

# ISRAEL

& Christians Today

NEW ZEALAND

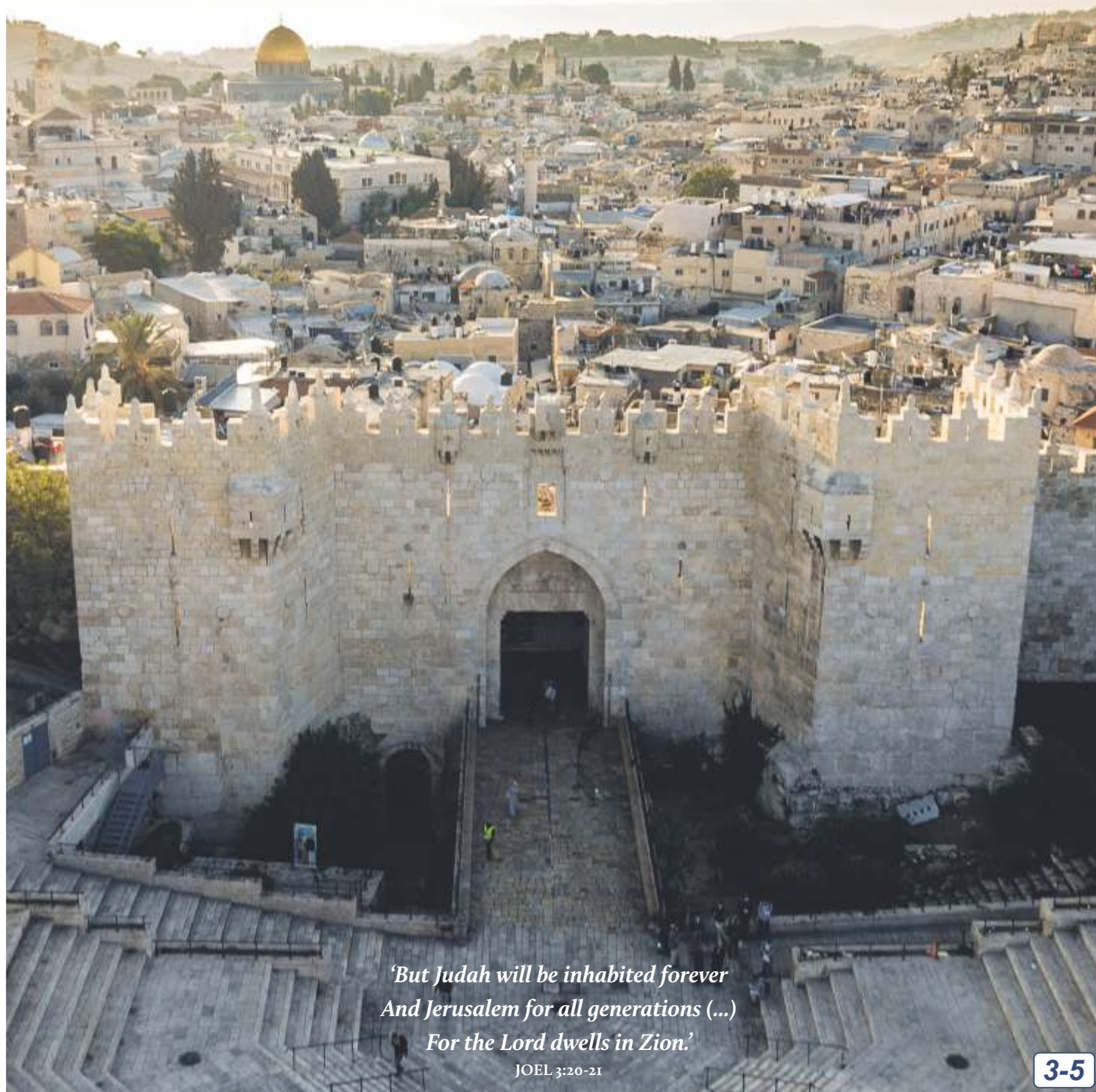
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CHRISTIANS FOR  
**ISRAEL**  
NEW ZEALAND

## JERUSALEM

1967 FIFTY YEARS REUNITED 2017



*'But Judah will be inhabited forever  
And Jerusalem for all generations (...)  
For the Lord dwells in Zion.'*

JOEL 3:20-21

3-5



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Israel & Christians Today is the premier publication of Christians for Israel



# Keep Jerusalem United

By Andrew Tucker, International Editor & Executive Director, Christians for Israel International



**On 7 June 1967, the State of Israel took control of the old city of Jerusalem in the so-called 'Six Day War' (which lasted from 5-10 June 1967).**

Israeli Commander Mordechai (Motta) Gur, who led the brigade that captured the Old City on the third day of the war, expressed the significance of this event to the Jewish people when he spoke to his squad:

*"For some two thousand years the Temple Mount was forbidden to the Jews... The Western Wall, for which every heart beats, is ours once again. Many Jews have taken their lives into their hands throughout our long history, to reach Jerusalem and live here. Endless words of longing have expressed the deep yearning for Jerusalem that beats within the Jewish heart. You have been given the great privilege of completing the circle, of returning to the nation its capital and its holy centre. Jerusalem is yours forever."*

Soon afterwards, in late June 1967, the State of Israel expanded the municipal boundaries of the city of Jerusalem to include all of what is now known as 'East Jerusalem'. A law was passed applying Israeli legislation and jurisdiction to the

expanded municipality as well as extending public utility services, municipal and administrative facilities to all parts of the city.

Israel's 'unification' of Jerusalem is perhaps one of the greatest controversies of our time. It has ignited furious statements of condemnation in both the political and religious worlds. A multitude of UN resolutions (both General Assembly and Security Council) condemn Israel's unification of the city as 'illegal'. The World Council of Churches and many major church denominations have issued statements condemning Israel's 'settlements' in East Jerusalem, calling for an end to the 'occupation' and demanding that East Jerusalem becomes the capital of a new state of 'Palestine'.

Should we, as Christians, support something that seems to be so contrary to international law and scripture? Should we not rather be opposing the reunification, and fighting for the rights of those who are suffering under this occupation?

The claim that the 'annexation' of Jerusalem is illegal rests primarily on the argument that the Israelis who moved there after June 1967 were 'transferred' by the Israeli government in breach of Article 49(6) of the Fourth Geneva Convention. It is also sometimes argued that East Jerusalem in some way 'belongs' to the Arab Palestinians. Those arguments are absurd given that (1) the most important part of what is called 'East Jerusalem' is the Old City of Jerusalem - which was founded and established by the Jewish people as their

capital city under King David, and has been their central hope for the last 3000 years; (2) 'East Jerusalem' was an integral part of the Mandate for Palestine - which was intended to enable close settlement by the Jewish people; (3) Jews have always lived in Jerusalem, and in fact between about 1850 and 1948 the Jews were the main population group in Jerusalem; and (4) many of the Jews who went to live in 'East Jerusalem' after 1967 were returning to houses and properties that their families owned but from which they had been illegally evicted by Jordan between 1949 and 1967.

Let's try to understand what the 'reunification' of Jerusalem means on the ground. First, the Israeli law applicable to the municipality is not perfect, but it does protect all residents of Jerusalem - whether citizens of Israel or not. If a Palestinian resident of Jerusalem feels, for example, that his property has been unjustly expropriated or destroyed, he can apply to the Israeli Supreme Court to have his grievances addressed. You can be sure that Jews and Christians in the proposed new state of Palestine will not have such civil liberties.

Residents of Jerusalem also benefit from freedom of speech, worship and religion. It is worth bearing in mind that under the 19 years in which Jordan 'occupied' East Jerusalem and the West Bank (from 1949 - 1967), ALL Jews were evicted, and ALL Jewish synagogues and holy places were destroyed or desecrated, and Christians were subject to institutionalised persecution and discrimination. This is reflected today in the administration of the Temple Mount - under the Jordanian *Waqf* non-Muslims are not even allowed to pray openly in the Temple Mount area. Contrast this with Israel, where Christians, Muslims, Jews and others are allowed to practise their religion without restraint.

All residents of Jerusalem now benefit from the public services and facilities offered by the municipality. Millions of shekels have been invested in new social and economic infrastructure in the unified city since 1967. Granted, there are issues of discrimination between those who are Israeli citizens and those who are only 'residents' in East Jerusalem. But there can be no doubt that ALL residents of Jerusalem - both citizens and non-citizens - are better off under the current regime than they would be under any alternative system.

It is often argued that East Jerusalem is being isolated from Arab West Bank. Palestinians living outside the Green Line (on the 'other' side of the security barrier) have to pass through security checkpoints to reach their work or other activities in Jerusalem. East Jerusalem is in some kind of isolated economic and social limbo, that threatens development and discriminates against its residents. These arguments are valid. But they need to be put in perspective. What would be the condition of the residents

of Jerusalem and the West Bank under an alternative scenario? As already mentioned, one only needs to look back at the situation under Jordanian control between 1949 and 1967, or the current situation in the Islamic countries in the neighborhood, to realise that the reunification of Jerusalem has on the whole - without disputing the fact that there are individual cases of injustice - improved the lives of all residents of Jerusalem - both Jewish and non-Jewish.

What does the Bible say about Jerusalem? Does God still have a special relationship with this city? Has the Old Testament - with its 'fleshly' emphasis on the land, the Temple, the priesthood, and the law - not been replaced by the New Testament of grace, mercy and the Holy Spirit? Have God's promises about the land not been fulfilled in Jesus? Are we not commanded to look for the 'heavenly' Jerusalem instead of the 'earthly' Jerusalem?

We do believe that although Jesus Christ through His life, death, resurrection and ascension introduced a new order of things, God has not terminated His special relationship with the Jewish people as a nation and the literal, earthly city of Jerusalem. The restoration of the earthly Jerusalem (Zion) is connected with the return of Jesus Christ, and the coming of the Kingdom 'on earth, as it is in heaven'. Jesus is coming again soon to establish God's kingdom on earth for the benefit and blessing of ALL nations. Scripture tells us the word of the Lord WILL go forth into the nations from Jerusalem (*Isaiah 2*). As God promised to Abraham, it is through restored Israel that the nations will be blessed.

We are the generation that is witnessing the restoration of Jerusalem in preparation for the coming of Messiah. That is why it is so vitally important to ensure that the city is not divided into separate 'Israeli' and 'Palestinian' cities.



Credit: YESHA Council

## Jewish Festivals

### Shavuot - Feast of Weeks

30 May (sunset) - 1 June (nightfall) 2017

More about Shavuot on page 9 and the New Zealand pages of this issue.

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# A Moving History

By Ruben Ridderhof & Marijke Terlouw, Christians for Israel Netherlands

The history of Jerusalem cannot be summarised easily. The prophet Zachariah speaks about the city as a cup that sends all the surrounding people reeling.

And so it seems to be. During its history of over three thousand years, the city has been besieged 23 times, attacked 52 times, and captured or recaptured 44 times. Twice the city was completely destroyed, and countless times it has been rebuilt.

>> **First Mention of Jerusalem**  
In ancient Egypt, curses were carved in statues or pots of clay. The Egyptian priests used them as magical objects to prevent evil. When an uprising broke out against Egypt, the priests would destroy the statues with the names of the rebellious cities written on it, believing that the spirit of the rebels would be broken. Jerusalem was mentioned for the first time with such a curse. The text is dated to about 2000 BC.

>> **Melchizedek**  
“Then Melchizedek King of Salem brought out bread and wine. He was a priest of God Most High, and he blessed Abram, saying, “Blessed be Abram of God Most High, Creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hands.” Then Abram gave him a tenth of everything.” *Genesis 14:18-20*

>> **The First Bible Verse About Jerusalem**  
“Now Adoni-Zedek King of Jerusalem heard that Joshua had taken Ai and totally destroyed it, doing to Ai and its king as he had done to Jericho and its king and that the people of Gibeon had made a treaty of peace with Israel and had become their allies.” *Joshua 10:1*

>> **Tisja Be’av**  
It was on the ninth day of the Jewish month Av that Nebuchadnezzar’s Babylonian troops destroyed the temple of Solomon. Exactly 656 years later, the Romans destroyed Jerusalem and the second temple. The ninth Av, or in Hebrew: Tisja Be’av, became a day of mourning for the destruction of the two

temples. Jews spend this Memorial Day by fasting and sitting in the synagogue on low chairs. In the past, other horrific events have taken place on this date, including, the decree to ban all Jews from Spain in 1492 and the extermination camp in Treblinka was opened.

>> **Hanukkah**  
When the Greek-Seleucid King Antiochus IV conquered Jerusalem, he desecrated the temple. He placed a statue of the idol Zeus inside and sacrificed pigs on the altar. This abomination ended in a miraculous way by a small group of insurgents. Jewish resistance fighters, who became known as the Maccabees, eventually were able to expel the Greek occupiers and purify the temple of idolatry. This rededication of the temple in Jerusalem and the miracles that accompanied it are still celebrated every year during the feast of Hanukkah. In *John 10:22* we read how Jesus also celebrated this feast in Jerusalem.

>> **Modernisation**  
When ordinary people started to read the Bible themselves at the end of the eighteenth century thanks to the printing of books, many discovered the importance of Israel. However, from travel reports of Mark Twain, for example, they learn that the promised land is dry and barren and that there are hardly any Jews living there. For that reason, the British settled in Jerusalem in 1822 to promote the restoration of the Jewish people in their own land. In Jerusalem, which was still part of the Ottoman Empire at that time, they encountered great poverty and misery. That was the first thing these British Christians wanted to change. They built the first hospital in the city in over a thousand years, and they established a school for Jewish girls. But this caused resistance from the Jewish community as families were banned from the community if they accepted help from the Christians. So a workshop was started for these people, the forerunner of the art academy Bezalel, but more was being done. A prayer house was needed, and so a church was built – the first modern building in many centuries –



now known as Christ Church. It’s not a ‘standard church’ with all the Christian symbols like crosses and images of saints. It’s a church with Jewish symbols and Hebrew texts.

The French, Germans, Americans and Russians did not want to lag behind the British, so they too came to Jerusalem to do similar things. The Jews also built schools, workshops, prayer houses and a Jewish hospital, and so the city started to develop. Sir Moses Montefiore was the first one to build outside the walls of the Old City. He established the Jemin Moshe district. Orthodox Jews built the town of Mea Shearim just past the Damascus Gate. The Germans, Americans, Russians and French also built outside the city and thus created districts known to us today as the German Colony, the American Colony, the Russian Compound and French Hill.

>> **Jerusalem Law**  
The Knesset passed the Jerusalem Law on 30 July 1980, with the introductory statement: “Jerusalem, complete and united, is the capital of Israel”. The law prohibits the control of Jerusalem to be transferred, temporarily or permanently, to a foreign political or administrative

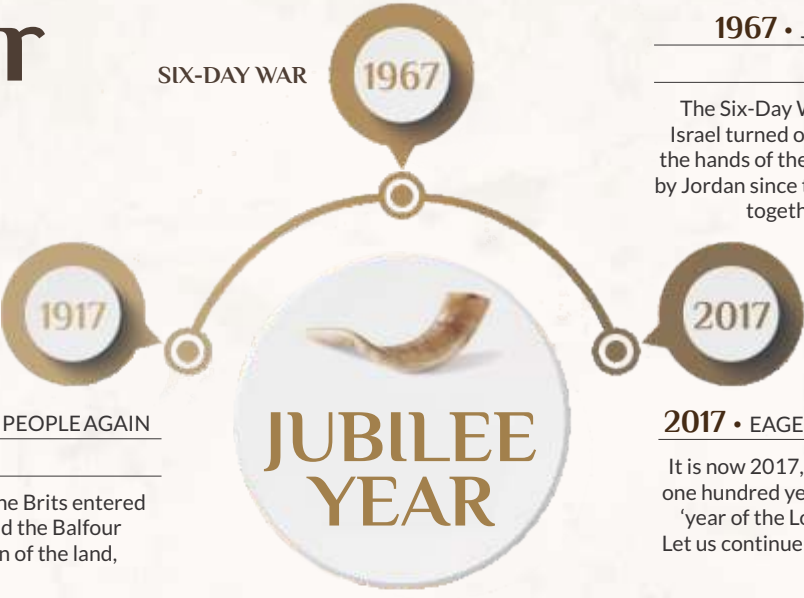
entity. That same day, the Jerusalem Law was condemned in the UN Security Council Resolution 476. On 20 August, a second UN Security Council Resolution (478) was passed, stating the Jerusalem Law be called a violation of international law and relevant UN member states were asked to withdraw their embassies from Jerusalem. At the same time, Arab oil states were threatening to discontinue relations with Canada, Japan, the Netherlands, UK and USA.

>> **A Controversial Sanctuary**  
The ongoing focus of the battle for Jerusalem is the Temple Mount. The nations do not seem to want to recognise that the God of Israel wants His name to dwell there. Throughout history, they’ve done everything to keep His people from worshiping Him there. Again and again we read about banning Jews, prohibiting Jewish practices and opposing Jewish rights. Whether it’s the Babylonians, the Greeks, the Romans, the Christians or the Muslims. Even now we see the nations trying to deny the Jewish history of the Temple Mount. In 2016 Unesco adopted a resolution stating that the Temple Mount and the Wailing Wall are Muslim sanctuaries and should be appointed as such.

# Jubilee Year

“Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each of you is to return to your family property and your own clan.” *LEVITICUS 25:10*

**1917 • ISRAEL IS A NATIONAL HOME FOR THE JEWISH PEOPLE AGAIN**  
**50 YEARS**  
The Ottoman Empire fell during the First World War. The Brits entered Jerusalem. In that year, the British government signed the Balfour Declaration: the Jewish people could take possession of the land, promised to them by God, again.



**1967 • JERUSALEM ENTIRELY IN JEWISH HANDS AGAIN**  
**50 YEARS**

The Six-Day War broke out fifty years later, in 1967. Against all odds, Israel turned out to be supreme, and the whole city of Jerusalem was in the hands of the Israelis again. East Jerusalem – which had been occupied by Jordan since the War of Independence – could be owned by the Israelis, together with the Temple Mount and the Wailing Wall.

“And give Him no rest till He establishes Jerusalem and makes her the praise of the earth.”

**2017 • EAGERLY AWAITING THE FULFILMENT OF GOD’S PROMISES**  
It is now 2017, fifty years on. The Jubilee year and the events of fifty and one hundred years ago raises expectations. Isaiah 61 and 62 speaks of the ‘year of the Lord’s favour’ when He will restore His people to the land. Let us continue to pray for that, just as the prophet writes in chapter 62:7.



# City of the Great King

By Rev. Willem J.J. Glashouwer, President Christians for Israel International

## >> Part I: Jerusalem, the Eternal Dwelling Place

When Israel reclaimed Jerusalem in 1967, it made the hearts of devout Jews skip a beat. Would this be the moment the Temple would be rebuilt? And if so, where would that be? Of course, many Jews said that Jerusalem should be the place, on top of Mount Zion, where the temples of Solomon and Zerubbabel had been. It would be built in the same location that the Temple was destroyed by the heathen nations, Babel and Rome. But why build it in Jerusalem? What is so special about Jerusalem and Mount Zion? What's unique about this small mountain, 800 meters above sea level, at the edge of the desert?

**Many Names** | The name Jerusalem, which literally means 'possession of peace', appears more than eight hundred times in the Old and New Testament. Other names used for Jerusalem include Ariel, City of God, City of David, City of Judah, Jebus, City of Righteousness, City of Truth, City of the Great King, Holy City, Faithful City, Salem and Zion. Some of these names appear only once, while others appear multiple times. The name Zion, however, appears more than one hundred and fifty times. When Zion is used in the Bible, it speaks of love, passion and intimacy. The Lord has decided to make Jerusalem a dwelling place for His name, meaning that the Eternal God, Creator of heaven and earth has chosen to live there. It is His holy mountain (*Isaiah 11:9, 56:7, 65:11, 25; Zephaniah 3:11*), Mount Sion (*Joel 2:1, 3:17*) where God dwelt (*Psalms 74:2*). The place is also called the house of the God of Jacob (*Isaiah 2:3*) and the house of the Lord (*Ezekiel 8:14, 16; Joel 1:13-14; Micha 4:1-2 and Haggai 1:14*).

**Temple as Dwelling Place** | When the Temple in Jerusalem, built by King Solomon, was dedicated, 'the cloud filled the Temple of the Lord and the priests could not perform their service because

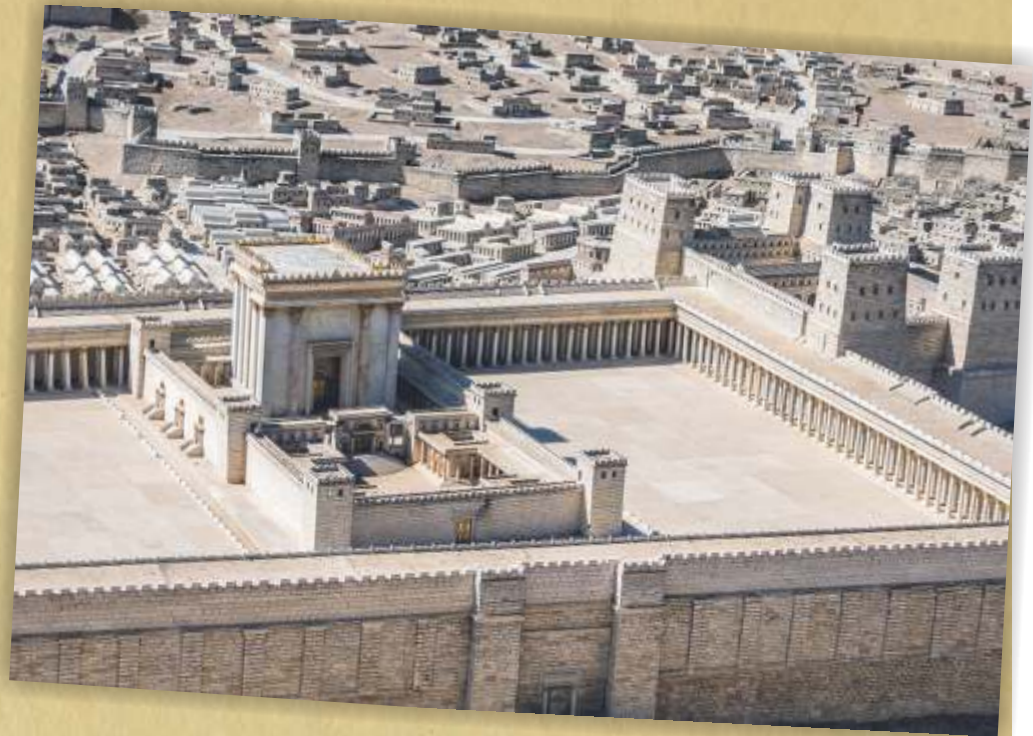
of the cloud, for the glory of the Lord (*Shekinah*) filled His Temple' (*1 Kings 8:10-11*).

The Lord made His dwelling in the Holy of Holies in the Temple, and He was present in the cloud, just like He had been present during the wanderings through the desert when the cloud had covered the tabernacle as it says in *Exodus 40:34-38*. Of course Solomon knew very well that a Temple made of stone could not contain God. At the dedication, he asked, 'But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less is this Temple I have built!' (*1 Kings 8:27*)

The Shekinah, the glory of the Lord, dwelled in the Temple that was built by Solomon (*2 Chronicles 7:1-2*). Ezekiel saw the Shekinah, the glory of the Lord, depart from the Temple right before the Babylonians destroyed it in *Ezekiel 10:18-19* and in *Ezekiel 11:22-23*.

The glory of the Lord went up from within the city and stopped above the mountain east of it. That mountain is the Mount of Olives. From that direction it will return to the final Temple as the permanent presence of the Lord, the God of Israel, to dwell among His covenant people.

**The Lord and His People are Returning** | Ezekiel also sees how the glory of the Lord returns to the last and final Temple. He describes the future, "There will be one king over all of them, and they will never again be two nations or be divided into two kingdoms." The mountains of Israel form the heartland of Israel, also called the West Bank. It is not the Lord's desire for this area to be part of a new Arab-Islamic state with the name Palestine. The ten tribes of Israel and the two tribes of Judah will be united again, just as we see this happen in the return of the Jews from the four corners of the earth, the great Aliyah



(*Isaiah 43:5-8, Jeremiah 16:14-15*). This means that the return of all twelve tribes is happening today, and not just the return of the two tribes who together are called Judah.

Not all the people of the ten tribes were deported by the Assyrians, nor were all the people of the two tribes exiled by the Babylonians. Many remained in the land. About ten percent were taken away, the 'top layer' of the population. The rest stayed behind to work the land and to bring in taxes for the domineering hostile powers. People from the two tribes and the ten tribes have returned after the seventy years of Babylonian exile between 600 and 500 BC. A few groups have moved further away, including the Bnei Menashe (*sons of Manasse*), but they too are now coming home.

## >> Part II: The Location of the Temple

What do we know about the historical location of the Temple? It is certain that Solomon built this Temple in Jerusalem on Mount Moriah. In *2 Chronicles 3:1* it tells us that Solomon began to build the temple of the Lord in Jerusalem on

Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite, the place provided by David.

Mount Zion and Mount Moriah, the location of the Temple, are the same place. This is the same Mount Moriah where Abraham was willing to sacrifice Isaac to the Lord, but where God gave him a ram to sacrifice instead (*Romans 8:32*), where the Apostle says that God did not spare His own Son, but gave him as the sacrifice for sin.

In *Genesis 22:13-14*, Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The Lord Will Provide. **God Provides** | This is the mountain that Abraham called, The Lord will Provide and that has remained a saying (*Genesis 22:14*). Abraham was given what he needed for body, soul and mind.

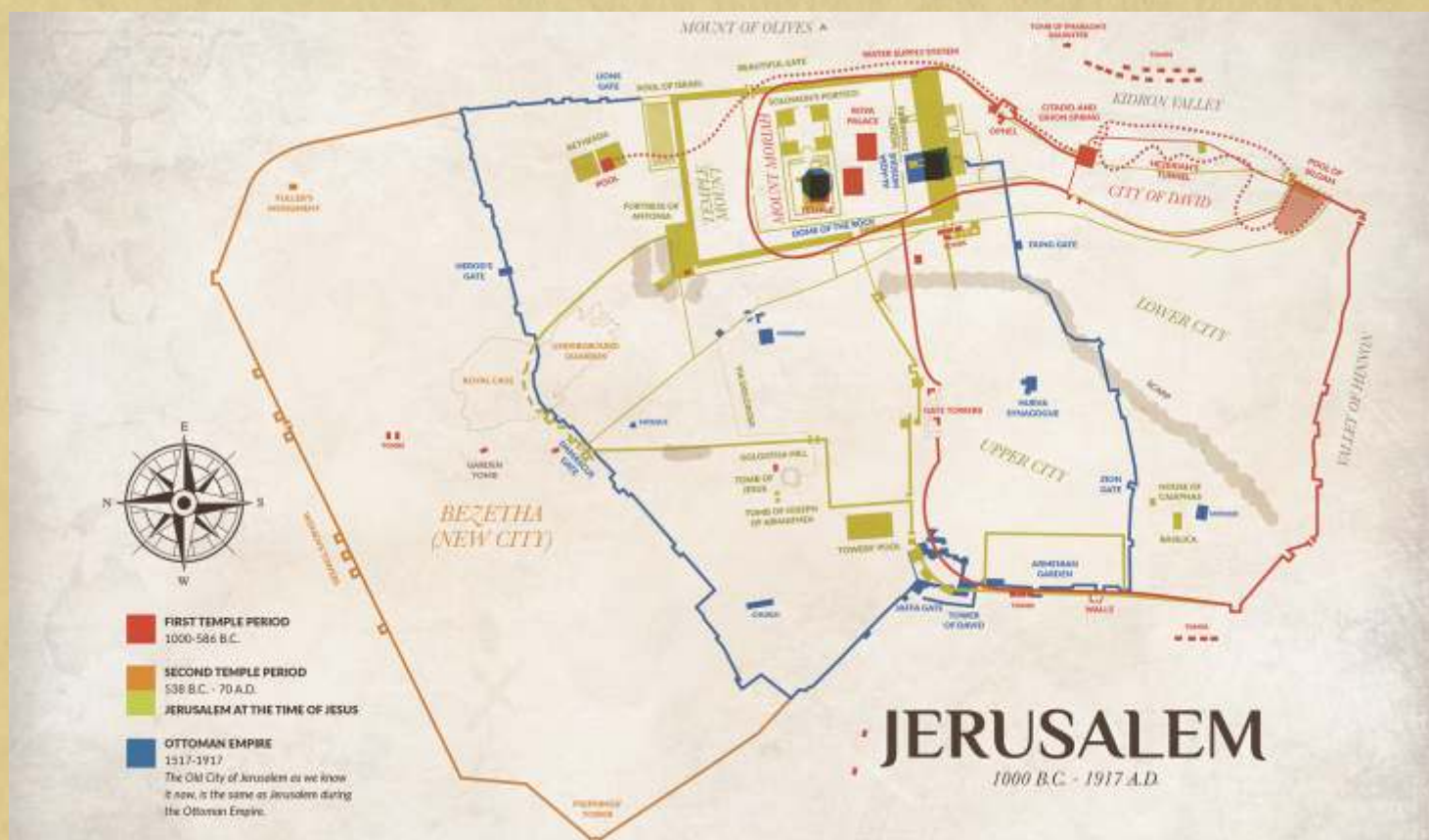
Mount Moriah is Mount Zion, the Temple Mount in the heart of Jerusalem. Grace determines the character of the place of the Temple. It was not a place where people provided for God's needs, as so many temples of other gods seem to do. It was a place where God provided for the needs of His people (*1 Kings 8:31-53*).

## >> Part III: The Rebuilding of the Temple

The preparations for the rebuilding of the Temple are fully in progress today by all kinds of Jewish organisations. Among the Dead Sea Scrolls found in 1951 in the caves of Qumran, there was a copper scroll. According to interpreters, this scroll mentions 64 places where Temple treasures are hidden or buried.

Rabbi Goren believes that objects from the Temple are hidden deep beneath the Temple Mount.

Among these treasures, there would even be the Ark of the Covenant that was lost during the destruction of the temple by Nebuchadnezzar in 586 BC.



Continued on page 5...



However, we must keep in mind what we read earlier in *Jeremiah 3:16*, ‘In those days, when your numbers have increased greatly in the land,’ declares the Lord, ‘People will no longer say, ‘The ark of the covenant of the Lord.’ It will never enter their minds or be remembered; it will not be missed, nor will another one be made.’

**The Final Temple** | According to *Ezekiel 40-48*, there will be a final Temple. John also speaks about this Temple as a Temple of God in which true prayer will take place (*Revelation 11:1-2*). We read, ‘I was given a reed like a measuring rod and was told to go and measure the Temple of God and the altar, with its worshipers. Exclude the outer court; do not measure it, because it has been given to the Gentiles. They will trample on the holy city for 42 months.’

**Paul and the Temple** | The apostle Paul says in *1 Corinthians 3:16-17*, ‘Don’t you know that you yourselves are God’s temple and that God’s Spirit dwells in your midst? If anyone destroys God’s temple, God will destroy that person; for God’s temple is sacred, and you together are that temple.’ Paul almost never mentions the Temple as a building in Jerusalem.

What did Paul mean in *2 Thessalonians 2:1-8* when he speaks about the ‘man of lawlessness’ who will sit in the temple? Is it possible that in this case the concept of the Temple relates to the church, as a Christianity ruled by antichristian thinking such as the ‘goddess of reason’ that was worshipped in the Nôtre Dame in Paris during the French Revolution? This could very well be. This temple/ church/Christianity will then be desecrated very quickly by the man of sin,

a human being that wants to be like God. This was the temptation that Satan held out in the first book of the Bible. ‘You will be like God’, he said, ‘When you disobey God’s instructions.’ The last revelation of Satan is in this man of perdition, the antichrist, who puts himself on the throne of God in the temple. You cannot imagine a greater abomination in the holy place than this. But does it necessarily refer to a literal rebuilt temple in which the antichrist will sit? Is that the ‘abomination that causes desolation’ that the Lord Jesus speaks about in *Matthew 24*?

**The Return of Christ** | We might not have to wait for a literal Temple to be rebuilt in Jerusalem and then desecrated by the antichrist as a historical figure. Perhaps the ‘abomination that causes desolation’ is already here. Islam dominates the holy

place. Jesus did not use the Greek word ναος (naos) for ‘temple’, but he spoke of the ‘holy place’, τοπος αγιος (topos hagios), which could very well be Mount Zion itself, on which the temple was built. Hatred and violence are preached against the Jews (and Christians) in the mosques on Mount Zion, and this could eventually lead to more destruction. This could one day lead to a ‘jihad’ (holy war) against Israel. A war that’s so violent and destructive that Jesus, in His eschatological sermon on the Mount of Olives (*Matthew 24*), tells the Jews to flee. The desecration of this holy place will cease when the Messiah Himself eventually appears. Then the holy place will be restored again. (*Daniel 8:14*).

Sometimes I think the more people start talking about the rebuilding of the Temple, the closer we get to the return of Christ, the Messiah ben David!

# A Gift for Jerusalem’s Jubilee

In previous editions of *Israel & Christians Today*, to celebrate the 50th anniversary of the reunification of Jerusalem, we asked if you would donate towards a gift to the city, one with future value. With your generous support, Aleh in Jerusalem was able to add a new High Dependency wing to their building. It is now home to people with multiple disabilities, including facilities for education and therapy.

Christians for Israel International’s chairman Leo Meijer attended the official opening of the new wing on 22 May 2017; it was a joyous moment for everyone. The new residents will soon

be able to move in, once the Ministry of Health and Social Affairs gives the final certificate of approval.

One of the new residents of Aleh will be Shlomi; a sixteen-year-old boy who still lives at home with his large, very poor family. He was born very healthy, but when he was a year old, he fell off the nursery dresser. Unfortunately, the family waited and didn’t seek medical help right away. The brain damage that Shlomi suffered was so severe that he is now physically disabled, unable to eat, he has bad eyesight and suffers from seizures. A lot of the care that he needs is unavailable at home.

Therefore the new wing of Aleh will help Shlomi and his family as he now has a place to live, one fully equipped with the medical facilities he needs, as well as entertainment requirements, and still be able to stay close to his family. And that’s thanks to your support!

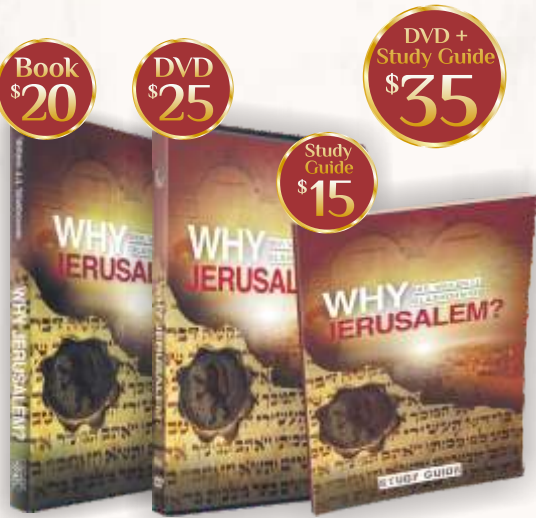


Dick Schutte, Chairman of Christians for Israel Netherlands, cuts the ribbon to officially open the new wing

You can still contribute towards this jubilee gift for Jerusalem. Please see coupon on the back page.

## Why Jerusalem? Book, DVD & Study Guide

The much-anticipated final book, DVD and Study Guide in the Why Israel? teaching series by International President Rev Willem Glashouwer has been launched to celebrate the 50th anniversary of the reunification of Jerusalem as the eternal, undivided capital of Israel.



The Why Jerusalem? DVD completes the series; based on the books Why Israel? Why Jerusalem? and Why End Times? So now you can have all three books and the DVD teaching series of the same titles along with the study guides. You can enjoy a private Bible study or invite friends over for a home or small Church group study. The Why Jerusalem? DVD has six 25 minute sessions you’ll be sure to enjoy.

See ordering details on the back page. Prices are in New Zealand dollars and include postage & packaging.

## PRE-ORDER NOW Jerusalem 50 Years Reunited One-Time Edition | Collector’s Item Magazine 112 pages, full colour

2017 marks the 50th anniversary of the reunification of Jerusalem, following the Six Day War of June 1967, after 19 years of division. ‘Jerusalem 50 years reunited’ marks this unique milestone in the history of Jerusalem, the eternal capital of Israel. Historically and politically, spiritually and culturally, Jerusalem represents the heart and soul of the Jewish people.



This limited edition commemorative edition magazine celebrating Jerusalem 50th anniversary since her reunification in 1967 is beautifully illustrated, with in-depth articles, inspiring interviews, facts, time-lines and much more.

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# 'This Comes from Above'

Interview with Zion Karsenti about the reunification of Jerusalem in 1967 by Marijke Terlouw



Photo Credit: David Rubinger, David Szerman

**There they are. Three soldiers. Tired, emotional and exhausted. But also full of wonder, amazement and awe. They're standing at the Wailing Wall in the Old City of Jerusalem, filled with emotions which cannot be put into words.**

Until that moment, they had never seen the wall in real life. They had heard of it, dreamed of it, longed for it, but they had never been there. Zion Karsenti (72), the soldier in the photo on the left, remembers exactly how the reunification of Jerusalem took place fifty years ago.

## >> Waiting for Instructions

"The war threat was tangible leading up to the Six-Day War", says Karsenti. "In the short existence of the State of Israel, we had fought two wars (the War of Independence 1948 and the Sinai War 1956). And now the Arab nations were convinced that they were throwing the Jewish people into the sea. This time they decided it was life or death. They were going to go for it, not matter what the cost. Our instructions were: 'You're going on a bus to Jerusalem, you'll get there by Twilight.' On the way, the driver turned on the radio and all of a sudden we heard the song, Jerusalem Gold. It moved us deeply. It was written several weeks before the war, and everybody said, 'This is all from above.'"

## >> Dreadful Choices

"We had to blow up fences; we were moving in the direction of the Mount of Olives. But our explosives ran out, and there was another barrier. We were faced with terrible choices to make. Some soldiers didn't want to kill anybody. But you have to; it's war. It shows the moral

values of the Israeli Defence Forces. We didn't want this war. We did everything possible to prevent this war. Because we know that in war there are no winners, everybody loses. The trenches were filled with bodies. You didn't know if they were our soldiers or Jordanian soldiers. Nobody had prepared us for this; we were young boys. But Zionism is Zionism. Grenades were thrown back and forth until they exploded. Suddenly we got news that all the officers in our unit were either killed or wounded. Each soldier became their own commander. Each soldier was on his own." Karsenti pauses for a moment, but then quickly continues. "We were waiting for dawn, and when the sun finally rose, we saw what incredible force we were fighting. Another unit would come at five that afternoon to replace us. Until then we had to stay put. There was no water, no food. We were left with a quarter of the original fighters; the others were killed. We were so desperate that we would pick up cigarettes stubs off the ground from the Jordanian soldiers, just to have something in our mouths. When we finally got back to our comrades, everyone was afraid to ask who was alive or not. We would receive our next orders at 5am, but who could sleep that night?"

## >> Up to Jerusalem

Karsenti and the others received the order to go to Augusta Victoria, then the Mount of Olives and from there down to Lions Gate. This time they did receive help from

airplanes and tanks. "Thank God". When they got to Augusta Victoria, they told the nuns who were there, "Don't worry, you have nothing to fear, you're safe!". Then they got to the Mount of Olives, "We saw in front of us Jerusalem - Jerusalem of Gold."

"The defining moment came when we got the order: 'Go up to Jerusalem'", says Karsenti. "When that was said, no one could stop us; no one could stop me. We were told to fight our way down the mountain towards Lions Gate. We split up into two lines, and we stood close to the wall with our guns pointed up, because there were snipers everywhere. I remember it all so well," says Karsenti as he walks towards Lions Gate, "There was a burning armoured vehicle right there. I now feel what all of us felt then: we were returning home after 2000 years, to the home of the Jewish people. I had not felt that before. My whole life I had heard from my parents: 'Jerusalem, Jerusalem', and now I was there!"

"The moment I entered Jerusalem I was overwhelmed by emotion. This is our capital! It makes me so happy that I can share this now. So very happy. That's the reason I go to schools, to share my story."

## >> Surprise for the Soldiers on the Temple Mount

"We began to run towards the Temple Mount because when you come home, you're happy! We were also running because of the snipers. The battle wasn't over yet. So many had fallen, and the morale was very low because of it. When we were at Bethesda, the commander sent us the message that he'd prepared a surprise for us on the Temple Mount. Every time I turned around, I would see Rabbi Goren. He was like an angel accompanying us. That kept us going, and knowing that there was a surprise waiting for us."

"And suddenly we were on the Temple Mount. But the city was not yet liberated.

Mordechai (Motta) Gur' had brought all the soldiers to the Al-Aqsa Mosque, including those from the hospitals so that those who were injured could see that many of their friends and comrades were still alive. It was indescribable to be reunited."

## >> The Photo

We then arrived at the square in front of the Wailing Wall. "Baruch HaSehm, thanks to Him". Karsenti is lost for words. "I don't come here very often. I feel the tears." The picture is held up. His voice is shaky, so are his hands. Only now are there a few people on the square that recognise Karsenti. "After we had got to the Temple Square we walked over there," Karsenti points to the place, "Through the gate, the Mughrabi Gate. I was the first one to go through that gate." Silence. Quietly he says, "Thanks to God." Karsenti is starting to get emotional and has a hard time talking. "Goren had Torah scrolls with him; I distinctly remember that. We were standing at the wall, somewhere over there under the Mughrabi Gate. I was the first one to put a note in the wall."

And then the tears began to flow.

## >> The Orthodox man

At the Wailing Wall, an Orthodox man is watching us with great interest. He looks at Karsenti, then at the photo he has been carrying with him the entire time, then again at Karsenti. Then he gets it, and with great enthusiasm, he walks over to him. "That's you, isn't it? Baruch HaShem and thank you!" They shake hands and quickly take a photo. Everything about the Orthodox man shows how excited he is to meet the person who made it possible for him to call Jerusalem his home.

*1. Mordechai (Motta) Gur was commander of the 55th Paratroopers Brigade who liberated Jerusalem. Just like the picture of the soldiers at the Wailing Wall, Gur's words became a symbol of the reunification of Jerusalem, "The Temple Mount is ours!"*



Photo Credit: David Rubinger, David Szerman



# Trump Makes History

Courtesy of Times of Israel

**Fifty years after Israel captured the Western Wall, US President Donald Trump became the first sitting American leader to visit the holy site, in an historic visit that saw him accompanied by his Jewish relatives in Jerusalem’s ancient Old City.**

Entering the Old City’s warren of alleyways - on lockdown by police for his visit - Trump and his wife Melania met the heads of various Christian denominations. They began their tour at one of the holiest sites in Christianity, the Church of the Holy Sepulchre, believed by Christians to be the site of Jesus’ crucifixion, burial and resurrection.

Security camera footage showed the US entourage, numbering hundreds of people, strolling through the ancient city’s alleys from Jaffa Gate to the holy Christian site under unprecedented security. The US president was greeted outside the ancient church by the Armenian and Greek Orthodox Patriarchs of Jerusalem. After briefly stopping to be photographed, he entered the building, along with his son-in-law and daughter, Jared Kushner and Ivanka Trump.

From there, the US delegation walked back to Jaffa Gate, where they entered the convoy of dozens of vehicles to drive to the Western Wall. Rabbi Shmuel Rabinovitch and Western Wall Heritage Foundation director Mordechai Eliav met the black kippah-clad Trump at the entrance to the plaza, which was emptied of worshipers for the presidential visit.



US President Donald Trump visits the Western Wall, the holiest site where Jews can pray, in Jerusalem's Old City

From there, Trump and son-in-law Jared Kushner strolled to the men’s section of the wall, in accordance with the gender-segregated Orthodox practice at the site, while Ivanka and Melania Trump headed to the women’s section.

Trump approached the wall, lingering to touch the stones for some 30 seconds and slipping a note inside. On the women’s side, Ivanka Trump, who is Jewish, prayed at the wall, eyes shut, before stepping away. Melania Trump, too, stood in reverence at the wall. The Western Wall, part of the retaining walls of the Second Temple compound, is the closest point of prayer for Jews to the site of the Temple itself and thus the Jewish people’s holiest place of prayer. It was captured along with the rest of the Old City and East Jerusalem in the 1967 war and annexed by Israel as part of its united capital - a move not recognised internationally.

In a bid to keep the tour free of political undertones, US officials reportedly rejected a request for Prime Minister Benjamin

Netanyahu to join the visit, saying it would be “a private visit” by the president and that he would go on his own. The White House confirmed that Trump would not be accompanied by any Israeli officials when he visited the holy site.

Trump, who arrived for a whirlwind 28-hour visit, met with Prime Minister Benjamin Netanyahu in the King David Hotel, followed by a dinner at the Prime Minister’s Residence where Trump and Netanyahu were joined by their wives.

The following morning, Trump headed to Bethlehem for a meeting with Palestinian Authority President Mahmoud Abbas. The Israeli part of his visit then resumed with a wreath-laying ceremony at the Yad Vashem Holocaust museum. Trump then delivered his main speech of his Israel trip at the Israel Museum located across the street from the Knesset.

The US President then returned to Ben Gurion Airport and flew to Italy, and the Vatican leg of his trip.

## Trump, Netanyahu and Middle East Peace

Courtesy of Dr Mike Evans, Jerusalem Prayer Team

Israel has a historic peace opportunity because of two world leaders: President Donald Trump, and Prime Minister Benjamin Netanyahu. They both share the same worldview of moral clarity or simply put, good versus evil. They both have similar heroes, Winston Churchill and Ronald Reagan, and they are both despised by the liberal left media. Both are determined to drain the swamp.

Israel’s 9th President, Shimon Peres, and I met with Pope Francis in June 2016. The Pope spoke about the morality of leadership, noting that the chaos the world is facing can only be resolved by moral leaders. Who could have imagined the historical alliances that Israel has built globally because of Netanyahu’s initiatives, extending even to Saudi Arabia?

Or a president who picked America’s most pro-Israel political leader, Mike Pence, to be his Vice President, whose senior advisor is his Orthodox Jewish son-in-law, Jared Kushner, and who chose a pro-Israel Orthodox Jew, David Friedman, as the U.S. Ambassador to Israel? And who could have imagined a U.S. president coming to Israel in the first six months of his term of

office and boldly going to the Western Wall—something no president has ever done before while in office?

Israel and America have suffered at the hands of moral relativists who reject standards of good versus evil. In their view, man is capable of perfection; humanity is on the path of enlightenment. Secular humanists make excuses for evil, or even worse, deny its very existence and coddle evil-doers by refusing to confront them. The Left believes that a perfect world is a weak and anaemic America and Israel that embraces the perpetrator of the crime and castigates its victims.

It took Barak Obama five years before he came to Israel at the start of his second term, while he embarked on his ‘apology tour’ to Egypt.

The Sunni nations viewed Obama as a man who abandoned America’s allies like Hosni Mubarak and supported America’s enemies like Iran and the ‘demon of Damascus,’ Bashar al-Assad.

In Trump’s worldview, Israel is attacked because it is a Jewish State, and America is

attacked because it is a Christian nation. Donald Trump won the election because of a historic evangelical voter turnout, the largest in American history. Evangelicals tend not to be monolithic, except on two issues: the Supreme Court and Israel. I know because I am a member of the Trump Founding Faith Board. President Trump promised us he would recognise Jerusalem and move the U.S. Embassy to Jerusalem. We wholeheartedly believe that this promise is non-negotiable and will happen while he is president.

King Cyrus of Persia would never be remembered if it had not been for his willingness to let the Jews return to their homeland. Harry Truman would not have have been remembered as such a great president if it had not been for his recognition of Israel as the Jewish homeland.

We pray that Donald Trump will be remembered in that historic Hall of Fame together with Benjamin Netanyahu.

“Who knows but that you have come to the Kingdom for such a time as this?” (*Esther 4:14*).

## Short News

### Has Hell Frozen Over?



Irina Bokova, the director-general of UNESCO, which last year passed a motion denying the Jewish connection to Jerusalem, shocked many recently when she publicly affirmed the Jews’ historical connection to the Holy City.

“In the Torah, Jerusalem is the capital of King David, where Solomon built the Temple and placed the Ark of the Covenant,” said Bokova. “The protection of the heritage of Jerusalem is part of a broader vision for peace and the fight against all forms of denial of Jewish history, delegitimation of Israel and anti-Semitism.”

### Trump: Israel a ‘Monument to Faith and Endurance’



In a holiday message celebrating freedom and hope, Trump said that the “State of Israel stands as a monument” to the Jewish People’s “faith and endurance. This is a season of great hope.”

Passover, celebrated by Jews around the world, recalls the exodus from ancient Egypt and what Trump described as “the story of incredible people who were liberated from oppression and raised up the face of humankind.”

“Throughout the centuries,” he continued, “the Jewish People have suffered persecution, but they persevered and thrived and uplifted the world beyond measure.”

### Jewish Soldiers Banned From Temple Mount After Giving Salute



Two IDF soldiers touring the Temple Mount on Israeli Independence Day were banned from future visits after the soldiers apparently saluted at the holy site.

The two soldiers, who were in uniform at the time, apparently saluted when they passed by the former Holy of Holies site on the Temple Mount.

The Holy of Holies refers to the inner sanctuary of the Jewish Temple where God is believed to have dwelt, and was the location where the Ark of the Covenant was kept during the First Temple period. The site is currently believed to be located within the Dome of the Rock, an Islamic shrine.

At the end of the tour, the soldiers were apparently told by police they may not return to the site.



# ECI Argues for United Jerusalem

By Tomas Sandell, Founding Director, European Coalition for Israel

Ahead of the 50th anniversary of the reunification of Jerusalem on 7 June ( in our Gregorian calendar ) the European Coalition for Israel is collecting names for an Open Letter arguing the case for a United Jerusalem. This letter will be handed over to Mayor of Jerusalem Nir Barkat at a luncheon which we are hosting in New York on Monday, June 5th. The letter will then be sent to political leaders of a number of UN member states.

The letter (see below) currently has support from members of all five major political groups in the European Parliament as well as four heads of state, one vice-president and two first ladies among the 50 names which have been added to the list of prominent signatories.

## Keep Jerusalem United as the Capital of the State of Israel

Your Excellencies,

June 2017 marks the 50th anniversary of the reunification of Jerusalem during the Six Day War in 1967. Since June 1967, the State of Israel has extended Israeli law, jurisdiction and administration over the wider municipality of Jerusalem, including what is today often referred to as East Jerusalem. It is of fundamental importance for the international community to support the current status quo today, as this provides the best model for protecting the interests of not only all Israelis living in East Jerusalem but also of all Arab Palestinians living in the region.

There are six main reasons why the continued application of Israeli law, jurisdiction, and administration to the whole Municipality of Jerusalem should be defended while supporting efforts to improve the living conditions of all residents of East Jerusalem:

**1. Recognition of Jewish connection with the Old City of Jerusalem.** The Jewish people have a uniquely deep and unbroken connection with the Old City of Jerusalem

that goes back over 3000 years. This is not to the exclusion of the connection between other peoples and the City of Jerusalem. While Arab Palestinians also have a historical connection and should also be allowed to live in Jerusalem, agreement to any proposal that denies the rights of Jewish people to live in all of Jerusalem (just as Arabs are allowed to live in West Jerusalem) would be a fundamental denial of historical facts and a breach of western values and fundamental freedoms.

**2. Territorial sovereignty and Israel's borders.** In the 1920s, the international community guaranteed the Jewish people a safe homeland in Palestine. This recognition of the right of the Jewish people to self-determination in Palestine was reflected in the San Remo Resolution and the Mandate for Palestine, pursuant to which Israel has valid claims to territorial sovereignty over all of Jerusalem and the 'West Bank'. Recognition of a unilaterally declared Palestinian state on the basis of the 1949 Armistice Lines would violate these legal rights of the Jewish people with respect to Jerusalem, Judea, and Samaria under international law. The so-called '1967 borders' are simply the 1949 Armistice Lines. There is no legal or historical justification for adopting these cease-fire lines as the basis for determining Israel's borders with a new state of Palestine.

**3. Negotiations.** Recognising a unilaterally declared Palestinian state with 'East Jerusalem' as its capital would conflict with UN Security Council Resolution 242 and greatly undermine the existing framework of agreements since 1967 - including the Oslo Accords - which are based on the principles of mutual recognition, negotiations to settle all final status issues (including the status of Jerusalem), the definition of safe and secure borders, and the resolution of the Palestinian refugee problem.

**4. Security.** Like every other nation state, Israel has a right to secure borders, territorial



Andrew Tucker, European Coalition for Israel hands over the letter to EEAS Rep, Fuente Milani in Brussels

integrity, and freedom from threats of aggression. There is a strong likelihood that radical Islamic groups would have a major influence within, or even control, a new Palestinian state. Their stated objective is to remove Jews from their territories and even to eliminate the Jewish State. If Hamas, ISIS, or their allies are effectively given the right to attack the Jewish people from East Jerusalem, Israel's very existence will be under threat.

**5. Freedom of worship for all religions.** Jerusalem must remain open for people of all faiths. History shows that Jewish control of Jerusalem provides the best possible guarantee that the Old City and the Holy Places will be protected. Jews and Christians should have a right to worship at the Western Wall and the Temple Mount. The Old City was completely closed for Jewish worshippers during the Jordanian occupation from 1948-1967, and many synagogues were destroyed and desecrated. Christians and Jews are being ethnically cleansed from most of the Middle East, and Christian and Jewish holy places are being destroyed. The same would likely happen if the part of Jerusalem were to fall under the control of an Islamic state of Palestine.

**6. Services to the residents of East Jerusalem.** Division of the city will not improve the well-being of the residents of

East Jerusalem. Under Israeli administration, there is a high level of integration between West and East Jerusalem's residents - Jewish and Arab - in day-to-day life and the Municipality of Jerusalem works in close cooperation with local Arab and Jewish leadership in East Jerusalem in promoting the quality of life of all East Jerusalem residents. All East Jerusalem residents benefit from the many economies of scale and scope provided by the management of the united city, such as those provided by municipal-wide water, electricity, and telecommunications infrastructures.

According to an independent poll conducted by the Washington Institute in 2015, 52% of Arab Palestinians living in East Jerusalem stated they would prefer to be citizens of Israel with equal rights, rather than citizens of a Palestinian state.

The way forward to peace is through mutual acceptance, bilateral agreements, and genuine cooperation, not through one-sided unilateral measures.

We call on the international community to embrace these principles and ensure that Jerusalem remains undivided for the benefit of all people.

Yours sincerely,  
European Coalition for Israel

# A Weekend in 'Jewish Vienna'

By Sandra Kämpfer, Isreality Austria Coordinator

On 29 - 30 April, our first 'Isreality Austria' weekend took place in Vienna. Young Christians between the age of 18 and 35 had been invited to come and learn more about Israel and the Jewish history of this city. On Saturday afternoon 17 young adults met at "Don Bosco House", a Christian centre. We got to know each other having coffee and delicious Viennese cake. Later we moved to a seminar room and after Sandra gave a brief introduction to Isreality, Marie-Louise Weissenböck, Regional director of Christians for Israel Europe, spoke to us about Israel from a biblical perspective.

Andrew Tucker, who had joined our Isreality weekend from the Netherlands, held his lecture on 'Israel and International Law'. We were all keen to learn more about God's plan with Israel and the reality on the ground.

By the end of these two lectures, we were famished and enjoyed dinner at a typical Viennese restaurant. Later in the evening Julian Linke, a young Austrian student who had completed his civil service in Israel, gave a lecture on his experiences. He had served one year in Ramat Gan (Tel Aviv) in a home for the elderly, many of whom were German-speaking Holocaust survivors. During that time, he had interviewed and filmed many of them. We viewed one of the interviews, as well as a few other short films about everyday life in Israel. It was a great evening for all of us.

The next morning we had a time of worship and prayer during which Marie-Louise also taught about Abraham and his relationship with God. We then left for the old city to start a guided tour through Jewish Vienna. The weather was perfect. Our guide showed us many different sites



On our tour through Jewish Vienna, guided by Marie-Louise (on the right)

that had played a crucial role in the Jewish history of Vienna starting from 1194 when the first Jew lived here, until today. Of course, we also enjoyed Israeli Falafels for lunch. The tour ended at the Dome of St. Stephen's, which also has a Jewish connection.

The group enjoyed each other's company, and we all had the feeling that we had come to a new understanding. All the participants asked to be informed about further Isreality activities.

We thank God for this wonderful weekend!



# March of the Living

By Jos van Westing, Christians for Israel International

## Yom HaShoah - Holocaust Remembrance Day 24 April 2017

In April this year, Christians for Israel International participated in the Jewish event, “**The March of the Living**”, a memorial march from Auschwitz to Birkenau.

Together with 10,000 students from 52 different nations, carrying thousands of Israeli flags, we made a clear statement to the world - “**NEVER AGAIN!**”

Any Christians for Israel member around the world can join our 4-day Auschwitz Programme in Poland. They come back a different person due to the life-changing experience and understand the suffering the Jewish people endured. If you want to visit Europe between April and June, you can expand your stay with this Auschwitz Programme.

This year our group consisted of 24 Dutch participants. One of them was a second generation Holocaust survivor who lost (as far as he was able to find out) over 120 relatives in Auschwitz. He was living every single day with the past of the Nazi atrocities affecting himself and his family. While I was pushing him in a wheelchair, he told me, “All my parents, uncles, aunts, cousins and other relatives went through

this gate (of Birkenau), just as I do today, but I am the only one of my entire family who will get out alive!” It struck me like lightning to hear him say that, but sadly, it was very true.

In the Auschwitz “museum”, (I would rather call it a place of remaining evidence), our hearts were breaking; there were suitcases left behind with names written on them with white chalk still waiting for their owners. Elegant high heeled shoes, which may have been worn to dance. 2000kg of human hair left behind by the weaving-loom used to produce clothes for the Germans. Artificial arms and legs, and metal corsets for children, never to be used again. Rusty train rails ending at the selection point - the last station for millions of people. Unnamed ashes that could not speak, but still told the most sinister stories of history. A single word was too much, a thousand words too little. The participants of our group didn’t consider what they saw to be irrelevant anymore or that it was a long time ago.

They had a difficult time, but they did not deter from it! Many sought every

Young descendants of holocaust survivors writing prayers of remembrance on wooden planks. Many of them are very personal and touching



opportunity to beg for forgiveness from the survivors of the Shoah on behalf of their country and forefathers; here at Auschwitz, and in Israel.

This reconciliation helps to heal deep wounds; they embrace the elderly traumatised victims who have no future, just their past. There is compassion and mutual love as tears from both flows. Once more, we see that the Jewish people do not hate or seek revenge, but deign in majestic forgiveness.

# Shavuot - Festival of Weeks

By Kees de Vreugd, Theologian, Christians for Israel International, and Editor of Israel and the Church

Seven weeks are counted starting from Pesach (*Passover*), according to the Biblical commandment (*Leviticus 23:15*). On the fiftieth day, it is Shavuot (*Festival of Weeks; Pentecost*). Shavuot means ‘weeks’, from the Hebrew root Sheva – seven. And Pentecost is derived from the Greek word ‘fiftieth’. So, in the name of the Christian feast, there is still a connection with the Jewish roots.

The ‘seven-week’ counting is traditionally called the Omer counting. The Hebrew word omer means ‘sheaf’. In Biblical times, the counting started when the first sheaf of the new harvest was brought as a first fruit offering in the Temple. In that season, the wheat harvest would start, and on Shavuot, the first wheat was brought to the Temple.

In Jewish tradition, Shavuot also became connected with the receiving of the Torah on Mount Sinai. When you calculate the data in the Exodus story, you will find that Moses received the Torah on Shavuot. The celebration of the revelation of the Torah has been the most important aspect of Shavuot, but since the return of the Jews to the Land of Israel and the establishment of the State of Israel, the agricultural aspect has also gained strength again.

The People of Israel standing at the foot of Mount Sinai had to prepare themselves three days before God was to reveal the commandments. But immediately after,

they sinned with the golden calf. It is, therefore, a custom in Judaism to stay awake throughout the night of Shavuot, studying the Word of God together, as a preparation for receiving the Torah. In Jerusalem, for example, every synagogue and every Jewish Institute offer study sessions and lectures during this holy night. And at dawn, after a long and inspiring time of study, everybody draws to the Western Wall to say the morning prayers together. The ecstatic joy of studying the Divine Word makes everybody sing and dance. Such must have been the ecstatic state of the Apostles when they received the Holy Spirit on the Pentecost after Jesus’ death and resurrection (*Acts 2*).

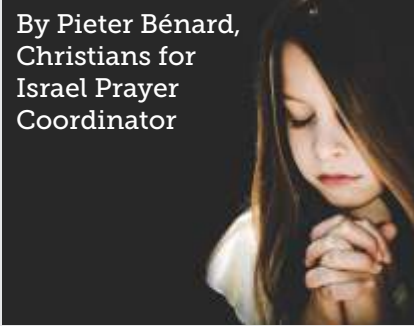
True, we don’t know for sure whether the giving of the Torah was celebrated on Shavuot in the Second Temple period. However, the signs of the wind and the tongues of fire in *Acts 2* are remarkable references to the revelation on Mount Sinai.



Moreover, there is a clear connection between the Holy Spirit and the Word of God.

Finally, back to the bringing of the first fruits and the Omer counting. A Psalm that is related to this season is Psalm 67. In Hebrew, this Psalm counts 49 words, one for every day of the season. It sings of the earth that has yielded its increase, and the (*Gentile*) nations praising God. Just as the risen Christ was the “firstfruits of those who have fallen asleep” (*1 Cor. 15:20*), on Pentecost, the ingathering of a great harvest of believers from all nations has begun. And finally, all nations will praise God and fear Him.

## Prayer Points



### ISRAEL

- Since several months Hamas has a new leader in Gaza, Yahya Sinwar. He is known as an unpredictable and violent extremist. Take this serious situation to God in prayer, and pray for the protection of (the south of) Israel.
- Israel has to be continually alert to the enemies at its borders. Hamas (Sunnite) in Gaza, Hezbollah (Shiite) in Lebanon and the ayatollahs of Iran (Shiite). *Psalms 35* is a long Psalm, but extraordinary for your prayers for Israel.
- Most Messianic congregations in Israel meet on Sabbath, while nearly all Arab Christians have their services on Sundays. Whatever the differences, pray for the Christians in Israel – that they will meet and respect each other.
- In May the 50th anniversary of Jerusalem’s reunification was celebrated. Read the Psalms of Ascent and pray for the City and its inhabitants (*Psalms 120 - 134*).
- Pray and give thanks for the work of ‘Aleh’, the largest aid organisation for people with multiple disabilities in Israel. We want to take care of the weakest through our Jubilee present for the 50th anniversary of United Jerusalem!

### INTERCESSION

- Through UNESCO the Palestinians attempt to rewrite the history of Jerusalem. Not only Jewish history is being rewritten, but Christian history as well! Pray that all Churches will be alerted by this and take action against it.
- The four keywords to your times of intercession are time, silence, reading, and chutzpah. Take your time – God will make this time extra valuable. Be still – then God’s silence will settle down. Read the Word – God speaks through His Word. Show chutzpah – daring and courage – to listen and act accordingly.

### CHRISTIANS FOR ISRAEL

- Pray that the speakers and publicists of Christians for Israel will find the right words and use relevant Scripture passages to explain and defend Israel. There is so much bizarre news from the surrounding countries... Israel is in great danger!
- Please pray for the workers of Christians for Israel. We are faced with many issues: theological, political and social matters. Anti-Semitism troubles us deeply; we are called Christians for Israel for a reason.

For more Prayer Points, please go to our website [www.c4israel.org.nz](http://www.c4israel.org.nz)



# Training in Cambodia

By Chan Siew Fong, Christians for Israel Regional Trainer, Singapore

**The Christians for Israel 4th Asia Pacific Training and Leadership Conference was held in Phnom Penh, Cambodia on 20-22 April 2017.**

Cambodia is among the top ten countries in the world with the fastest church growth rates. Christians make up 3% of the predominantly Buddhist population of 15 million people. The Body of Christ in Cambodia, drawn from a wide spectrum of denominations, meet every year for National Prayer on 1 July and heads of denominations meet regularly for fellowship. With such unity in the Body of Christ, the message of Israel can potentially be the 'game-changer' for the Cambodian church if it is embraced wholeheartedly by local pastors and leaders.

Wilson Ng, Regional Coordinator for Southeast Asia, organised the conference with the invaluable help of the local coordinator, Pastor Ramu Balakrishnan, a church planter from the Assemblies of God. Local pastors made up the majority of the conference participants - about 80 from various denominations and backgrounds. Pastor Conrado Lumahan came with 11 delegates from the Philippines.

A team of youths led in lively praise and worship each morning, followed by full-day sessions. Each hour-long session was translated by an indefatigable and cheerful Chinese Cambodian, VA Tong, who had no formal education but began to understand and speak English after he received the Holy Spirit.

The conference participants seemed spellbound by the messages, not having been taught about Israel before. The little they knew about Israel finally fitted into a biblical framework. Whenever PowerPoint slides were used, mobiles would pop up all over the hall to snap images of the slides. It was heart warming that Khmer pastors,



both young and old, asked earnestly for the slides to be made available to them after the conference.

Reverend Willem Glashouwer helmed the teaching with nine messages from "Why Israel", "Why Jerusalem", "Why End Times" and "Covenants and Kingdoms". He also spoke about Replacement Theology and presented the 12 Articles of Faith about Israel. Pastor Conrado Lumahan sounded passionate cries to stand with Israel with his "Twelve reasons to stand with the Twelve Tribes". Kuen Yoon took us on a historical journey of the miraculous rebirth of Israel in 1948 and fulfilment of biblical prophecies related to the re-gathering of the Jewish diaspora with maps and photos. Siew Fong shared on Israel's miraculous survival of the 1948, 1967 and 1973 wars which showed God's help in preserving Israel annihilation from her enemies' attempts.

Among the 11 delegates under Pastor Lumahan from the Philippines were superintendents and deputies overseeing hundreds of Assemblies of God churches in Mindanao. Two of them gave inspiring testimonies of how God began to bless their congregations after they started to bless Israel. Since they started to organise regular prayer meetings for Israel and began giving to Israel, their congregations

saw unprecedented church growth as well as astounding financial breakthroughs.

The final session was aptly on "What should the Church do about Israel at this time in history?" Siew Fong challenged conferees to educate other believers about Israel and to comfort the Jewish people through actions and prayer. She then led in intercession for Israel which began with repentance for the past atrocities committed by the church against the Jewish people. Brother VA Tong led in this repentance prayer on his knees. For the next 12 prayer points presented, the atmosphere in the meeting hall was charged up by the heart-felt intercession of conference participants, and six Khmer pastors and Pastor Lumahan who represented the Body in prayer.

Wilson Ng's very fitting conclusion for the conference was for us all to focus on being obedient and faithful rather than to be results-oriented.

The message of Israel was new to most of the churches so for the seed to germinate it was crucial to take follow-up actions; Pastor Meng Aun-Hour, Director of the United Pastors Fellowship, would translate 'Why Israel' book to Khmer and local representatives for Christians for Israel in Cambodia would be sought.

## Short News

### Top Trump Advisors Hold Weekly Prayer Meetings



Since the beginning of the White House transition in January, members of President Donald Trump's cabinet have been gathering for weekly prayer sessions led by Capitol Ministries Pastor Ralph Drollinger. Though religion has always been part of the White House, these sessions include an impressive number of the highest-ranking members of the Trump Administration.

"In terms of a country's health and direction, when its leaders are seeking God, the nation is in a position to be blessed by God," Drollinger commented.

### 69 Years of Independence: Israel By The Numbers



Israel's population at its 69th year of existence is estimated at 8.68 million, almost eleven times its population of 806,000 at its establishment in 1948.

A total of 6.48 million people (75%) of Israel's population, are Jewish. The country's overall population grew by 1.9% to 159,000 since last Independence Day. It is estimated that by 2048, Israel's population will reach 15.2 million.

A total of about 75% of all Israeli Jews were born in the country and more than half of them also have parents who are native Israelis. When the State of Israel was founded in 1948, only 35% of its Jews were born in the country.

# Modern Era and Jewish Roots

**50th Anniversary of Jerusalem's Reunification - its meaning and connection to Jewish history and modern Jerusalem.**

There are a series of historical events celebrated by Jews all over the world in spring. It starts with Passover and ends on the holiday of Shavuot (Pentecost). Biblically, this period is called *s'fira*, counting 'up' from the Jewish people's physical redemption from Egypt, represented by Passover, to spiritual redemption, represented by Shavuot, when the Jewish people received the Ten Commandments.

In between, there are series of national holidays with historical significance to the modern State of Israel and the Jewish people. It starts with Holocaust Remembrance Day that falls one week after Passover and is followed one week later as Israel mourns its fallen soldiers and victims of terror on Israel's solemn Memorial Day. Immediately after that, we

celebrate Independence Day, marking the creation of the State of Israel 69 years ago.

There is significance in the placement of these events on Israel's national calendar, and it is no coincidence that Holocaust Remembrance Day and Independence Day fall right after Passover. Together, they signify the Jewish people's physical freedom from the slaveries of post-World War II, in the same way, that Passover symbolises the physical Exodus from Egypt.

The marking of Israel's history continues soon after Independence Day as Israel celebrates Yom Yerushalayim, Jerusalem Day, the joyous day in June 1967 when Jerusalem was reunited. Jerusalem Day is often referred to as a military miracle, but perhaps it's timing, just days before the Pentecost, the Biblical holiday of Shavuot, also has deep meaning. Shavuot, the Pentecost, signifies the Jewish people's spiritual redemption as they received the

Ten Commandments. Just as the Pentecost signifies the spiritual redemption of the Jewish people after the Exodus, Jerusalem Day is also a spiritual redemption - the holiest point on earth was once again in the hands of Jewish people and the State of Israel. After 2000 years, Jerusalem, the Jewish people's soul, and spirit was whole once again.

Jerusalem Day 2017 celebrates a homecoming that started 50 years ago, after a journey that lasted thousands of years. That 2000 year road home was long and arduous, sacrifices were made, and precious lives were lost along the way. This year and every year, Israel remembers our sacrifices: 23,544 soldiers lost and the six million Jews who perished in the Holocaust. It has been said that sirens wail on Israel's Memorial Day to remind Israel of the price it pays for Israel's existence. As Jerusalem revels in its jubilee, 50 years since the reunification of Jerusalem,

Courtesy of the Jerusalem Foundation

50 years of living in our spiritual home, everyone remembers that Jerusalem stands on the shoulders of heroes who paid the ultimate price.

20,000 of those heroes, Holocaust survivors, live in Jerusalem today who suffer from loneliness as their generation slowly dissipates. Christians for Israel is a proud supporter of the "I'm Not Alone" campaign for Jerusalem's Holocaust survivors to attend Café Europa, five-day centers in Jerusalem where survivors are surrounded by love and support as they come to share memories with the only ones left who understand them. These survivors emigrated to Israel after horrors they experienced, struggled to re-establish their lives in Jerusalem and waited another 19 years until Jerusalem was reunified to touch the Wailing Wall.

You can donate to the "I'm Not Alone" campaign for Jerusalem's Holocaust survivors in the coupon on the back page.



# Letters of the Aleph-beit: Yod

By Kees de Vreugd, Theologian, Christians for Israel International, and Editor of Israel and the Church

Yod (or yud) is the tenth letter of the Hebrew aleph-bet. It represents the sound y as in yes, and ee as in green. The original form of the letter was a pictograph of a hand with a forearm (Hebrew *yad* = hand). That symbol developed over different stages into the pending hook as we know it today. It is the smallest letter of the aleph-bet. Also, the Greek iota and our i and j finally go back on the same symbol.

The numerical value is ten.

The Yod is the first letter of the ineffable Name of God. It is also the

first letter of the Hebrew word *yerusha*, the heritage which – as the Talmud says – God gives to those who observe His commandments. And it is the first letter of the word Yehudi, Jew, which you could translate as ‘he who praises God’.

“One jot (the letter yod) or one tittle (small stroke at a letter) shall in no wise pass from the law, till all be fulfilled” (*Matthew 5:18 KJV*).

The number ten is a building stone of creation: by ten utterances of God the world was created (according to Jewish tradition in the *Ethics of the Fathers*).

With ten miracles, God delivered the Israelites from Egypt, and ten plagues He brought over the Egyptians. Moreover, God gave the Israelites the Ten Commandments.

Ten also represents holiness, sanctity. For a synagogue service to be valid, a quorum of ten Jewish men (*a minyan*) is required. For the Shechinah, the Divine Presence dwells with a ‘congregation’ of at least ten men. This is derived from the story of the twelve spies, Numbers 14. “How long shall I bear with this evil congregation?” God says to Moses (*v 27*).

Jewish interpretation applies this to the ten spies. In the desert, Israel occupied itself with nothing but the study of the Torah. The ten spies feared that this would get lost in the Land, devoured as the people would be by the material concerns of the Land (*cf. Numbers 13:32*).

However, they forgot that the people were meant to spiritually elevate the material by living in the land in accordance with God’s commandments, and thus to be ready for the coming of the Messiah.

# Galatians 3: Promised Land

By Kees de Vreugd, Theologian, Christians for Israel International, and Editor of Israel and the Church



In *Galatians 3*, Paul speaks of promise and promises. Many argue from this chapter that through Christ the promise of the land, and indeed all promises, have been expanded to include the whole earth and every believer, and that the special position of Israel has become obsolete.

Paul is arguing against those ‘pseudo-brothers’ that want to force new gentile believers to observe the law, especially to circumcise themselves and thus become Jews. That runs counter to the Gospel of

grace, and counter to the practice of the brothers in Jerusalem and the decision taken by the apostolic council (*Acts 15*). Paul builds his argument by way of Midrash on the observation that the noun ‘seed’ in Hebrew is singular. Christ is the seed, he concludes, and therefore the one who inherits the promises.

Before that, however, he points out what it is all about. It was from the outset the purpose of God when He elected Abraham that salvation would come to the gentiles and this is through faith. In this, the distinction and the unity of Israel and the nations are at stake, and thus the purpose of Israel’s calling as a priestly kingdom.

Twice in this chapter, Paul speaks of the promises, plural (*verses 16 & 21*). The use of the plural refers to the differentiation in

offspring, land, and blessing to the nations.

For the rest, he speaks about the promise, singular. Now, in Paul’s argumentation, this promise is tied to the gift of the Spirit (*verse 14*). The gift of the Holy Spirit is the main issue in this chapter. Did the gentiles receive the Spirit through faith or through ‘works of the law’? The answer is, of course, by faith. And that is not just the case with the gentiles. Also “we, who are Jews by birth and not gentile sinners” (*Gal. 2:15*), received the promised Spirit through the faith. In that vein, both Jews and gentiles can appeal to Abraham, who for his trust in God was justified. The promise, however, still refers to the land, too. For the gentiles this means that they receive their portion on the earth as a derivative of Israel receiving its portion. The land of Israel, inhabited by the people of Israel, remains the centre of the kingdom that extends to the ends of the earth.

However, does that pertain to all the promises that were given to Abraham? Paul cites from the book of Genesis the words “and to his seed”. This passage

appears several times in Genesis (*13:15; 17:8; 24:7*). It is remarkable that this is every time in the context of the promise of land to Abraham. Obviously, the plain meaning is that the promise of the land pertains to Isaac and Jacob and his offspring. Paul does not deny that, nor expand the meaning of it. He is building his argument on quotations from the Scripture. The question at stake is: do Gentile believers have to fulfil the Mosaic Law in order to receive the Spirit? And the answer is: no, because God promised Abraham that all the nations would be blessed in him through faith. To this promise, all those who are in Christ, are heirs, since through Christ they are seed of Abraham, even the Greeks (*verse 28*).

However, they are so as Jews, and as Gentiles. Just as the difference between the sexes remains, even though they are one in Christ. There is principal unity, but it remains a unity in diversity.

Therefore, the promise of the land remains for Israel. And like Israel, every nation will receive the blessing in its own land.

# Brazil Shares Message of Hope

By Pastor Val Nogueira, Christians for Israel Brazil

We are so blessed and excited to be part of what God is doing through Christians For Israel in Brazil. For the past three years, we’ve been experiencing the Lord’s favour, as He opens doors of churches

and communities for us, enabling us to bring the message “Why Israel?”

Specifically, in the northeast of Brazil, we now have partners in more than ten cities and two states, who have embraced the work of Christians for Israel. Our Northeast Director, Pastor Vincent Shalom, has a network in all nine states that form the northeast region. His commitment to

taking Christians for Israel’s message to the Churches in his region has been very inspiring.

Our regional teams are gradually growing. Since the beginning, we have focused on spreading the message “Why Israel” to the younger generations. It’s important for the church and all ages to hear the message, but we committed ourselves to the emerging generation before Replacement Theology found ground in their hearts.

By God’s grace, we were able to accomplish all our goals for the first quarter of 2017, and are totally confident

in moving forward as the Lord leads us to the 26 states of Brazil and our 13 neighbouring countries in South America.

Our first newsletter has been printed, ready to be mailed out to 1000 friends who have already heard the message. Our hearts are on fire to see Israel friends come forth as they receive the revelation of God’s everlasting love and covenants with His Firstborn Son, Israel.

Through love, transparency, humbleness and focus, we move forth, convinced this is the last message to be delivered to the church before the coming of King Jesus.





# Our Printer

By Koen Carlier, Christians for Israel Aliyah Fieldworker



Alexander working on our leaflet

For two years now we have added a leaflet to our food parcels, explaining our work in Ukraine. If people have questions or need practical help with making Aliyah they can contact us. After all, we can't be everywhere, even though we would like to be but a food parcel with a leaflet can 'travel' throughout Ukraine! Since we started distributing the leaflet, we have received many calls from Jews who want to know more about Aliyah.

It was my wife Ira who came up with the idea of the leaflet. She then took it upon herself to write the text and look for a local printer. That's how we met Alexander. He not only designed the leaflet but also added valuable input.

### Opportunity

Recently Alexander called us, wanting to share something with us. Every time he worked on the different leaflets, he got excited, and it touched his heart. He told us that he is also Jewish and that he had wanted to make Aliyah with a study programme when he was fourteen years old. But his parents didn't let him go. He thought he would never again get the opportunity to go to the land of his

forefathers until he started working on our leaflets. He asked us what he needed to do, so we got him in touch with the Jewish Agency.

### Talent

Meanwhile, Alexander has been studying Hebrew. He is a talented young man, and we are convinced that he will have a good future in Israel. Naturally, he is still nervous and has a lot of questions. We don't have to tell him what's written in the Bible; he knows our leaflets through and through. In just a few months he will be making Aliyah with his family.

We are seeing that God brings His people home in His timing. *Jeremiah 31:10.*

### Thank You Letter

*Shalom, Koen! The food parcels arrived just in time for Purim. Those who are in urgent need will receive their parcel today. We appreciate your friendship tremendously. We believe that with our joint commitment we can contribute to the return of the Jews to the Holy Land. Sincerely,*

*Natella, Director,  
Jewish School Bela Cherkov*

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News from

## FIRST HOME IN THE HOMELAND

By Orly Wolstein, First Home in the Homeland Project Manager



First Sedder Pessah for the Kononiuk family from Ukraine

**'Teach them His decrees and instructions, and show them the way they are to live and how they are to behave.'** Exodus 18:20

Since the destruction of the Temple, religious Jews have prayed to return to the Land of Israel. Olim are moving across the world, changing language and culture to become a part of the revived Israel. Some olim still remember their heritage and connect to it with their future. However, for many other new immigrants, their religious and cultural Jewish background was wiped away by the totalitarian regime in the Soviet countries where they were born and brought up without religion. Every small detail about their parents' and grandparents' religious practice is perceived by them now as their greatest wealth – to go and build new identities as Jews and Israelis.

The decision by Christians for Israel to support religious self-awareness of olim is highly important for First Home in the Homeland. Participants of the programme become part of the community from their first day in Israel and 'learn by doing', which was always one of the principals of Judaism.

Six regional councils have started to implement religious education into their absorption process. Olim go to important Biblical places, listen to rabbis' lectures and celebrate important Jewish feasts.

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