

ISRAEL

& Christians Today

AUSTRALIA

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CHRISTIANS FOR
ISRAEL
AUSTRALIA

BATTLE OF BEERSHEBA CENTENARY

1917 - 2017



Survivors of the Battle of Beersheba 1917

6



7



10



11



4



5

Highlights...

Editorial	Pg 2	Remains of the "Two-State-Solution"	
UNESCO - A Palestinian Culture War	Pg 4	- 50 Years After the Six-Day War	Pg 8
Visit by Ambassador to Fiji	Pg 5	The Gates of Jerusalem	Pg 9
Beersheba - 100 Year Anniversary	Pg 6	World Jewry Adopts Unique Traditions	Pg 11
Yom Kippur - Holiest Day of the Year	Pg 7	Generation of Survivors	Pg 12



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

Zionism, Balfour and the Bible

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



These months of August to November 2017 are historically significant months, as we recall key dates in the world history leading up to the creation of the State of Israel in 1948. 29 and 30 August was the 120th anniversary of the first Zionist Congress in Basel, at which what came to be known as the ‘*Basel Programme*’ was adopted, setting out the goals of the Zionist movement. It was adopted on the following terms:

“Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose, the Congress considers the following means serviceable:

- The promotion of the settlement of Jewish agriculturists, artisans, and tradesmen in Palestine.
- The federation of all Jews into local or general groups, according to the laws of the various countries.
- The strengthening of the Jewish feeling and consciousness.
- Preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose.”

The Basel programme led twenty years later to the Balfour Declaration, which was published on 2 November 1917, and led in turn to the creation of the Mandate

for Palestine adopted by the League of Nations in 1922. These events cause us inevitably to wrestle with the question: to what extent can the political developments surrounding the rise of Zionism at the end of the 19th century, leading ultimately up to the creation of the State of Israel in 1948, be reconciled with our Christian faith in the Bible? Many Christians argue that Zionism is merely a political phenomenon and the State of Israel is a construct of human efforts, and therefore cannot be regarded as fitting in with the Bible. Others say that even if the Bible does allow for the return of the Jewish people to the land promised to their forefathers, it cannot be God’s intention to achieve that goal as long as the Jewish people are blind and ignorant to the gospel of Jesus Christ, or as long as Israel allows offences to God such as abortion and open support for homosexuality, or as long as they mistreat the Arab Palestinians.

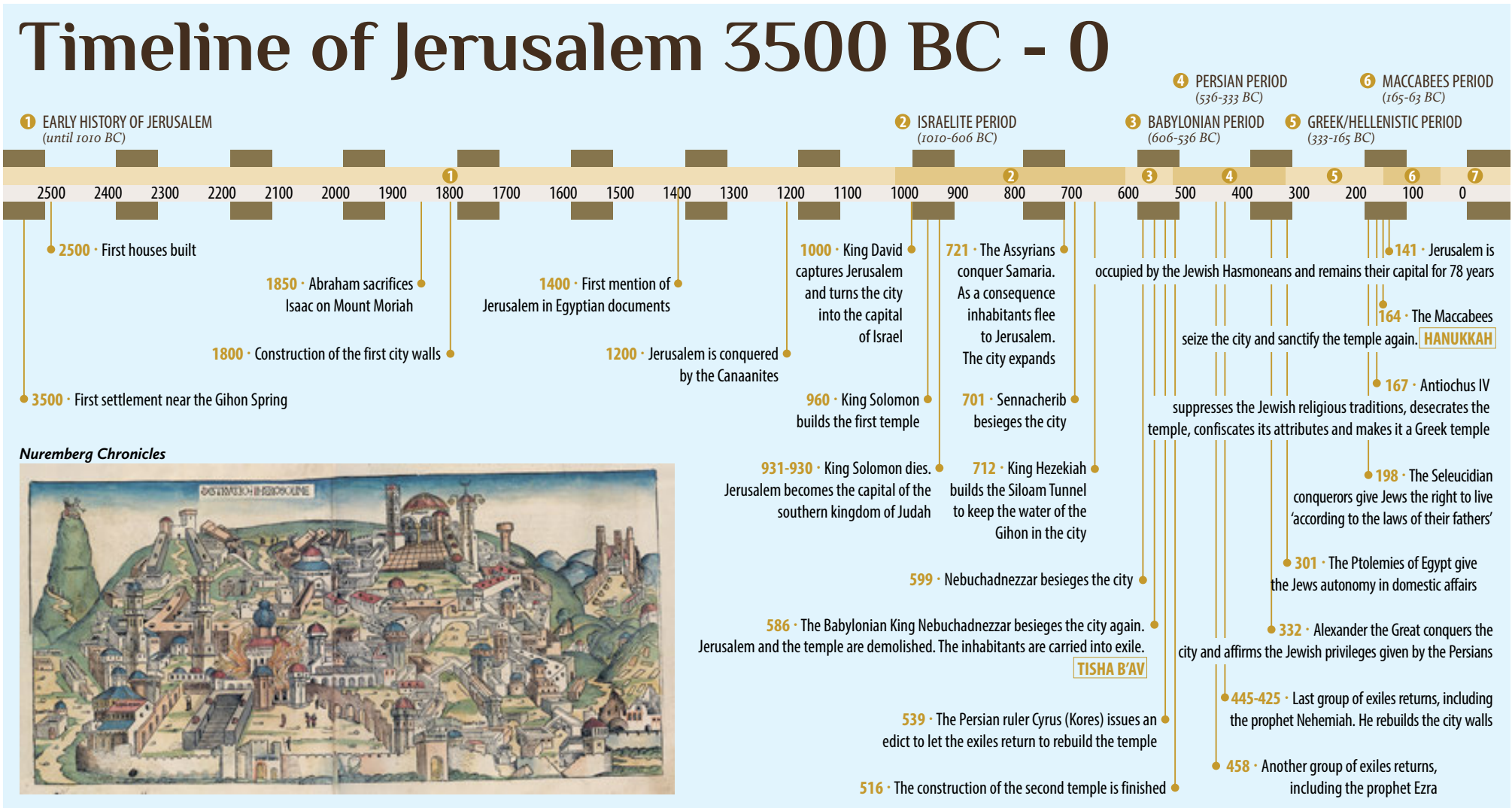
All of these are valid concerns. There are (many) aspects of the State of Israel that are far from perfect, perhaps even problematic. But we need to remind ourselves that we are dealing ultimately with what the Apostle Paul, in *Romans II*, calls the spiritual restoration of Israel a ‘*mystery*’. While he does not specifically speak there of the physical restoration of the nation of Israel in the land, it can hardly be argued that that is not part of the mystery of which he speaks. In *Romans II* Paul draws all his arguments from the Old Testament, which speaks clearly of the restoration of the Jewish people to the land and the advent of their Messiah, as a necessary step in their spiritual restoration, when the Saviour comes, after which the word of the Lord shall go forth from Jerusalem.



We are living in a complicated and sometimes confusing period of transition, where many interrelated things are happening concurrently. The gospel of the Kingdom of God is going into all the nations as never before. The Bible tells us that the ‘*fullness of the Gentiles*’ is inextricably linked to the physical and spiritual restoration of the Jewish people. This ‘*fullness*’ suggests the completion of the church – the gathering in of the elect of God from amongst the nations. But it also refers to the completion of that period of history in which the Gentiles ‘*trample on*’ (dominate and govern over) Jerusalem. Ever since the destruction of the second Temple in 70AD, and the destruction of Jerusalem in 135AD, the nations and empires of this world have sought to govern Jerusalem. Even today, the nations try to keep control of

Jerusalem. That is why the world refuses to accept the legality of Israel’s reunification and the declaration as the capital of the Jewish State of Israel. The prophet Zachariah describes how this will end in the nations going up violently against Jerusalem, only to be met by the Lord Himself who will protect His people defeat them.

The fulfillment of God’s declared promises is happening in the midst of, and by the means of, ordinary men and women, in a broken and imperfect world. Just as you and I are imperfect, but we know that, by grace alone, if we trust in Him God will achieve His perfection in us, so too He will achieve His purposes in Israel and the nations. So that, ultimately, His name will be glorified.



Wishing Jewish Community Worldwide a Sweet Year

By Tomas Sandell, ECI (European Coalition for Israel)



As the Jewish community around the world pauses to reflect on the past and make resolutions for the future the European Coalition for Israel wishes everyone

Shana Tovah, a sweet year. The Jewish New Year, Rosh Hashana, commenced 20 September 2017.

Having just returned from a first official visit to the African continent, ECI director Tomas Sandell made a statement where he spoke about year 5778 in the Jewish calendar as a year of unique opportunities for the State of Israel and the Jewish people.

“From Africa to Asia, from Europe to Latin America, a growing number of nations are drawing closer to the State of Israel to learn from its many achievements and its dynamic economy. Even in the Arab world, the relationships towards Israel are warming up as former enemies appear as friends on the world arena. Egyptian President Abdel Fattah Al-Sisi met openly with Israeli Prime Minister Benjamin Netanyahu on the sidelines of the opening session of the UN General Assembly in New York. On a separate occasion the King of Bahrain, Hamad bin Isa Al Khalifa called upon the Arab world to end its boycott of Israel and said its citizens are free to visit the Jewish state.”

“However, as we reflect on these positive developments in the world we should not forget the forces of evil who continue to call for Israel’s destruction,” he said.



Only a week before the UN General Assembly met, an Iranian general threatened to “turn Tel Aviv and Haifa into dust”, thus reiterating the Iranian call for many years to “wipe Israel off the map.” Iran is today supporting terrorist groups such as Hezbollah in Lebanon which claims to have 100,000 missiles in Lebanon aimed at destroying Israel.

“These agents of destruction must be contained and stopped before it is too late,” Sandell said and quoted an old Jewish saying at the High Holy Days illustrating the perseverance of the Jewish people over the years. “They tried to destroy us. They failed. Now let’s eat.”

Rosh Hashana is a time to eat and celebrate but the ten days leading up to the holiest day in the Jewish calendar, Yom Kippur, the Day of Atonement, is a period of soul searching and deep reflections.

As of 2016 the United Nations is recognising Yom Kippur as a religious holiday and will refrain from hosting any high-level meetings on this day.

This year Yom Kippur began on Friday 29 September.

In a separate message to the Jewish community in Europe, European Commission Vice-President Frans Timmermans wished the Jewish communities joy and happiness as they celebrate the New Year. Each year, the European Commission Vice-President recognises the Jewish High Holy Days with a personal message and participates in the festivities of the local Jewish community in Brussels.

Tomas Sandell is a Finnish journalist who has been accredited by the European Union. He is the Founding Director of European Coalition for Israel.

Short News

Barrier Against Tunnels Along Israel-Gaza Border

Just under a year ago, Israel started the construction of an underground wall along the Israel-Gaza strip border to prevent terrorist tunnels. The wall is currently under construction in ten places along the border. The wall not only goes deep under ground, but it is also equipped with sensors that can perceive digging activities, allowing the army to intervene in time. The wall has been designed to go a short way into the sea, hindering attacks from Hamas divers. However, the Israeli government said the wall is taking too long, and has sped up construction. The wall now will be finished in two years.

Argument Over Hotels



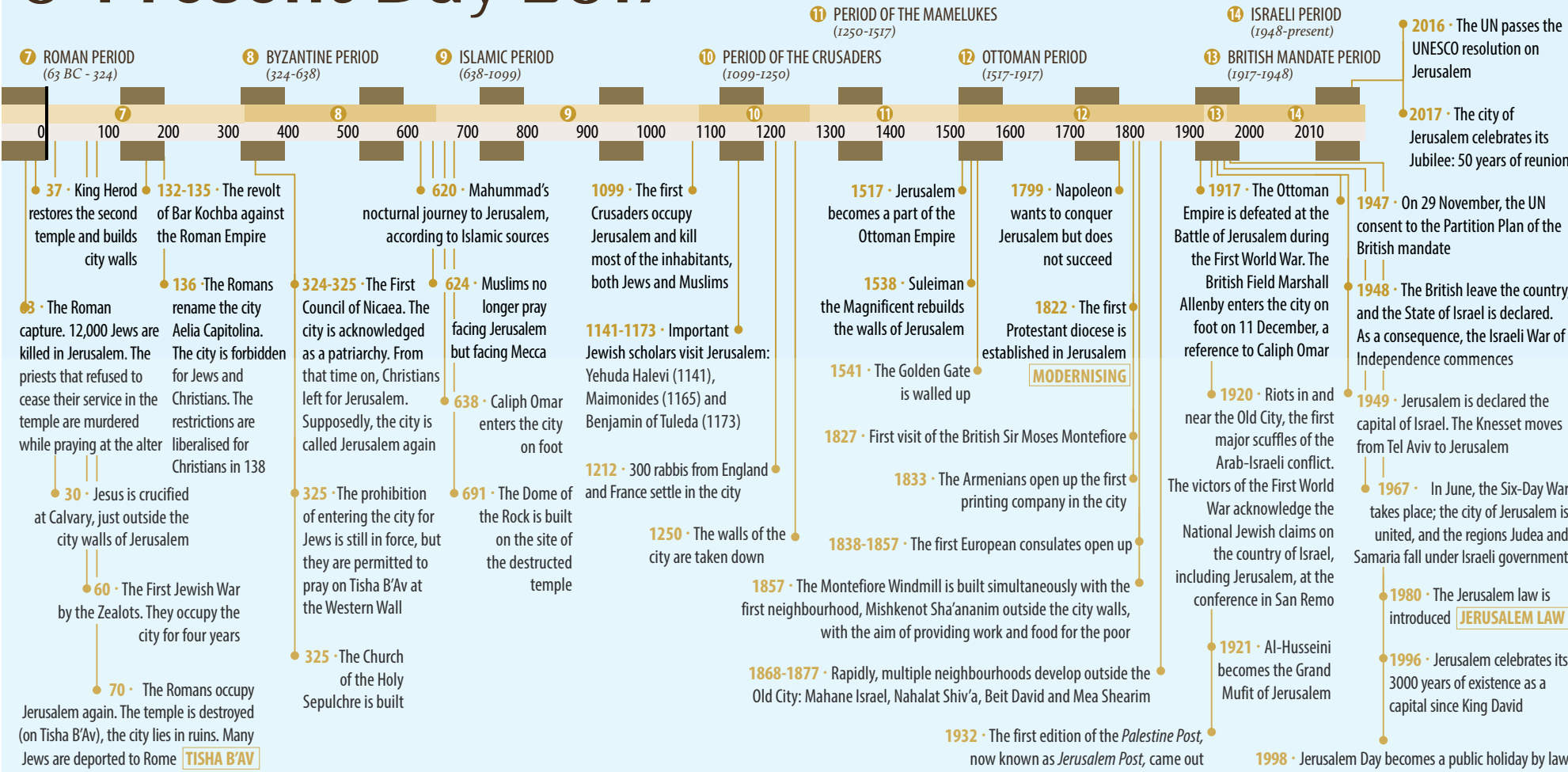
Photo: Shmuel Bar-Am

Some time ago, the Greek Orthodox Church signed an agreement to rent out two hotels that the church owns in the Old City of Jerusalem. The tenant, who may rent the hotels for 99 years, with the opportunity of prolongation for another 99 years, turned out to be a Jewish organisation dedicated to buying up real estate in the Old City. The church is not happy about this. They disputed the deal, but the Israeli judge ruled that the agreement was valid and that the tenants had met their obligations.

Preserving Ladino

You’ve probably heard of Yiddish, a language historically spoken by many Northern European Jews. Many Yiddish words can still be found in today’s Dutch language. But Ladino is less known. It was a Judeo-Spanish language spoken by Jewish -Spanish communities, which stayed alive after the Jews were banished from Spain in 1492. The Spanish Royal Academy has recently decided to establish a branch in Israel for the preservation of Ladino.

0-Present Day 2017



A Palestinian Culture War Through UNESCO

By Ruben Ridderhof, Christians for Israel Netherlands

The Palestinian Authority has asked UNESCO (the United Nations Educational, Scientific and Cultural Organisation) to acknowledge the old city of Hebron, including the Cave of Machpelah, as Palestinian world heritage. By this, the Palestinians once again try to wipe out a piece of Jewish history and turn the world against Israel.

Ever since UNESCO, as the first UN organisation, recognised the 'State of Palestine' in 2011, the Palestinians have tried to rewrite history through the UN cultural organisation. The Palestinians already tried to claim the Cave of Machpelah as Palestinian heritage in 2010. UNESCO adopted a resolution in 2015, in which the burial cave in Hebron and Rachel's grave in Bethlehem were recognised as an 'Islamic sacred place'. At the end of 2016, a UNESCO resolution was passed stating every Jewish tie with the Temple Mount, and the Western Wall was to be denied, and Islamic names would exclusively indicate these places. Then, in June this year, UNESCO had a conference about this Palestinian request to recognise the Cave of the Israeli Patriarchs as Palestinian world heritage in Kraków, Poland.

>> In Danger

The Palestinian appeal builds on previous resolutions concerning Hebron and Jerusalem. Here, Israel was described as an 'occupying force' and was condemned for archaeological projects in Jerusalem and Hebron which 'harmfully violate the



A Herodian complex, used as a mosque and a synagogue nowadays, is built over the Cave of Machpelah, which Abraham bought as a family grave and where the patriarchs are buried. Photo: Flash90

authenticity and integrity of historic places'. Not only do the Palestinians want the Cave of Machpelah recognised as Palestinian world heritage, but as world heritage in danger. This danger would include Israeli attempts to destruct the complex. The Palestinians find a justification for this in Israeli work activities, which are blown up to unrealistic proportions by the Palestinian

diligently taken care of the maintenance and improvement of them. Additionally, Israel has always guaranteed that followers of other religions also have free access to these places.

>> Culture war

What the Palestinians are doing through UNESCO, is nothing but waging a cultural war against Israel, to the despair

Slowly, the world has to believe the way Israel tries to destroy Palestinian history...

reports. In reality, Israel carried out the work in good dialogue with the Islamic Waqf, the organisation that controls the Islamic part of the cave. The objective of the work was to make the complex more easily accessible to both Jewish and Muslim visitors.

>> Hijacked

It is clear that the Palestinians have hijacked UNESCO's agenda through their membership and fight their political battle with the support of Muslim countries. They do this in subtle ways, taking small steps each time, each constituting a basis for the next step, increasingly backing Israel in a corner. First, the historic Jewish ties and the historic Islamic ties are made uniform. Then, the Jewish ties are denied. Subsequently, Israel is portrayed as an occupying force and a threat to the 'Palestinian cultural heritage'. Slowly, the world has to believe the way Israel tries to destroy Palestinian history.

>> Distorted

In reality, the situation is distorted. Historically, the Cave of Machpelah and the Temple Mount have much stronger Jewish connections than Islamic ones. Islam only emerged in the sixth century, many centuries after the patriarchs were buried in Hebron or Solomon built the first temple in Jerusalem. Israel cherishes these historic places and has always

of many. Even UNESCO director Irina Bokova watches the hijacking of her organisation's executive body, in which resolutions of the Member States are democratically adopted or rejected, with sadness. She has repeatedly spoken up for Israel, but she is powerless against a large bloc of Islamic countries that support these political resolutions and against many Western nations that, because of political or diplomatic reasons, abstain from voting, making it possible for these lies to be recorded by the UN.

What would happen if Palestine was recognised as a Member State by other UN organisations too... gives pause for thought?

Jewish Festivals

Sukkot - Feast of Tabernacles
7-11 October 2017

Shmini Atzeret - 8th Day of Assembly
12 October 2017

Simchat Torah - Celebrate the Torah
13 October 2017

Yom HaAliyah - Recognises Aliyah, Immigration to Israel
27 October 2017

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Prayer Points



By Pieter Bénard
Christians for
Israel Prayer
Coordinator

ISRAEL

- Praying for Israel is often exhausting, because of the continuous attacks on Israel that affect us too. May we take encouragement from the words of Jesus: "Peace be with you! As the Father has sent me, I am sending you." (John 20:19-23)
- Pray for the elderly who survived the Holocaust and for those who have experienced terror. Give thanks that the Lord God is close to them and they can take shelter with Him.
- Turkey, Saudi-Arabia, Iran and others strive for power and influence in the Middle East. It is good to know that whatever they do, in the end, they will all be confronted with Jerusalem. (Zechariah 14:16-19)

CHRISTIANS FOR ISRAEL

- Thank the Lord God for our new Christians for Israel headquarters in the Netherlands. It is a miracle how everything has developed in the last year! With many people cooperating and with thanks to a few Christian businessmen, an affordable lease construction was found. Thank God by Psalm 128:1.
- Thank and pray for the many speakers and co-workers of Christians for Israel around the world, who work for Israel's good day after day. They take their inspiration from Scripture, and thereby inspire many other Christians and non-Christians to acquire a vision of Israel.
- Please pray for the field workers of Christians for Israel in Ukraine. They often have to do their work in exhausting and dangerous circumstances. Pray also for the groups of volunteers who distribute food parcels.

INTERCESSION

- Pray for congregations where there is preaching about the restoration of Israel, where there is interest in Biblical prophecy, and where there is an explanation of the books of the Old Testament. Pray for your own congregation as well.
- In recent years the persecution of Christians has increased at an alarming rate, particularly in the Middle East; the Copts in Egypt and the Maronites in Syria and Iraq. Pray for them, knowing that God watches over His Church. (Matthew 16:18)
- A well-known scripture for you as intercessors is Isaiah 62:6-7. "I have posted watchmen on your walls, O Jerusalem..." These verses time and again summon us to pray for Jerusalem! With all recent developments in Israel, it is certainly good to heed this summons.

For more Prayer Points, please go to our website www.c4israel.com.au

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Visit by Ambassador to Fiji

By Lepani Makubuna, Christians for Israel Fiji



Christians for Israel Fiji were proud to host the formal welcome event in Suva, for Israel's new Ambassador to Fiji. H.E. Tibor Shalev Schlosser presented his credentials to the Fijian President on 25 July 2017. On the same day, Israel's Ambassador to Australia, Fiji and Papua

New Guinea, H.E. Shmuel Ben Shmuel, was also in Fiji to officially celebrate the completion of Israel's humanitarian project in the village of Vuma, on the island of Ovalau. Israeli people helped rebuild this village after Fiji was devastated by Category 5 Cyclone Winston, the most powerful cyclone ever recorded in Fiji.

As a gesture of goodwill from the State of Israel, the new Ambassador brought in an E.N.T medical team to conduct free surgeries on the most complicated cases from around the country. The team spent ten days in Suva, conducting over 21 operations, some of which took 5-8 hours. The specialists also guided and taught the local Fijian surgeons during some of the more complex procedures.

One particular case, was a 2 year-old girl Florabella Taylor Mosese, whose heart had stopped beating five times since birth due to a severe throat condition.

Filled with sympathy, the Jewish specialists asked the State of Israel to bring in another Jewish specialist, Dr Rob Berkowitz from Melbourne, who has 28 years experience operating on young children. He arrived 27 July and conducted a successful 5-hour complex operation on the little girl.

Interestingly, Florabella's father had travelled to Jerusalem. After the operation he said, "I went to Israel during the Feast of Tabernacle in 1993 and little did I know that Israel would bring a Jewish specialist team 24 years later to save my daughter."

New Building for Head Office

We are delighted to announce that the new headquarters of Christians for Israel in Nijkerk (Netherlands) will be officially opened on Thursday, 26 October 2017. H.E. Ambassador Mr Aviv Shir-On, Ambassador of Israel to the Netherlands, and Rabbi Binyomin Jacobs, Chief Rabbi of the Inter-Provincial Chief Rabbinate of the Netherlands will perform the opening ceremony.

With the support of investors with a heart for Israel, the potential of the new building was realised in the past months.

We sincerely believe this new building will provide us with more opportunities to bless Israel and the Jewish people. As the building is larger than our current offices, we will be able to host more groups, schools, exhibitions and



events. Our vision is to make it a vibrant place where Israel will be blessed.

Speakers at CFI UK Conference

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

Christians for Israel International President Rev. Willem Glashouwer and Executive Director Andrew Tucker were invited as keynote speakers at the Annual Conference hosted by Christian Friends of Israel UK in Eastbourne on 22-23 September 2017, attended by about 200 people. This conference was a wonderful time of fellowship, praise and teaching. We are thankful to CFI UK Director Jake Vince for allowing us to be part of this event. At the opening of the conference on the Friday evening, Oxford scholar Dr James Patrick gave a fascinating presentation on the history of Britain, the church and the Jewish people. He clearly demonstrated that throughout Britain's history, while there has always been strong anti-Semitism, there have also been strong advocates of Christian Philosemitism (*love for the Jewish people*).

In two sessions on Saturday 23 September, Rev. Glashouwer eloquently explained the Biblical concept of the Kingdom of heaven. It is a tragedy that the church has lost the first love of the return of Jesus Christ. In his powerful presentations, he elucidated the Biblical truths about the establishment of God's kingdom on earth, under the reign of Jesus Christ as Messiah,

when Israel will be the first among the nations, the word of the Lord will go forth from Jerusalem, and God's will will be done on earth, as it is in heaven.

Andrew Tucker spoke about the position of Israel under international law. He described the importance of international law from God's perspective. In *Isaiah 2*, God reveals how Messiah will judge between the nations, and the law shall go forth from Zion. Today, the enemy of God is using the international legal system to undermine the return of the people to the land. A battle is being waged in the heavenlies, that is being mirrored in the political realm on earth. This is '*the controversy of Zion*'. Israel is being challenged on all sides. The BDS movement denies the legitimacy of the State of Israel, and the institutions of the United Nations call incessantly for the division of Jerusalem. The nations need to be given the tools with which to challenge the politically correct notion that Jewish people living in '*East Jerusalem*' and the '*West Bank*' are doing so illegally. In fact,



international law provides strong grounds for the defending the legality of the Jewish State of Israel, Israel's reunification of Jerusalem, and the '*close settlement*' (see *article 6 of the Mandate for Palestine*) of Jewish people in the land. A new think-tank called '*The Hague Initiative for International Cooperation*' has been established to provide more information and to help policy-makers make wise decisions on these issues.

Short News

Rivlin, Blair Honour Late Shimon Peres at State Ceremony



During a state memorial to mark the one-year-anniversary of the passing of Shimon Peres, President Reuven Rivlin says the Israeli elder statesman's dream of peace, determination and faith will live on "for generations to come."

Speaking at the ceremony in Jerusalem, Rivlin says: "You have left us much more to do, but the path you paved, the dream you spoke of, and most of all, your determination and faith, will be with this people for generations to come, and you will continue to be an advocate of all of us."

Former British PM Tony Blair, at the event, said that the country Peres "wanted to create was to be a gift to the world."

The Lost City of Jesus' Apostles Has Just Been Found, Archaeologists Say

Archaeologists think they may have found the lost Roman city of Julias, the home of three apostles of Jesus: Peter, Andrew and Philip (*John 1:44; 12:21*). A multi-layered site discovered on the northern shore of the Sea of Galilee, in the Bethsaida Valley Nature Reserve, is the spot, the team believes. The key discovery is of an advanced Roman-style bathhouse. That in itself indicates that there had been a city there, not just a fishing village.

16 Years On, US and Israel Mourn 9/11 Attacks, Laud Anti-terror Alliance



US ambassador has praised Israel for standing by America, saying their relationship has strengthened. Speaking at the 9/11 Living Memorial Plaza in the Arazim Valley outside Jerusalem, US ambassador to Israel David Friedman lauded the strong friendship between US and Israel. "Israel and the United States will always stand together and fight for the total defeat of radical Islamic terrorism," Friedman said.

Israel "mourned for America" in the wake of the attacks, he added, noting that the Jewish state was the only country other than the US to erect a memorial with all of the victims' names.

Twitter Litter on the Streets in Front of German Headquarters

German-Israeli artist Shahak Shapira has reported 450 serious hate messages on Facebook and Twitter. Facebook often quickly removed them, but Twitter left most messages as they were.

Consequently, Shapira decided to blow the whistle. He chalked dozens of hate messages on the street in front of the German headquarters of Twitter to expose what the company leaves on its platform. He hopes to denounce this scourge under the hashtag #heytwitter, a widely used greeting on the social platform.

Gallipoli and Beersheba – More than Military Battles

By Kelvin Crombie, Author of 'Gallipoli – The Road to Jerusalem' and Documentary '31 October - Destiny's Date?'



>> Significance of the Gallipoli Campaign

Concerning the Gallipoli Campaign in 1915 Winston Churchill wrote in his book *The World Crisis*:

'From the uttermost ends of the earth ships and soldiers are approaching the eastern Mediterranean in fulfilment of a destiny as yet not understood by mortal man... The arrival of the Anzacs in Egypt created the nucleus of the army needed to attack the heart of the Turkish Empire.'

What was Churchill alluding to with those words 'in fulfilment of a destiny as yet not understood by mortal man'?

When Turkey entered the War against the Allies, the big question was the concern for the future of the Turkish Empire. Once the Gallipoli Campaign began that question was no longer academic, it became real.

Politicians in London, Paris, Petrograd and elsewhere, as well as Jewish and Arab nationalists, were now all involved in trying to determine what would replace Ottoman control over their Empire. One location, in particular, took on importance – the 'Holy Land', the land of Israel, southern Syria or Palestine.

>> Anzac Mounted Forces Protect the Suez Canal

Following the withdrawal from Gallipoli, many of the Anzac soldiers became part of

the Egyptian Expeditionary Force (EEF) whose initial task was to protect the Suez Canal from an expected Turkish attack. These Anzac soldiers were from the New Zealand Mounted Rifles and the Australian Light Horse, and became part of the Desert Mounted Corps.

During 1916 they repulsed the Turks from the Sinai, thereby protecting the Suez Canal. But then at the end of 1916, a new government came into power in Britain led by Prime Minister David Lloyd George and Foreign Secretary Arthur Balfour. This new government favoured an offensive campaign with the ultimate objective of not only defeating the Ottoman Turkish Empire but of driving them out of the two provinces of Mesopotamia and Syria.

>> Entering the Land of Covenant Promise - 1917

The EEF entered into Turkish Palestine (the land of Israel) in early 1917. But two serious defeats at Gaza caused the offensive to stall. Military adjustments were needed, and a new commander was sent out named General Edmund Allenby.

Simultaneously there were serious considerations relating to the future governance of Palestine. Britain had to be sure that at the War's end she was not facing a potential protagonist on the east side of the Suez Canal. Discussions then began in earnest with the Zionist Organisation.

In July 1917 Lord Rothschild submitted a proposal to the British Government that pending the ultimate defeat of the Turks the British Government would view with favour the establishment of a Jewish national entity in Palestine.

Consideration was given to this proposal over the following months, and following approval by the United States of America the British War Cabinet was set to discuss and finally vote upon this Zionist proposal on 31 October 1917 - the 400th anniversary of the official beginnings of the Protestant Reformation.

Allenby meanwhile endorsed a plan for an attack upon the weaker eastern end of the Turkish defence line – at Beersheba. Beersheba, the town associated with Abraham, Isaac and Jacob (to whom God had sworn on oath the land of Israel) means, in Hebrew, 'the well of the oath' – where Abraham and Abimelech swore an oath to each other.

The planned attack at Beersheba was scheduled for 31 October 1917.

>> Beersheba and Balfour - 31 October 1917

On that day British Infantry and New Zealand and Australian horsemen attacked Beersheba. By midday, the British infantry had achieved most of their stated goals. Then in the mid-afternoon, the New Zealanders captured Tel el Saba, the ancient town of

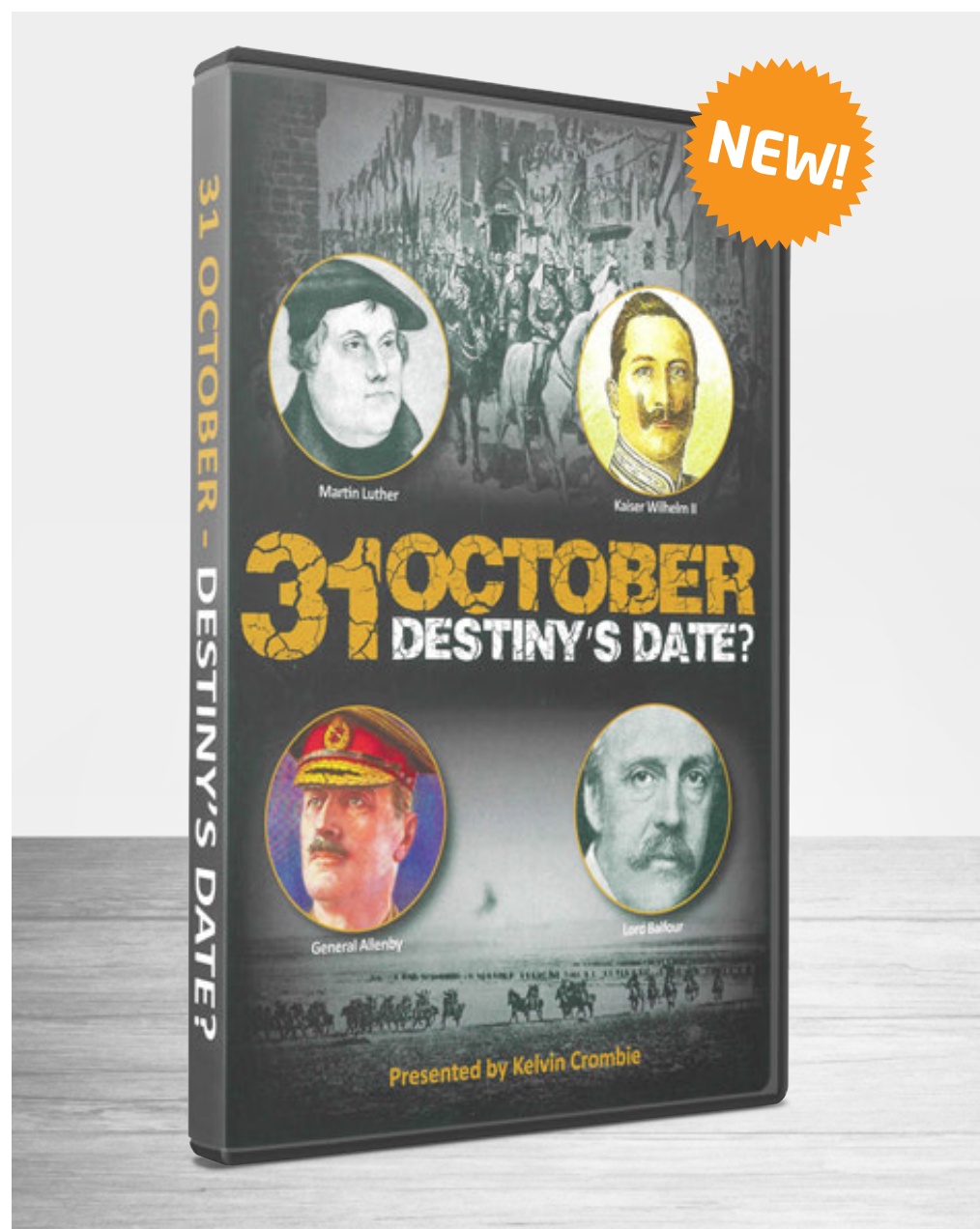
Beersheba, thereby setting up a decisive charge by Australian Light Horsemen to affect the final capture. By about 6 pm Beersheba was in Allied hands.

During the same period, the War Cabinet in London discussed and then voted in favour of accepting the Zionist proposal. Most of those who voted in favour had some form of Christian upbringing and would have known of the Jewish connection to the land of covenant promise, an understanding due to their knowledge of the Bible – a product of the Reformation.

The events of 31 October 1917 laid the foundation for the Jewish people being able to return officially and legally to their land and to ultimately establish their own state on 14 May 1948.

There seems little doubt that the battles of Gallipoli and Beersheba both played a decisive role in this dynamic, a dynamic which may very well have been linked to that 'destiny as yet not understood by mortal man' alluded to by Churchill.

Kelvin Crombie is an author and Australian historian, and has lived in Israel for almost twenty-five years. He developed a childhood interest in Israel while reading of Australia's military involvement in the Middle East during both World Wars. He also gained an early interest in the Australian Light Horse (mounted infantry) involvement in the Middle East. The Australian and New Zealand soldiers were known as ANZAC's.



On 31 October 1517 Martin Luther openly challenged the Roman Catholic Church, marking the 'official' beginning of the Protestant Reformation. The central message of the Reformation was the need for a personal relationship with Jesus. It also resulted in the Bible being translated into numerous languages.

Almost simultaneously two other major movements began: the formation of the Ottoman Turkish Empire, and the age of discovery when the European maritime nations sought direct access to the regions of India and the East.

These three movements resulted in British involvement in the land of Israel (Turkish Palestine); in order to preserve its trade link to India and the eastern empire - (Australia, New Zealand and elsewhere); and to present Jesus to the peoples of that region.

From the early 1840's Prussian-German involvement began in the land of Israel, initially associated with the British. This involvement resulted in the visit to Jerusalem of the German emperor, Kaiser Wilhelm II, to open the new German Church on 31 October 1898. Germany was forging a closer link with the Turkish Empire.

This link saw Turkey join with Germany in the First World War. Turkey's decision meant the Dardanelles and Suez Canal became strategically important. Several campaigns were fought in the Eastern Mediterranean between 1915-1918 with British, Anzac (Australian and New Zealand) and Indian soldiers fighting against the Turks, Germans and Austrians.

In the event of an ultimate Turkish defeat the Allies had to determine the future status of the regions controlled by Turkey, including Palestine. On 31 October 1917 the British War Cabinet agreed to establish a national home for the Jewish people in the land of Israel. On that same day British and Anzac troops won a key battle at Beersheba, a victory often associated with the famous charge of the Australian Light Horse.

This documentary looks at these four major events which occurred on the 31st October. The links are such that it almost seems as if they were destined to occur on the same day.

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\$25 | October 31 - Destiny's Date?
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News From Our National Leader

October 2017



Ian Worby outside Parliment House, Canberra.

Dear faithful readers & friends (Chavorim).

Happy new for Rosh Hashanah for the Jewish new year, or "Shana Tova" as they say in Hebrew.

As I write this from my hotel room in East Timor it's also Yom Kippur so again we have entered the high holy days for Israel.

Welcome to this special October / November edition. What makes it special? Aside from the New Year and all the celebrations and commemorations taking place here in Australia and in Israel and the UK, we also have a special lift out feature focusing on our projects for feeding the poor Jewish people in Israel and Ukraine.

One of the main ways we demonstrate our love for the Lord is by the way we care for His people, especially the poor, disadvantaged and dispossessed. King David wrote *"Whoever is kind to the poor lends to the LORD, and He will reward them for what they have done"* – Psalm 19:17

Jesus' brother James said it like this
*"Pure religion and undefiled before
 God and the Father is this, To visit the
 fatherless and widows in their affliction,
 and to keep himself unspotted from
 the world."* – James 1:27

So please, as we celebrate the holidays and move towards winter in Israel and Ukraine please consider making a generous gift to comfort the Lord's people, even the least of these His brethren, because as you do, you do it as unto the Lord Himself.

The Battle for Beersheba

In the previous edition I mentioned how Jerusalem is constantly under attack regarding its legitimacy as the eternal undivided Capital of Israel. The initiative we have launched, together with a number of other key pro-Israel Christian and Jewish organisations, was the petition to our senate to move the Australian Embassy from Tel Aviv to Jerusalem to recognise Jerusalem as the Capital city of Israel, just as we did in 1947 when we were the first nation to say yes to resolution 181 in the League of Nations before the UN was formed.

Since then a number of our political leaders have spoken out against Israel. Andrew Wilkie, an Independent MP from



From left to right: Senator James Patterson, Keith Buxton (Bridges for Peace), Ian Worby and Matthew Chivers (also Bridges for Peace) taken during our visit to Parliament House Canberra to discuss the Petition to the senate to move the Australian Embassy from Tel Aviv to Jerusalem

Tasmania said of the commemorations to take place in Beersheba, that we should remember it was the Palestinians we betrayed, and now 100 years later we should recognise Palestine unilaterally without them forming a peace treaty with Israel, as a separate sovereign state: bit.ly/wilkie-beersheba

Another politician from NSW was calling Israel an apartheid state and was calling for boycott, divestment and sanctions against Israel, like they did in Germany in 1933?

Clearly we still have a lot of work to do to inform and educate our political and some of our Church leaders regarding the truth of our history and what the Bible declares the God of Israel has to say on how He feels about Israel, her people, what He has promised, what has happened and what is yet to happen.

So a lot of this ongoing battle for truth and the promises of God regarding the restoration and ultimate redemption of Israel, is not about political opinion or the thoughts of man, but rather what the God of Israel has declared in His holy Word.

Kelvin Crombie has written a great little booklet **'The Battle for Beersheba: More Than A Military Battle'**, and I am pleased to make it available for a donation of \$7 or we will include it with any purchase of his new DVD **'31 October – Destiny's Date?'** or **'Gallipoli the Road to Jerusalem'** Book or DVD. See the back page or www.c4israel.com.au/store for details.

Great support from MP's in Parliament house

The news has not all been bad, during my recent attendance of the Zionist Federation of Australia's 90th plenary meetings in Canberra we had opportunity to meet with a number of

very pro Israel senators and politicians including Senators James Patterson, David Fawcett and Mike Kelly as well as an opportunity to thank out-going Israeli Ambassador Shmuel ben Schmuel, who has done an amazing job. Here is a report written in J-wire on this exciting event: bit.ly/zfa-aus-parliment

By the time you are reading this newspaper, my wife Mandy and I, and some of our staff, will be on our way to Israel along with hundreds of other Aussies to attend the historic centennial commemorations in Beersheba and in Semakh ([read Barry Rodgers update on page 11](#)).

Our Riders of Destiny tour has been sold out for several months, but we are now taking expressions of interest for our next exciting tour in September 2018 where the focus will be on the 100th anniversary of the last 'Great Ride' of the Light Horse up in the Galilee to secure the strategic railway station in Semakh and to liberate Tiberias. (see the advertisement on [page 3](#) for details about next years tour as well as Mandy's article on the City of Tiberias and its historical importance for the Land of Israel and Australia's role in liberating her in 1918.)

With most of our team away in Israel, we apologise in advance if our response time is a little slow for October.

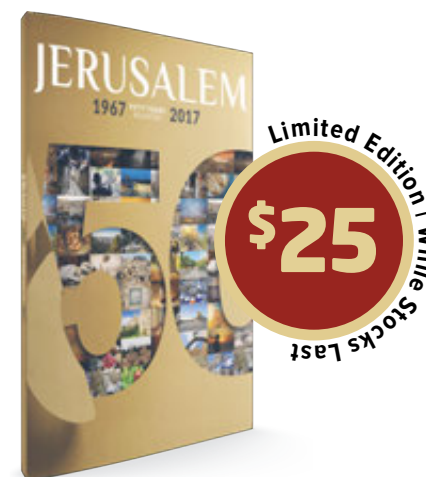
For urgent matters please call Paul Longfeild on mobile 0410 456 806. Thanks for your understanding.

Jerusalem Magazines Now Available

I'm also very pleased to say our Jerusalem 50th limited edition full gloss colour magazines have finally arrived.

The first hundred or so prepaid orders have now been posted. If you haven't ordered your copy, get in quick.

We only had 700 printed, so these will become a prized collectors piece for sure. They are available for your donation of \$25 and proceeds go to help keep this ministry operating and get the important message out concerning God's plans for Israel and the Church. Why not order a couple for family and friends, they will be a great gift for Christmas or for some other special occasion?



Again thank you for your continued prayerful and generous support, with which we would simply not be able to do what we doing during these often difficult and uncertain times. Please think of others in your church, workplace, family and friends that might like to get a free copy of this newspaper. Give us their postal address and we will be pleased to send them a copy. You can use the form on the back page, but the quickest way is to use the form on our website: www.c4israel.com.au/newspaper

This simple but effective action is all that's needed to grow the ministry.

Blessings in the strong and mighty
Name of Yeshua Ha Meshiach (Jesus
Christ) our coming King.



Ian Worby
National Leader
Regional Director Oceania

The year 2017 can be remembered for several reasons:

The year Donald J. Trump was inaugurated President of the United States;

Of the 'larger than ever' North Korean missile crisis;

Or even of the forward roll of the Brexit train.

Yet, the best way to remember 2017 is that it is the **'Year of the Anniversaries.'** These include the centenary of the 1917 Russian Revolution, the birth of John F. Kennedy, and other events, as listed below:



Martin Luther. Father of the Protestant Reformation.

1517 - 500th Anniversary of the Protestant Reformation (31 October)

This is one of the major events in all history—where the reformers broke away from the Vatican, cutting across centuries of tradition and papal control in order to recover some foundational doctrines of the Christian faith. Habakkuk 2:4 spawned the Reformation in just seven words: *The just shall live by his faith.* This verse is repeated 3 times in the New Testament. We do not obtain salvation by good religious works that we do, but what Christ has already done on the cross.

The Reformation highlighted *Sola Fide*—only faith, and *Sola Scripture*—only Scripture. The Word of God was recognised as the highest and sole source of authority in issue of faith and practice. The reforms and courage of the reformers are still paying dividends until this day.



Theodor Herzl. Father of the modern-day Zionism.

1897 - 120th Anniversary - The First Zionist Congress (29-31 August)

It'd is hard to exaggerate the importance of this convocation in the birth of modern Israel. It was convened by a man named Theodor Herzl, once a thoroughly assimilated European Jew. Herzl was shocked out of his complacency when he experienced first-hand bald-faced virulent anti-Semitism in republican France during the 1895 trial of Alfred

Dreyfus. He realised that the Jewish people have a serious problem: they are always a minority wherever they live and subject to arbitrary, irrational yet regular bouts of anti-Semitism by the Gentile majority. 'Enlightened Europe' would not be their safe haven but a death trap. To Herzl, the only solution to the 'Jewish Question' was a Jewish state in Palestine., where they can be a majority, rule their own affairs, and defend themselves militarily like any other nation. Herzl wrote a book in 1896 called *The Jewish State*, which summarised his philosophy, which became known to the world as Zionism.

Stunningly, Herzl wrote in his diary that at Basel, he founded the Jewish state. Within 5 to 50 years, the whole world would see it.



Australian light horsemen riding waler horses: AWM

1917 - 100th Anniversary - Battle of Beersheba (31 October)

Exactly 400 years after the Reformation, the Australian Light-horsemen, along with the British, captured the city of Beersheba in the south of Turkish-occupied Palestine. This campaign not only highlighted the great bravery of the Allied troops, but it was the beginning of the end of 400 years of Turkish rule. The British, who captures the rest of the country, including Jerusalem in December 1917, were granted a mandate in Palestine by the League of Nations, and all this led to the creation of Israel in 1948.



Arthur Balfour, former foreign secretary & later Prime Minister of the UK

1917 - 100th Anniversary - The Balfour Declaration (2 November)

A seemingly harmless letter written by the British Foreign Secretary Lord Arthur Balfour to Lord Rothschild became the foundation stone of international support for the creation of the Jewish state in Palestine. In gratitude for Dr. Chaim Weizman's contribution to the British war effort, Balfour wrote that His Majesty's government viewed with favour the creation of a Jewish national home in Palestine. This declaration was incorporated in the League of Nations Mandate to Britain over Palestine. Thus, the Balfour Declaration facilitated the



The UN votes on partition, November 29, 1947 (Courtesy of the Government Press Office, Jerusalem)

birth of the Jewish state; an unintended consequence was that it stirred up unbridled opposition of the Arabs, which continues to this day. Thus, the Arab-Israeli conflict is the 'hundred year war.'

1947 - 70th Anniversary - United Nations Partition Resolution 181 (29th November)

After 30 years in Palestine, Britain informed the newly-created United Nations that it was going to withdraw from the country. The explosive Palestine issue now became the problem of the UN. After several months of deliberation, the General Assembly Resolution 181 of 29 November 1947 voted 33 to 13, with 10 abstentions, to partition Palestine into Jewish and Arab states. Jerusalem would be under an international regime for 10 years (*corpus separatum*).

The Jewish community accepted the resolution results. The Arabs rejected it completely. The partition resolution recognised in principle the creation of the Jewish state. The subsequent war rendered implementation impossible. The borders would be determined on the battlefield.



Soldiers surround then-IDF chief rabbi Shlomo Goren as he blows a shofar at the Western Wall in Jerusalem's Old City on June 7, 1967: jewishvirtuallibrary.org

1967 - 50th Anniversary - Six Day War (5-10 June 1967)

After 19 years of unstable ceasefire, the third Arab-Israel war erupted on 5 June 1967. In May 1967, pan-Arab nationalist leader and Egyptian President Gamal Abdel Nasser ordered a blockade of the Red Sea's Straits of Tiran at the

southern tip of the Sinai Peninsula. This prevented shipping to the Israeli port of Eilat on the Gulf of Aqaba. The closure of international waters was considered an act of war. Nasser demanded the withdrawal of UN peacekeeping troops in the Egyptian-held Sinai Peninsula. Then Nasser formed an alliance with Syria and Jordan to confront Israel militarily.

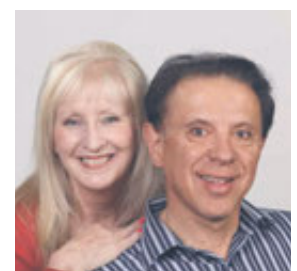
'Not everyone will be in a celebratory mood when it comes to these anniversaries...

"...pray for the peace of Jerusalem."

In a pre-emptive air strike, Israel destroyed the three Arab airforces with their planes still on the ground. Having unchallenged skies, Israeli tanks raced through Arab held territory unopposed. The entire Sinai Peninsula, Gaza Strip, West Bank, Golan Heights, and East Jerusalem with the Old City, were captured with

lightning speed. Israel trebled its size in just 6 days. East Jerusalem was annexed to Israel before the end of the month, declared the 'indivisible' and 'eternal' capital of the State of Israel. 'Jerusalem is not negotiable' was their motto and remained so until the Camp David negotiations of 2000. The remainder of land was declared 'occupied territory' and, in theory, subject for peace negotiations.

Not everyone will be in a celebratory mood when it comes to these anniversaries. We would do well to heed the injunction of Psalm 122:6 and 'pray for the peace of Jerusalem.'



Kameel Majdali is the director for the Teach All Nations (TAN) ministry in Melbourne, Australia. He came to faith as a teenager after

reading a Gideon's Bible on his family book shelf. Once he finished his undergraduate studies, he went to the Middle East to do a Master's degree. He preached his first sermon on Mount Zion. His radio show 'Faith and the Future' can be heard Mon - Fri evening on Vision Christian Radio across Australia: vision.org.au He & his wife Leanne now travel worldwide in full-time ministry. www.tan.org.au

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THE CITY OF TIBERIAS: Lessons learned from the Tour by Mandy Worby

Tiberias is a city in Israel located on the banks of the Sea of Galilee. The Sea of Galilee is locally called Lake Kinneret, but we mostly know it as the Sea of Galilee. Our Israeli guide calls Tiberias, Tiberiah, which has a lovely Israeli lilt to it.

The city itself was first established about 20BC and was named to honour the Roman Emperor Tiberias and the original city was actually located just a little further along the shores than the current modern city of Tiberias... however when I say the modern city, it's still ancient.

The city has natural hot springs which were known to help cure skin and other ailments and today it's quite a bustling city, although it's really very old. What is very characteristic of the buildings in Tiberias is the common use of black basalt stone.

Most of the tourist hotels are situated along the shores of Tiberias which is really quite lovely when you wake up each morning to look out your window and see the sun rising over the lake.

There is quite a large orthodox community in Tiberias, and in fact, for many centuries, Tiberias has been considered 1 of the 4 holiest cities of the Jewish people.

Jerusalem is #1 for obvious reasons;

Hebron is #2 because it's where the majority of the Jewish Patriarchs and Matriarchs are buried;

Tz'fat is #3 because it's the birthplace of Kabbalah and;

Tiberias is the 4th because it's the place where the Jerusalem Talmud was composed and because of the influx of rabbis who established the city as a centre for Jewish learning in the 18th and 19th centuries.

The history of Tiberias... is crucial in the unfolding of God's plans for this land.

There's another important historical event that has to be mentioned as well; the 'Great Ride' that took place in September 1918. Semakh is very close to Tiberias on the shores of the Sea of Galilee, and after the liberation of Beersheva, 12,000 Australian Light Horsemen were part of this 'Great Ride' that travelled from Jaffa, up to Megiddo and through to Semakh and

from there on to Damascus, overcoming the Turks at every stop along the way. The end result was the final liberation of the Holy Land from the occupying Ottoman forces.

There's a new memorial at Semakh near Tiberias to commemorate the 'Great Ride'. The history of Tiberias is very important, not just because it's both ancient and modern, but because it's crucial in the unfolding of God's plans for this land.

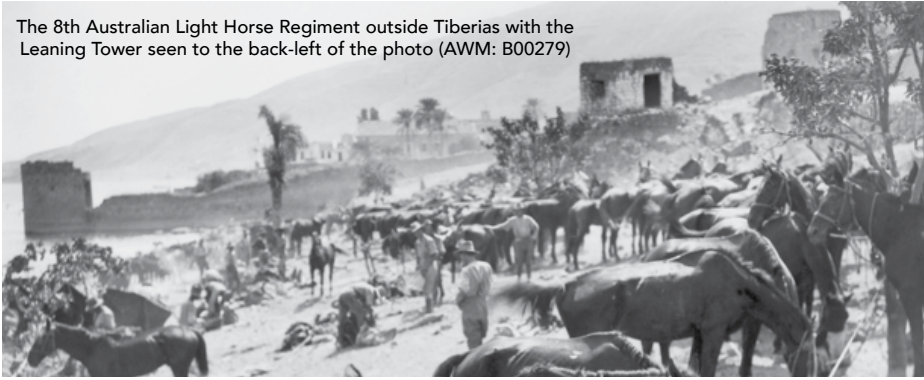


Mandy Worby is an experienced Israel Tour Leader and is also the popular radio host of *Night Vision* featured on Australia's national *Vision Christian Radio* network Monday to Friday 7-12pm.
www.vision.org.au

The Leaning Tower erected by Zahir al-Umar in Tiberias



The 8th Australian Light Horse Regiment outside Tiberias with the Leaning Tower seen to the back-left of the photo (AWM: B00279)



The 'Great Ride' of 12,000 Australian Light Horsemen that began north of Jaffa on 19 September 1918. The entire force wheeled eastwards, overcame Turkish resistance at Megiddo and encircled and captured thousands of astonished enemy forces, before taking Nazareth and Tiberias and moving into Syria. Over 12 days Australian and other EEF forces managed to cover approximately 400 kilometres culminating, on 1 October 1918. (AWM: B00256)

This is the season of joyful feasts, a time of year where the faithfulness and triumph of the Lord is measured against worldly threats. Jesus used the *Feast of Tabernacles* to make a profound statement.

On the last day of the Feast, He declared rivers of living water would flow from the innermost being of those who believe in Him (John chapter 7)

The Feast of Tabernacles, this year in October, is also known as Sukkot (sukkah singular). Most people eat and sleep in the Sukkah. From the fragile sukkah the stars are visible and the occupants are exposed, at least partially, to wind and rain. The conditions relate to their history and the forty days of wandering in the wilderness.

In the synagogues the celebrants sing hymns while circling in a procession. The circle is about unity. They dance, hand on the shoulder in front, and shuffle forward while singing hymns. In this formation, they are one. There is no leader, no class. No direction either! They are together linked by choice and wherever they are going, they are going together.

Christians

Those who ignore the Biblical feasts miss the deep lessons. Christians have the same human emotions as Jews. The Apostle Paul acknowledged that fact:

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken, struck down, but not destroyed."

– 2 Corinthians 4:9

The Jewish people knew all about suffering and persecution. So did the early Christians.

The celebration of Shemini Atzeret and Simchat Torah follows Sukkot with great joy! Leslie Koppelman Ross writes:

"The distinct feature of the day (Shemini Atzeret) is recitation of the prayer for rain so that the earth will be able to produce in the coming year."

– Celebrate! The Complete Jewish Handbook of Holidays, Leslie Koppelman Ross, Rowman and Littlefield Publishers Inc.

Sukkot is observed over seven days and on the eighth day Shemini Atzeret and Simchat Torah. There is significance in the numbering. In Hebrew seven means perfect, complete, satisfied. Shemini Atzeret is on the eighth day and is called 'the eighth day convocation.'

Numbers?

So, what about 7 and 8? It took 7 years for the First temple to be built. Solomon chose to dedicate the Temple during Sukkot.

"All the people of Isra'el assembled before the king at the festival in the seventh month."

– 2 Chronicles 5:3

Do you know what happened on the eighth day?



Men touching a Torah scroll at the Western Wall in Jerusalem as part of the celebrations of Simchat Torah (Will take place this year on October 12-13), the celebration dedicated to completing the yearly cycle of public Torah reading, and starting the cycle again.

"then, the house, the house of ADONAI, was filled with a cloud; so that because of the cloud, the cohanim (priests) could not stand up to perform their service; for the glory of ADONAI filled the house of God."

– 2 Chronicles 5:13,14

'Filled with a cloud!' The Holy Spirit filled the temple on the eighth day of the Feast. Consider the consecration of Aaron and his sons as priests. They were set apart for seven days (Leviticus chapter 8 verse 35). On the eighth day they were anointed.

David was the eighth son of Jesse. He was chosen to launch a new life for Israel. (1 Samuel 16:10-11) A title for Jesus is Son of David!

In Hebrew the number eight comes from a root meaning 'to make fat', 'to abound in strength.' Seven indicates we are complete and satisfied in the Lord and then eight is the anointing of great strength!

Holiness

Simchat Torah (October 12-13) is the celebration dedicated to completing the yearly cycle of public Torah reading, and starting the cycle again. The name means 'joy of the Torah.' The celebrants were instructed to be qadas meaning 'holy', that is, 'set apart' removed from the common to the sacred.

Leviticus chapters 17 to 26 are designated as 'The Holiness Code' which harks back to "You shall be holy, for I, the Lord your God, am holy." (Leviticus 19:2) Holiness requires the people separate themselves from the world, and prioritize their fellowship with God. The key Hebrew word for fellowship is 'badal', and means to remove from something.

The seventh day was holy, meaning set apart. Jesus called His followers to be set apart.

"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever."

– 1 John 2: 15-17

Two Messiahs

The Musaf, the additional service on **Shemini Atzeret**, begins with a special prayer for rain. In Hosea chapter 6, verse 3 and Joel chapter 2 verse 23 we are informed that the coming of Messiah will be like the rain. Just as there are spring (former) rains and fall-winter (latter) rains in Israel, the Bible speaks of two comings of Messiah.

In His first coming, He fulfilled the role of

Messiah Ben Yosef, the Suffering Messiah-Prophet-Priest described by Isaiah.

"He was despised and rejected of men, a man of sorrows, and acquainted with grief..."

– Isaiah chapter 53:3

During His second coming, the Messiah will fulfill the role of Messiah Ben David, the Conquering Messiah-Rabbi-King.

"Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey."

– Zechariah 9:9

One day a famous Rabbi was discussing the coming of Messiah. He discussed the two messiahs and how Jesus could fit both. "When Messiah comes," he said to me, "May I be the first to ask, Is this your first or second visit?"

I referred him to John chapter 1.

Ron Ross: former national director of Bridges for Peace, Australia working in Jerusalem for five years. Now he's the Middle East correspondent for Vision Christian Radio and a popular speaker.



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ronandyvonne@mac.com

“And if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness.”

(Isaiah 58:10a)



“There is a shortage of meals every day”

It’s nice and warm inside and the air is filled with the aroma of freshly made food. “Try it yourself”, Benjamin says enthusiastically. “This is the menu for today.” He helps himself to a plate as well.

“Poverty in Israel has deeply permeated society”, shares Benjamin Philip, director of the Hineni Centre in Jerusalem. “There’s an older lady who comes here with her grandson. Her daughter works during the day, so she watches the boy. No matter how hard the daughter works, she doesn’t make enough money to pay for a good meal. She might just

“You should treat them the same way you would want to be treated yourself.”

make enough to pay rent. Because grandma watches her grandchild, the daughter is able to work, and hopefully, this will prevent the little boy from also ending up in poverty. I can go on forever telling these kinds of stories. The people you see here, all have their own story. None of them choose to live in poverty. Yet it happens. You can’t just stand by and watch. If I can help people with a meal, I will.”



An older lady with her grandson. Her daughter doesn’t make enough money to pay for a good meal



Visitors of the humanitarian restaurant of Hineni

But by giving them just a meal, people still remain poor.

“Maybe, but you can’t abandon them to their fate. The first thing you have to do is give them food. Plus, with Hineni, I hope to give a little more.”

What do you mean?

“It’s not just about the meals. You make sure that the visitors feel welcome, you talk to them and you listen. I make sure the dining room looks good and that we serve meals that could have been served in actual restaurants.”

Why?

“We’re talking about people. You have to treat people with respect. It should never be that just because they have no money, we allow the dining room to be a mess or the food to be crummy. You should treat them the same way you would want to be treated yourself.”

You say that with conviction.

“Yes, it’s a command. Just look in the Bible. I believe in the Bible and I let it lead me.”

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Food on the table

There are too many families in Samaria that need help putting food on the table. To help these desperate families, there's a programme that provides monthly food packages.

Accompanying that support, families are given guidance, employment counselling, and financial management assistance, providing a holistic programme to enable them to get back on their feet. In addition to the monthly food packages, special holiday food packages are also allocated before Passover and Sukkot. These special holiday food packages allow struggling families to feel the joy, rather than the burden of the holiday season.

Winter

Many families are dreading the winter that is quickly approaching. They fear the cold that sometimes forces them to choose between a meal or turning on the heat. The combination of the cold and too little food is particularly dangerous for young children and the elderly. Some don't even have proper warm clothing or blankets to offer extra warmth during the harsh season. The food packages are therefore indispensable for the poor in this region.

Christians for Israel helps the communities in Judea and Samaria through CFOIC*. Sondra Oster Baras, director of CFOIC: "Thanks to your contribution, we have helped the most vulnerable communities. Thanks to you, the people in Judea and Samaria know they have real Christian friends. You have made a real difference in the lives of so many."

* CFOIC: Christians Friends of Israeli Communities



Tons of fresh vegetables

The afternoon is almost over when I arrive at the warehouse of Chasdei Naomi. Inside the warehouse, a bit of a surprise is waiting for me: huge crates with vegetables including eggplants, onions, and tomatoes.

Yaron Sandrusi of Chasdei Naomi shares: "We get this straight from the fields, for free. All of it is good quality." Rabbi Cohen adds: "I would eat it myself, that's the standard for me." Yaron: "We distribute this food to dozens of places in Israel. For free. And the people get to take as much as they need. We don't limit what we give. We let them choose, they know best what they can prepare. They are so strapped already, what a beautiful thing to tell these people: take whatever you need."

We continue to talk for a bit inside the small office. Rabbi Cohen explains what brought about the start of this work. "I grew up in extreme poverty. If I managed to find some bread somewhere and I gave it to my mother, it was put in the top pantry. First, the other, older bread had to be finished, which at times had turned black already. It had to

be eaten first because you eat less of that...That battle of survival is rooted deep inside of me. I was able to get a job as a driver. It didn't take long before I had a crate in the back of the bus with food to give out the moment I heard of someone in need. If you haven't experienced it, you don't know how horrific hunger is."

The work has grown tremendously, but the simplicity has remained: with the help of many volunteers and based at simple sites, thousands of people receive the basic necessities.

You help provide these people with food packages during the holidays. The food packages contain non-perishable products like rice, sugar, and flour.



Bringing a little spark of light to the children of Jaffa



‘Educational, therapeutic, and nutritional support: all necessary components to overcome poverty’

Children of the Jaffa Institute celebrating Hanukkah

Working for the Jaffa Institute, I have become more knowledgeable about the impoverished communities in South Tel Aviv and Jaffa than I ever thought I would. While I spend a good portion of time in the office, I occasionally get to volunteer with our programme participants and see the smiling sweet faces of those we help. Spending an afternoon in one of our after-school centres, you wouldn’t know the kind of hardship these children face, the empty pantries they go home to, the crowded apartments, or the single parent families they have. The Jaffa Institute adds a spark of light to their otherwise difficult lives and gives them hope to build a better future for themselves.

This is why the work of the Jaffa Institute is so important. The Jaffa Institute is continuously expanding its programming to serve more of the impoverished population in South Tel Aviv, Jaffa, and Bat Yam. With our unique approach, we are able to not only address the issue of poverty, but find a holistic solution to ensure that we serve as many people as we can to break the cycle of intergenerational poverty. We

provide our programme participants with educational, therapeutic and nutritional support, all necessary components to overcome poverty. People are people, no matter where they come from, and they need your help. The levels of inequality in Israel are truly disheartening and we must work together to make a difference and become a nation that cares for one another.

● ***The Jaffa Institute operates a free ‘hot meal programme’ to ensure that its students receive at least one hot, nutritious meal a day. Children not only get nourished, they also become much more attentive students and active participants. In this way they fight poverty from two sides. You support this programme.***

‘Almost 1 million children face poverty’

Recently, the National Insurance Institute released its annual Poverty and Social Gaps report, announcing that 1.7 million people in Israel are living below the poverty line, 780,000 of whom are children (22% of the entire population). Several days later, umbrella aid organisation Latet released its annual Alternative Poverty Report, reporting that a staggering 30.9% of the population, including 998,000 children live in poverty. While these statistics are disheartening in themselves, knowing the individuals they affect brings a new meaning to them.

A privilege to help

Hunger in Israel? Isn’t that the land of ‘milk and honey’? True, but Israel is also a modern state with huge differences between rich and poor. The government tries to solve this, but is behind the times. That’s why it’s so important to support the work of the Hineni Centre that wants to give so many poor, elderly and children a hot meal every day. What a privilege to be able to help!

Pim van der Hoff, Board Member Christians for Israel International



Volunteers in Jerusalem

'Volunteering for the less fortunate in Jerusalem'

In the spring of 2016, we had our first opportunity to spend a week helping out at Hineni in Jerusalem. We felt it was a beautiful thing to practically support the less fortunate of Jerusalem. We ended up right in the middle of moving from the old to the beautiful, new building. It was a privilege to get to be a helping hand preparing and distributing meals in this busy time.

In November 2016 we got to help out for a second time in the soup kitchen of Benjamin Philip. The work consists of cutting vegetables, sweet potatoes and so on. The cook takes care of preparing the nutritious meals. The volunteers fill small boxes with meals which are taken to the elderly, sick people and which are also given to people who come to eat: to heat up the next day or for a neighbour who couldn't come themselves.

It's rewarding to do and we definitely recommend taking a look at Hineni and to help out a few days or longer. If you're in the Promised Land, you might as well contribute helping the Jewish people, who can really use our help. This work runs partly on volunteers. It adds value to your vacation and besides: who blesses God's people, will be blessed.

*Kind regards,
Margriet and Dick Bassa*



The soup kitchen as a humanitarian restaurant

The Hineni Centre has moved to a new location since last spring. Now it's on the ground floor, even closer to the Old City of Jerusalem and with a dining room that can hold twice as many people.

A hot meal costs US\$ 5 or € 5. Will you help us provide food for as many people as possible?

The soup kitchen is called a humanitarian restaurant because it's not about meals, it's about people.

How many people visit on a daily base?

Every day 200 to 220 people join us for a hot meal. That's over double the number of people that came to the old location. This also means that our budget was sufficient for the old location, but now there is a shortage of meals every day. Fortunately, everyone has been able to eat so far, but more meals are needed.

Who are the people that come here?

The vast majority of the visitors are elderly. They are people who made Aliyah (immigration to Israel) from the former Soviet Union, later in life. Therefore, they have no or little pension and no money for food.

How much does a meal cost?

A meal costs € 5,00. There are 7500 meals needed every month. A hot meal consists of soup, bread, vegetables, potatoes, rice or pasta, meat or fish.

Volunteers are welcome!

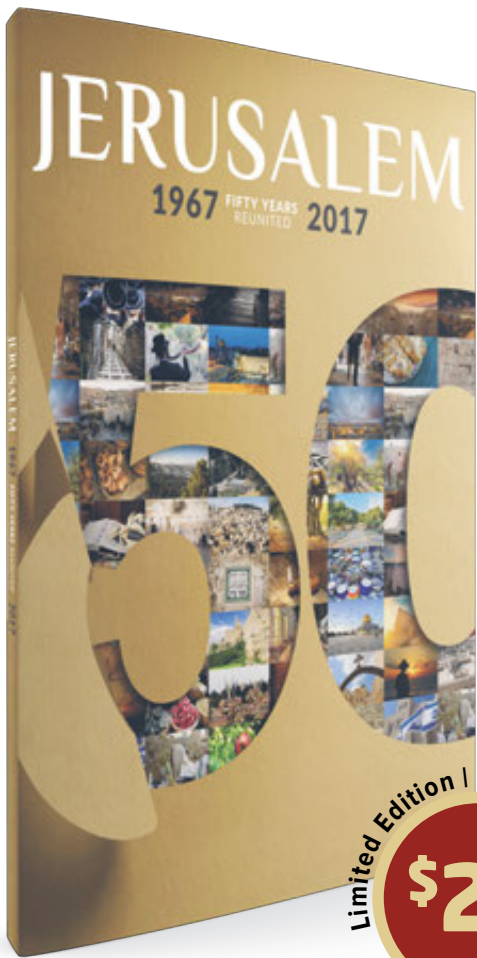
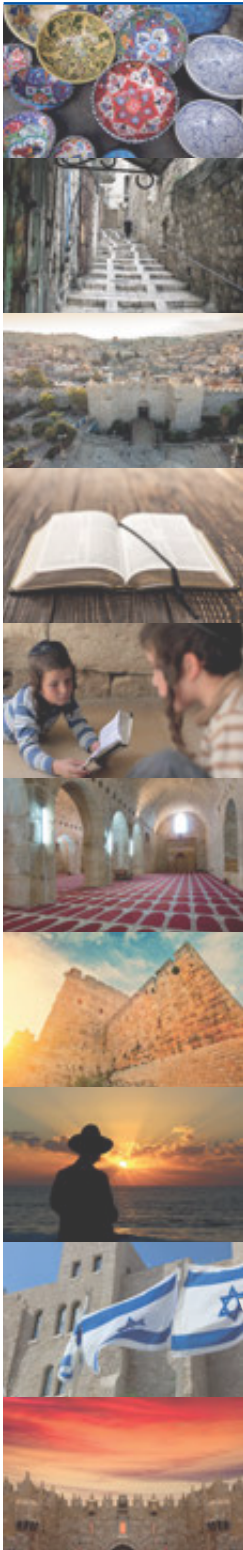
Those who want to take action for the poor of Jerusalem are welcome to come and help. This means cleaning and cutting vegetables and serving meals. Handymen can also help Hineni. Please let us know at least a week ahead of time if you'd like to join us. Contact us at hineni@netvision.net.il



Dutch volunteers at Hineni



Benjamin Philip (right), director of the Hineni Centre



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*“If I forget you, Jerusalem,
may my right hand forget its skill.
May my tongue cling to the roof of
my mouth if I do not remember you,
if I do not consider Jerusalem
my highest joy.”*

PSALM 137:5,6

Don't miss your opportunity to own your copy of this special, limited edition keep sake — **Jerusalem, 50 Years Reunited.**

2017 marks the 50th anniversary of the reunification of Jerusalem, following the Six Day War of June 1967, after 19 years of division.

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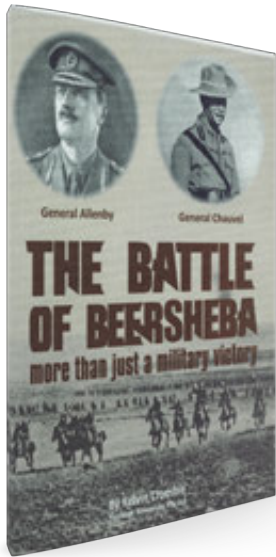
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The Battle of Beersheba
by Kelvin Crombie

More than just a military victory!

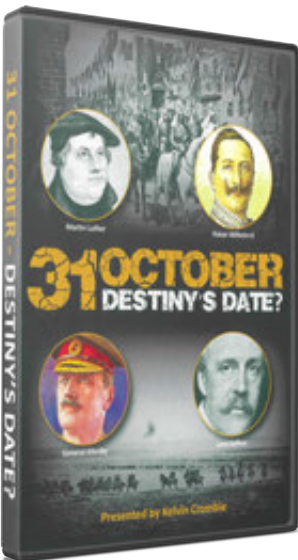
This 18 page booklet from respect and world renowned historian, Kelvin Crombie, is an excellent resource that gives a concise overview of one of Australia's most well known military achievements of the 19th Century - *The Battle of Beersheba*. Yet this was much more than just a military victory. Discover the political and prophetic significance of this turning-point event during WWI, in light of the Bible and world history. What you will learn may very well surprise and inspire you!

NEW!

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Booklet

An excellent companion to Kelvin's new documentary: **October 31 - Destiny's Date?**



31 October - Destiny's Date?
by Kelvin Crombie

This new documentary from respected historian and author, Kelvin Crombie, looks at four major events in world history from 1517 to 1917 - all of which occurred on the 31st October. These events all share significance with each other—seemingly converging with Biblical prophecies concerning the restoration of Israel. It almost seems as if they were destined to occur on the same day. **Was all that happened coincidence or divine providence?**

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Shurat HaDin is at the forefront of fighting terrorism and safeguarding Jewish rights worldwide and is dedicated to protecting the State of Israel.

On Wednesday the 30th August, Marg and I were invited to attend the MAGEN DAVID ADOM Appeal Launch held in The International Hotel in Brighton, Victoria.

Along with other Christian friends from *Shalom Israel*, Pastors and leaders, we witnessed an evening of information from various members of the Jewish Community involved with MDA International, including Yonatan Yagadovsky, Federal Labour member, Mark Dreyfuss and the Keynote Speaker was **Nitsana Darshan-Leitner Legal Activist/Lawyer from Israel (pictured).**



She spoke passionately of the manner in which she had initiated, and along with others, had upheld the legal rights of many Israelis who had been affected by terrorist acts and the appropriate charging and indictment of those who had committed such acts against Israeli citizens.

Calling on other precedents where terrorist acts had been dealt with legally among the nations to highlight the rights of Israel to expect the same treatment as victims of terror in their own ancestral homeland, she spoke about the legal rights of Israel to be back in their own land and concluded her message by making a very clear statement regarding Israel's rights in the sight of God because of the history of Israel, Biblically and the clear statement of the Biblical prophets in this regard.

Marg and I were able to speak with Nitsana Darshan-Leitner, Mark Dreyfuss and Yonatan Yagadovsky later and offer them copies of *Israel and Christians Today* and the Position Statement prepared by Andrew Tucker regarding the Legalities of Israel's position in the Land and particularly the area known as the West Bank.

I believe it is appropriate to bring a little background to the purpose behind the evening and that was to support the great work of MDA in Israel.

A Short History of Magen David Adom

Magen David Adom in Israel was born twice: the first time in 1918 at the end of WWI and the second time in 1930.

The spirit of volunteerism that swept Jewish youth in Palestine eager to help the British in WWI also gave rise to MDA in Jaffa and in NY at the same time. It was decided to establish a Jewish body based on the example of the Red Cross. The body would operate as a volunteer organization, in which doctors, nurses, paramedics and other volunteers would serve. Its purpose would be to offer medical aid to soldiers serving in the

Jewish regiments as well as to aid the population in case of a national disaster.

In an appeal to Jewish youth to volunteer in the formation of MDA, the founders urged them to give of themselves, claiming a great national human value for the organization.

"We must not entrust the care of our heroic soldiers to the sons of a foreign nation speaking a foreign language when illness strikes, or when they are wounded on the battle field.....Not in the name of a foreign symbol or under a flag of foreign holiness will they utter consolations to our soldiers lying on the sick-bed....."

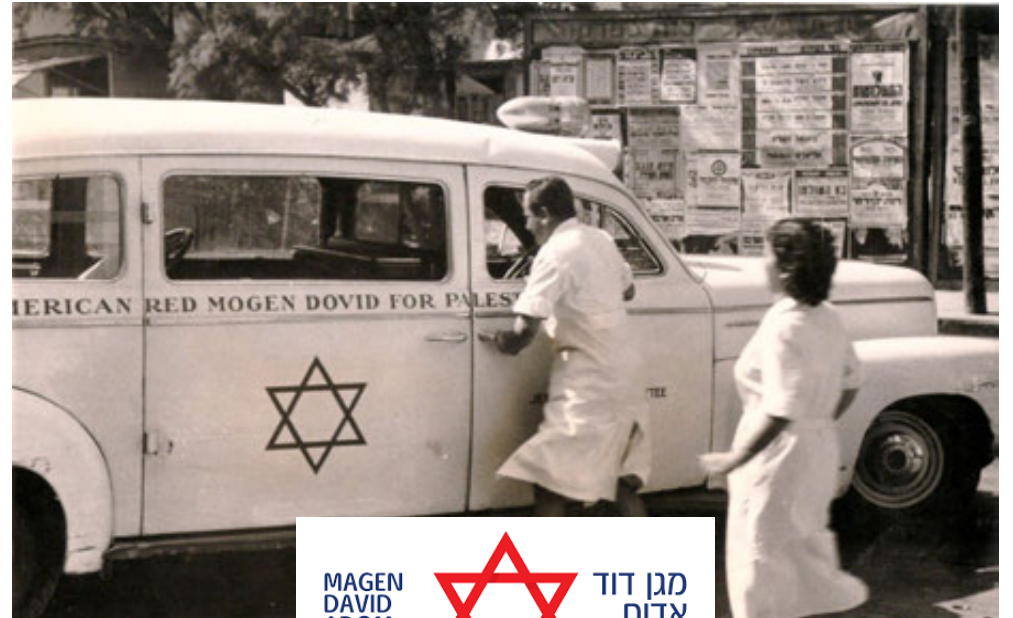
About 500 young people volunteered for the organization at the time of its founding. However, only a very few were actually chosen to go out to the front to aid the soldiers of the Jewish brigades.

In May 1921 the Jewish brigades were disbanded and MDA along with them. However, the medical department, the spirit of the organization, continued to operate and 9 years later the organization would be re-established in Tel Aviv.

Following the period of bloody riots in the year 5,681 (1921), large numbers of Jews moved from Jaffa to Tel Aviv. Waves of the Third and Fourth Aliya (immigration of Jews from abroad) brought tens of thousands of Jews to Israel, a large number of whom settled in Tel Aviv. However, the rapid organizational development of the city, large number of residents, laying of infrastructure, construction of buildings and heavy traffic led to an increase in accidents. There was also a rise in the incidence of bodily injuries due to the quickly developing industry. These injuries caused the officials of the first Jewish city to consider the matter of evacuation of the injured to hospitals and providing first aid.

The father and progenitor of the association for rapid aid was Dr. Meshulam Levontin, who raised the issue of care and evacuation before the city leaders. Dr. Levontin proposed the purchase in Egypt of two sets of bicycles supporting a bed for the purpose of transferring the sick and injured in case of disaster. His proposal, however, was not approved. At the same time, Chaim Halperin returned from Egypt, where he had been sent on a mission for the fire fighters. There he saw a modern ambulance and was determined to purchase an ambulance for Tel Aviv. He contacted Dr. Levontin and on June 7, 1930, Dr. Levontin, Chaim Halperin, M. Rabinowitz, M. Frankel, Dr. Eliyahu, Dr. Barzel, and C. Leibowitz met in a café on the Tel Aviv waterfront and decided to set up an association for rapid aid, "*Magen David Adom, Tel Aviv*".

Announcements were published in newspapers calling for residents to join and volunteer for the association. Members of the association began first aid training for the residents taught by Dr. Alotin, who had previous experience in first aid training. At its inception, the volunteer regiment in Tel Aviv numbered 100 volunteers who were divided into three companies.



The graduates of the first aid courses signed a commitment to volunteer for the association for one year as on-duty volunteers at the MDA station. At the same time, intensive activity began to raise money for the purchase of ambulances by the "sale of ribbon", and on June 24, 1931, the first ambulance set out from Dr. Levontin's house to the home of the mayor of Tel Aviv, Meir Dizengoff.

MDA expanded its operations within the framework of the renewed communities in Palestine (Eretz Yisrael). In 1947, 24 MDA associations were in operation throughout the country equipped with 28 ambulances and comprising approximately 5,000 volunteers.

MDA Friends Societies

As soon as the organization was established, societies of MDA Friends abroad began to become active. These groups have helped raise funds to set up an

array of lifesaving vehicles, blood services and stations and to purchase medical equipment. The society of American Friends was established during the 1930s and notes 70 years of activity and has, in fact, accompanied MDA since the day it was founded. The society of British Friends notes 60 years of activity. Today some 20 societies of MDA Friends are active around the world, raising funds for resources required by MDA for its current operations and for development of life saving operations.

Today MDA operates 11 operational regions with more than 115 stations and dispatch points all over the country. In these stations some 300 standard ambulances and 150 Mobile Intensive Care Units,

special emergency vehicles can be found, in addition to some 200 lifesaving vehicles which can be found in remote communities and factories operated by MDA trained volunteers.

The Volunteers

Volunteers have founded and been active in MDA since the organization got under way. Today over 13,000 highly trained volunteers are active throughout the country, of which half are youth volunteers serving as part of the crews on ambulances and Mobile Intensive Care Units and "MDA cadets", who represent MDA's humanitarian youth movement activities.

Intensive Care

During the early 1970's, MDA was the pioneer organization in Israel developing the Pre-Hospital Advanced Life Support System, operating Mobile Intensive Care Units and training Advance Life Support Medics and Paramedics.

The 1950s onwards

In 1950, the Knesset ratified the MDA Law, designating the organisation as Israel's *National Red Cross Society*. MDA has since played a major role in providing lifesaving services during times of war, terrorist attacks, and for accidents and emergencies in peace-time.

Today, MDA operates to the standards of the International Committee of the Red Cross and was officially granted membership to the organisation in 2006. Donations from supporters, such as MDA Australia (and its constituent State bodies), enable the organisation to purchase ambulances and lifesaving equipment and supplies.

Sources: magendavidadom.org.au and israellawcenter.org

To contact Paul and Marg Longfield: plongfield@c4israel.com.au or 0410456806

[MDAs] purpose would be to offer medical aid to soldiers serving in the Jewish regiments as well as to aid the population in case of a national disaster.

The Australian Light Horse Association is conducting its biggest ever overseas “In the steps of the Light Horse” tour this year to mark the centenary of the charge on Beersheba.

One of the highlights will be one hundred riders, riding through the Negev in WW1 uniform following the same route as their forebears did, one hundred years ago. Accompanying the riders are close to eighty non riders. Many of us will also be visiting Turkey, Egypt and Jordan. Kelvin Crombie will be our resident historian.

Preparations, lobbying and prayer are paying off, there are still a few potholes to fill on the road but all major obstacles are cleared. Prime Ministers, Ambassadors, High ranking military officers from all countries, Governor Generals etc. are expected to be present. Although security will be high for obvious reasons, nevertheless this time presents a profound opportunity for goodwill between our Nations. There is a growing sense that this year’s centennial celebrations is much more than celebrating a military victory at Beersheba 100 years ago.

At Semakh (Tzemach) railway station we will be partnering with the Jewish National Fund(JNF) to put on a ceremony

...this year’s centennial celebrations is much more than celebrating a military victory



that will recognise the importance of this battle. **This was a last ditch stand by the Germans and Ottomans to thwart the advance of the Allies.** The Australian 11th LHR were coming up to carry out a dawn dismounted attack, but before they assembled for this, they were opened fire on. Quickly assessing the situation Major Costello ordered them to charge, in *what was probably the last cavalry charge in WW1* to defeat the enemy. Here our Aboriginal Troopers were particularly prominent and we will be honouring them at our ceremony in

Tzemach this October. We have about twelve Aboriginals travelling with us and a couple are direct descendants of those involved in the action. At Beersheba we will be doing a parade through the city on horses, led by our military band and in the afternoon a re-enactment of the charge over the same ground as we charged in 1917. We will be putting on a concert with our band before the charge and Kelvin Crombie and MC Barry Rodgers OAM will address the crowd. For us this is the crowning moment of our whole trip.



Barry Rodgers is the Director of the Australian Light Horse Association, a non-profit organisation, whose aim is to preserve the history and tradition of the Australian Light Horse and its predecessors.

Please contact Barry on **0428 662 528** or **barry@emugully.com.au**, if you have any questions about this years re-enactment or the Semakh railway station project.

A Message from Nitsana Darshan-Leitner
FOR ISRAELIS, TERRORISM IS AN ISSUE THAT HITS CLOSE TO HOME - LITERALLY.

Israelis living in Israel have endured shooting attacks, bus bombings, suicide attacks, rockets, knife attacks and arson, all aimed to kill and terrorize as many citizens in Israel as possible.

Terrorism is an ongoing domestic issue that Israel continues to face, perpetrated by local groups such as the PLO, the PFLP, the DFLP, PIJ, Hamas and Hezbollah. Yet, Israel’s struggle with terrorism involves many international aspects as well: some of these same terrorist groups have carried out terrorist attacks against Israeli and Jewish targets abroad; other countries, such as Iran and Syria, have provided safe havens, weapons and funds to terrorist groups targeting Israel; Palestinian terrorist groups and their supporters have sought to use terrorism to draw attention to their claims, and to bring international pressure to bear on Israel; and Israel has worked with other countries and the international community to cut off resources to these terrorist organizations and sanction state sponsors of terrorism.

With the rise of al-Qaida, Islamic State (ISIS) and other jihadist groups that seek to carry out a more global program of terrorism, there is a temptation for Israelis to view these groups’ attacks against non-Israeli and non-Jewish targets as somewhat of a break from the terrorism “we” face. However, Israelis must not be deceived into believing that the global variety of terrorism is not our problem as well. We must also be engaged in the global fight against terrorism, even when it may seem that we are not the primary target.

Terrorism is the enemy of all of humanity.

First, while ISIS and its ilk do not limit their terrorist attacks to Jewish and Israeli targets, they have demonstrated that targeting Jews and Israelis remains among their priorities.

Second, Israelis have much to offer in the global fight against terrorism. We have valuable experience and knowledge about what works and what doesn’t work in confronting terrorist threats. We have developed plans, protocols and technologies that can be adapted to the threats faced by other countries. We have devised advanced methods and systems for gathering and analysing intelligence. And we have been at the forefront in using laws and legal processes to deprive terrorists of resources and obtain justice for victims of terrorism.

Third, it is the right thing to do. Terrorism is the enemy of all of humanity. As a people who has known what it means to be the victim of terrorism, we must stand up for other victims of terrorism.

As a nation that has had to fight and overcome terrorism at home, we must also join with others to fight and overcome terrorism abroad.

At Shurat HaDin, we will continue to fight to ensure that terrorism is not tolerated in any forum, and that terrorists are deprived of support in any form.

Nitsana Darshan-Leitner is an Israeli attorney, human rights activist and the founder of *Shurat HaDin Israeli Law Center*. She’s known for her legal activism, especially lawsuits and legal actions brought on behalf of terror victims against terrorist groups, their leaders and financial patrons.



Nitsana Darshan-Leitner in front of the District Court in Jerusalem. Photo: Aviram

In this season of the Feast of Tabernacles, often referred to in the Northern Hemisphere as the Fall or Autumn Feasts, we have a number of special days ordained of God and recorded by Moses which are of special significance.

The Season of Sukkot or Tabernacles

From Leviticus 23:1-43

V2. "Tell the people of Isra'el: 'The designated times of Adonai which you are to proclaim as holy convocations are my designated times. 24. "Tell the people of Isra'el, 'In the seventh month, the first of the month is to be for you a day of complete rest for remembering, a holy convocation announced with blasts on the shofar. ...and bring an offering made by fire to Adonai.' "

The Day of Atonement or Yom Kippur

V26. Adonai said to Moshe, 27 "The tenth day of this seventh month is Yom-Kippur; you are to have a holy convocation, you are to deny yourselves, and you are to bring an offering made by fire to Adonai. 28 You are not to do any kind of work on that day, because it is Yom-Kippur, to make atonement for you before Adonai your God.

The Feast of Booths (Sukkot)

V34. 'On the fifteenth day of this seventh month is the feast of Sukkot for seven days to Adonai. 35 On the first day there is to be a holy convocation; do not do any kind of ordinary work. 36 For seven days you are to bring an offering made by fire to Adonai; on the eighth day, you are to have a holy convocation and bring an offering made by fire to Adonai; it is a day of public assembly; do not do any kind of ordinary work. You are to observe it as a feast to Adonai seven days in the year; it is a permanent regulation, generation after generation; keep it in the seventh month....42 You are to live in sukkot for seven days; every citizen of Isra'el is to live in a sukkah, 43 so that generation after generation of you will know that I made the people of Isra'el live in sukkot when I brought them out of the land of Egypt; I am Adonai your God.' "

CJB (Complete Jewish Bible D.Stern.)

Sukkot and the Water Libation Ceremony (meaning the pouring out)

From Jewish Traditions

There were so many precious commandments to be fulfilled in the Holy Temple during the holiday of Sukkot, and they were so time-consuming, the Talmud notes that there was practically no time left for sleeping!



"Rabbi Yehoshua ben Chanina said: During the days of the water libation ceremony, we barely got to sleep

**"Whoever puts
his trust in Me, as
the Scripture says,
rivers of living
water will flow from
his inmost being!"**

- Yeshua

John 7:37-39 CJB

at all. The first hour of the day saw us attending to the daily offering; following this we were engaged in prayer - afterwards, the additional offering. Then we ate, and it already became time to attend to the afternoon service. And this was followed by the celebration of the **festival of the water libation** which lasted the entire night, and we would begin again"

- Jerusalem Talmud, Sukkah 5

Men, women and children participated in the immense joy of the water libation - some directly, while others stood and watched. Special elevated balconies were constructed to enable the righteous women of Israel to watch the wise men of the Sanhedrin as they danced.

At dawn, the assembly proceeded with melody and song to the spring of Shiloach, at the foot of the walls of Jerusalem. One priest carried with him a special golden decanter and filled it with the sparkling spring water. Then the congregation ascended again to the Temple, led by the priest who bore the golden vessel. Arriving at the Temple, he brought the decanter up to the altar, and poured the water into the silver cup at its corner.

This ceremony is connected to the rainfall of the coming year, and it was accompanied by yearning and prayers for blessing on the earth and its produce. On a deeper level, it was also directly connected to the reception of prophetic inspiration*

It was in this context and during this most special occasion on the Last Day of the Feast that Jesus was both present and He presented Himself with these amazing words...

Rivers of Living Water

Now on the last day of the festival, Hoshana Rabbah, Yeshua stood and cried out, "If anyone is thirsty, let him keep coming to Me and drinking! Whoever puts his trust in Me, as the Scripture says, **rivers of living water will flow from his inmost being!**" (Now he said this about the Spirit, whom those who trusted in him were to receive later — the Spirit had not yet been given, because Yeshua had not yet been glorified.)

- John 7:37-39 CJB

*The third daily ceremony was the rite of the water libation. On the first morning

of Sukkot a procession of priests went down to the pool of Siloam to bring up to the Temple a golden container of water sufficient to last throughout the seven days of the feast. The water was brought up with great ceremony. The shofar was blown and the pilgrims who had come to Jerusalem for the feast waved their lulavs as the priests carried the water around the altar. The great Hallel (Psalms 113-118) were recited.' Commencing with Psalm 113:1-3....

'Halleluyah! Servants of Adonai, give praise! Give praise to the name of Adonai! Blessed be the name of Adonai from this moment on and forever! From sunrise until sunset Adonai's name is to be praised.' CJB

Then the priest on duty poured out the contents of two silver bowls: one held water and the other held wine. This was an act of prayer and an expression of dependence upon God to pour out his blessing of rain upon the earth. On the last or "great" day of the feast, the water libation rite reached its climax. The priests circled the altar seven times and then poured out the water with great pomp and ceremony. This was Hoshana Rabbah, the great "HOSHIANA," (which translated is "save now").

It is no coincidence that Yeshua chose this occasion of Hoshana Rabbah (the great day of Salvation and Praise), the last and greatest day of Sukkot to make the declaration that "If a man is thirsty let him come to me to drink." Yeshua proclaimed himself to be the Great Provider, the Redeemer of Israel who led the people through the wilderness. He is the great light shining in the darkness, and his body is the great Temple which was raised up after being destroyed as the final sin offering. He provided the final and greatest atonement for his people Israel and for all nations.'

And in speaking specifically of the Holy Spirit, He, as the Baptizer in the Holy Spirit would have been speaking of the 'Promise of the Father' coming to them shortly after His Death, Resurrection and Ascension to sit at the right hand of the Father.

'The festival of Shavu'ot (Pentecost) arrived, and the believers all gathered together in one place. Suddenly there came a sound from the sky like the roar of a violent wind, and it filled the whole house where they were sitting. Then they saw what looked like tongues of fire, which separated and

came to rest on each one of them. They were all filled with the Ruach HaKodesh (Holy Spirit) and began to talk in different languages, as the Spirit enabled them to speak...'

- Acts 2:1-4

It is significant that what Yeshua was referring to in John 7:37 was typified traditionally with....

1. Rainfall of the coming year.

The Holy Spirit was referred to as the former and latter rain, both then and now.

2. Prayers for blessing on the earth and its produce.

The growth of the church was dependent on the presence of the Holy Spirit, both then and now.

3. On a deeper level, it was also directly connected to the reception of prophetic inspiration.

Three of the most obvious outcomes of the coming of the Holy Spirit was the supernatural ability to speak with Tongues, to interpret the Tongue and to Prophecy, all under the anointing of the Holy Spirit. These giftings have been placed in the New Testament church until He comes.

This very event marked the birth of the Church, the beginning of all that took place in the Book of Acts and ultimately the means by which the believers would carry on the work of Jesus beginning at Jerusalem, then Judea, Samaria and to the uttermost parts of the Earth.

This Living Water is poured out upon all who ask for the Holy Spirit.... even the Gentiles! (Acts 10:45)

[*templeinstitute.org/water_libation_festival.htm](http://templeinstitute.org/water_libation_festival.htm)



Paul and Marg Longfield are available to conduct both Sabbath evenings and to teach on the Festivals and their relevance to the Christian Church

today. Find out how easily this can be done with detailed guidelines from this ministry. For more information, contact them on plongfield@c4israel.com.au or 0410456806

Yom Kippur - Holiest Day

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

Children are playing on the streets of Jerusalem. Even on the main roads there is no traffic. Men walk to the synagogue, clothed all in white. The air is filled with a very special atmosphere. It is the atmosphere of Yom Kippur, the Day of Atonement, the most solemn, most sacred day on the Jewish calendar, a day on which even many secular Jews attend the synagogue services.

Yom Kippur is the tenth day of the month Tishri, the culmination of the season of ten days of penitence starting with Rosh Hashanah. By doing penitence, you are coming to terms with your fellow man and with God. Only then, Yom Kippur will atone for the sins.

>> Affliction

In the Bible, Yom Kippur is described as a day of *'affliction of the soul'* and atonement of sins (*Lev. 16:29-34, 23:27-32; Num. 29:7*). What does it mean, to *'afflict your soul'*? Jewish tradition has interpreted it as the most stringent form of fasting: eating, drinking, marital relations, use of cosmetics, and leather footwear are forbidden, as well as washing any part of the body other than the fingers and the eyes. This fast is observed from sunset to nightfall on the following day. Besides, the Bible forbids to do any kind of work, calling the day in Hebrew a *'Shabbat Shabbaton'*, a day of complete, solemn rest.

>> Temple

The Bible gives a detailed description of the rituals that are performed by the High Priest in the temple on Yom Kippur. The High Priest has to take two he-goats and present them before the Lord. He has to cast lots over them. One is to be sacrificed as a sin offering. The other is the scapegoat, literally in Hebrew: the *'one for Azazel'*.

The High Priest sprinkles the blood of the sin offering on the *'mercy seat that is on the ark of the testimony'*. It is the only day of the year that he may enter the Holy of Holiest. In later times, Yom Kippur would



also be the only day on which the High Priest would pronounce the ineffable holy Name of God.

The goat for Azazel is sent into the desert, after the High Priest has put the sins of the people on the goat by laying his hands on its head. This goat is not a sin offering. Rather, it carries away, out of sight, the sins of the people, while atonement is done by the sacrifice in the Temple.

>> Repentance

After the destruction of the second temple in 70 AD, it was no longer possible to perform the temple cult, including the sacrifices. Instead, prayer became the central liturgy. The day of Atonement itself replaced the Azazel ritual as means of atonement. But even in temple times, the sacrifice was deemed senseless, if it was not accompanied by teshuva, repentance. Penitence, prayer and charity can avert an evil decree and make that you are inscribed in the Book of Life for the coming year.

>> Solemn, Not A Sad Day

Fasting is usually understood as an expression of mourning. All mourning days, like the ninth of Av, the mourning

day for the destruction of the temples, are fast days. Yom Kippur, however, is certainly not a day of mourning. Everything is directed on the cleansing of body and spirit, the confession of sins, and obtaining forgiveness, in the strong conviction, that God, who is merciful, will bestow forgiveness.

The services start on the eve of Yom Kippur. The most well-known prayer of the evening is the Kol Nidrei, which is famous for its melody outside Judaism, too.

The day is filled with prayer, confessing sin and pleading on God's mercy. The concluding prayers culminate in the Shema: *'Hear o Israel, the Lord is our God, the Lord is One'*, the proclamation of the Lord as God (*1 Kings 18:39*), and a final and liberating blowing of the shofar. In one of the central prayers, Avinu Malkenu (Our Father, our King), God's mercy is begged, not because of the merit of man, but only for His own sake: Our Father, our King, do so for the sake of Your great and mighty and awesome Name, that is called out over us!

Then, after nightfall, the fast is broken with a light supper, and immediately preparations for Sukot, the Feast of Tabernacles, start.

Short News

'No More Uprooting of Settlements in the Land of Israel,' Netanyahu Vows

Addressing a special ceremony marking 50 years since the liberation of Judea and Samaria, Israeli Prime Minister Benjamin Netanyahu vowed never to allow the uprooting of a Jewish community in the Land of Israel. "This is the inheritance of our forefathers, this is our country," he said. "We came back here to stay forever. We uprooted settlements, and what did we get? We got missiles. That will no longer be the case. In defiance of those who want us to uproot - we will deepen our roots, build, strengthen and settle."

US Ambassador to Israel's Daughter Makes Aliyah



US Ambassador to Israel David Friedman's daughter, made Aliyah to Israel, along with 232 other immigrants from North America brought on a special flight chartered by Nefesh B'Nefesh.

"We're so proud of our daughter Talia," said Friedman. "She's always wanted to live in Israel and she's realising her dream and the whole family is very proud of her and we're here to greet her and to give her a hug and to wish her great success here in Israel. We're very excited."

The flight's other newcomers include a diverse mix of people from 19 US states and two Canadian provinces, including 21 families, 75 children, 6 sets of twins and 26 medical professionals.

Ten Years of Hamas in Gaza

The special coordinator for the Middle East peace process (UNSCO) recently published a report which plainly described how the people in Gaza have fared after Hamas violently mounted a coup in 2007.

Although the report also criticises Israel, the report clearly shows the way that Hamas's regime makes the Gaza Strip increasingly uninhabitable. Under Hamas, Gaza's population is oppressed and limited in their freedom. The terror movement and its suborganisations are guilty of human rights violations, including torture and abduction. The report fears that due to these conditions, Hamas's intransigence and the growth of the population, Gaza will become uninhabitable in 2020.

Digital Archive



The national library of Israel has introduced a digital archive of Jewish manuscripts. The archive is accessible for everyone and contains almost half of all handwritten Jewish texts from various countries, such as Afghanistan and Spain. With around 45,000 manuscripts in the archive, there are prayer books, scriptural passages, commentaries, literature and academic papers in diverse languages, including Hebrew, Yiddish and Judeo-Arabic. The archive is named Ktiv, which is Hebrew for 'written word'. The project was started up by Ben Gurion in the early fifties. He devoted himself to the collection Jewish texts, scattered in libraries and archives all over the world.

Body of Rabbi in Mexico Pulled from Earthquake Rubble

Courtesy of Jewish Telegraphic Agency

Volunteers from Israel's Zaka search-and-rescue organisation pulled the body of a local rabbi from an office building that collapsed in a massive earthquake that hit Mexico.

Rabbi Haim Ashkenazi had been working in the office building when the 7.1-magnitude earthquake struck central Mexico on 19 September 2017, rocking Mexico City and causing hundreds of buildings to collapse.

He served as the rabbi of the Kehillat Magen David synagogue and was an in-law of Rabbi Shlomo Tawil, chief rabbi of the Magen David Jewish community of Mexico.

The Zaka volunteers in Mexico have been working with the Mexican Jewish rescue and recovery organisation Cadena since 19 September, including throughout Rosh Hashanah and Shabbat, in accordance with Tawil's rulings.

A 71-member delegation of Israeli soldiers arrived in Mexico, including a search-and-rescue team and engineers who will help assess the structural integrity of buildings affected by the earthquake. The chief rabbi of the Israel Defense Forces gave the group permission to travel on Rosh Hashanah.

Two Israeli aid organizations - IsraAID and iAid - also sent delegations to Mexico

to assist in search and rescue. iAid, which is funded by Cycura Inc. and The Ted Arison Family Foundation, sent a 15-member team, which has helped to locate the bodies of several people in a school and a residential building.

Meanwhile, 25 former Israeli soldiers who are volunteering at a school in Mexico City teaching English, Mathematics and other subjects evacuated 460 students at the school following the first earthquake and are credited with saving their lives. The ex-soldiers are volunteering through the Heros for Life NGO.

Remains of the “Two-State-Solution” 50 Years after the Six-Day-War

By Johannes Gerloff, Theologian, Journalist, Lecturer and Author



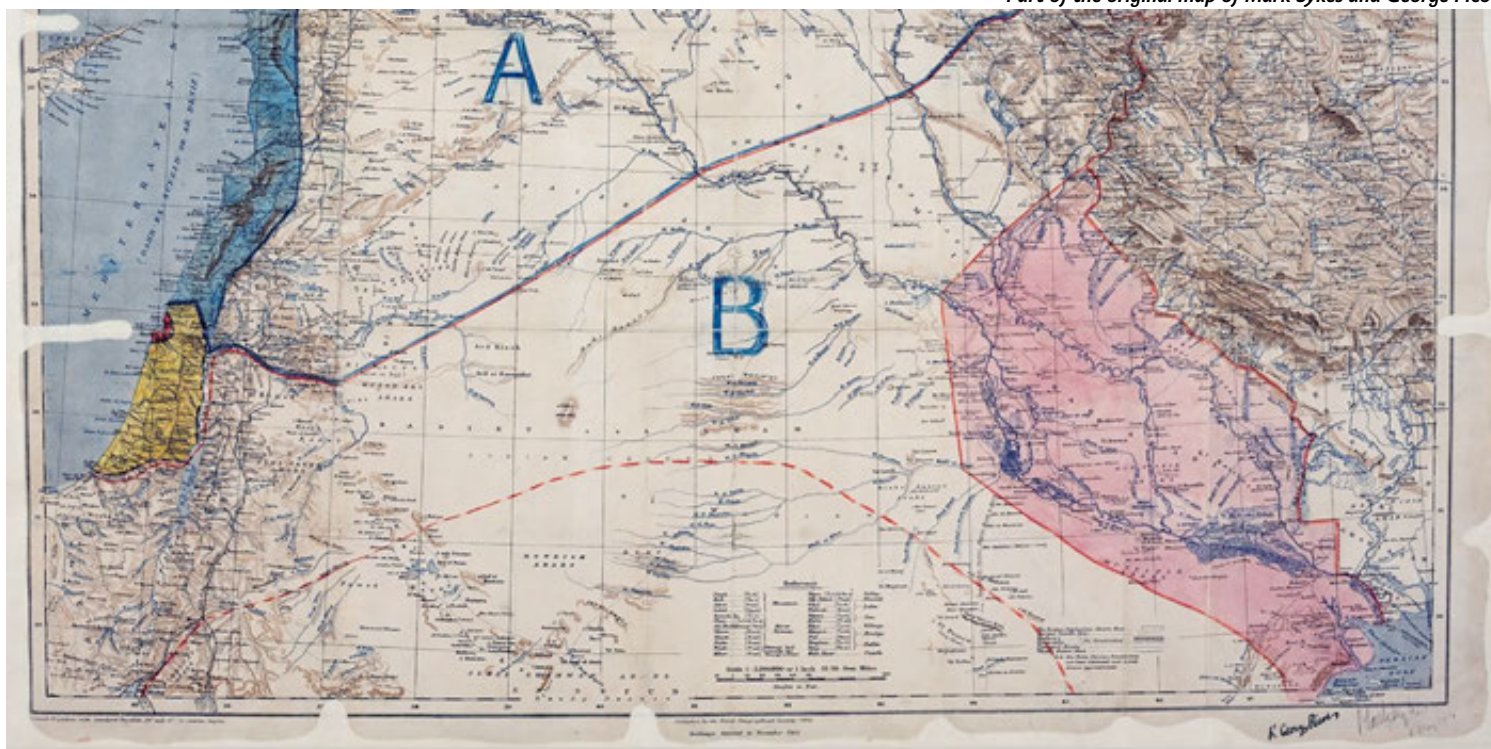
Israel became an occupier with the Six-Day-War during the first days of June 1967. Thus, or somewhat similar, it seems from a present perspective,

considering current axioms commonly accepted concerning a solution of “the” Middle East conflict between Israelis and Palestinians. Accordingly, there is talk about *‘the borders of 1967’* when the lines that separated the Gaza strip and West Bank before 1967 from the Jewish State of Israel are the issue.

From 1949 until 1967 the Gaza Strip was administered by Egypt, however, never annexed. During the same time, the West Bank was under the rule of the Hashemite Kingdom of Jordan. On 24 April 1950, King Abdallah I formally annexed these disputed territories. This annexation was never recognised by neither the UN nor the Arab League, except Great Britain and Pakistan. In retrospect 1967 somehow feels like the birth year of the idea of two states for two peoples as a solution of this conflict and the somewhat ideal end of the Israeli occupation of *‘Palestine’*.

True, already the UN Resolution 181 of 29 November 1947, saw the solution of the Palestine problem in the creation of two entities, an Arab and a Jewish state. Likewise true is that the political representatives of the Jewish population of what was then the British Mandate of Palestine accepted this *‘Two-State-Solution’* – even though they were not really excited about it. All Arab leaders who had a say at that time on the other side rejected the United Nation’s separation plan of November 1947, just as they had rejected all its predecessors, including the suggestions of the Peel Commission of 1937, which might be seen from this perspective as mother of all Two-State-Solutions. The UN Resolution 181 became historically unique in as far as its implementation was answered by a whole community of states with war.

Before 1937 there had been hardly any talk about dividing the territory between the Jordan River and the Mediterranean Sea into two states. The impression of Britain’s dividing its mandate of Palestine in 1922 might have been still too fresh. At that time, the British had given more than 75% of the territory to the Hashemite Emir Abdallah and called it *‘Transjordan’*, even though it had been originally entrusted to them by the League of Nations in order to create a Jewish homeland – not to divide it. In April 1920 the Conference of San Remo, as a result of the Treaty of Versailles, had already divided between Arabs and Jews what remained of the Ottoman Empire in the Levante, Mesopotamia and the Arab Peninsula.



Part of the original map of Mark Sykes and George Picot

Emir Faisal, Abdallah’s brother, as representative of his father Hussein, the *‘King of the Arabs,’* had then agreed to a Jewish homeland in Palestine. In his famous exchange of letters with Chaim Weizman, leader of the Zionist movement, he even promised on 3 January 1919, to *‘to encourage and stimulate immigration of Jews into Palestine on a large*

Considering the feelings and way of thinking of those people, who are immediately impacted by the discussion of a Two-State-Solution, Jews and Arabs alike, the historical developments of the past one hundred years are highly relevant. The rejection of any Two-State-Solution by the Arabs in the years 1947 through 1949 is strongly present in Jewish

Khalaf alias *‘Abu Iyad’* adopted it during a visit to Hanoi in the 1970’s from the North Vietnamese.

The northern Vietnamese communists reached the goal of this strategy in 1975 when the last American soldier fled by helicopter from the roof of the US Embassy in Saigon. According to Fishman, any Two-State-Solution would be *‘politicide’* – political suicide – of the Jewish State of Israel.

Israelis who still emphasise, that a Two-State-Solution is in the best interest of the State of Israel, that Israel’s character as Jewish and at the same time the democratic state cannot be protected otherwise, have one goal only: To get rid of the Palestinians, and especially of Israel’s responsibility for them. Half a century ago ethnic cleansing would have been acceptable to a worldwide public opinion as a solution for ethnic and territorial conflicts. Today this is out of question. Therefore, there seems only one solution: The creation of a state in which the Palestinians are able to determine their own fate by themselves.

However, what even the most Palestinian friendly Israelis are willing to offer their neighbours as *‘state’*, is unacceptable as *‘state’* even to the most dialogue minded Palestinian nationalists.

Even those Israelis who cling to a dream of a Two-State-Solution and therefore enjoy hardly any backing in their own society, in the best, most generous case offer to their Palestinian neighbours an autonomy, that can be called *‘state’*.

To the point, nobody who knows the political situation in and around Israel and pursues a prospering, secure and Jewish Israel can imagine a *‘Palestine’* with an air force like Israel; a *‘Palestine’* with a naval fleet like Israel; a *‘Palestine’* that manages its own airspace or electronic sphere as if there were no Israel.

Even secular, Hebrew-speaking, cosmopolitan Palestinians express complete unashamedly their view

scale’. At that time *‘Palestine’* included not just the territory of today’s Israel and the Palestinian Authority, but also the whole of what is today the Hashemite Kingdom of Jordan. The Faisal-Weizman-Agreement enthused about the *‘racial kinship and ancient bonds existing between the Arabs and the Jewish people’* and promised, *‘the closest possible collaboration in the development of the Arab State (on the territory of today’s Syria, Iraq, Jordan and Saudi Arabia) and (a Jewish!) Palestine’*.

But: Is this relevant at all for a consideration concerning the current discussion of a Two-State-Solution? – For the United Nations, certainly. In spite of all national aspirations, like those of the Kurds, the UN cling to an order of states, that was imposed upon the Orient by the victorious powers after World War I. The decisions of the European politicians at the beginning of the 20th century were also highly relevant for those fighters of the so-called Islamic State (*ISIL or ISIS*) who proclaimed *‘the end of Sykes-Picot’* when they destroyed not too long ago the border demarcations between Syria and Iraq. Finally, 90-year-old settler leader Elyakim HaEztni alludes to them when justifying his life in Kiryat Arba near Hebron from a legal point of view: “On the basis of the decisions of the League of Nations I, as a member of the Jewish people, have a right to settle in Palestine. This right cannot even be denied by a Jewish State of Israel.”

as well as Palestinian thinking until today. It was the Arab negotiation partners who prevented the use of the terminology *‘borders’* for the cease-fire lines in the cease-fire treaties on Rhodos early in 1949 because they refused to recognise a Jewish state in whatever borders. From 1949 until 1967 all of the territory that today according to the international community should be reserved as *‘Palestinian territory’* for the creation of a *‘State of Palestine’* was in Arab hands – either administered by Egypt or annexed by Jordan. As far as I know, nobody demanded the creation of a Palestinian state during this period, certainly not *‘side by side’* with the Jewish State of Israel.

Today, representations of the development of a Two-State-Solution refer to the agreements of Madrid and Oslo, as well as to a whole series of UN resolutions starting at the end of the Six-Day-War: None of these legally binding documents speaks about *‘two states for two nations’*. Already the agreement of Camp David, that sealed the peace between Egypt and Israel on 17 September 1978, promised just an autonomy to the Palestinians, but not an independent state of their own.

Joel Fishman of the Jerusalem Center for Public Affairs, a think tank that is Netanyahu friendly, sees any Two-State-Solution as an instrument of a political *‘Salami tactics’*. Arafat’s companion Salah

Continued on page 9...

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In the foreseeable future ‘Palestine’ will never be really sovereign side by side with a Jewish Israel, for example, concerning its external borders, nor will it be able to freely determine its own foreign policy, e.g. invite its Iranian friends for military training in Ramallah in a similar way, Israel performs military exercises with Germans or Americans in the Negev. From an Israeli point of view, the formula ‘land for peace’ which is one of the basic ideas of the concept of a Two-State-Solution has been led ad absurdum during the past years. Actually, the Jewish state has not gained peace for any piece of land from which it

retreated during the past decades, but only rockets and other security-related challenges. This is true for the Sinai Peninsula which it returned to Egypt in the early 1980’s. This is true for Southern Lebanon from where Israel retreated in spring 2000. And this is true for the Gaza Strip, from where Israel evacuated all Jewish settlements in 2005. Likewise, on the Palestinian side, there is hardly anybody who pursues a viable Two-State-Solution. As early as 2006 the Palestinian electorate voted with overwhelming majority for the radical-Islamist Hamas, for whom the recognition of a Jewish state on any Islamic ground is in principle unacceptable. Even secular, Hebrew-speaking, cosmopolitan

Palestinians express complete unashamedly their view: “The crusaders were two hundred years in Palestine. The Jews will not rule here for such a long time.” The question is not, whether from a Western point of view, in the framework of Western thinking and on the basis of a Western logic a Two-State-Solution would be the best or even the only plausible answer to the Palestinian-Israeli mess. All decisive would be, whether those who are directly or indirectly involved in this conflict will be able to recognise a Two-State-Solution as ‘their’ objective, whether they identify with it, and actively pursue it, even if this demands painful sacrifice. Up until now neither the Israeli nor the Palestinian side seems to be ready for this.

Therefore, it is idle to try to evaluate the Two-State-Solution from a European or American point of view. The West should finally draw its lesson from the Sykes-Picot agreement, that divided the Ottoman Empire towards the end of World War I into British and French spheres of interest and, thus, became the basis of the order of states that formed the Orient during the past century. A political order that was invented in the West can be implemented and kept alive in the Middle East only by means of dictatorships and, therefore, is doomed to failure in any case. The ‘Arab Spring’ and its horribly bloody fruits are the best evidence to this.

The Gates of Jerusalem

By Rev. Henk Poot, Christians for Israel Netherlands

We read that the names of the twelve tribes of Israel will be on the gates of future Jerusalem. Not as a recollection of the past, but as a sign of their presence in the city of the great King. In *Isaiah 60:18* we read that Zion’s gates are called ‘Praise’. This is presumably a reference to *Psalms 100: “Enter His gates with thanksgiving and His courts with praise” (verse 4)*. Jerusalem will soon be full of praise to God and the Lamb. I cannot emphasise enough how important this praising of God is, even now. >> Praising God While preparing a sermon on Cornelius, a centurion of Caesarea (*Acts 10*), I was touched when I read what he does first when the Holy Ghost descends on him: he begins with glorifying God. One might expect that he thanks God for his delivery or the remission of his sins or for the fact

that he belongs now because he has also received a share of the inheritance amongst the Saints. And all of that matters, but what he does is praise God! That is the first fruit of the Spirit in his life. One does not naturally praise God. We are often occupied way too much by our own salvation, our own preservation and our own faith. Before we realise it, much of our supposed praise is about ourselves, about what has happened to us. But I think that real praise means being completely focused on God. We do not praise Him in the first place because of who He is for us, but because of who He is in Himself. We praise His name, and we glorify His awesome deeds (*Acts 2:11*). >> Unity It could well be that if we magnify God, church walls will become smaller, schisms will heal, and we will take our place beside



Jaffa Gate, the main entrance to the Old City

God’s people. For, after all, it is also Israel’s calling to praise God (*Isaiah 43:21*). In any case, the unity of God’s children will soon be visible and audible in

Jerusalem, when they enter the gates of the city with songs of praise to honour the Father and the Son and the Holy Spirit there.

Year 5778 - After Creation of the World

By Johannes Gerloff, Theologian, Journalist, Lecturer and Author

Apple slices dipped in honey signify that the Jewish New Year, Rosh Hashana. The ‘start of the new year’ has to be sweet. That is why honey cakes and pomegranates are served on Rosh Hashana. The blessing of the New Year is to be as manifold as the seeds of that splendid red fruit. Fish is a symbol of abundance, fertility and multitude. It should not be missed during the feast meal and should be eaten with the head if possible. “The Lord makes you a head, not a tail. You will only strive upwards, not downwards” (*Deuteronomy 28:13*). In Judaism, we taste and see, touch and understand what is the message of the biblical feasts. Beginning with a festive meal on the eve of 20 September 2017, the first day of the month of ‘Tishrei’ in the year ‘Tav Shin Ayin Chet’, 5778. Judaism writes numbers in Hebrew letters and calculates its calendar from the creation of the world. A day starts from the creation story in the Bible. On Tishrei 1 man was created, according to Jewish tradition. Therefore,

Israel celebrates Rosh Hashana, the birthday of mankind, for two days. In Scripture, Rosh Hashana is mentioned as Tru’ah, ‘a blast of trumpets’ (*Leviticus 23: 23-25*). Blowing the Shofar, the ram’s horn, is an important part of the congregational prayer in the synagogue at Rosh Hashana. The sound of the shofar recalls Abraham’s willingness to sacrifice his son Isaac. Chassidic Jews explain it as a wordless cry from the depths of the heart: “For our sins we have no excuse, no justification before God.” The orthodox Rabbi Shlomo Riskin from Efrat hears in the shofar’s sound our protest against the imperfection of this world. Above all, however, the shofar in the Bible announces judgment, which is why Rosh Hashana is alluded to as a Day of Judgment, Yom HaDin. Talmudic tradition speaks of three books presented to the Almighty on New Year’s Day. They list the lives of each individual. The Book of Life (*for the righteous among the nations*) and the Book of Death (*for the*

irredeemable wicked) are only briefly opened and immediately closed again. In those cases, judgment does not require any further consideration: life for the righteous; death for the wicked. In the third book, however, most people are listed, their fate still undecided, before God. That book is closed only on the great Day of Atonement, the Yom Kippur. During the ten days between Rosh Hashana and Yom Kippur, the faithful implore the mercy of God and ask for forgiveness, as they want to be enrolled in the Book of Life. Their pleading, however, is not sufficient, as long as it is directed only to the Eternal One. According to Jewish tradition, God forgives only sins between God and man. Guilt and shortcomings between man and his neighbour must be reconciled between them. Therefore, Rosh Hashana leads into a time of reflection, of repentance and of a new beginning. On the afternoon of the first New Year’s day, Jews gather around rivers, lakes or on

the sea shore in order to symbolically throw their sins into the water. God forgives sin. He is merciful and does not eternally cling to his anger. During this ceremony, (*which is called Tashlich, the Hebrew word for ‘throwing’*), texts such as *Psalms 103:8-13* are recited. Rabbi Nachman of Bratzlav (1772-1810) says: The main joy of Rosh Hashana is a fruit of repentance. A new beginning is possible. That is why the Chassidim rejoice in face of judgment. They know: “We are loved by our Heavenly Father. He wants to draw us to Himself.” Just as the prophet Micah (7:20) foretold, “You show faithfulness to Jacob, loving kindness to Abraham, as you have sworn to our fathers from the days of old.” Therefore, full of hope we greet each other during these days here in Israel with: ‘Shanah Tovah UMetukah’ – ‘A good and sweet year!’ And: ‘Chatimah Tovah’ – a ‘good entry’ in the Book of Life.

"I'm Not Alone"- Greatest Act of Kindness for Holocaust Survivors

By Jerusalem Foundation

As we move farther and farther away from the horrific events of the Holocaust, more and more survivors find themselves alone. With every passing year, survivors lose their connections to friends who have experienced their horrors.

One of the greatest acts of kindness we can show Holocaust survivors is to hear their stories, giving them a platform to express their feelings and process their past while ensuring dignity in their old age. As one survivor put it, "loneliness is the hardest for an elderly person - even harder than an illness."

That's where Jerusalem Foundation's Café Europa project steps in, providing meeting places for Jerusalem's 20,000 Holocaust survivors, offering social and cultural programmes, as well as professionals who help ensure that the survivors receive the full government benefits they are entitled to.

There is also a 'Café on Wheels' programme that brings computers, books,

and visits by multi-lingual volunteers to survivors' who are homebound.

The very same survivors who speak of the pain of loneliness, also speak of the joys of participating in the Café Europa programme. As one survivor put it, "Café Europa is where I can socialise, hear a concert, or just read and relax." And another noted, "Café Europa is so much more than coffee - I am always happy to be there."

Bringing joy to Holocaust survivors is a challenging yet crucial task, for many still suffer from the emotional and traumatic wounds of one of the greatest horrors of the 20th century.

One Café Europa participant recalls having her mother pack a suitcase, not realising that she would never see her again. "I was 9...I didn't know. My mother didn't prepare me."

Café Europa has been a safe space for survivors to process their trauma, a warm and welcoming environment where they



Jerusalem Foundation's Café Europa's third birthday celebration

can share experiences with others who understand their pain. "It is the one place where I feel surrounded by those who truly understand me," said a survivor.

Café Europa has been a flagship project for Christians for Israel around the world, and we are honoured to have them as our

partners in this important project.

Not much time is left, and it is important that we continue to bring light to those who have experienced the greatest darkness of our time. If you want to donate, you can fill out the response coupon on page 12.

'Whose Land?' - Film Review

By Bryce Turner, Christians for Israel New Zealand

Significant showings of British documentary/filmmaker Hugh Kitson's newest release are set to coincide with the upcoming Centenary of the Balfour Declaration. Having had its world premiere in August, showings in Australia will be closely followed by events in New Zealand and then around the world.

In a temporary departure from his usual operation at Hatikvah Films, Hugh boldly tackles the political elephant in the room, the issue of Israel's legitimacy and the rights of the Jewish people over the land. Vastly different to other films produced by Israelis or other Jewish sources, this production deals fairly with documents and evidence, often showing the actual text on camera for the viewer to draw their own conclusions.

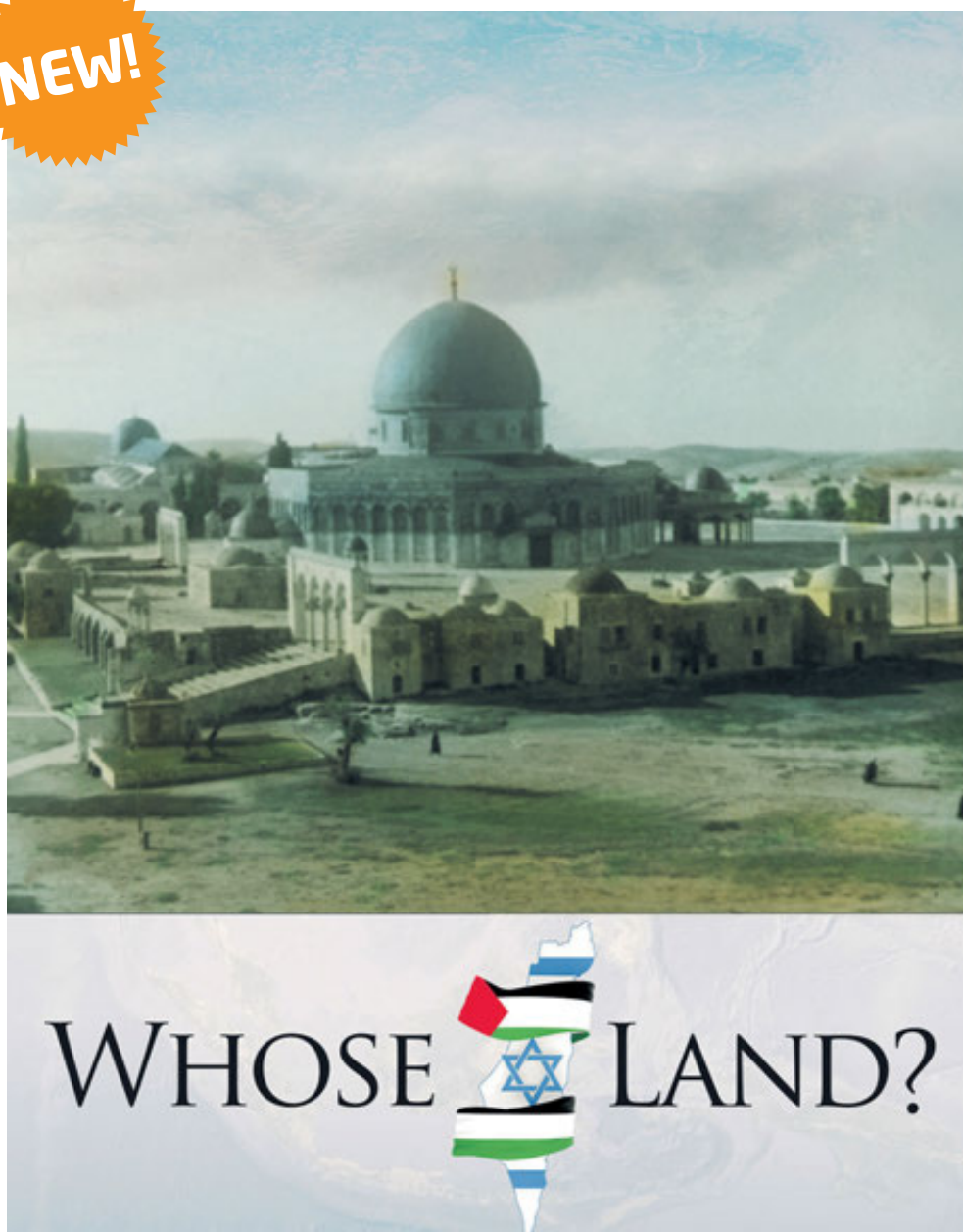
Opening, however, with a collection of video clips, news media items and even bites from an animated children's' show, the viewer is immediately introduced to the depth and passion of the Palestinian perspective. In what can only be categorised as blatant propaganda, claims of Palestinian ownership over various towns and cities escalate in successive clips until the inevitable claim over the whole land booms from the screen. Just as the viewer starts feeling a growing uncertainty, even indignation, Colonel (Ret.) Richard Kemp CBE takes command.

Colonel Kemp then proceeds to take the viewer on a journey through the spectrum of legal arguments with what can only be described as military efficiency. Uniquely qualified to address this most thorny of topics, Kemp offers an admirable

performance. Having spent considerable time in the Middle-East, including being directly on the ground during the Gaza conflict of 2014, Kemp's long and exemplary career with the British Army is reflected in his direct, clear and unswerving manner. Even when the facts presented can only invoke scorn for some of Kemp's own countrymen, he remains professional and focused. Confidently navigating the minefield of international opinions, Kemp willingly lays his own reputation and credibility on the table, in the interests of ensuring that the viewer has the full story.

Kitson's film delivers a well-developed progression of positions with a commendable objectivity. A diverse line-up of international and local experts bring immeasurable knowledge and experience to the documentary, squarely facing the viewer with essential information from international law and history, right through to archaeology, all the time in an authoritative and yet succinct manner that even a much lesser-qualified viewer can easily understand. International lawyers and archaeologists aside, Kitson's own skill set is obvious, albeit behind the scenes. The production quality is excellent, the editing conveying a sense of urgency but yet a deliberate and focused pace. For those just entering the battle-zone that is Middle-East opinion, this film will go a long way towards combating the blatantly one-sided arguments bandied about in the world media. The legal evidence is dealt with so thoroughly that even those already holding an educated view will come away with new material.

NEW!



DVDs available for \$20 from cqisrael.com.au/store

Letters of the Aleph-beit: Lamed ל

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

The lamed is the letter L. The original sign probably represented an ox goad, a staff to drive oxen. From this old sign, our letter L also derives. In its present form, the lamed is higher than the other letters. As the middlemost letter of the aleph-bet, it dominates the other letters. Therefore, the lamed is sometimes seen as a symbol of the King of kings.

The numerical value is thirty. Thirty is a remarkable number in Biblical tradition. He, who reaches the age of thirty, reaches his full strength, Jewish oral tradition tells us (*Sayings of the Fathers*).

The Levites, who carried the objects of the tabernacle in the desert, were between the ages of thirty and fifty. When Jesus began His ministry, He was about thirty years of age (*Luke 3:23*).

Of rabbi Shimon bar Yochai (*beginning of the 2nd century*), the saying is handed down: “The world cannot exist with less than thirty people who are as righteous as our father, Abraham.” More known, probably, is the later tradition of the 36 righteous amongst the nations, for the sake of whom the world remains in existence. The thirty righteous of Rabbi

Shimon bar Yochai is found in the Land of Israel. The Talmud (*Hulin 92a*), however, cites Rabbi Judah, who says that there are “thirty righteous amongst the nations of the world”. It is a homiletical exposition of the thirty pieces of silver (*Zechariah 11:12*).

Rabbi Ulah gives another interpretation of this verse: it is the thirty mitzvot (*prescriptions*) which the sons of Noah took upon themselves, although they keep only three of them. These thirty mitzvot are included in the seven Noahite commandments.

The root lamed means: to learn, to teach. The Torah says in *Deuteronomy 6:7*: Impress them (*the commandments*) on your children. Thereby we know that we also have to continue studying Torah ourselves. Otherwise, how could we teach Torah?

On a deeper level, however, this tells us that the Torah is always new. In the study of Torah, we always remain a child, always receptive for new insights, always hearing.

World Jewry Adopts Unique Traditions

Courtesy of Breaking Israel News

Rosh Hashanah, the Jewish New Year, began at sundown on Wednesday 20 September and ended at sundown on Friday 22 September. For Jewish families around the world, Rosh Hashanah is celebrated in synagogue and with family, friends, and food. Throughout the diverse and wide-flung Jewish world, different cultures have adopted different Rosh Hashanah traditions, some influenced by their country’s culture, such as in Ethiopia, where the shofar tradition is restricted to the *kessim*, (the village elders), or in Cuba, where 10 grapes are eaten at midnight. But what binds the Jewish people together during Rosh Hashanah is the fundamental importance of passing on traditions through food, togetherness, and prayer, as well as a longing to celebrate the next Rosh Hashanah in a rebuilt Jerusalem.

>> France

The French Jewish community is the largest in Europe and the third largest in the world. But even with such a strong community in France, over 10% of the French Jewish community has immigrated to Israel, largely in the last decade. Longing for Jerusalem is a part of their identity, as is true around the globe. French Jews of North African descent follow a Rosh Hashanah *Seder* (ritual), in which various foods are presented on a plate, each to symbolise what Jews desire for the next year. It is traditional to recite a prayer over each food. The foods include the traditional apples and honey for a sweet new year, leeks and spinach to represent the removal and disappearance of one’s enemies; dates, so that one grows as high as palm trees; squash so that unfavourable verdicts are broken; sesame and pomegranate, so one’s merits grow as numerous as seeds; fish, to multiply like fish in the sea; and lamb’s head, so the people of Israel are the head of the nations. A typical Rosh Hashanah dish in France is *quiche à l’oignon*, an onion quiche, emerging from a traditional French quiche – sans pork, of course. French holiday cooking has also been influenced by its North African immigrants who

brought harissa, cumin, and honey, as well as spices from their original lands of Marrakesh, Oran, and Tunis, including anise, olive oil, rose water, and pine nuts.

>> Ethiopia

Rosh Hashanah in Ethiopia is observed for one day, in comparison to the two-day holiday observed in the rest of the Jewish diaspora. In Ethiopia, there are three prayer services, including one before dawn. Rosh Hashanah is also known as *Zikir*. In Ethiopia, like elsewhere, it is traditional to wear white clothing and have large feasts, often with lamb – the most expensive meat available.

Although Ethiopian Jewish traditions are often distinct from that of rabbinic traditions, many of the religious rituals and customs of the Ethiopian Jewish population are almost identical to the type of Judaism practiced in the period of the Second Temple.

The elders in Ethiopian villages blow the shofar and are the only ones capable of reading Jewish texts in the ancient Ge’ez dialect. They instruct the entire village on how to prepare for the holiday, share Biblical stories from ancient scripts, and ‘emphasize our long-held aspiration to celebrate Rosh Hashanah ‘next year in Jerusalem.’

>> India

Indian Jewish communities have existed since ancient times, although a majority of them have made aliyah. The B’nei Israel descend from persecuted, lost tribes of Israel who settled in modern-day Mumbai; the Cochin Jews descend from the Portuguese inquisition; and the Baghdadis hail from Iraq. Recently, a community in India known as the Bnei Menashe, has claimed descent from one of the ten lost tribes of Israel. According to Michael Freund, founder of Shavei Israel, the history, traditions, and customs of the Bnei Menashe convinced him of “the validity of their claim that they are in fact descendants of a lost tribe of Israel.” They have expressed, like other Jews in exile, a deep yearning to return to Israel after 2,700 years.



Because of their relative isolation from the mainstream Jewish population, Indian Jewish communities have been largely influenced by Indian tradition, displayed through traditional Rosh Hashanah foods. Lamb and goat is often ordered from a farm, slaughtered, and split amongst families to make *biryani*, an Indian dish of spiced rice, saffron, and lamb.

The traditional chicken dish served is *mahmoora*, chicken cooked with tomatoes, spices, almonds, and raisins, served on a bed of pilau rice. *Milk halwa* is another traditional Rosh Hashanah dish of the B’nei Israel. Women traditionally wear colorful saris for Rosh Hashanah services, while men wear custom-made shirts, pants, and vest suits. B’nei Israel have carried these traditions from India to Israel when they have immigrated.

>> Cuba

After Fidel Castro came to power, almost 95% of Cuba’s Jews fled, as it was too difficult to maintain religious traditions. Since the fall of the Soviet Union, Jewish life is being slowly rebuilt in Havana, where two-thirds of Jewish Cubans live. Rabbis from South and Central America came to teach the Jews of Cuba about religious traditions, and thus their holidays reflect an interesting mix of Jewish traditions. Cubans have a tradition of eating grapes for good luck on New Years, so the Jews of Cuba have adapted their Rosh Hashanah traditions accordingly. At the stroke of

midnight the eve of Rosh Hashanah, Cuban Jews enjoy 12 grapes, one for each month. According to folklore, this practice stems from Cuba’s Spanish roots. Spanish grape growers may have instituted this tradition when they were faced with an overabundance of harvest, and needed to offload some grapes. With everyone in the community enjoying grapes, the grape farmers were certainly enjoying a sweet start to the new year.

>> Israel

In Israel, Rosh Hashanah is a two-day holiday where, like during Shabbat, businesses are closed. Religious Jews attend lengthy synagogue services and festivities also center on the home, where festive meals are prepared for family and friends. During the week prior to Rosh Hashanah, thousands of Jews flow to midnight *selichot* prayers held at the Western Wall and in synagogues, requesting forgiveness and expressing repentance for one’s sins. Like elsewhere throughout the world, the shofar is blown and it is customary to dip apples in honey to symbolise a sweet new year. Traditional foods include honey cake and round *challot*, braided sweet bread, which symbolises the yearly cycle and circle of life. It is also customary to perform *tashlich*, shaking out one’s pockets and throwing breadcrumbs into an open body of water to symbolically cast away one’s sins.

Generation of Survivors

By Koen Carlier, Christians for Israel Aliyah Fieldworker

Some time ago we visited the family of Anatoly Melnik. They have one daughter, a son-in-law and a grandson. We learned many interesting details from this family's history. Anatoly's mother miraculously escaped the Babi Yar shooting, but his grandmother was shot 30 September 1941. For many years Anatoly's mother wanted to go to Israel with her son's family. But they were not sure about their plans.

Ultimately she decided to fly on her own and died a week before her flight to Israel. After that, the family decided to postpone their plans for aliyah. But Anatoly promised his mother before her death that he would take her grandson to the land of her forefathers. We talked a lot about God's plan for His people and Eretz Yisrael.

Anatoly decided to make aliyah together with his wife. By that time his daughter and her family said that they too didn't want to stay in Ukraine.

Some months before the flight, Anatoly suffered a stroke, after which he has been confined to a wheelchair. His wife does her best not to lose courage, to take care and to support Anatoly in everything. She lost more than 15 kilos because of her constant worries. In Ukraine, it is impossible to fall ill. The Ukrainian medical system is usually unable to rehabilitate patients. If you are lucky enough to find an institution that is willing and able to take care of you, it costs a lot of money, which the family of Anatoly doesn't have.

Christians for Israel provided financial assistance to the whole family; ordering international passports, going to the

consular check and, of course, on the day of their departure, took them to Boryspil International Airport near Kiev! Departure was early in the morning, so during the night, Christians for Israel's car was parked near their house.

The family did not have enough words to express their gratitude. Anatoly's wife cried all the time. Daughter Anna hugged and kissed us. We are literally, as it is written: we are carrying them on our shoulders... Now we are praying for the safe absorption of the family in Netanya, Israel.

The Lord appeared to us in the past, saying: "I have loved you with an everlasting love; I have drawn you with unfailing kindness". *Jeremiah 31:3*

>> Babi Yar, the greatest massacre of Jews that took place in a single day

Exactly 75 years ago, 29-30th September 1941 in the ravine Babi Yar near Kiev 33,771 Jews were killed by the Nazis, ten days after the German occupation of the Ukrainian capital. The massacre is at the centre stage during a conference this week in Kiev. "If you take the Jewish history out of the Ukrainian history then the history of Ukraine is irrelevant", says Holocaust expert Timothy Snyder to the participants of the conference. "Who doesn't want to be responsible for what has happened chooses to be without history. It has to do with who you want to be as a nation. Nations were not built on oblivion but responsibility. It is never too late to show remorse", according to Snyder.

Adrian Karatnycky of the Ukrainian Jewish Centre (UJE) added that Ukraine "has a



Soviet version of history, a glorious battle of victory and hardly any eye for the victims." Babi Yar is the biggest once-only bloodbath of the Holocaust. The Jews from Kiev expected to be brought to labour camps. They had to hand over their possessions and clothes. In the ravine, the victims had to line up in rows of ten lying down on the soil, face down. The Germans shot them with machine guns, covered the bodies with a thin layer of mud after which the next group had to lie on top of them. About thirty Jews survived the two-day SS-orgy of blood.

In the following months again thousands of Jews, Roma, communists and Russian prisoners of war were killed at Babi Yar. The total death toll is estimated to be over 100,000. At their withdrawal for the Red Army halfway 1943, the Germans fiercely

tried to destroy the evidence of the massacre by grinding and burning the bones. The three hundred prisoners that had to excavate the remains were killed afterwards.

The ravine is a tree park now. Since 1974 there is a monument near the ravine, but the inscription doesn't mention any Jewish victims. In 1991 a menorah was placed in commemoration of the murdered Jews.

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