Promised Land.

What will the future hold for these 140 youngsters who can call themselves Israeli citizens from now on? Arthur tells us: "I don't know what to expect, but my dream is to make room in Israel for my whole family." Starting today, his dream comes true.



100th Anniversary of the Salzburg Festival (1920-2020)

■ Marie-Louise Weissenböck

Chairperson | Christians for Israel Austria

28 'stumbling stones' laid in memory of artists who were deported, murdered, or fled during the Nazi Regime.

The Salzburg Festival (German: Salzburger Festspiele) is a prominent festival of music and drama established in 1920. It is held each summer (for five weeks starting in late July) in the Austrian town of Salzburg, the birthplace of Wolfgang Amadeus Mozart. One highlight is the annual performance of the play *Jedermann* (Everyman) by Hugo von Hofmannsthal.

On 17 August 2020, twenty-eight brass 'stumbling stones' were laid in the pavement in front of the Small Festival Hall on Max-Reinhardt-Platz in Salzburg. Whoever goes up the steps to attend a concert will from now on pass these and will be reminded of the great artists who played a decisive role in shaping the festival from its founding year in 1920 until 1938. The artists had been expelled, deported, or banned from their profession under the Nazi Regime. These 'stumbling stones' recall some of the most prominent names in the history of the Salzburg Festival, like the founder Max Reinhardt and his wife Helene Thimig, star conductors such as Bruno Walter, Erich Kleiber and Arturo Toscanini, to name a few.

Since the Nazi regime immediately seized the Salzburg Festival and other cultural institutions in 1938, these artists were all either forced to flee abroad or were banned from performing. In addition, artists such as the Viennese violinist's Alma Rosé and Julius Stwertka were deported to concentration camps and died there.

The Salzburg Festival 'was a decidedly Jewish-Austrian bulwark against Germany, today it is an expression of the highest artistic creativity of the German people,' was the résumé of the provincial governor and SS leader Albert Reitter - to be read in the 'Salzburger Volksblatt' of 31 December 1938. The eradication of this 'Jewish-Austrian bulwark' cost many artists their work, their home or even their lives.

The Stumbling Stones as a Memorial

On the stones are engraved the names of the artists, the year of birth, their profession, as well as the year and the destination of their deportation or escape. In between, there are also stones without brass plates. They are meant to remind us of the many artists, e.g. musicians of the orchestra, who are not included in this selection.

The Stumbling Stones have been given a prominent place in Salzburg. "It was of great importance for us to place



Three of the 'stumbling stones' including Max Reinhardt's stone, founder of the Salzburg Festival. | Photo: M.L. Weissenböck

the stones here prominently and visibly on Max-Reinhardt-Platz. The Festival has always seen itself as an ambassador for peace and reconciliation," commented Festival President Helga Rabl-Stadler.

The memorial stones were funded by the 'Association of Friends of the Salzburg Festival.'

"A person is only forgotten when his/her name is forgotten," it says in the Talmud.

The historian Kerschbaumer, who researched the biographies of the artists, emphasises the importance of commemoration 75 years after the end of the Nazi regime. For too long, the fate of the artists has been ignored: "What was expected of a displaced artist like Margarete Wallmann after liberation? Glamour and silence! No one was to know anything about the death of her parents in the Bergen-Belsen concentration camp. Decades later, a brass covered memorial stone at the entrance of the Festival Hall now commemorates the life of this artist".

Max Reinhardt

Max Goldmann, who chose the stage name Max Reinhardt, was born in 1873 in the town of Baden near Vienna. He was the oldest of seven children of the Jewish couple Rosa and Wilhelm Goldmann.

Max already made his debut as an actor in Vienna in 1890, at the tender age of 17. When he was 19 years old, he acted for the first time in Salzburg. In this city, where he founded the Salzburg Festival many years later, his actual stage career began. With the experience he had gained in Salzburg, Max Reinhardt went to Berlin.

After a quarter of a century, towards the end of the First World War and during the collapse of the Austro-Hungarian monarchy in 1918, Max Reinhardt returned to Austria and acquired Castle Leopoldskron in Salzburg, which once had been the summer residence of the Salzburg prince bishops. Without Reinhardt's Castle Leopoldskron the Salzburg

Festival would probably never have been founded. Reinhardt enlivened the castle with theatre productions, the audience moving from one room to the next, and the magnificent rooms becoming the stage. Castle Leopoldskron became a meeting place for theatre producers, writers, composers, and actors from all over Europe, as well as leaders from politics, business, and society.

The Salzburg Festival was officially born on 22 August 1920, when the play *Jedermann* (Everyman) was performed on the square in front of the Salzburg Cathedral, staged by Max Reinhardt and with Alexander Moissi in the leading role. *Everyman* (The play of the rich man's death) is a play by the Austrian playwright Hugo von Hofmannsthal. It is based on several medieval mystery plays, including the late 15th-century English morality play *Everyman*.

From 1938 until 1946 the play was banned. Since 1946, the play has been performed at the Salzburg Festival every year and has become one of the highlights of the festival.

In 1930, the year of the festival's 10th anniversary, the city of Salzburg named the square in front of the old Festival hall (*Festspielhaus*) after its founder Max Reinhardt, despite furious protests from anti-Semitic crowds. Envy and hatred as well as great admiration, accompanied the life of this great Austrian stage and film director, artistic director, theatre producer and impresario.

Reinhardt was closely connected to Salzburg from 1918 to the 1930s. Adolf Hitler's seizure of power in the German Reich in 1933 and Austria's *Anschluss* (annexation) to Nazi Germany in 1938 caused Reinhardt to lose his cultural home and his property. By 1937, he had already emigrated to the USA, where he died in 1943.

His grave is located in Westchester Hills Cemetery in New York, where famous artists such as George Gershwin have their gravesites.



Leopoldskron Castle, the cradle of the Salzburg Festival. | Photo: www.schloss-leopoldskron.com





CHRISTIANS FOR
ISRAEL
NEW ZEALAND

New Zealand Edition
and
South Pacific
December 2020

We Say Goodbye to 2020

■ Bryce Turner

New Zealand Executive Director | Christians for Israel
New Zealand



Welcome to our final edition of *Israel and Christians Today* for 2020. Thank you so much for joining us; we trust that you will enjoy the articles and content we have gathered from around the world.

Whilst for many 2020 has been a year best forgotten; there is still much to celebrate as we look towards another beautiful Kiwi summer – albeit isolated down here in our island paradise.

It is still very difficult to predict what 2021 is going to look like given that Covid-19 still wreaks havoc in so many countries, so we have to find new ways to operate, work and go about our daily lives. We are blessed to have the advantages of technology so that at least communicating remains relatively easy even when unable to meet with family and friends in person.

Banking

One of the many casualties of the ever-changing world we live in is our banking system. In many towns and suburbs across the country where once the bank tellers knew you by name, it is hard even to find a bank now. We are currently working through changes and improvements to our accounting systems in preparation for June next year (2021) when we have been advised, the major banks – including ours – will no longer accept cheques. Given that we receive hundreds, even thousands, of letters in the ‘snail mail’ each year,

carrying cheques from our faithful supporters, this will have a significant impact on those supporters and our office. Please bear this in mind as we work to ensure that we have simple, convenient and safe solutions in place for our many wonderful supporters to be able to continue their financial support for which we are so grateful.

Biden Time?

As we look once again to the never-ending source of amusement, entertainment and news that is the USA, once again the world’s most powerful nation seems to be divided almost neatly down the middle following their presidential elections. After four years of one party challenging the legitimacy of the election results, now the same cry seems to be coming from the other side. As this edition goes to print it is still unclear who will be the President, with various electoral anomalies being raised and the battle for the White House seemingly headed for the courts. What is clear, however, is that President Trump – whether you are a fan or not – has managed to lead an administration that has been exceptional in its support of Israel and its drive for peace in the Middle East. Whilst it is still uncertain exactly how Mr Biden might act should he find himself the next POTUS, his policy and record would suggest that he definitely does not share the current administration’s friendly position. It appears likely that a Biden-led administration may well retrench into Obama-type foreign policy, which would likely be as unsupportive of Israel as Obama was. We pray for our brothers and sisters in the USA during this time of huge tension and unrest, and we pray that the hope of peace that we have seen in Israel and the Middle East in recent times may not be lost.

Hanukkah

While we currently have the ability to meet in public safely, it would be wonderful to see supporters of Israel join with our Jewish communities in celebrating Hanukkah this year. For those in the Auckland area, please come and join the Christians for Israel New Zealand team at *Hanukkah in the Bays* - Orakei Bay, Sunday, 13 December. We’d love to see you – come and say hello.

Christmas Gifts?

As this is the final edition of *Israel and Christians Today* for 2020, let me put in an unashamed plug for our fantastic new Christians for Israel NZ 2021 Calendars. Cathy has even come up with a special discount, so you can grab a few. A genuine New Zealand calendar, it features the daily Torah passages and Jewish festivals as well as a collection of stunning images from the Holy Land - every home should have one! All proceeds go to support the work of Christians for Israel NZ, (see the coupon).

Finally, let me take this opportunity on behalf of the C4INZ team, our international editorial panel, and the Christians for Israel team around the world, to thank you for your support. It certainly has been a difficult year on so many levels, but the work has still gone on. Whilst it has been so much harder to meet with you all – while unable to hold meetings, speaking engagements etc– we remain deeply encouraged by the faithfulness of you, the supporters of Israel.

We pray that you will have a wonderful Christmas and a fantastic Kiwi summer holiday. May 2021 be a new, fresh year of blessing as together we support God’s Holy Land, Israel. Blessings from the C4I NZ team.

Ambassador Gerberg’s Farewell

■ Joanna Moss

Wellington

The Israeli Embassy hosted a farewell for key supporters and leaders of Christian Israel groups on 20 October in Auckland. The warm camaraderie amongst the guests and with the Embassy was apparent. Ambassador Gerberg’s speech outlined the historic Abrahamic accords, and what deals and developments have followed including medical tourism allowing citizens of Gulf States to be treated in Israeli hospitals. He thanked the groups personally for their ongoing support and friendship with Israel, himself and his family. These friendships would certainly have softened the blow of the diplomatic fissure.

What can be accomplished in any diplomatic posting depends upon the governments in power, the external climate plus the willingness to act and decision timeframes of both nations. Nothing could be truer in the case of Ambassador Gerberg’s posting. Dr Gerberg arrived in New Zealand in mid-2016. He presented his credentials to Governor-General Mateparae on 26 July with little inkling of what was to come. At that time NZ was on the UN Security Council, and attempts were being made to push an anti-Israel resolution spearheaded by Foreign Minister Murray McCully.

What resulted was Resolution 2334. Meantime there was a change in NZ’s Prime Minister from John Key to Bill English both in December 2016. Following the Resolution, Ambassador Gerberg was withdrawn and remained in Jerusalem until mid-2017 about a year after his arrival. Following the resumption of relations, the Ambassador returned. However, it was an awkward time, but he was determined to push on. ANZAC Israel commemorations provided welcome relief. Next came the 2017 NZ General Election, an unexpected result, drawn-out coalition negotiations and an inexperienced, incoming Labour regime. This administration took more than a year to bed in and was internally focused.

Consequently, little happened diplomatically, except NZ’s ongoing support of UN Anti-Israel resolutions. Next came the series of elections in Israel; which naturally provided uncertainty and froze budgets, lockdowns and Covid preoccupations and finally our drawn-out election campaign. Considering all factors, the signing of the Agreement on Cooperation in Technological Innovation, Research and Development on 5 March 2020 was an outstanding achievement. But the proof lies in the pudding. NZ must take this initiative beyond the words on paper.

Ambassador Gerberg’s farewell lunch. | Photos: Perry Trotter





New Zealand's Parliament buildings, including the beehive, taken at twilight. | Photo: Shutterstock

The Future of NZ's Approach to Israel

■ Dr David Cumin

Director | Israel Institute of New Zealand

It has been long-standing, bipartisan policy that New Zealand supports a negotiated two-state solution to the Arab-Israeli conflict. This position was articulated by Nanaia Mahuta in 2015, when she told Maori TV that *"...an Independent Palestinian State, which Labour has supported – we first voiced it in 2005, is a matter of negotiation and it will require an ongoing effort..."*

While this is in line with most other democratic nations, there have been some actions from New Zealand inconsistent with the rhetoric, including:

- MFAT officials attempting to justify spending Kiwi taxpayer money on schools that incite violence;
- the current Labour government condoning an MP who has advocated for unilateral pressure on Israel via the discriminatory BDS campaign;
- the previous National government co-sponsoring a biased and improper UNSC resolution with Malaysia, Venezuela, and Senegal that preempted negotiations – against longstanding NZ foreign policy (this was later acknowledged to be wrong, to their credit); and
- ongoing participation in disproportionate voting against Israel at the United Nations General Assembly under flawed advice from MFAT officials.

There are now renewed calls for yet another action that would further tip the scales away from a balanced approach to the conflict that the New Zealand government claims exists and to which it seems to aspire. Anti-Israel activists are calling on New Zealand to recognise 'the State of Palestine'.

To understand why the recognition of Palestine as a state would run contrary to the peace effort, one just needs to look at the pattern of actions of Mahmoud Abbas and the PA to date which have amounted to stunt after stunt designed expressly to avoid direct negotiations with Israel.

Recognising Palestinian statehood without negotiations is simply the next ploy by anti-Israel activists and Abbas of maintaining the status quo. Rather than negotiate, Arab Palestinians have pushed for statehood through the ICC; promoted terror in schools and paid terrorists; promoted the Boycott campaign against Israel – that German government compared to the Nazi boycott of Jews – even while the PA has not officially supported this tactic; undermined the Jewish connection to the land; and outright dismissed peace proposals, including the most recent Trump plan, without any counter proposal.

Simply recognising 'the State of Palestine' without negotiations for a solution to the conflict would encourage the Palestinian Authority to continue to refuse negotiations, incite violence, and campaign to destroy Israel.

A balanced approach would be to recognise that true peace is more likely made through negotiations and use

whatever political leverage New Zealand has to encourage Palestinian leaders to come to the negotiating table rather than endorse their obstinance.

Not only would recognising 'the State of Palestine' before there is a negotiated solution be another New Zealand government action making a mockery of any pretence of being an 'honest broker', such recognition may be in contravention of international law.

Two of the four criteria of statehood set out in Article 1 of the Montevideo Convention on the Rights and Duties of States, 1933, are manifestly not satisfied by any Palestinian entity. That is, there is no clear single, centralised government, nor does 'Palestine' have the capacity to enter into relations with the other states.

The last elections to determine leadership of the Arab Palestinian people was in 2005, and there is a deep, often violent and continuing divide between the PLO and Palestinian Authority (PA) which controls parts of the West Bank, and Hamas which controls the Gaza Strip. As Peter Wertheim wrote,

"[The PLO and Hamas] are at loggerheads on the most basic questions, not only concerning peace with Israel and other issues of foreign and domestic policy but also on the essential nature of a future Palestinian State. Thus, for reasons which are entirely internal to Palestinian society, there is no reasonable prospect for the foreseeable future of any government being formed which would exercise effective control over both the West Bank and the Gaza Strip, and would have the capacity to give effect to any agreements purportedly entered into by 'Palestine.'"

The other two criteria for statehood in international law are a permanent population and a defined territory. Although civil control has been handed over to the Palestinian authorities in Areas A and B, and internal security control in Area A, under the Oslo Accords Israel retains responsibility for essential matters such as external security and external relations throughout the whole of the West Bank and, notwithstanding the withdrawal of the military regime and transfer of extensive powers, Israel still retains 'reversionary' powers in Areas A and B. Recognition of 'Palestine' other than in Gaza would be a direct interference in the required negotiations over borders that is an international law norm.

Furthermore, none of the leadership bodies claiming to represent 'Palestine' satisfy the conditions of Article 4 of the UN Charter that requires UN Member States to be 'peace loving,' and to be able and willing to carry out all obligations under the UN Charter. Although these are not legal conditions for statehood, given the political context of the Israel/Palestine conflict it would be unwise for the UN Security Council or individual UN member states to recognise 'Palestine' as a state if it is unable to meet the criteria for UN membership.

It is telling that the most vocal proponents of countries

unilaterally recognising 'the State of Palestine' are the same activists who lobby to boycott Israel and share the goal of Hamas and the PLO – the destruction of Israel, either by violence or through diplomatic means.

The local anti-Israel groups reaching out to our new foreign minister, such as the PSNA led by John Minto and Neil Scott, hold as their official position the dismantlement of the Jewish state for what they call the one-state solution. Taking their position into consideration, their advocating for the recognition of a Palestinian state makes little sense, unless it is designed to foul relationships between New Zealand and Israel and to ultimately destroy the Jewish nation. Such groups want nothing more than to render Israel a pariah state in the world community. Our foreign minister would be advised to study closely the groups claiming to make pleas on behalf of the Palestinian people.

It is also telling that the Abrahamic Accords between Israel and the United Arab Emirates and Bahrain, and the recent normalisation treaty between Israel and Sudan do not reference the Palestinians. This is a clear signal that the Arab world is moving away from the staunch opposition to Jewish self-determination in their indigenous land. It sends an unequivocal message to the Arab Palestinian leaders that unless they start to negotiate in good faith they shouldn't count on ongoing support. And some Arab Palestinians support this approach – they suffer under the rule of Hamas or Abbas.

The new Labour government has a choice to make about how it deals with foreign policy settings around the Arab-Israeli conflict. The status quo could continue or the government could act more in line with the MFAT mantra that foreign policy positions with regard to Israel are 'fair and balanced'. Stopping the funding of hate and incitement taught to children would be the most basic step to take. The government could also condemn the BDS campaign and stand up to MPs who promote it – as co-leader of the Green Party, James Shaw, has recently done, and his colleagues in Germany have clearly expressed. New Zealand could follow traditional allies and vote against the biased resolutions at the UNGA. Showing support for Israel in a way that would also protect Kiwis, would be to designate Hamas, PFLP, and Hezbollah as terror organisations; and the government could build on the innovation agreement by placing the NZ ambassador to Israel in Jerusalem, instead of Ankara. These actions would also be in line with humanitarian considerations, historical fact, international law, and simple morality.

The onus is now on Hon Minister Mahuta and Rt Hon Prime Minister Ardern as to how they will approach the conflict. They could take more extreme anti-Israel measures, they could maintain the imbalanced status quo, or they could ensure that New Zealand's actions are more in line with the rhetoric.



Election 2020 - Spiritual Lessons

Joanna Moss

Wellington

It may come as a surprise to many believers that God was involved and allowed the New Zealand Election results. *Daniel 2.21* "He controls the course of world events; he removes kings and sets up other kings. He gives wisdom to the wise and knowledge to the scholars" NLT

God holds the power to do as he pleases, but he expects us as believers to do our part. This is both general and specific. We are to pray for our leaders and to exercise our spiritual authority regarding the results and righteousness. The latter point is through prayers, actions and holiness. That's why *2 Chronicles 7.14* is so important. We hold such a powerful key if only we look inward and obey, instead of pointing outward. God gave us authority. We need to use it. He is waiting for us to use it. Only a little salt is required to make a nation salty and provide a contrast. This gives us great hope.

In *1 Timothy 2.2* we are commanded to pray for our leaders and all those in authority. **But it's SO** that we can lead a peaceful and godly life. This command puts politics into perspective. It's not so much that politics is key, but rather that believers can lead godly lives and fulfil their callings if a country is run well. Otherwise, people are diverted by concern for security and basic needs. Preaching the gospel and fulfilling your calling are far more important than temporary things such as politics. We are to live with an eternal, not earthly perspective. Souls in the kingdom matter. Billy Graham was once asked why he did not stand for public office. His reply was, "Why would I want a demotion?"

Biblical Example of Political Leadership

The Bible gives us **three** clear examples of people involved with civil government leadership: Joseph, Moses and Daniel. Note that all were trained in the ways of the gentiles (civil government) as well as in the ways of God. They did not advertise their religious background. Nor did they bring shame on God's name (*3rd Commandment*). Many people say: "Vote Christians into power," whether the candidates are qualified or not. This is not the biblical example. Voting for a Christian party largely resulted in wasted votes; which were then redistributed, helping parties that people did not want to vote for. God wants to raise up competent people into positions they are called to be in, at various levels of government. That will involve calling, timing, training, testing and fulfilment. He can use non-believers too. Remember, he called Cyrus his servant. Look at the selection criteria for Daniel and his friends. It reads like a modern political candidate selection brief: good looking, wise, knowledgeable, smart (high IQ), quick learner with a servant disposition.

National Judgement

The Bible shows us clearly that God judges nations and rulers by using other nations and rulers. We can see that principle operate in our parliament, for example, when we have a change in government. Some might say that in 2020 National was being judged for their pride, disunity

and instability. God really hates pride and opposes the proud.

They have been on a downward spiral since late 2016 which appears to coincide with their anti-Israel role in the UN and particularly in Resolution 2334. Could the *Genesis 12.3* curse on those who oppose Israel be being played out in NZ politics? Could we be facing the consequence of our government's negation of God's gift of the land of Israel to the Jews by insisting on dividing the land and giving it to another state? God created covenants for a reason, and they hold great authority. Ignore them at your peril. Collateral damage can mean godly people will lose their seats, think Alfred Ngaro et al.

Sometimes it means judgment against the ruling power is delayed until God has finished judging a previous party, or He may choose to use an even more oppressive regime to do his bidding. Confusion in the camp is not unknown in the Bible either, and National was certainly confused. Religious platitudes to God in a public place when inconsistent with other behaviours and the Bible just won't cut it.

One of the interesting features of NZ's Parliament is the disproportionate number of PKs or pastors' kids. Think Jenny Shipley, Richard Prebble, Don Brash, David Cunliffe and Simon Bridges. All were leaders. In this Parliament, we have two more PKs Kiri Allan and Duncan Webb. In addition, David Clark is an ordained minister. Duncan Webb was expected to receive a promotion but missed out in the Cabinet rankings despite his impressive academic credentials and career. He has been consistently pro-Palestinian and very anti-Israel despite his Christian background. Watch this space.

Winston Peters is finally out of Parliament and his party is unlikely to return, following in the footsteps of United's Peter Dunne who famously called his Christian MPs a nuisance and wished them gone. And so they were next term. Sometimes you get what you wish. Despite his knowledge of the Bible and Hebrew, Winston failed to stand up for Israel when it counted in his final term. But let's see if he has one more governmental job in him.

Labour has created a party representative of the people as the name of the House of Representatives suggest. Maintaining the Maori seats has created an expectation of more Maori rule. So let's see if this can be achieved. As the economy implodes, it will be more difficult to satisfy expectations. It is quite clear that many voters voted to negate the influence of the Green Party by strategically voting for Labour, thereby giving them the win. This then creates a burden on PM Jacinda Arden to keep government policy centre-focused, rather than centre-left as she may have wished.



Left: Labour MP Duncan Webb. Right: Labour MP Kiri Allen.

The experiment with multiple Christian parties only brought derision rather than honour. It's a far cry from the 1996 4.4% highmark of Christian party vote, but still well shy of the required 5% threshold. Sadly their antics made it harder for those called into government to operate. Could this spell the end of these parties as voters become more knowledgeable, discerning and focused on more pressing issues?



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In The Wilderness



Caravan of camels with tourists walking in a row in Eilat Desert. | Photo: Shutterstock

■ Jill Curry

Coordinator | Jewish & Israel Prayer Focus

After a tour group returned from Israel having done a study tour, I asked several members of the group what the highlight was for them. I was very surprised when a number of them replied “our time in the desert”! I was so fascinated that I decided to spend some time researching Scriptures about the desert and found it was indeed a rich study. It also has many lessons for us now as we continue to grapple with restrictions and lockdown, especially in Melbourne, Australia, where I live.

The Hebrew word for desert or wilderness is ‘*midbar*’. It means a rugged area, which is rough and uncultivated but not necessarily barren. It is uninhabited and therefore desolate and lonely. It is a place where people can easily become disoriented.

Much of the land of Israel is desert—the southern Negev desert, the Zin and Paran deserts further south and the Judean desert to the East. In the Scriptures, the wilderness can be a physical place or can be used metaphorically to mean a dry place with the characteristics of a desert (*Ps 106:9, 107:33, Is 35:1,6, Jer 13:24*).

It is often a negative, unfriendly place, barren, threatening and lonely (*Job 38:26, Mk 8:4, Is 21:1, Ps 107:4, Jer 17:6, Lk 8:29*). The Bedouin have learnt to survive there by moving around from place to place and staying in groups. One person alone will not last long in the desert. Like the aborigines, they know the waterholes and wells and where and when the food supplies flourish.

However, in the Bible, it is not always negative. It is said that it took a few days to get Israel out of Egypt but 40 years to get Egypt out of Israel. God took His people, who had become accustomed to a lifestyle and mindset of slavery, into the desert to meet with Him and learn to trust and follow Him before they could enter the promised land and their destiny. I suggest that we are not

much different. They had seen Him provide water from a rock and manna from Heaven, but were scared by the giants. They had to learn to rely on Him alone, trust His provision and obey His instructions. The route should have been relatively short, but because of their unbelief and rebellion, it ended up being much longer. A desert can be a place that seems to have no relationship to what we feel we are called to do. However, it may be the shortest route from the slavery that we are in, to arriving at the promised land God is wanting to give to us. It may also be that God is protecting us from danger, as in a pandemic (*Rev 12:6,14*).

God delivered the Israelites from Egypt to meet Him at the mountain of God (*Ex 4:27*). The root of the word *midbar* is *dabar* meaning word, and from that comes *medeber*, to speak. There in the desert, God spoke to Moses and the people, gave His Word and made a covenant with them (*Ex 19:1-6*). This also reminds us of *Hosea 2:14-23*, where God allures his beloved into the desert to betroth her to Him and bring restoration.

Before Jesus began His ministry He was led by the Spirit of God into the wilderness to be tested by the devil (*Matt 4:1-11*). He prayed and fasted and equipped Himself with the Word of God, the sword of the Spirit, to use against the Satan’s wily temptations. He overcame and was then launched into His calling. Like Abraham, Moses, David, and John the Baptist before Him, He was trained in the desert before beginning His ministry. If you are in this place, you are not alone. Many of God’s key leaders have had the same experience.

Throughout His life, Jesus chose to withdraw from the crowds and escape to a wilderness place to commune with His Father, pray (*Mk 1:35*) and fast (*Matt 4:2*). We are instructed to create a little wilderness place when we pray, by shutting the door and talking with our Father also (*Matt 6:6*).

After my initial intrigue and study, when I got back to Israel, I was keen to get into the desert and experience the silence for myself. Once there, as the demands of the world faded into the distance, we lived for the here and now, and focussed back on the real basics of life. I found my perspective changed to being much more appreciative of the small things I normally would have overlooked. Friendships were born as we had to rely on one another for survival. In the silence of the wilderness God seemed much closer and undisturbed time with Him became a precious treasure. After many hours of camel riding, the chafing made it more pleasant to dismount and walk for a while. I learnt another trick— don’t then go and bathe in the Dead Sea. The chafing will heal quickly but the stinging can be intense! By the way, the setting sun on the desert mountains is a sight to behold as the colours change by the minute.

We may be in a desert through our own foolishness or rebellion, have been banished there by the actions of others (like Hagar in *Gen 16* or government lockdowns), or have been drawn there by God (*Hos 2:14, Matt 4:1*). In that place, make a choice to seek the mountain of God, set your mind to draw unto Him, enjoy the stillness and silence, and learn to trust the Lord, allowing Him to prepare you for the next move. God’s voice can be heard clearly in the desert, when all other voices are blocked out. Stand against the enemy’s arrows of discouragement and despair (*1 Cor 10:6-13*). It is easy to become disoriented and wander in the desert, so call out to God for guidance (*Ps 105:40-41*). Do not grumble as Israel did (*Ex 16:8*), but look for the miraculous provision of God (*Ex 16:4,12, Mk 8:1-9*) and see Him transform your desert into a fruitful field (*Is 35:1-6*). How long we stay in the wilderness is often related to how teachable we are and how quickly we learn the lessons God is trying to teach us. When we conquer the desert, we will defeat the enemy for the enemy is not people or giants, it is the desert itself. The real enemy is within.



Tel Beer Sheba, Beer Sheva, Beersheva archaeological site, ruins of the ancient city, Israel, Negev Desert. | Photo: Shutterstock



The Prophetic Meaning of the Hebrew Year 5781



| Photo: Pxhere.com

■ Enoch Lavender

Pastoral Leader | Shalom Israel
Assistant Pastor | Living Way Christian Network



A few years ago, I was asked to preach a message on the Hebrew Year 5779. I had never done a message on a number before—and felt quite challenged! After all, was there any real Biblical significance to its numerical value—and did it in any way relate to us as believers?

As I delved into the topic, I was surprised firstly to see how extensively the Hebrew

Bible uses plays on words and numerical symbolism to bring across multiple layers of meaning. Furthermore, as I investigated the meanings of the numbers for that particular year, I was amazed by their biblical links and clear practical applications for our lives today.

As we have now entered the Hebrew Year 5781, let me therefore share with you some insights from the meanings I have uncovered for this year.

The 80's

In the Hebrew calendar, we have just entered the 5780's—a decade symbolised by the Hebrew letter *'peh'*. *Peh* is the letter for the number 80 and it simply means *'a mouth'*. It could therefore be said that we are in a decade that speaks to us about how we use our mouths.

Enter 5781

The '1' in 5781 is symbolised by the letter *'aleph'* (roughly equivalent to our letter 'A'). The first point to make about the letter aleph is that it is a silent letter. So as we start this decade of the mouth, one can say that we firstly need to learn the art of knowing when to keep our mouths shut. When confronted with conflict, it can be so tempting to give people a piece of our mind. Yet James warns us to *'be swift to hear, slow to speak, slow to wrath'* (James 1:19 NKJV). In other words, in this year of aleph, let us be slow to judge situations on face value and instead take the time to actually hear and understand. And only once we have learnt the art of keeping our mouths shut, are we in a position to speak when and how God wants us to speak.

Another important aspect of being silent relates to how we handle criticisms and accusations. When Jesus was falsely accused by the Pharisees and was even threatened with death, Matthew tells us that He *'answered nothing'* (Matt 27:12). We all have a strong built in desire to defend ourselves against such accusations—but there is a time when we are called to likewise be silent and let God Himself be our defence. Some may think that being silent

in the face of accusation is a sign of weakness, but interestingly the 'silent' letter aleph actually carries the meaning of an ox—a classic sign of strength. In other words, it actually takes greater strength to be silent than to speak our minds. While there is definitely a time to speak up, let us in this year learn to watch our mouths and only speak as and when God directs.

Our First Priority

Aleph is the first letter in a number of God's names—including El, Elohim, El Eyon (the Most High God), Adonai, Abba Father, *'I am Who I Am'* (each word of this phrase in Hebrew starts with aleph). Aleph itself can be broken down into three smaller letters (*yod, yod and vav*)—which when combined together have the numerical value of God's sacred name 'YHWH'. Each of these names related to aleph bring out different characteristics of God Himself.

So in this decade of the mouth, having learnt firstly when to be silent, we need to get back to speaking about God. Speaking about Him rightly should be our first priority, but not out of a place of religious obligation. When we first became believers, so many of us could hardly contain ourselves and shared our newfound salvation with everyone who came across our paths. But as the years have passed, many of us find that we no longer speak so freely about Him. I would challenge you to take this year as a personal challenge to come closer to God and get to know Him afresh. For I know that as we experience fresh revelation and fresh encounters with Him, the enthusiasm and joy in sharing about Him will naturally follow. And in this way, we can start of this decade the right way—by speaking about Him!

One is Like a Thousand

While the letter aleph has the numerical value of one, the Hebrew word *'eleph'* (spelt identical to *'aleph'* in the biblical text) has the meaning of a thousand. Peter appears to allude when he says *"do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day"* (2 Pet. 3:8 NKJV). In the context, Peter is speaking of those who mockingly ask "when is His return"? Peter's answer is that we need to be ready!

Speaking to his eager students, Rabbi Eliezer once said "repent the day before you die". Looking at him with a puzzled expression, one of his young students replied "but how do I know which day I will die?" "All the more reason to repent today," responded the Rabbi.

Likewise, we might think His return is as far away as a thousand (*eleph*) years, but Peter warns us that it might only be one (*aleph*) day before He returns! So let us in this year make sure we are ready for the King!

Entering 5781

As we enter this New Year, my prayer is that we will take with us these key lessons. May we learn to the art of being silent and being good listeners, and may we learn to let God defend us when we face accusations and criticism. May we have fresh encounters with the God of Israel and have fresh testimonies to share with family and friends. And finally may we live fully prepared for His return, for surely that day is coming soon.

Holocaust Memorials at Yad Vashem

In this new regular column, we look at Holocaust memorials at Yad Vashem. Each issue, we will feature a different memorial and tell the story and message behind each one. We thank Mikaela Hood from Villa Maria College in researching and writing each article.

The Children's Memorial

The Children's Memorial is a full sensory experience which takes you on a beautiful, emotional and commemorative journey to remember the lives of children lost in the Holocaust. A descending pathway leads you down through an underground cavern carved into Mt remembrance. Entering further into the darkness, you are confronted with a sombre voice reciting children's name, age and country of origin. From only the light of five memorial candles, mirrors, and reflective surfaces around the room reflect the light in all directions. Wandering through space, it feels like an infinite sky with millions of stars around you. With these glistening rays of light, I reflected on the bright futures which were stolen away from 1.5 million children.





First Encouragement:

God often uses our darkest times to reveal His deepest truths *Part 1*

■ Keith Buxton

Former National Director | Bridges for Peace Australia



The biblical feasts were given to God's people to remind them of His gracious favour and blessing. In fact, each of the main biblical feasts teaches us all as believers something unique and precious about our relationship with the Lord. We need to remember too that our Christian faith is all about relationship.

We are all prone to forget the goodness, faithfulness, protection, provision and mercy of the Lord. Life goes on, we are caught up in the busyness of our lives, we are distracted, and so it goes on. God gets left on the sidelines. Our relationship with the Lord soon loses its vibrancy and joy.

We remember how Jesus, following the pattern of the Passover Feast, instituted what we often refer to as the Lord's Supper. He said, "This is My body, which is for you; do this in remembrance of Me"..... "This cup is the new covenant in My blood; do this, whenever you drink it, in remembrance of Me" (1 Corinthians 11:24-25).

We need regular reminders of the significance of our salvation because we easily forget and take it for granted. We need to be reminded that all that is good comes to us because of the goodness and generous heart of our Father God. We are prone to think that the blessings we experience are the result of our own efforts.

When the people of God left Egypt and set out for the Promised Land of Canaan, it was never in God's plan for them to take 40 years to get there, let alone lose a generation of people in the desert!

They wandered around, in between periods of temporary settlement in the desert, all because of their own grumbling and complaining and rank disobedience. There in the desert, they had no permanent dwelling - it was far from God's best for them.

Maybe some of you are conscious of experiencing far less than what you know is God's best for you. You have been languishing in the desert, and as is true for most of us at such times, you cannot go around blaming it on everyone else. Perhaps you need a week (or more) of 'tabernacling' with the Lord, to hear His voice!

In *Leviticus 23:42-43* we read how God told the Israelites to celebrate the Feast of Tabernacles in a particular way: "Live in booths for seven days: All native-born Israelites are to live in booths, so your descendants will know that I had the Israelites live in booths when I brought them out of Egypt."

In this way, they would remember that God had watched over and protected them in the desert. He had provided for them, as we read in *Deuteronomy 8:4*: "Your clothes did not wear out, and your feet did not swell during these forty years."

They were not to forget their God "who brought you out of Egypt, out of the land of slavery. He led you through the vast and dreadful desert, that thirsty and waterless land, with its venomous scorpions. He brought you water out of hard rock. He gave you snakes and manna to eat in the desert, something your fathers had never known....." (verses 14-16).

God even confirmed His presence with His people, in the midst of their rebellion and unbelief, in a special way - *Exodus 13:21-22*: "By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people."

God would often speak to His people out of that pillar - He is ever a God whose heart is to communicate with us, even - or maybe especially - when we try to do things our own way. He is always wanting to reveal Himself to us, wooing us, seeking to draw us back into an intimate relationship. That, my friends, is amazing grace!

In *Nehemiah 8-9*, we read how the Israelites set aside a day of fasting, confession and prayer following an earlier celebration of the Feast of Tabernacles - it would seem that being reminded of God's faithfulness in protecting and providing for their ancestors, inspired them in a new way to seek His face.

From *Nehemiah 9:16-20*: "They, our forefathers, became arrogant and stiff-necked, and did not obey Your commands. They refused to listen and failed to remember the miracles. You performed among them. They became stiff-necked and in their rebellion, appointed a leader in order to return to their slavery.

"But you are a forgiving God, gracious and compassionate, slow to anger and abounding in love. Therefore You did not desert them, even when they... committed awful blasphemies Because of Your great compassion, You did not abandon them in the desert... You gave Your good Spirit to instruct them...."

They had a fresh revelation of the God who had rescued their ancestors from slavery! And during Sukkot, the Feast of Tabernacles, the Jewish people today are reminded, as they live for a week in their frail and temporary sukkot, that God is ever-faithful, all-powerful and cares for His people - even when they least deserve it!

The wonder of all this is that in our many trials and troubles - whether self-inflicted or not - God seeks to draw near to us. And time and time again, as Israel continually discovered, the Lord answers when we cry out to Him. In fact, God often uses our darkest times to reveal to us His deepest truths.

Do you see here one of the deep lessons for us all in the Feast of Tabernacles? God's people often need in tough times to hold on to the revelation they have been given of the deepest truths of God's nature and heart. It is in the tough times that those truths then become an awesome and joyous reality.

Truths about His sovereignty and majesty. Truths about His compassion and mercy. Truths about His forgiveness and grace. Truths about His protection and provision. Truths about His faithfulness and love.

When God led the Israelites out of slavery in Egypt, all the way from the miracle of the Passover deliverance to the drowning of the Egyptian army in the sea, His people were in awe of His incomparable power and of His heart of compassion for the enslaved Israelites. You would never doubt Him again!

But circumstances change, as they did for the Israelites. And doubt did, in fact, take root in their hearts, as can happen to us. Darkness set in. And the people of God turned away from God. They stopped trusting Him. I sometimes think that the sin that most breaks the heart of God is unbelief. But God would not give up on them.



Keith Buxton reading scroll in Nazareth village synagogue. Below: Preparing food in Nazareth Village

God loves us so much that He will go to any lengths to rescue us from the consequences of our rebellion and stupidity! In fact, He went to the extent of two lengths of wood joined to form a cross—the cross of Jesus.

Tabernacles speak of a fickle people - just like we can be - who yet could not shake off God's love, even when in their unbelief they cast Him in the form of an animal-shaped from molten gold - so they had something they could see! We really can learn so much about our God from this Jewish feast day, and in our darkest moments draw strength from the assurance of His forever love.





The Holy Plan Completed An Overview of the Tabernacle - Part 2

Alison Marshall

Tour Guide | Timna Park | Israel

On Yom Kippur (Day of Atonement), when the High Priest would enter the Holy of Holies, he did not dress in his usual clothing for serving the Lord. He laid aside all the precious stones set in gold, the gold crown and special hat, the colourful ephod and blue robe with the bells and pomegranate ornaments; and he dressed, humbly, in a white robe. *Lev.16:4.*

That day he would do all the work or duties on his own without help. 'There shall be no person in the Tent of Meeting when the high priest goes in to make atonement in the Holy Place [within the veil] until he comes out so that he may make atonement for himself (his own sins) and for his household and for all the congregation of Israel.' *Lev.16:17.*

He had to take from the congregation of the Israelites (at their expense) two male goats as a sin offering, and one ram as a burnt offering, and present the two goats before the Lord at the doorway of the Tent of Meeting. He had to cast lots for the two goats—one lot for the Lord, the other lot for the scapegoat. He would then bring the goat on which the Lord's lot fell and offer it as a sin offering. But the goat on which the lot fell for the scapegoat had to be presented alive before the Lord to make atonement on it. That goat was sent into the wilderness as the scapegoat.

The high priest had to enter the Holy Place with the blood of a young bull as a sin offering, and the blood of a ram as a burnt offering. He had to present the bull as the sin offering for himself and make atonement for himself and for his household (the other priests), and he had to kill the bull as the sin offering for himself. Then he had to take a censer full of burning coals from the sacrificial altar before the Lord, and two handfuls of finely ground sweet incense, and take it inside the veil, into the Holy of holies. He put the incense on the fire in the censer before the Lord, so that the cloud of the incense covered the atonement cover (mercy seat) on the ark of the Testimony, and so he would not die. He had to take some of the bull's blood and sprinkle it with his finger on the east side of the mercy seat, and in front of the mercy seat, seven times.

Then he had to kill the goat of the sin offering for the people, and take its blood within the veil into the Holy of holies, and sprinkle it on the mercy seat, and in front of the mercy seat. *Lev.16: 3; 5-15.*

After this, he had to make atonement for the Holy place; sprinkle the blood on the items: the table, menorah and incense altar, to cleanse the place from the sins of the nation. *Lev.16:16.*

He continued into the courtyard to cleanse the altar of burnt offering with some of the blood of the bull and the goat. With his finger, he would sprinkle some of the blood on the horns of the altar, and on all sides of the altar, seven times to cleanse it and consecrate it from the uncleanness of the Israelites. When he had finished atoning/cleansing the Holy Items, he laid both of his hands on the head of the live goat (the scapegoat/the sin-bearer) and confessed over it all the sins of the sons of Israel. He sent it, away into the wilderness to be released, with a man who was prepared for the task. The goat carried on itself all the people's sins into infertile land. *Lev.16:18-22.*

The High priest then took off his garments in the Tent of meeting, washed and changed into his High priest's robes, came out and offered the rams as burnt offerings; one for himself, and one for the people, to make atonement. He also burnt the fat of the sin offering on the altar. The bull for the sin offering and the goat for the sin offering, whose blood was taken in to make atonement in the Holy of Holies, were taken outside the camp; their skins, their meat, and their waste was burnt in the fire. *Lev.16:23-28.*



Inside the Tabernacle in the Wilderness, with mannequins of what the High Priest may have looked like with the full priestly garments and with the simpler white robe. | Photo: Ian Worby (on a past tour)

This was a permanent, once a year statute/command. *Lev.16:29-34.*

Yeshua laid aside His glory and came humbly in human form, to do the will of the Father, and He did all the work of redemption on His own, without any help.

'Have this same attitude in yourselves which was in Christ Jesus [look to Him as your example in selfless humility], who, although He existed in the form and unchanging essence of God [as One with Him, possessing the fullness of all the divine attributes—the entire nature of deity], did not regard equality with God a thing to be grasped or asserted [as if He did not already possess it, or was afraid of losing it]; but emptied Himself [without renouncing or diminishing His deity, but only temporarily giving up the outward expression of divine equality and His rightful dignity] by assuming the form of a bond-servant, and being made in the likeness of men [He became completely human but was without sin, being fully God and fully man]. After He was found in [terms of His] outward appearance as a man [for a divinely-appointed time], He humbled Himself [still further] by becoming obedient [to the Father] to the point of death, even death on a cross.' *Philippians 2:5-8.*

He did not need to bring a bull for Himself as He was the pure sacrifice, and He completed the atonement once and for all time. *Hebrews 9:6-10 and Hebrews 10.* He also cleansed the heavenly things. *Hebrews 9:22-24.*

As the High priest humbly went in with blood to atone for sin; out, sprinkling blood to cleanse; sent the scapegoat to take away sin; appeared in his glorious robes to complete Yom Kippur. So Yeshua has come humbly and poured out

His pure blood to atone for our sin; to cleanse us from all sin; to take away our sin (as far as the east is from the west, *Ps.103:12*) and is now in the Holy place in Heaven; and will next appear in all His glory, to complete our salvation; to take us home to be with Him. *Gal.1:4; 1 John 1:7 and 9; John 1:29; Heb.8:1-2; Mat.24:30; John 14:1-6; 1 Cor.15:50-57; 1 Thes.1:10 and 4:13-18.*

Alison Marshall is a New Zealand born believer in Jesus and has been a Tour Guide for the Tabernacle in the Wilderness since 1999 at Timna Park in Israel. www.berean-to-berean.com

Zionist Federation of New Zealand
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Behold He Comes *By Willem JJ Glashouwer*

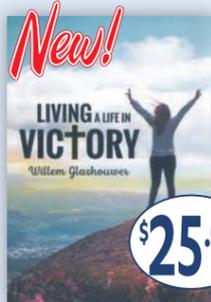
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Living a Life In Victory *By Rev Willem JJ Glashouwer*

For many people today there is no certainty anymore that God exists. Or that He - even if He does exist - has anything to do with this world or with me personally. Maybe there is a Force, a driving power behind the processes of history and Creation. But a personal God? That concept of God slowly faded away after the atrocities of the 20th and the 21st century. Science and technology have taken their place. But will they be able to save the world? Or save my life? Or give me that inner feeling of peace, and happiness and bliss? Can they satisfy that inner void that I feel? The Christian faith claims to be a religion of deliverance, of redemption. A religion of inner freedom. But is there such a thing as a life that is really free? A daily life full of energy, power, enthusiasm, a life of 'WOW'? And if that were possible, how do you get it? How can you personally participate in the redemptive work of Jesus Christ? And be free, really free? The author wants to show the reader from the Bible that it is really possible to Live a Life of Victory. For with/in Christ our sin-nature also died on the cross. Therefore 'sin' no longer has a right to have power over us. The Holy Spirit enables us to start a New Life, so that we may walk in the Spirit and bring forth the nine-fold fruit of the Spirit. That is not a dream. That is a Biblical promise! 'Living a Life in Victory' every day!



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Six Democratic European Countries Lie in Anti-Israel Declaration

■ **Itamar Marcus**

Director & Founder | Palestinian Media Watch (PMW)

In June this year, in response to Israel's planned extension of sovereignty to parts of the West Bank, six European members of the UN Security Council released a joint statement calling for "Sustainable peace and stability in the Middle East."

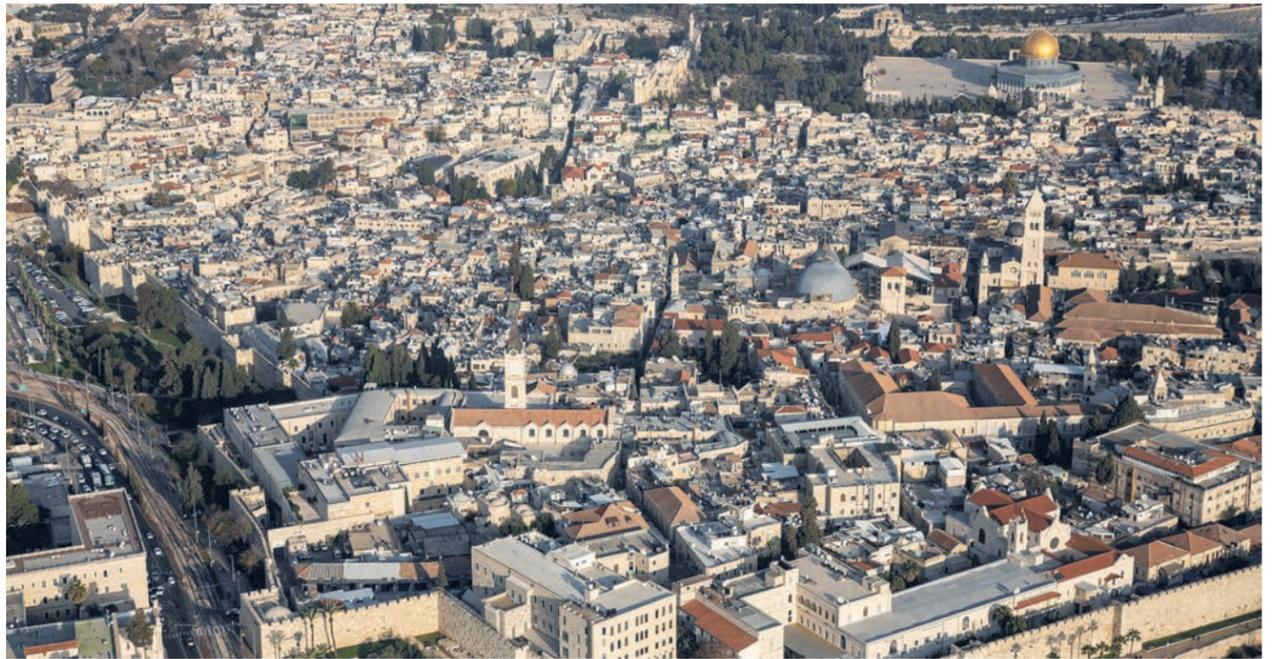
All countries have the right to have anti-Israel opinions and policies and express them publicly. But one would expect that democratic countries would be committed to the truth. Unfortunately, the joint statement by Belgium, Estonia, France, Germany, Ireland, and Norway, is a collection of hypocrisy, lies, and rewriting of history.

The six states claim to "condemn all acts of violence against civilians, including acts of terror." There is no greater duplicity than to 'condemn' terror against civilians, while at the same time being the leading international funders of terror against Israeli civilians. This writer has personally met with government officials in Germany, Norway and many other European countries and presented full documentation proving that the Palestinian Authority has spent billions of euros to pay monthly salaries to terrorist prisoners, and to the families of the so-called Martyrs - including suicide bombers.

"According to the EU, the two-state solution, with Jerusalem as the future capital for both states, is the only way to ensure sustainable peace and stability in the region."

They receive this money solely as a reward for their terrorism and murder of Israelis. These 'terror reward' payments could not continue if European countries would condition their funding on the cessation of the PA's terror payments. The deceitful condemnation of the terror that they are knowingly facilitating, shows that the lives of Israeli civilians don't have the same value to Europeans as other civilians. Indeed, by condemning terror against civilians they are fundamentally condemning themselves.

The joint statement hypocritically calls "on both sides to abstain from any unilateral actions which would be contrary to international law." Yet both the EU and Norway are intentionally and knowingly taking 'unilateral' actions that 'violate international law.' According to the Oslo Accords, which are binding under international law, Area C of the West Bank is under complete Israeli jurisdiction and administration. Any act of building in these areas without an Israeli permit is a



Aerial view of the Old City of Jerusalem. | Photo: Flash90

violation of international law. Yet the EU and Norway, as policy, unilaterally violate international law by building for the PA in a deceitful attempt to bypass the peace process. Hypocritically again, their joint statement asks that "meaningful negotiations on all final status issues resume." Of course the status of Area C is something that must be negotiated. Yet the EU and Norway feel others must follow the law, while they themselves are free to do what they want.

The joint statement further states that "we will not accept any changes to the 1967 borders." But no 'borders' were established in 1967; there were only 1949 armistice lines, which have never constituted established borders.

Finally, the joint declaration states: "The two-state solution, with Jerusalem as the future capital for both states, is the only way to ensure sustainable peace and stability in the region."

In fact, there is no greater way to ensure war and instability in the region than to force Israel back to those 1949 indefensible armistice lines, which would forever be an invitation for Palestinian terror. Were the thousands of rockets fired from the Gaza Strip to be fired in the future from the West Bank into Tel Aviv, Jerusalem, and Israel's airport, life in Israel would be untenable.

Israel must follow UN resolution 242, which (under certain conditions) calls for Israeli withdrawal - not to the cease-fire lines but to 'secure and recognised' borders. With nearly 2000 Israelis murdered and tens of thousands injured since Israel started withdrawing from

the West Bank after signing the Oslo Accords, it is clear that Israel has already withdrawn beyond secure borders.

To receive PMW updates, go to www.palwatch.org



Prayer Points & Weekly Update

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Signs of Faith

By Kees de Vreugd

Mezuzah

In this new series, 'Signs of Faith', objects that express Jewish faith will be explained and discussed.

How do you recognise a Jewish house? The tour guide asked the question on a walk through the Old City of Jerusalem. A fellow traveller with a sharp eye soon noticed it: the *mezuzah* on the doorpost.

The word *mezuzah* means doorpost. But it is also the word for the small box that is nailed on the doorpost. This box contains a small parchment scroll on which the text of *Deuteronomy 6:4-9* and *11:13-21* is

written. This passage opens with the famous words "Hear, o Israel, the Lord is our God, the Lord is one." But the commandment the *mezuzah* is derived from also appears there: "You shall write them on the doorposts of your house and your gates." The backside has the letters *shin - dalet - yod*: Shaddai - the Almighty One. But it is also read as an acronym of *Shomer Daltot Yisrael*: 'Keeper of the Doors of Israel'. The parchment is rolled up and put in the holder in such a way, that the letter *Shin* is visible. The holder, therefore, has a small window. Sometimes the *Shin* is on the outside of the *mezuzah*.

The *mezuzah* reminds you that the commandments of the Torah sanctify the house. Pious Jews kiss or touch the *mezuzah* whenever they pass the door.

The holder can be made of all sorts of material. The scroll has to be parchment and handwritten. Otherwise, it is not kosher. It is the work of outstanding writers, *soferim*. They also have to check twice in seven years, if the *mezuzah* is not damaged and the text still readable.

Obviously, there are specific rules for fixing the *mezuzah*. In Israel, it is done immediately when one moves

into the house, outside Israel, it has to be done within thirty days. The *mezuzah* is nailed on the right doorpost, with the top slightly bending inside. For the fixing, a special *berachah* (blessing) is said. The *mezuzah* is put not just on the front door, but on every room in the house, except for the bathroom and the storage room.

The commandment does not only apply to a house, but also the gates of a city. When Jerusalem was reunited in 1967, the first thing done was fixing *mezuzahs* to the old city gates. | Photo: Flickr



Jewish Festivals

Chanukah

Festival of Lights

11-18 December 2020

Chanukah (*Hanukkah*, the Jewish festival of rededication) (Hebrew: *xanu'ka* in Modern Hebrew, also romanised as *Chanukah* or *Chanuka*), also known as the Festival of Lights, is an eight-day Jewish holiday commemorating the rededication of the Holy Temple (the Second Temple) in Jerusalem at the time of the Maccabean Revolt of the 2nd century BCE. *Hanukkah* is observed for eight nights and days, starting on the 25th day of Kislev according to the Hebrew calendar, which may occur at any time from late November to late December in the Gregorian calendar. *Chanukah* begins at sundown on Thursday, 10 December 2020 and ends at nightfall on Friday, 18 December 2020.

Asara B'Tevet

Fast commemorating the siege of Jerusalem)

25 December 2020

Tenth of Tevet (Hebrew: *Asarah BeTevet*), the tenth day of the Hebrew month of Tevet, is a minor fast day in Judaism. The fast commemorates the siege of Jerusalem by Nebuchadnezzar II of Babylonia. Like other minor fasts, *Asara B'Tevet* begins at dawn (first light) and ends at nightfall (full dark). *Asara B'Tevet* occurs at dawn on Friday, 25 December 2020.

Rosh Chodesh Tevet

Beginning of new Hebrew month of Tevet

16 December 2020

Tevet is the 10th month of the Hebrew year. Corresponds to December or January on the Gregorian calendar. *Rosh Chodesh Tevet* begins at sundown on Tuesday, 15 December 2020 and ends at nightfall on Wednesday, 16 December 2020.

Rosh Chodesh Sh'vat

Beginning of new Hebrew month of Sh'vat

14 January 2021

Sh'vat (sometimes transliterated *Shevat*) is the 11th month of the Hebrew year. Corresponds to January or February on the Gregorian calendar. *Rosh Chodesh Sh'vat* for Hebrew Year 5781 begins at sundown on Wednesday, 13 January 2021 and ends at nightfall on Thursday, 14 January 2021.

Tu BiShvat

New Year for Trees

28 January 2021

Tu BiShvat or *Tu B'Shevat* or *Tu B'Shvat* is a minor Jewish holiday, occurring on the 15th day of the Hebrew month of Shevat. It is also called The New Year of the Trees or (Hebrew: *Rosh HaShanah La'llanot*). *Tu BiShvat* is one of four 'New Years' mentioned in the *Mishnah*. *Tu BiShvat* begins at sundown on Wednesday, 27 January 2021 and ends at nightfall on Thursday, 28 January 2021.

Promise and Promises

■ Kees de Vreugd

Theologian | Christians for Israel International & Editor | Israel & the Church

"And if you belong to Christ, then you are Abraham's descendants, heirs according to promise." *Galatians 3:29*

It is often said: this verse proves that the people and the land of Israel have become obsolete. What matters is, whether you belong to Christ. That makes you a true heir of the promise. Which promise does Paul mean, though?

In *Galatians 3*, Paul speaks two times about 'promises' in the plural (*verses 16 and 21*). In these contexts, you could think of the promises concerning the offspring, the land, and the blessing for the nations. Apart from this, Paul also talks in this chapter about the promise, singular. The content of that promise (singular) is, according to Paul, the gift of the Holy Spirit (*verse 14*). That is the key to this chapter. The decisive question is: Did the gentiles receive the Spirit through faith, or through 'works of the Law'? The answer is, obviously, through faith. By the way, that does not only apply to gentiles. Also "We, Jews by nature and

not sinners from among the Gentiles" (*Galatians 2:15*) have received the promised Spirit through faith, Paul says.

In the letter to the Galatians Paul is fighting the false brothers who want to force new gentile believers to be circumcised and to observe the rules of Judaism (*Galatians 2:3, 12 and 14*). Their teaching obscures the distinction between Israel and the nations, and so endangers the calling of Israel. Moreover, it goes against the gospel and against the practice of the brothers and sisters in Jerusalem (*Acts 15*).

In *Galatians 3:16*, Paul uses midrash, a Jewish way of expositing Scripture, to make his argument. The Hebrew word rendered with 'descendants' is, in fact, 'seed'. In the original language, it is singular. This, Paul, argues, in fact, points at the Messiah. Christ is, therefore, the heir to the promises. From the beginning, however, God's purpose with the election of Abraham has been to bring salvation to the gentile nations. That is intended in



| Photo: Flickr

the promise of blessing, that the gentiles, too, may receive the Spirit.

Now, who is Abraham's seed? That is, and remains, Israel, first and foremost. That is clear from *Romans 9*. But here, in the situation of the Galatians, the second aspect of meaning is highlighted. God has promised to Abraham that all nations would be blessed in him through the faith. All those who are in Christ, are heirs of this promise, for, through Christ, they are the seed of Abraham – even the Greeks. All the promises (plural) made to Abraham remain valid for Israel. But the gentile nations may share in that one great blessing: the promise (singular) of the Spirit.

The Heritage of God

■ Tobias Kraemer

Theologian. Vice-Chairman | Christians for Israel Germany

How is God's 'Inheritance' arranged?

"And if children, heirs also, heirs of God and fellow heirs with Christ." (*Romans 8:17*)

Christians are children of God. They have God as their Father. So, they are heirs of God. At the same time, that makes them fellow heirs with Christ. Together with Jesus, they inherit what God the Father has to pass. What do you, dear reader, imagine this inheritance to be?

The Inheritance of the Community of Jesus

In the New Testament, there is much to inherit of God: eternal life, the Holy Spirit, redemption, several different blessings. The real inheritance, in fact, is the Kingdom of God. God has prepared it for the righteous, but they will receive it only in the end of days: "Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world!" (*Matthew 25:34*) But as a 'down payment' for the inheritance, God has given His children the Holy Spirit. Through the Holy Spirit, God is already establishing His rule – and He will complete it in the end of days. So, Christians already have a foretaste of how it will be one day in God's kingdom.

Israel's Inheritance - God's Inheritance

In the Old Testament, the word 'inheritance' appears in two connotations:

1. God promised the land of Israel (Canaan/Palestine) to the people of Israel.

That is the land, which is today again the homeland of the State of Israel. This land is Israel's inheritance. That is not to say

that the other nations are not important to God. On the contrary. While God limits the land for His people Israel, this leaves room for other nations, who also receive their inheritance. In this way, all nations can live together in peace.

2. *God sees Israel – nation and land (!) – as His personal inheritance.* *Jeremiah 10:16* says: "For the Maker of all is He, And Israel is the tribe of His inheritance." Israel is God's possession. In other places, sometimes the people, and sometimes the land is presented as God's 'inheritance'. That is why the nations of the world are punished when they attack Israel; God's inheritance (*Joel 4:1-3*). Nobody should dare touch it!

Israel's Inheritance in the New Testament

God has promised his people a *new covenant*, which implies, that God one day will forgive the sins of His people, and will inscribe the Torah in the heart of Israel. The judgment will end, Israel will return to its land and forever be God's nation (*Jeremiah 30-33*). Israel reaches its destiny!

The author of the Letter to the Hebrews stresses that the new covenant has come into existence through Jesus, the Messiah of Israel: "Christ, the mediator of a new covenant". What for? That "those who have been called may receive the promise of the eternal inheritance". For Israel, the eternal inheritance promised is the land, that God had promised already to Abraham, Isaac and Jacob. That means: through Jesus, Israel enters the new covenant and is as a nation restored to the promised land. That is Israel's inheritance, as the prophets have always told.

In *Romans 15:8*, Paul has affirmed the connection between Israel's inheritance and her Messiah: "Christ has become a

servant to Israel to make God's promises true. This proves that God is faithful to the promises that He has given to the fathers" (*translation T.K.*). This means: Jesus is the way for Israel to finally take the land (the inheritance of Israel) in possession.

This thought is not new. Because every Jewish child knows that the Messiah has the task to gather and restore Israel. Paul only says here what is obvious.

The Kingdom of God as Heritage of Messiah: Global Dimensions

The Messiah Jesus, however, is not only the king of *Israel* but also the king of the world. His inheritance is not just Israel, but all nations of this earth. This universal understanding of the inheritance is already in view in the Old Testament. In *Psalms 2*, God says to His Messiah: "Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession" (*verse 8*). The Messiah will establish his rule not only in Israel, but extend it over all the earth. For the world is his inheritance (*Daniel 2 and 7*).

When will this be? The answer is simple: when Jesus comes again. Then, He will restore the kingdom for Israel (*Acts 1:6*). And He will extend the kingdom of God over all the earth. This is described in detail in *1 Corinthians 15:20-28*. The Messiah Jesus will first do a thorough 'clean up'. He will deliver the earth from sin, devil, death and transience and so put the world in order. After that, Jesus will turn over the kingdom to God. Then, God will be 'all in all' (*1 Corinthians 15:28*). Then, everybody will have his inheritance and everything will be good. For Israel and for the nations. For all people who are in God's kingdom. Forever.

Jesus and Israel

■ Rev Cornelis Kant

Executive Director | Christians for Israel International

As Christians, we are soon going to celebrate Christmas, the coming of Jesus to this world through His Jewish mother, Mary. John teaches us that “the Word was with God, and the Word was God.” And that “all things came into being through Him.” At His birth he received His name, Jesus. Before His coming to our world, He was with the Father in heaven forever as the Son of God, the Word of God, and even involved in creation. He was also deeply connected with His people Israel. Long before His coming to this world. The Old Testament often speaks about the ‘Angel of the Lord’. Sometimes an angel is just a messenger of God. The ‘Angel of the Lord’ however can also be identified as the Son of God, the Messiah. We all know that Jesus told us: “I and the Father are one” (*John 10:30*).

When Jakob's nears the end of his life, he desires to bless his sons: “The angel who has redeemed me from all evil, bless the lads;” (*Gen. 48:16*). The angel of the Lord is not just a messenger here, but he also has authority to redeem and to bless.

After the people of Israel had entered the promised land, the Bible says: “Now the angel of the Lord came up from Gilgal to Bochim. I brought you up out of Egypt and led you into the land which I have sworn to your fathers; I will never break My covenant with you” (*Judges 2:1*). The angel is apparently deeply connected with God's covenant with Israel. This reminds us of the book of Isaiah, where God says to the coming Servant of the Lord: “And I will keep You and give You for a covenant of the people, to restore the land, to make them inherit the

desolate heritages” (*Isaiah 49:8*). We know that the Servant of the Lord is the Messiah, the Redeemer of Israel. He is also the founder of the new covenant. So even before His coming as Jesus the Son of Mary, He was present among His people as the angel of the Lord, the Son of God. This is so wonderful.

The prophet Zechariah says: “Then the angel of the Lord said, “O Lord of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?” The Lord answered the angel who was speaking with me with gracious words, comforting words’ (*Zechariah 1:12-14*). Isn't this wonderful? Here the angel of the Lord even intercedes for his people Israel before God. This reminds me of what Paul says about Jesus Christ the Messiah: ‘who is at the right hand of God, who also intercedes for us’ (*Romans 8:34*). It is apparent that we may identify the angel of the Lord with the Son of God, the Messiah. This reflects a wonderful and everlasting deep connection between the



View of Israel from space. | Photo: Shutterstock

Son of God and His people Israel. Let's consider this and amaze ourselves when we celebrate Christmas.

Orphans *Part 2*

■ Mandy Worby

Christians for Israel Australia

This article is the second instalment of the four-part series. The first article was published in the October 2020 issue.

The Hebrew view of the orphan then was one of care, compassion and protection. There was no 'social security' during the Biblical era in any nation or region of the world but in Israel, under God's instruction, widows, orphans and foreigners (aliens) were to be treated with respect, their rights and physical wellbeing was to be protected, defended and championed and anyone taking advantage of them would in fact be 'cursed' as *Deut 27:19* states.

Not only that, but when harvest time came, God instructed His people to only make their way through their crops once...any produce missed the first time around had to be left behind and made available for widows, orphans and foreigners to access so they would have food and provisions enough to survive. No other society that I know of has ever had such a system or law in place to protect the weak, poor and vulnerable in their societies. Only Ancient Israel, or those who implemented their ways.

If you read the book of Ruth, you see this law of provision, known as the 'law of gleaning' come into play when Ruth went into the fields of Boaz to glean after the harvest had taken place. (*Ruth 2*)

Psalms 68:5, God is... 'A Father to the fatherless and a Judge for the widows, is God in His holy habitation.'

Psalms 146:9, 'The Lord protects the strangers; He supports the fatherless and the widow, but He thwarts the way of the wicked.'

When Adam and Eve sinned, we know that the relationship, the fellowship between them and God was broken.



| Photo: Flickr

No longer could they be in God's presence the way they originally did, only through sacrifice and death could they hear from Him and always at a distance. As the centuries progressed, God revealed more and more detail about the processes of sacrifice and ritual that were required for man to gain right standing before Him and always, those processes and rituals were only temporary fixes. They were constant and ongoing, and innocent animal was always offered up as the sacrifice to bring about cleansing.

The arrival of sin brought with it the fatherlessness of the human race. God was now distant and unapproachable without a priestly mediator and the shedding of innocent blood. Not because He wanted distance and separation, rather it was our sin that brought the separation.

Then came Jesus

Jesus became our Prophet declaring truth and the coming of the Kingdom of God. (*Deut 18:14-22*).

Jesus became our King, the Son of David, the promised Mashiach/Messiah who would set all things right and rule over us, and eventually, one day the entire world. (*Psalms 2*)

Jesus became our Great High Priest, who would not only become our Mediator bridging the gap between us and God which was a result of our sin, but offering Himself as the sacrifice that would once and for all, permanently cleanse us of our sin and wash it away forever. (*Psalms 110*)

In the February 2021 issue we'll look some more at the issue of adoption in a New Covenant context within the Roman Empire.

Philistines and High-Tech



One of the gates into the lower city of Gath, 11th to 9th century B.C.E. | Photo: Prof. Aren Maeir, Tell es-Safi Archaeological Project, Bar-Ilan University

Kay Wilson

Israeli Tour Guide | Author | Cartoonist

In English, if someone is referred to as a Philistine, it describes someone with bad table manners or the lazy person who sits in front of the TV drinking beer who has never picked up a book in his or her life. There is a misnomer that Philistines were rude and uneducated.

The Philistines first appear in Canaan about 3,200 years ago as part of a migration of Sea People coming from Crete. The Bible names five of their cities on or near the coast: Gaza, Ashkelon, Ashdod, Gath and Ekron. The Israelites, on the other hand, settled on the central mountain ridge that runs from north to south of the country. This explains the presence of fortresses Israelites built in the foothills protecting the likes of Jerusalem.

There have been several excavations in Israel to uncover the culture of the Philistines. Among them is Beit Shemesh where an ancient iron factory was discovered.

Archaeologists define ancient historical periods by the material used at that time, i.e. Stone Age, Bronze Age, etc. The Philistines dealt less in inferior bronze and focussed on developing the use of iron. Hence they ushered in

what is known as the Iron Age. Iron was very advanced and new technology. Harder than bronze, it gave them the upper hand in warfare and life.

About halfway between Jerusalem and Ashkelon - between the coast and the mountains - sits Gath, a Philistine city and one of the largest biblical sites ever discovered in Israel.

The most famous person to come from Gath was Goliath. 'Goliath' is a derivative of 'Gath.' It was in Gath that an inscription was discovered. On it are two names that are reminiscent of the name Goliath. It is also dated from 950 BCE, which is when the giant Philistine fought the young and future King David.

Initial finds at the site were monumental remains of fortifications and what could be two huge gates. In addition, a man-made trench was discovered. This goes around the whole city and bears witness to the eventual defeat of Gath. Eight meters wide and more than five meters deep, it was set up by a besieging army to stop the Philistines escaping. The trench has been accurately dated to the Aramean siege mentioned in II Kings. The discovery not only corroborates the Biblical record, but it is also the earliest siege system ever discovered, not to

mention that it was the eventual destruction of Gath that enabled the Israelites to expand.

There is also evidence of houses that collapsed when the city was set on fire. It was the fire, no less, that sealed and preserved some objects within the rubble. Archaeologists found pottery of all kinds of shapes and colours, which were vessels used for storage, cooking, serving, and cultic rituals.

Archaeologists define ancient historical periods by the material used at that time...

Because cultures tend to rub off on each other, these discoveries of Philistine culture not only shed light on the Philistine life, but; also show us what everyday life was like during the biblical period in Canaan, the Land of Israel. We still have so much to discover, but it is safe to say that, at the moment, the idea that the Philistines were simple riffraff, is as far from the truth as can be. They were so smart they even have a whole period of time named after them, in honour of their artisan achievements. Without a doubt, they were the high-tech of their times.

Facts Speak

Summary of activity at Erez and Kerem Shalom Crossings First week of October 2020



226

Numbers of crossings through the Erez Crossing



2.368

Trucks with...



61.583

... Tons of goods and equipment



2.735.897

... Litres of fuel and diesel



Erez Crossing Border crossing at the Israel-Gaza border at the northern end of the Gaza Strip.

Kerem Shalom Crossing Border crossing at the south of the Gaza strip at the junction of Gaza and Israel and the Gaza-Egypt border.



The Lord Loves Zion



Lights projected on Damascus Gate in the Old City of Jerusalem. | Photo: Flash90

Johannes Gerloff Theologian, Journalist, Lecturer & Author

With enigmatic staccato, *Psalm 87* throws assertions at its readers that at first glance seem incoherent. This Psalm seems like a bundle of fragments of thoughts that confuses rather than provides orientation.

Interpreters who have studied *Psalm 87* admit a prophetic quality to it. It is claimed that this Psalm explains interrelations from a perspective that is not visible to the natural eye. *Psalm 87* provides a revelation, an apocalypse; it discloses a secret.

The seven verses can be divided into two sections: The first section (*verses 2-3*) describes 'the beloved, holy and highly revered Zion'. The second section (*verses 4-6*) underlines the statement that "all men have a right to be considered children of Zion". These two main parts are framed by a heading (*verse 1*) and a conclusion (*verse 7*). The last verse resounds the words of the singers and dancers going up to Zion.

What is 'Zion'?

According to the Midrash, the 'holy mountains' are Mt Sinai and Mt Moriah. "It was upon Mt Moriah that there stood the Temple in which reposed the Law that came from Sinai. Therefore Moriah can be regarded as a continuation of Sinai".

If this Psalm has its 'foundation in the holy mountains,' that is, in Zion, then it consequently originates in and is based upon the will, the word and the dealings of the one, true and living God – like everything 'founded in Zion'.

The Lord is the One who 'chooses Jerusalem'. He says (*Isaiah 28:16*): "Behold, I found a stone in Zion, an *even bochan* - a stone that puts on the test, a testing stone, a generally applicable standard – a precious cornerstone as a foundation, which is firmly established."

The Lord Loves the Gates of Zion

This is the simple, sufficient and inscrutable reason for the Lord's choosing of Israel. Love is neither questionable nor rationally comprehensible. Until the last

book of the New Testament, Jerusalem is simply 'the beloved city' (*Revelation 20:9*). The choice of words here in *Psalm 87* emphasises "the continuing love relationship" (*ohav*, not *ahav!*) of God with the gates of Zion, marked by faithfulness.

The gates represent the whole of the city. Those who love a city often enter and leave through its gates. But perhaps the gates are mentioned here already in the hopeful prospect of the abundance of people who will enter Zion through them.

The Pearls of the City

In *Revelation 21*, the seer John (*Hebrew 'Jochanan'*) describes the New Jerusalem coming down 'from God out of heaven', 'like a bride adorned for her husband' (*verse 2*). "It pertains the glorious presence of the [one, true, living] God" (*verse 11*), the '*shekhinah*'. To describe this phenomenon, the New Testament seer uses comparisons with precious stones (*verses 11b,18-20*). He sees 'twelve gates' as 'twelve pearls. Each of the gates is made of a single pearl' (*verse 21*).

This is the simple, sufficient and inscrutable reason for the Lord's choosing of Israel. Love is neither questionable nor rationally comprehensible. Until the last book of the New Testament, Jerusalem is simply 'the beloved city' (*Revelation 20:9*).

The penultimate chapter of the 'Christian Bible' sees 'the names of the twelve tribes of Israel' engraved on the gates of Jerusalem (*Revelation 21:12*). "The splendour and wealth of the gentile nations' are brought into the spiritual centre of Israel (*verse 26*). From there, the nations will finally experience healing (*Revelation 22:2*).

Every love is always 'more than' and distinguishes between 'all the others' and the beloved. Love is exclusive by definition. An attitude which does not distinguish, emphasise, choose, and consequently in some way exclude everything else, is 'objectivity,' 'neutrality,' which treats, all the same, is 'indifference'

– i.e., the exact opposite of love. In the end, there is no way out but to stand before the mystery of God's love, to accept it as inexplicable.

'Aliyah' is God's Will

There is another aspect that is important for the course of the content of *Psalm 87*: The overwhelming majority of the people of Israel, here referred to as '*Ya'akov*', have lived outside the land of Israel ever since the beginning of the Babylonian captivity in the 6th century BC. Since then, they never returned to the land, as *Ezekiel (39:28)* prophesied: "I have gathered them unto their own land, and have left none of them any more there." This is true even today, though in recent years, for the first time in more than two and a half millennia, the largest Jewish community worldwide has been living in the land of Israel.

Today the majority of the Jewish people still live outside the Promised Land. Jews felt and still feel so comfortable in the diaspora that in the vast majority of cases,

they only emigrated to the land of Israel when they had no other option.

A crucial aspect of *Psalm 87* is the return of the people of Israel to the land of Israel. With this in mind, the Psalmist makes it fundamentally clear at this point: 'The Lord loves the gates of Zion' as a dwelling for His people 'more than all the dwellings of Jacob' in the whole world.

In plain language: 'Aliyah', the going up to Zion, the immigration of the Jewish people into Israel, corresponds to the will of God.

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Short News

Israeli Wines Win Medals



The 'Oscars' of wine awards, Decanter World Wine Awards, has, in this year's awards, acknowledged the high quality of products from 18 Israeli wineries, by bestowing six gold medals, 31 silvers and 28 bronzes on Israeli produced wines. The Israeli winery garnering the most Decanter awards this year was Shiloh, with two golds, seven silvers and four bronzes. The highest-scoring Israeli wine was Psagot's Peak. | Photo: Flash90

Capsule Discovered

During renovations to the former synagogue of Manchester (presently the Jewish Museum), a glass jar was discovered in the wall. It contained newspapers, data about the synagogue and old coins from the period around 1870. The jar was most likely put there during the original construction.

Sugar-Sweet Wrapping

All those plastic wrappings are not good for the environment. But what is the alternative? An Israeli start-up in the Gan Shmuel kibbutz might have found the solution with SupraPulp wrappings of sugar cane waste. You can wrap fat, wet and hot food in it. You can freeze and heat it, and still, it can be disposed of via the organic wastes.

A 'Travelution'



Israeli travel-tech startup 'As You Stay' offers flexible online booking arrangements that match your schedule. Like any online travel site, As You Stay's website and mobile app ask you to input your destination and dates. But it also allows you to specify the hours you'll be arriving and departing. The site then displays hotels that have availability matching your requirements and displays the price. | Photo: Flash90

Predicting Seizures

Researchers at Ben-Gurion University of the Negev developed a device that predicts epileptic seizures. The user receives a warning of an upcoming seizure an hour before the seizure. As up to 30 per cent of epilepsy patients don't respond adequately to drugs, they live in fear of impending seizures. This new prediction device will allow patients and their caretakers to take precautions and prevent injuries.

Introducing Jesus' Land

■ Kameel Majdali

Director | Teach All Nations Inc.



Jesus was from the House of Judah and born in Bethlehem Judaea, but He lived His life in Galilee. It is where He conducted much of His ministry. For those who want to 'walk where Jesus walked,' a sojourn in Galilee is a must. In this article, we will learn about the region mentioned 72 times in the Bible (66 times in the New Testament).

Galilee, which means 'ring' (of nations), stretches from the Sea of Galilee in the east to the Plain of Acre/Asher on the Mediterranean coast to the west. It can be divided into two parts: Upper Galilee in the north, much of it now in the southern part of Lebanon. The northern border is the Litani River. Upper Galilee elevation is high, the soil is fertile, the rain at 600-1,000mm a year adequate. Yet, it is scarcely mentioned in Scripture.

Whenever you read the name 'Galilee,' in the New Testament, think 'Lower Galilee.' The hills are no higher than 610 meters, made of Cenomanian limestone, with East-West transversal valleys that collect rich alluvial soil. Its main cities include Nazareth, Cana, Sefphoris, Chorazin, Bethsaida, Capernaum, Safed.

Contrast between Judah and Galilee

Character	Judah	Galilee
Accessibility	Difficult to access, high mountains	Readily accessible to Phoenicia, Mesopotamia, and Egypt
Population	Primarily Israelite	Mixed ethnicities: Israelite, Arabian, Iturean, Phoenician, Greek. Hence 'Galilee of the nations'
Centrality	Judah & Jerusalem, epicentre of Jewry	Galilee, the back bedroom
Fertility	Barren	Fertile: Tyre and Sidon depended on its bounty (<i>Acts 12:20; Ezekiel 27:17; Ezra 3:7; 1 Kings 5:9</i>)
Attitude to People	Aloof, snobbish (<i>John 1:46; 7:52</i>)	Down to earth
Attitude in General	Could be treacherous (<i>Judges 15:9-13; Mark 3:19; 14:10</i>)	Volcanic temper, loyal (<i>Mark 14:31</i>)
Stone	Golden limestone	Black volcanic basalt stone

Galilee in the Old Testament

Judges 4: Deborah and Barak had a stunning victory over General Sisera, servant of Jabin King of Canaan, who dwelt at Hazor. The actual battle was in the Armageddon Valley, Mount Tabor and the Kishon River, all by the southern border of Galilee. Hazor is in the Huleh Basin by Upper Galilee.

1 Kings 15:20: Prodded by King Asa of Judah, Ben Hadad of Syria attacked the Northern Kingdom of Israel and smote the cities of Galilee. Syria and Israel tussled over Galilee more than once.

2 Kings 13:22-25: Joash recovered the cities of Galilee from Syria by defeating their king three times.

2 Kings 14:25: (Northern Kingdom of) Israel's affliction was very great, so God raised Jeroboam II, who recovered the lost cities of Galilee.



Keshet Cave (Rainbow Cave or Cave of the Arch), a natural arch on the ridge north of Nahal Betzet, Galilee. | Photo: Flickr

After the Babylonian exile, the name 'Galilee' was assigned to the entire northern third of Palestine.

Galilee in the New Testament

During the entire earthly life of Jesus of Nazareth, a 'Herod' would be ruling Israel in the background. The Herodian dynasty were Roman-appointed puppet kings who did Caesar's bidding over their own people, Israel.

'And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' *Matthew 4:23*

'And immediately his fame spread abroad throughout all the region round about (Lower) Galilee.' *Mark 1:28*

'And he preached in their synagogues throughout all (Lower) Galilee and cast out devils.' *Mark 1:39.*

When it comes to the ministry of Jesus of Nazareth, Galilee was His home and stage. After His rejection in Nazareth, Jesus set up headquarters at Capernaum on the northern shore of the Sea of Galilee. This move literally fulfilled prophecy. *Isaiah 9* speaks of the land of Zebulun and Naphtali, the way of the sea (Via Maris), Galilee of the Gentiles. These same people who lived in darkness (*recall the verses in 1 and 2 Kings*) have seen a great light. Beautiful, quiet Galilee, ringed by nations, could be the object of military conflict and occupation. Jesus' coming heralded the start of a perfect kingdom of peace - *Matthew 4:15-16.*

Galilee's central and accessible location caused His fame to quickly spread through 'all Syria' (*Matthew 4:24*) and attracted people from the Decapolis (10 Greek cities, mostly east of the Jordan River), Jerusalem, Judaea, and beyond the Jordan River.

Galilee was blessed to enjoy the ministry of Jesus; however, in the absence of repentance, it was severely rebuked. The cities of Chorazin, Bethsaida, and Capernaum were condemned because they refused to repent. Tyre, Sidon and Sodom were promised an easier time in the day of judgement than for these three Galilean cities. - *Matthew 11:21-24*

Want to experience Jesus' Galilee by foot? Consider hiking on the Jesus Trail from Nazareth to Capernaum, 68 km or 42 miles. It can be done in 2-4 days with a group of average fitness. You will be re-enforced in faith as you walk through His land.

The grand patriarch of the clan was Herod the Great, who ruled Israel from 37-4 BC. A ruthless tyrant and able administrator, Herod was denied by Rome of having a military of his own. So he 'conquered by construction,' building fine edifices and cities across the land. These included Caesarea, Maccherus, Sebastiyah, Herodian, the temple and temple mount in Jerusalem, unforgettable Masada, and more. Herod suffered from acute paranoia and tried to kill the toddler Jesus, as recorded in *Matthew 2.*

Herod died in 4 BC, and the holy family returned shortly afterwards. The country was partitioned for his three sons: Archelaus ruled in Judea, Philip in Golan, and Antipas in Galilee. Antipas was only a tetrarch, not a king. The latter ruled from 4 BC - 39 AD, married his brother's Philip's wife Herodias, executed John the Baptist, and built the city of Tiberias on the Sea of Galilee.

Panoramic view of the Sea of Galilee. | Photo: Flickr



Ingathering of the Exiles Continues

In December, 250 Bnei Menashe will come to Israel.

Over the years, more than 4,000 Bnei Menashe were brought on Aliyah to Israel. There are still another 6,500 Bnei Menashe in northeastern India who are waiting to come. Full of excitement, they look forward to the day they can leave. Our partner, Shavei Israel, has permission to bring 722 Bnei Menashe on Aliyah over the coming year. The first group of 250 will be coming in December. Originally they were supposed to come in November, but the Coronavirus delayed things.

As in the past, Shavei Israel is partnering with the Israeli Government to facilitate the Aliyah of Jews from India. Shavei Israel is responsible for the cost of the airfare and transportation for the immigrants from northeastern India to Israel, and the Government will cover most of the costs of their absorption in the Jewish state once they arrive here. Founder and Chairman of Shavei Israel explains: "The cost per person to arrange the transport to Israel is US \$1,000, so we need to raise \$250,000 to bring the entire group here in December. For every \$1,000 we raise, another Bnei Menashe can return to Zion. Hence, if we raise \$223,000, then we can bring 223 people. If we raise \$250,000, then we can bring all 250. It is the 'arithmetic of Aliyah'."

Instrument to Bring His People Home

Freund shares: "For the first time since 2018, we will bring a large



Arriving in Israel is very special and emotional for the Bnei Menashe. They are received with joy by family and members of the Bnei Menashe who are already in Israel. | Photo: Shavei Israel

group of Bnei Menashe (sons of Menashe) on Aliyah from India. The return of this lost tribe of Israel back to Zion after 2700 years of exile is a miracle of Biblical proportions. Who else but the Lord could take a tribe that was lost for so long and restore them to their ancestral Land? We at Shavei Israel feel blessed that the Lord is using us as His instrument to bring His people home. And we are immensely grateful to Christians for Israel for all of their support of the Bnei Menashe Aliyah throughout the years. Whenever the Government has permitted us to bring Bnei Menashe to Israel, one of my first calls has always been to Christians for Israel because I know they have a heart for Aliyah and for the Jewish people."

Trusting God

The work of Jewish organisation Shavei Israel trusts in God and the promises in His Word. Freund: "In *Isaiah 49:22*, the Lord says that the

nations of the world will 'carry' our sons and daughters back to the Land. Christians for Israel has consistently carried us with their prayers, their love and their financial support.

The world right now is grappling with many difficult challenges, particularly the Coronavirus. But as people of faith, we know that nothing can stand in the way of God's plan (*Proverbs 19:21*). Not even a global pandemic!

The Ingathering of the Exiles continues to move forward, as does the Redemptive process. Please join us - not only in hoping and praying for the redemption but in helping to bring it closer!

It costs US \$1,000 (€900 | AUD \$1,350 | NZ \$1,460) to help one member of the Bnei Menashe community home to Israel. This pays for their transportation costs to the airport in northeastern India and their airfare to Israel.

Israel: My Dream Since Childhood

Shalom! My name is Hanniel. I am 26 years old currently living in Imphal, Manipur in northeastern India. I got married in July 2013, and my wife is Eliana. God has blessed us with two beautiful sons (Eldad 6, and Yedidya 3). My father was a devoted Jew, and as a result, I was born and raised in a Jewish Family, and my Brit Milah (circumcision) was performed on the 8th day. Raised by a devoted father and a caring mother, my parents would always tell me that we are one of the ten lost tribes of Israel and someday we're going home to Zion. And from my early life as a kid, I had this dream about someday returning to Israel, our homeland. Whenever I saw a plane fly over me, Israel was always the first thing that came to my mind. That was my dream since my childhood!

Aliyah —the act of 'going up'— that is —towards Jerusalem, or Israel is one of the most basic tenets of Zionism. Today, Aliyah is considered as a national aspiration for the Jewish people around the world, which

obviously includes the Bnei Menashe here in India.

In 2012, I saw my fellow community members making Aliyah to Eretz Israel in large numbers thanks to Shavei Israel and its founder, Rabbi Michael Freund. That's when I realized that the dream I had as a kid had slowly turned into hope, and that hope turned into reality because Aliyah to Israel was a real possibility!

From that day onwards, my mind, heart and body were set for one goal — ALIYAH!! I started to devote all my free time to learning Torah and keeping the Mitzvot (commandments). I knew that there are no coincidences in this world, that everything was meant to be in God's way. So I thought to myself, "I'm going to do everything I can as a man, and, for the rest, I rely on God's Almighty Hand. I never forgot the one goal that was set on my heart and mind. Barukh Hashem (Praise the Lord) my prayers were answered. My wife and I and our kids have been selected to make Aliyah and will be doing so soon.

Aliyah means everything to my family and me because Eretz Israel is much more than a tiny piece of land in the Middle East. It is the land given to our forefathers by the Holy One, Blessed be He. Israel is living proof that the Jewish people have survived against all odds and will continue to survive and thrive. It is the land the God of Israel blessed. And we can't wait to make Aliyah and serve our Creator, the God of all gods and King of all kings.



Overview of our projects

Part of our mission is to comfort Israel and the Jewish people through prayer and action. If you would like to support one of our projects you can complete the coupon on page 16 or make an online donation. Thank you very much for your support!

Aliyah

Aliyah is the Hebrew word for the return of the Jewish people to Israel. We support Aliyah mainly from Ukraine (and the former Soviet Union), but also from India and France. Furthermore, we help new immigrants (in Hebrew: *olim*) to integrate into Israeli society.



Hineni Soup Kitchen

We help the poor of Israel, by providing them with food. We do this in partnership with the Hineni Center in Jerusalem, headed by Benjamin Philip. Your gift for the soup kitchen goes directly to the purchase of food.



Holocaust Survivors

We support impoverished Holocaust survivors in Israel and Ukraine through various projects which provide assistance to survivors of the Holocaust. Those survivors are elderly and will not be among us for long, and there is a growing demand for practical assistance.



Christian Friends of Israeli Communities (CFOIC)

You can support the Jewish communities in Judea and Samaria, the heart of Biblical Israel. The main purpose is to encourage the people in the Biblical Heartland and to show them that there are Christians throughout the world who support them and share the belief that the areas of Judea and Samaria are part of Israel's inheritance.



Food Parcel Campaign Ukraine

We distribute food parcels amongst Jewish people in Ukraine. These parcels are handed out to Holocaust survivors, needy families, and the sick. Those food parcels are a sign of friendship that demonstrates your support for our Jewish brothers and sisters and that they are not alone.



Arab Christians

Life for Christians in Bethlehem is often not easy. Christians for Israel supports the First Baptist Church of Rev Naim Khoury in Bethlehem and Jerusalem. The members of this church spread the gospel among Arabs and share their love and heart for Israel and the Jewish people.



For country-specific or further information on our projects, go to our website, www.c4israel.org.nz

Donate for food parcels Help Ukranian Jews Survive the Winter



As the days in the northern hemisphere are getting shorter, winter is not very far away in Ukraine. That means that temperatures will drop and roads and streets become impassable. For the poor Jewish population, amongst whom a large number of Holocaust survivors, winter is always a lonely and challenging period.

A positive note in their existence are the food parcels they receive. These parcels are much needed to survive. According to Koen Carlier, Ukraine will almost certainly get a second lockdown. The number of COVID-19 contaminations increases daily with at least ten thousand, causing many elderly people waiting anxiously at home in isolation of what is to come.

Koen: "We get a lot of telephone calls from Jewish elderly people with pneumonia from their homes. They ask us if we can bring the food parcels to the doorsteps of their small flats. We will have to deliver more food parcels in people's homes anyway because the elderly people rarely go out. Our visits, while delivering the parcels, will be even more important.

And we always give a testimony of God's faithfulness to His people Israel and about the promises He makes in His Word about the return of the Jewish people to Israel!"

40,000 Food Parcels Needed

In the coming months, our team will visit 150 towns to deliver 40,000 food parcels. Each food parcel weighs some eleven kilos. Koen: "We are going to deploy more local volunteers, and we already have a list with fifty of them who can be deployed in different areas. It is a plus too that we can have deliveries made and pack food parcels in five different places so that the handing out of the parcels will take less time. However, we think that we will receive more requests. It is a huge job, but if many do their bit, we can achieve this goal."

Will You Help?
Will you help to feed the poor Jewish community in Ukraine? Donate one or more food parcels. A food parcel costs US \$11 | € 10 | AUD \$15 | NZ \$17. Fill in the coupon at the bottom of this page. Thank you in advance on their behalf!



One of the persons we will help this winter is Ala (80-years old). She grew up as an orphan after the Nazis murdered her parents. Later in life, she lost her husband and five children; four of them passed away at a very young age. "I trust in God, it is good to be near Him", says Ala. Her hands feel ice cold, but she says she's doing fine. The food parcels we bring her help her get through the cold winter.

One food parcel contains:

- 1 kg of sugar
- 2 kg of flour
- 1 kg of rice
- 1 kg of grits
- 1 kg of bulgur
- 2 kg of macaroni
- 1-litre cooking oil
- 500 gm oats
- 1 tin of peas
- 1 tin of corn
- 1 tin of fish
- 1 tin of chicken
- 1 pack of coffee
- 1 pack of tea



Koen Carlier
Aliyah Fieldworker
Christians for Israel Ukraine

YES! I Want to Support Christians for Israel

<p>CHRISTIANS FOR ISRAEL NZ MINISTRY</p> <p><input type="checkbox"/> My donation for ministry costs, print & post \$.....</p> <p>ALIYAH - BRING THE JEWS HOME</p> <p><input type="checkbox"/> One person (Ukraine) - \$300 \$.....</p> <p><input type="checkbox"/> One family (Ukraine) (5 people) - \$1250 \$.....</p> <p><input type="checkbox"/> One bus (Ukraine) (25 people) - \$6250 \$.....</p> <p><input type="checkbox"/> First Home in the Homeland \$.....</p> <p><input type="checkbox"/> Bnei Menashe (India) (1 person) - \$1460 \$.....</p> <p>SOCIAL WELFARE PROJECTS</p> <p><input type="checkbox"/> Food Parcel Campaign Ukraine - \$10 per parcel \$.....</p> <p><input type="checkbox"/> Hineni Soup Kitchen - \$10 per meal \$.....</p> <p><input type="checkbox"/> Holocaust Survivors \$.....</p> <p><input type="checkbox"/> Christian Friends of Israeli Communities (CFOIC) \$.....</p> <p><input type="checkbox"/> Arab Christians \$.....</p> <p><input type="checkbox"/> For Zion's Sake \$.....</p> <p><input type="checkbox"/> Israel Alzheimer's Centre: Bladder Scanner \$.....</p> <p>TOTAL DONATION \$.....</p>	<p>DONATION</p> <p><input type="checkbox"/> Christians for Israel NZ Calendar 2021 <i>Christmas Special: 25% off</i> \$15.00</p> <p><input type="checkbox"/> Behold He Comes by Willem JJ Glashouwer NEW \$45.00</p> <p><input type="checkbox"/> Living a Life in Victory by Willem JJ Glashouwer NEW \$25.00</p> <p><input type="checkbox"/> Why Israel? (Trilogy Book Set) <i>Christmas Special: 33% off</i> \$40.00</p> <p><input type="checkbox"/> Why Israel? (Book, DVD & Study Guide) <i>Christmas Special</i> \$35.00</p> <p><input type="checkbox"/> Why Jerusalem? (Book, DVD & Study Guide) <i>Christmas Special</i> \$35.00</p> <p><input type="checkbox"/> Why End Times? (Book, DVD & Study Guide) <i>Christmas Special</i> \$35.00</p> <p><input type="checkbox"/> Toward the Establishment by Edda Fogarollo NEW - Limited Stock \$21.50</p> <p><input type="checkbox"/> Why is it so Difficult for Jews to Believe in Jesus by Cornelis Kant \$12.95</p> <p><input type="checkbox"/> San Remo 100 - Pathway for Peace \$12.95</p> <p><input type="checkbox"/> Israel on Trial (Book) by Andrew Tucker SPECIAL Save \$10 \$39.95</p> <p><input type="checkbox"/> The Signs of the Times (Book) by Willem JJ Glashouwer \$19.95</p> <p><input type="checkbox"/> Israel: Covenants & Kingdom (Book) by Willem JJ Glashouwer \$15.00</p> <p>Please add \$5.50 for postage & packaging (or \$9.40 for rural postage) \$.....</p> <p>TOTAL \$.....</p>
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N.B. Donation statements are generated annually at the end of the financial year. Christians for Israel NZ does not currently qualify for charitable status.

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