

YAD HASHMONA

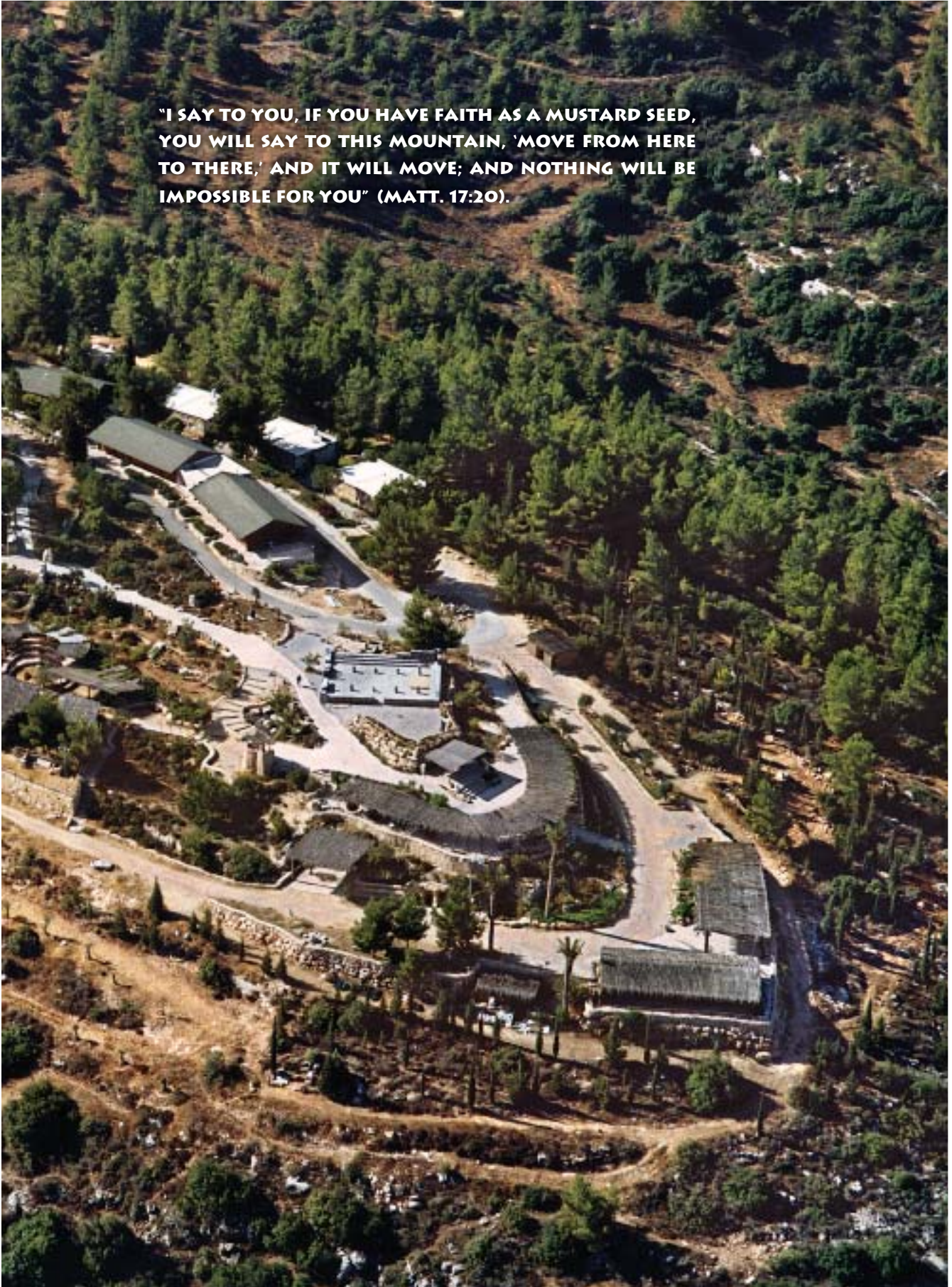
A MESSIANIC CROSSROADS: FINNS AND ISRAELIS IN THE JERUSALEM HILLS

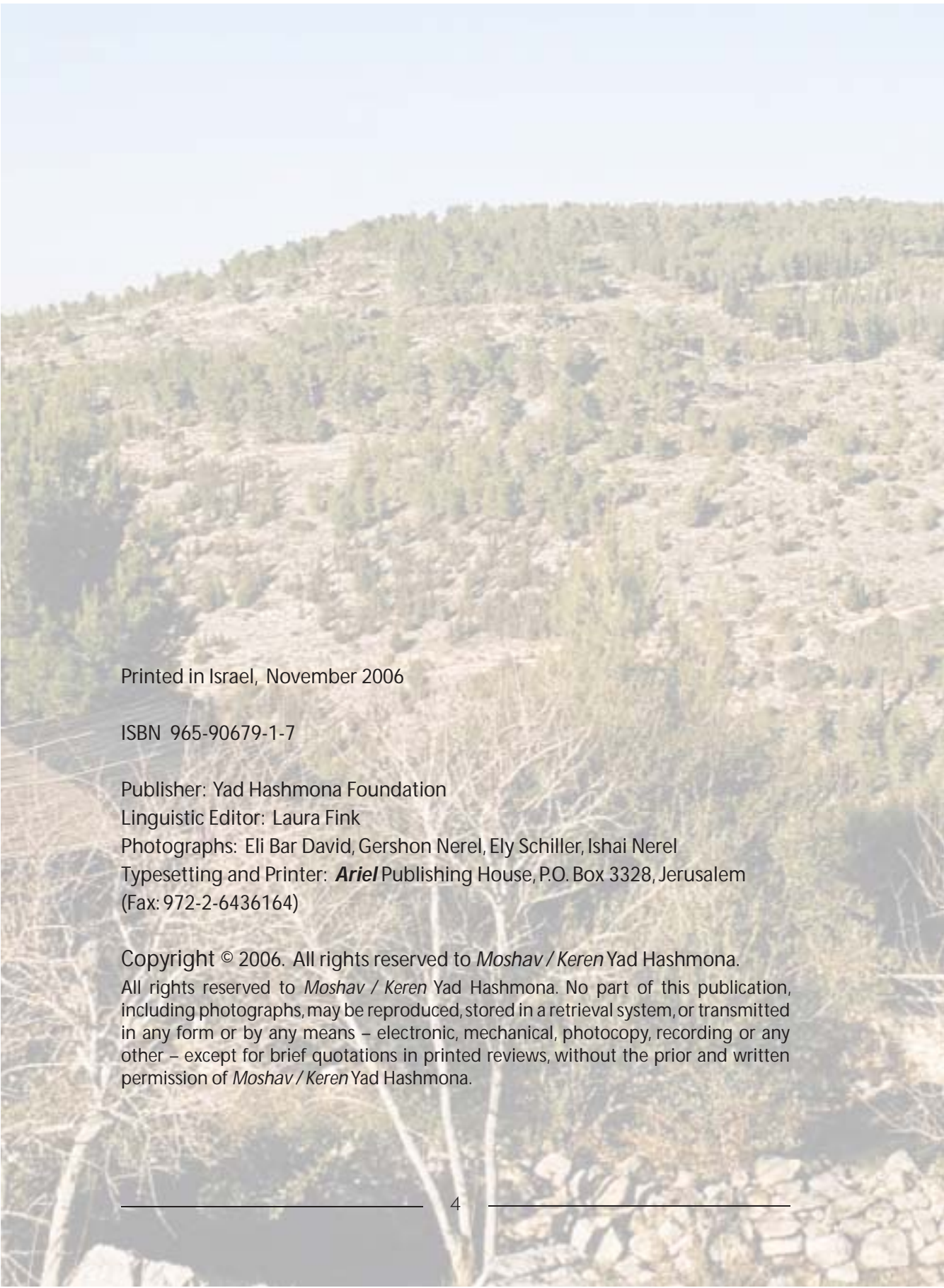
GERSHON NEREL





**"I SAY TO YOU, IF YOU HAVE FAITH AS A MUSTARD SEED,
YOU WILL SAY TO THIS MOUNTAIN, 'MOVE FROM HERE
TO THERE,' AND IT WILL MOVE; AND NOTHING WILL BE
IMPOSSIBLE FOR YOU" (MATT. 17:20).**





Printed in Israel, November 2006

ISBN 965-90679-1-7

Publisher: Yad Hashmona Foundation

Linguistic Editor: Laura Fink

Photographs: Eli Bar David, Gershon Nerel, Ely Schiller, Ishai Nerel

Typesetting and Printer: **Ariel** Publishing House, P.O. Box 3328, Jerusalem
(Fax: 972-2-6436164)

Copyright © 2006. All rights reserved to *Moshav / Keren* Yad Hashmona.

All rights reserved to *Moshav / Keren* Yad Hashmona. No part of this publication, including photographs, may be reproduced, stored in a retrieval system, or transmitted in any form or by any means – electronic, mechanical, photocopy, recording or any other – except for brief quotations in printed reviews, without the prior and written permission of *Moshav / Keren* Yad Hashmona.



TABLE OF CONTENTS

7	Preface
10	Location
11	Emmaus
12	The Founders
13	The Name
15	Affiliation
15	Population
15	Messianic Jews
17	Jewish Lifestyle
18	Parents & Children
18	Guest House
19	Carpentry
20	Tour Center
21	Other Works
22	Biblical Village
	Arched Gates (23); Grape Press (24); Olive Press (25);
	Watchtower (26); Threshing Floor (28); Burial Cave (29);
	Mikveh (Ritual Bath) (30); Goat-Hair Tent (32); Basalt Synagogue (33)
	Animals (34); Ancient Craftsmanship (34); Four-room House (35)
35	Messianic Museum (Heritage and Restoration Center)
36	Open Air Theater
37	Yad Hashmona Foundation
38	Management
38	Good Neighbourly Relations
38	Bridge between Worlds
39	Spiritual Vision
40	Selected Sources
	Back Cover: Information





"REPENTANCE"

Render your heart and not your garments,
Return to the Lord your God (Joel 2:13)

PREFACE

A "Precious Haven" – this description fits like a glove when applied to Yad Hashmona, the Finnish-Israeli cooperative *moshav* (village) located in the Judean Hills just a few kilometers west of Jerusalem, between Neve Ilan and Abu Ghosh.

Surrounded by panoramic natural vistas, the pastoral landscape of Yad Hashmona inspires calmness, peace and relaxation. The area is saturated with green groves and woods, laced with hilltops and valleys, and neighbors many ancient and modern villages. On the horizon, looking westward, one can easily see the long coastal area of the Mediterranean. Visitors who drink in the atmosphere of this area are invariably overwhelmed by an unforgettable sense of spiritual exaltation.

Additional touches abound, such as the hospitality of the local people, the simple log buildings housing gracious facilities, and the Biblical Village, resplendent with stone terraces, vineyards, olive orchards and abundant wild flora, all beautifully integrated with the open countryside.

Known throughout the country, the uniquely designed Biblical Park presents cultures and lifestyles of former times, alongside authentic archaeological discoveries, as well as restorations and replicas dating back to periods of the First and Second Temples, the Mishnah and the

Talmud. In the same measure, Yad Hashmona is well-known because of the classical concerts and the colorful brunch meals offered on Fridays, attracting many visitors from all over the country.

The Moshav was established in spring 1974 by friends of Israel from Finland; later, Israelis joined them. The name of the village commemorates the names of eight Jewish refugees that expected to find asylum in Finland but were handed over to the Nazis. This was an atypical act, and the founders of the moshav wished to remember their names, thereby expressing public regret. This act of commemoration was done not only for themselves but also in the name of the entire Finnish people, who cherish the heritage, the people and the State of Israel. Perhaps Yad Hashmona is the only village in the country where the raw ideals and love of Eretz Israel shape its daily being.

The permanent residents of the village are comprised of about 20 families, most of them Israelis; some of the families include a Finnish spouse. Jewish characteristics are maintained in the community: the moshav's common language is Hebrew, holy days are observed according to the Jewish calendar, and young men and women serve in the Israeli army.

The economic life of Yad Hashmona is based mainly on the Guest House, the Biblical Village, tour guiding, and those who work outside the Moshav.

This publication is an updated monograph of a Hebrew booklet published in July 2005.

Ely Schiller
Ariel Publishing House

Jerusalem, November 2006





LOCATION

Yad Hashmona is situated on one of the summits of the Judean hills, 700 meters above sea level, facing the Israeli coastal plain. Just off the Jerusalem-Tel Aviv highway, the moshav is located 15 km west of the capital and 30 km from Ben-Gurion International Airport. The road leading to Yad Hashmona passes near the Neve Ilan Communication Center, with its many satellite dishes, clearly seen from the highway, located near the famous "Elvis" gasoline station of Telshe-Stone and Abu Ghosh.

In biblical times there were four settlements in this region, mentioned in both the Old and New Testaments: Kiryat-Ye'arim, Kefira, Be'erot and



In the Judean Hills

Emmaus. The Ark of the Covenant was deposited at Kiryat-Ye'arim after its return from captivity among the Philistines, until King David joyfully relocated it to Jerusalem (2 Chronicles 1:4).

EMMAUS

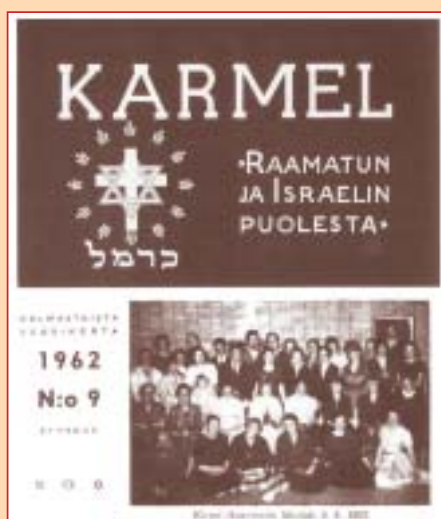
Yad Hashmona is located on the road to Emmaus, where Yeshua (Jesus), after his resurrection, met two of his disciples, who initially did not recognize him (Luke 24:13-16). While walking together, Yeshua explained the Messianic Scriptures to them. However, their eyes were "opened" to his teaching only after a slow and symbolic process, which

lasted as long as a walk from afternoon to evening, until the moment Yeshua took bread, blessed and broke it.

This was the first time that Yeshua walked from the eastern part of the land westward. Metaphorically, his walk towards the west marked the dissemination of the message of God's Kingdom to other lands overseas.

THE FOUNDERS

The founders of Yad Hashmona were Bible-believing Protestant pioneers from Finland. In 1971 they registered as a legal association in Israel. Three years later they moved to the site to begin building and developing the stony area. During the 1960's, they had worked as volunteers in different Israeli kibbutzim, where they learned about the communal lifestyle which they later adapted at Yad Hashmona.



The Cross in the Star of David - symbol of the Finnish founders





The Biblical Village



Log Building at the Guest House



Memorial Plaque (with the names of eight Jewish refugees that were taken from Finland to Auschwitz – after whom the Moshav is named)

As believers in the fulfilment of biblical prophecies, the Finnish pioneers desired to contribute their share to the Zionist movement in Eretz Israel, the Land of Israel. They also wished to express their gratitude to the God of Israel, who blessed all the nations with the gift of the Messiah Yeshua (Jesus).

THE NAME

“Yad Hashmona” means Memorial to the Eight. Sometimes it is written as Yad Ha8. The name was given by the founding settlers in memory of eight Jewish refugees, who escaped in 1938 from Austria to Finland, and who were surrendered by the Finns to the Gestapo in November 1942. It was a time when the Finnish government collaborated with Nazi Germany in opposition to the Soviet Union, in an attempt to recover the

Karelia region - which Stalin had 'stolen' from the Finns in the "Winter War" of 1939/40.

The eight refugees were taken to Auschwitz, where seven of them were murdered. The lone survivor, Dr. Georg Kolman, who lost his wife and baby son in the extermination camp, made aliya to Eretz Israel. The Finnish founders of the Moshav wished to somehow atone on behalf of their nation for the surrender of the eight to the Nazis, and they viewed their contribution to the Land of Israel as a public request for forgiveness.

Notwithstanding the Finnish government's refusal to surrender all of their Jewish citizens to the Germans, the action taken on Finnish soil against the eight Austrian Jews remained a heavy burden on the Finns' conscience. Nevertheless, it wasn't until November 2000 that the Finnish government and Church leaders dedicated a memorial to the eight in Helsinki. A monument was erected in the Observatory Hill, opposite Helsinki's South Harbour, from where the refugees embarked on the death ship SS Hohenhorn. In the presence of representatives of the Jewish community in Finland, the Prime Minister, Paavo Lipponen, begged the forgiveness of the entire Jewish people.



Moshav Children



Moshav members: the 56th Independence Day of the State of Israel

AFFILIATION

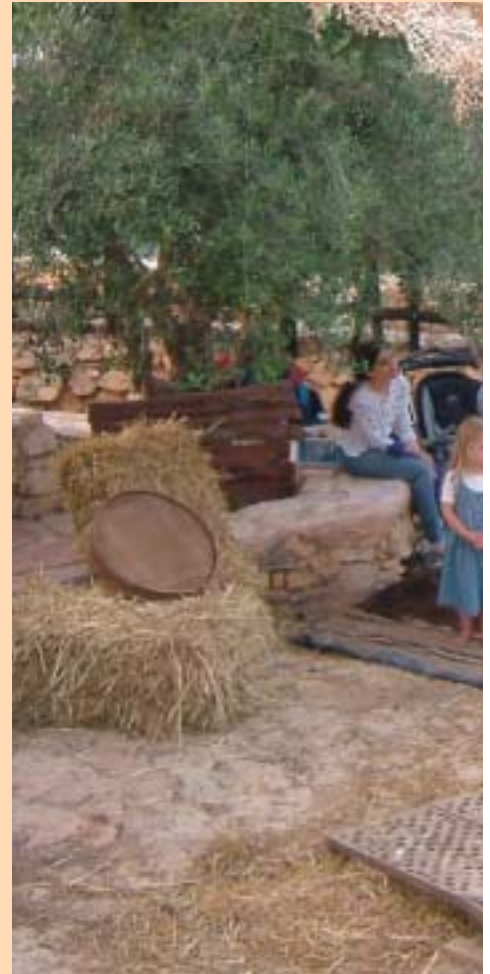
The Moshav belongs to the "Matte Yehudah" regional council, the Judean district which is the largest municipal county in Israel. Additionally, Yad Hashmona is also affiliated with the "Ichud Chaklai," the Israeli Agricultural Union, which is a non-political body. As a fully incorporated member, the Moshav has an equal voting status within these two public associations.

POPULATION

The approximately 150 residents currently living in Yad Hashmona consist of families, singles, children, volunteers and students of the IBEX (Israel Bible Extension) project. Some of the Moshav's elderly founders, who formed the initial Finnish cell, still live here. The volunteers, who rotate constantly, come from all over the world. They are accepted after careful consideration and are a unique blessing to Yad Hashmona. In their homelands, these volunteers become goodwill ambassadors for Israel.

MESSIANIC JEWS

Already in the first years of the Moshav's existence, the Finnish founders realised that they could not progress and develop as merely a settlement



of Scandinavians. They therefore sought to absorb Israelis and become a regular Israeli village that would also contain Finns.

The first Israeli volunteer to arrive in Yad Hashmona, in autumn 1978, was Eli Bar-David. He came from Ramat-Gan, from a family of Messianic Jews, i.e. Jews who believe in both the "Tanach" (Old Testament) and the New Testament as God's Word. He was followed by the families of his two brothers and sister. In time, other Israeli families joined, as well. Together, they determined the present character of the village as a center of Jewish Yeshua-believers.

It was around this faith that the spiritual common ground between



Shavuot (Weeks) celebration at the Threshing Floor

the Israelis and the Finns was formed. Currently, the majority of Yad Hashmona's population are Israelis who believe in Yeshua as the Son of God, as their personal redeemer and as the Messiah of both Jews and Gentiles.

JEWISH LIFESTYLE

Moshav members observe the Hebraic calendar and accept the validity of the Old Testament because Yeshua himself declared that he did not come to abolish it or the Prophets, but rather to fulfill the Torah and the Prophets (Matthew 5: 17-19). Thus, for example, a qualified

'mohel' [circumciser] performs the male children's circumcision, and all on the Moshav keep Shabbat (seventh-day Sabbath) as a day of rest. Additionally, only kosher food is served in the Guest House facilities.

The festivals and appointed times of the Tanach (Leviticus 23) are observed in light of the New Testament, i.e., according to the teaching of Yeshua. At Passover, for instance, the Moshav members celebrate the Pesach (Passover) meal, focusing on the Messiah as the Paschal lamb and in connection with the Lord's Supper. Throughout the feast only matza (unleavened bread) is served in the dining room. People fast on Yom Kippur (Day of Atonement) as an act of solidarity with Israel. For Sukkoth (Tabernacles; Booths) a central sukka is built near the restaurant as well as in the residential yards of the members.

PARENTS & CHILDREN

Some Jewish members of the Moshav are married to women from Finland who have cast their lot with the Jewish People living in Israel, like Ruth the Moabitess. The common colloquial language is Hebrew. No private school is used. The children study at the elementary "Ein-Harrim" regional school in Ein Kerem near Jerusalem. High school studies take place at the neighboring village of Mevasseret Yerushalayim.

Upon completion of their schooling, the youngsters join the I.D.F. (the Israeli army), with motivation to be an example to the soldiers around them in any needed role. Nowadays, the younger second generation of the pioneer members tend to return to Yad Hashmona, setting up their homes at the Moshav and continuing with their parents' biblical belief.

GUEST HOUSE

Following the footsteps of the Finnish founders, the Guest House is the largest economic enterprise at Yad Hashmona. The first tourist houses were simple hostel-standard structures and are still in use mainly for students, campers and the yearly Messianic children's camps that are held at the Moshav.

At a later stage, new high-standard guest rooms were constructed of Finnish pine. Israeli guests and their families often visit the Moshav, longing to enjoy mountain air, the village atmosphere, and the stunning landscape of the Judean mountains. Yad Hashmona hosts most of the



Conference Hall



Messianic conferences in Israel, including those focusing on families, music, youth and golden-age and local congregations.

The Guest House facilities, within both the wooden and open air restaurant, are used for special occasions, mostly family, marriage or birthday parties, etc. On Fridays only, dairy brunch meals are served, and at noontime various concerts are offered at the main hall. Memorable performances have included classical chamber music as well as ethnic and other vocal and instrumental styles.

CARPENTRY

The carpentry at Yad Hashmona is a high-quality furniture factory. Its production of all-pine, top-end, rural-Scandinavian-style furniture has earned the carpentry its high reputation in Israel. Various quality

wooden products are displayed in the Gallery. Customers are both individuals from the local area and representatives of institutions around the country who are interested in well-made furniture.

The carpentry also functions as the Moshav's wood builder, providing furniture for the local houses and the Guest House. Additionally, workers of the carpentry provide skilled maintenance and other technical support to the Guest House and other Moshav facilities.

TOUR CENTER

Several members at Yad Hashmona are professional tour guides. They specialise in the topic of the roots of the faith in the Land of the Bible. In fact the original Finnish founders worked as guides for Scandinavian tourists, laying the foundation for a reliable guiding tradition at the Moshav.

Today the new Tour (Guiding) Center offers tailor-made travels, tours and study programs, both short- and long-term. Special on-site courses



such as Hebrew, Messianic history and Messianic music are organized and taught by Moshav members. Other field tours are conducted throughout the country, as well as in Jordan and the Sinai.

OTHER WORKS

One of the Moshav members is a veterinarian, specializing in the treatment of large animals, particularly cattle and horses in the Judean region. Additional professions include an auditor, a salesman, a historian/lecturer, and three computer experts. Efforts at local agriculture are directed toward an olive plantation, spice plants and beehives. The locally produced honey is sold in the Moshav's souvenir shop. A new endeavor already underway is the establishment of a floral greenhouse.

The younger generation also specializes in other professions, such as electrical engineering, digital graphics, editing and printing, as well as artistic photography and music.





BIBLICAL VILLAGE

The beautiful Biblical Village was dedicated at Yad-Hashmona in the year 2000, in collaboration with the Swiss Beit Shalom Society and the Israel Antiquities Authority. Stone terraces were built on the hill's northwestern slope in order to collect the soil and water. With the terraces, agriculture is possible even in a steep and rocky area. The kinds of trees planted on the site are mentioned in the Bible, mostly olives, vines, figs, pomegranates and almonds. Some of those trees carry a symbolic meaning, such as the olive, the fig and the vine, which often represent Israel. Yeshu (Yehoshua) Dray, renowned restorer of ancient technology, supervised the reconstruction of various sites and installations.



Fig Tree (far upper left); Almond Tree (far lower left);
Olive Tree (left)
Western Arch leading to the Biblical Village (below)



◦ ARCHED GATES

Two white-stone arches, facing the eastern and the western slopes of the hill, stand as twin gates leading into the biblical village. Both arched entrances form the shape of a half-circle, symbolizing the rainbow, which is mentioned in the first and the last books of the Bible. According to the book of Genesis (9:16), when the rainbow appears in the sky it is a sign that brings to memory the everlasting covenant established between God and every living creature on the earth. In the book of Revelation (4:3), the rainbow is depicted around the heavenly throne of the Holy One, in appearance like a precious emerald.

The central capstone of the western arch is worth noting. This chief stone is instrumental in holding together all the other stones of the arch in a way that if removed, the entire arch will collapse immediately. This is a figurative symbol of Yeshua. Spiritually, in the faith and life of his followers, Yeshua is the keystone (Luke 20:17).

◦ GRAPE PRESS

Alongside vine plantations, two wine presses demonstrate wine production in antiquity, first for domestic (private) use, and secondly for industrial purposes. Near the treading surface one can see both collecting and fermentation vats, a screw press made of an oak tree, and pottery jars. In the Old Testament, the vineyard and the grapes represent the inhabitants of Jerusalem and Judah, as well as all those who know the God of Israel.

According to this imagery, the Master and Judge of the universe, i.e. "the owner of the vineyard," is disappointed when instead of good grapes he gets wild and sour grapes; in other words, he finds oppression instead of righteousness (Isaiah 5).

Also in the New Testament, the vine and its fruit represent a variety of symbolic messages. Yeshua employed vine imagery when he explained



Grape Press

that “as the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me” (John 15:4). He also warned not to put new wine into old wineskins which break, spilling the wine, suggesting rather to put new wine into new wineskins, thus preserving both (Matt. 9:17). End-time prophecy says: “The angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God” (Rev. 14:19).

◦ OLIVE PRESS

At the olive press one can visually learn about the two basic stages of olive oil production. In the first stage, a large round millstone is employed to crush both the pit and the soft fruit of the olives into a paste. The second stage involves placing the pulp into flat round baskets, which are piled under a massive wooden beam. The paste is further pressed by the use of hanging weights. Heavy stone blocks are attached to the other side of the beam, extracting from the paste a substance containing both oil and vegetation liquid, which flows into a collecting vat under the baskets.

People of antiquity greatly valued olive oil, which was a vital component of both daily life and was special occasions. It was used not only for food, illumination (for torches and lamps), hygiene (to



Olive Press: millstone (right) and piled baskets (left)



Simulated Fountain in the Biblical Village

make soap), medicine, cosmetics and lubrication, but also for anointing the priest, prophet and king. Messiah, in Hebrew Mashiah, means “the anointed one”.

In his parable about the five wise and five foolish maidens (Matt. 25), Yeshua focuses on the symbolism of the olive oil. Here the pure oil represents the Holy Spirit, holiness and a holy lifestyle. According to this message, the believers are challenged to be wise, to collect enough oil both in their personal lamps and in extra vessels, unlike the five foolish ones that owned only a small amount of oil and therefore were not prepared to meet the Lord.

◦ WATCHTOWER

A spiral stairway leads to the top of the round watchtower, built of bright local fieldstone. This is a two-story building with a small guarding area under a roof of palm branches. The watchtower is functionally situated in a higher place for keeping an eye on the surrounding area. During

the vintage season and harvest time, the watchman watches over the surrounding fields against thieves and animals. As mentioned in the Bible, each vineyard had a watchtower (Isaiah 5: 1-2; Matt. 21: 33). At the same time, the watchman also warned against foreign enemies.

According to the Bible, if the watchman sees the sword coming upon the land and does not blow the trumpet, he bears the responsibility for their death by the enemy. Likewise it is with the prophet, appointed by God to be a spiritual watchman, to hear the divine word and to proclaim it to the people. The Lord says that if the prophet remains silent and the unwarned wicked shall die in his iniquity, "his blood I will require at your hand" (Ezekiel 33: 2-8).



Watchtower



Threshing Floor



◦ THRESHING FLOOR

A flat bedrock platform is exposed in the center of the round threshing floor (*goren* in Hebrew), giving visitors a close look at the setting in which ripe wheat and barley were threshed. This area is surrounded by a small amphitheater. Two heavy wooden sleds, one with small stones and the other with iron teeth were placed on the grain in order to separate the kernels from the straw. The sleds were pulled by a donkey or ox, which was free to eat as it worked (Deut. 25: 4; 1 Cor. 9: 9-10).

A wooden pitchfork is used to demonstrate the winnowing process that followed the threshing. Usually the afternoon breeze carried the chaff and straw away, letting the heavier grain fall to the floor. Also displayed are various millstones that were used for manually grinding wheat kernels. Of the millstone Yeshua taught, "Whoever causes one of these little ones who believe in me to stumble, it would be better for him



Entrance to the Burial Cave

if a millstone were hung around his neck, and he were thrown into the sea" (Mark 9: 42).

Metaphorically, the process of threshing and winnowing represent God's judgment. John the Baptist said of Yeshua, "His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and gather his wheat into the barn; but he will burn up the chaff with unquenchable fire" (Matt. 3: 12).

◦ BURIAL CAVE

The burial cave is a recent replica of ancient models. Displayed inside are original Second Temple-era sarcophagi, both of stone and metal, received from the Israel Antiquities Authority. Authentic stone ossuaries are also exhibited. A moveable heavy rollingstone is located by the entrance to the cave.



Inside the Burial Cave

By the first century of the Common Era (referred to as CE or AD), second burials in ossuaries had become the common practice in Jerusalem and around Judea. According to this custom, the body was first wrapped with strips of linen and with spices and placed in the tomb, as was the case with Yeshua (John 19:40). Then, after a year, the family would gather the deceased's bones and transfer them into the ossuary, a small stone coffin. It was placed in a niche carved into the stone wall or on a shelf inside the burial cave.

Death is part of life. When Yeshua spoke to Martha, he testified about himself and said: "I am the resurrection and the life. He who believes in me, though he may die, he shall live. And whoever lives and believes in me shall never die" (John 11:25-26).

◦ MIKVEH (RITUAL BATH)

In Hebrew, Mikveh means the gathering of water. It is applied to the public ritual bath for the purpose of purification and cleaning of the body. Traditionally, the Mikveh must be filled with running water, but the local Mikveh is filled only occasionally with water brought by a

plastic pipe. The entry into the Mikveh is on the right side, with seven stairs, while another stairway exits on the left.

In antiquity, the kohanim (priests) who slaughtered and sacrificed animals at the bronze altar of the Jerusalem temples were normally required by Jewish law to bathe in the Mikveh. Lepers were required to immerse themselves upon being healed. Today, pious Jewish men and women immerse their bodies in the Mikveh in connection with special events, as in preparation for holy days and before the rabbinical blessing at wedding ceremonies.

Spiritual purification is promised to the people of Israel after God gathers them out of all countries and brings them into their own land. "Then," God says, "I will sprinkle clean water on you, and you shall be clean. I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you. I will take the heart of stone out of your flesh and give you a heart of flesh" (Ez. 36:24-26).

Concerning defilement and purification, Yeshua teaches as follows: "there is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man" (Mark 7:15).



Mikveh

◦ GOAT-HAIR TENT

Around its four sides, the tent is enclosed with curtains of woven black and gray goat hair, stitched together. On top it is covered with palm branches. Inside the tent, a plain replica of the ark of the covenant is placed as an ornamental piece. During the summer most of the tent-flaps are rolled up to enjoy the refreshing breeze. As do Bedouins today, the Hebrew patriarchs, Abraham, Isaac and Jacob lived in tents, as did their offspring while wandering in the desert for 40 years.



Goat-hair Tent



Inside the Goat-hair Tent

As seen from the inside, the tent's exit faces the east, or *kadima* in biblical Hebrew, as from the east comes the warmth of the early sun after the cold night. It means both east and "in front of you." Therefore, "behind you" (*ahora*) means west, while "leftward" is north, and "rightward" is south.

In the book of Acts (18:3) one reads that the Apostle Paul was a tent-maker, by occupation. The tent at the Moshav is used for quiet time and prayer, meditation, study and Communion. The tent is also the perfect place for singing, concerts, etc.

◦ BASALT SYNAGOGUE

Uniquely situated in the Village, a reconstructed Byzantine-era Galilean synagogue overlooks a beautiful series of hills and valleys. It was brought to the Moshav stone by stone from the northern region of the Kinneret, the Sea of Galilee, where it was unearthed. The synagogue's dark, gray basalt stands out against the bright gold of the Jerusalem stone that comprises many of the Park's other structures.

In his time, Yeshua often taught in the synagogues and healed sick people there. Normally on Shabbat, he went to the synagogue, as in Kfar



Remains of Basalt Synagogue



Nahum (Capernaum) and in Nazareth, where he read portions from the Torah and the Prophets, and explained the messianic passages (Luke 4: 16-21).

◦ ANIMALS

In the Biblical Village, facing the threshing floor, there is a pen for goats, roosters and donkeys. In the past, some sheep were kept among the other animals, but they were stolen more than once. The donkeys are not used for field work. All animals are kept as pets, however, and not for amusement. Beware of donkeys that may bite!

In the Bible, the lamb is presented as a specific messianic symbol. This is particularly observable alongside the story of Israel's exodus from Egypt (Ex. 12). In the New Testament, John the Baptist says about Yeshua: "Behold! the lamb of God who takes away the sin of the world!" (John 1:29).

◦ ANCIENT CRAFTSMANSHIP

A center for ancient craftsmanship can be found at the village. There are rooms for workshops for clay and pottery, brass-working and coin-stamping.

Among these occupations there is also a hand (mechanical) loom for preparing colorful carpets.

◦ FOUR-ROOM HOUSE

A model of a four-room house will be built on the slope below the goat-hair tent. It is characteristic of an Israelite house from the 10th to the 6th centuries BCE. It has three parallel rectangular rooms, with the fourth room attached facing the opposite direction.

MESSIANIC MUSEUM (HERITAGE AND RESTORATION CENTER)

On the western slopes of the Biblical Village, a Roman Villa is planned, patterned according to unearthed remains found in different places, which date to the 1st and 2nd centuries CE. The reconstruction project is under the supervision of Architect Giora Solar and Archaeologist Yehoshua (Yeshu) Dray.



The Roman Villa - isometric drawing (G. Solar)

The massive building will contain a two-story house, with a large central atrium (courtyard/hall), and a tile-covered roof. Mosaics will cover the floor and walls, artistically arranged according to the rules of classic composition.

Westwards, an outer garden (peristylum) will be attached to the building. Typical colonnades (pillars) will be placed inside and outside, for both functional and decorative purposes.

A Roman house in Eretz Israel makes one think of the place where Jews and Gentiles reconciled according to God's commandment. It was at Caesarea, in the house of Cornelius, a devout Roman centurion, where Peter, the leading Jewish apostle of the Messiah, was told to associate with a former pagan family (Acts 10). This was the first time that Jews were divinely authorized to eat together with non-Jews and not to disassociate from them based upon theological grounds.

With such a model, we can envision today the Second Temple period Roman compound. We aim to achieve two goals: first, to collect, to manage and to develop historical resources which demonstrate the heritage of Jewish believers in Yeshua in Eretz Israel; and secondly to present, in a visual way, the significance of the prophetic restoration of Israel and of Jewish Yeshua-believers in modern times.

This Study/Research Center will also focus on documentation of archival materials, including photographs, and will organise seminars, lectures, conferences and presentations via the Internet. So, this "Roman site" will function as a museum, a library, an archive and as a teaching auditorium.

Additionally, it should be noted that at the entrance to the park there is display of two Roman milestones, one from Caesarea and the other from Akko (Acre; Hellenistic Ptolemais).

OPEN-AIR THEATER

About 400 seats are available at the open-air stone theater which is situated on the lower level of the western slopes of the village. In front of this theater there is an arena of green grass, with a large stage. An additional 400 people can sit on the grass. The amphitheater faces the chain of hills called "Har Haruach" (Wind Mountain).

Deep inside this hill runs the modern tunnel which is now being



The open-air theatre

prepared for the express train to run from Tel-Aviv via Ben-Gurion Airport, through the city of Modiin to Jerusalem.

The theater can host public concerts, plays and special receptions in a peaceful and quiet atmosphere.

YAD HASHMONA FOUNDATION

The non-profit society (Amuta) Yad Hashmona Foundation was incorporated with the Israeli authorities in 2002. The major aims of the foundation are as follows: to establish, maintain and to act in Moshav Yad Hashmona for the development of mutual relations between Jews and Christians in the Land of Israel and worldwide, within the frameworks of research, religious, educational and cultural institutions. Such activities enable the study, teaching and education about the belief in the Old and New Testaments.

The spectrum for channeling the goals of the Amuta is very broad: history, geography, theology, archaeology, arts, public relations, camps, sports, music, publications, media, scholarships, counseling and more. The foundation welcomes financial and other contributions from Israel and overseas.

MANAGEMENT

The Moshav is run by two committees: a five-member secretarial committee and a seven-member business committee. Committee members are elected for two years, and they meet to discuss issues of daily life. Major issues are brought to the general assembly of the Moshav members for voting. Prayers are always said at the beginning and at the end of meetings. Currently, new proposals are under consideration regarding structural changes for the future.

GOOD NEIGHBOURLY RELATIONS

The residents of the Moshav maintain good relations with all their neighbours, in particular with members of Neve Ilan, who first hosted the Finnish founders (1971-74). With common tourism work in the area, there are also beneficial working relations with the hotels at Neve Ilan, Ma'aleh-HaHamisha, Kiryat-Anavim and Shoresh, as well as with the guest house of the Sisters of St. Joseph at the "Notre Dame - Ark of the Covenant" convent on the outskirts of Abu Ghosh.

Good neighbourly relations are also maintained with the Muslims of Abu Ghosh. The people of Yad Hashmona are welcome to use the health services of Abu Ghosh and Neve Ilan. Relations of goodwill also continue with the ultra-orthodox inhabitants of the nearby Telzhe-Stone (Kiryat Ye'arim), whose Mother-and-Child clinic serves Yad Hashmona as well. Additionally, Telzhe-Stone's supermarket and other stores are available to them. Thus, the region of Yad Hashmona presents a kaleidoscope of a large variety of peoples and backgrounds, where "all live peacefully according to their own faith."

BRIDGE BETWEEN WORLDS

Yad Hashmona is a unique bridge between Finland and Israel, between Jews and non-Jews, between East and West, as well as between ancient and modern times. Most Finnish tourists that come to Israel sense an obligation to visit the Moshav, their "legacy in the Holy Land." Among them are many pilgrims, state officials, and U.N. staff.

Moshav members and friends of Yad Hashmona in Finland publish a small quarterly in Finnish, with items and pictures about local and national activities. This "newspaper" is distributed in Finland and

serves as a further link for maintaining contact with Finns in their own country. It is also available on the Internet, aimed in particular at a new generation growing up in Finland, which is unaware of the founders' vision. The quarterly also serves as an instrument for disseminating information to potential volunteers.

SPIRITUAL VISION

Moshav Yad Hashmona was established on, and still revolves around, a spiritual vision. The principal common denominator for the members lies in a combination of personal faith and communal activity, with roots in the Tanach and the New Testament. In daily life, the people of the place continue to apply the founders' motto: "We came not only to receive, but also to give."

Although communal life is not in and of itself the goal of the Moshav, Yad Hashmona is a community that is based on biblical principles. However, the communal life of believers is not easy. In fact, it is a miracle that strong individualists can share a communal system. Much grace and prayer are needed to reach God's will. His faithfulness and blessings never fail. The Moshav members feel strongly that there is a special purpose for Yad Hashmona, that it serves an important role in the Messianic body in Israel.

An outstanding characteristic of the Finnish founders of Yad Hashmona was a special combination of iron will, strong adherence to their goal, and endurance in holding onto the vision given to them by God. The major characteristics of the Israelis who joined them are, in fact, much the same. The Israelis have their own traits of stubbornness and "Israeli hutzpa"; and like the Finns, they are determined to strengthen and develop the unique vision God placed individually on their hearts to be faithful servants on this little hill that holds Moshav Yad Hashmona.



SELECTED SOURCES

1. G. Nerel, "Yad Hashmona: The Messianic Village Near Emmaus," *Mishkan*, 47 (2006): 71-78.
2. G. Nerel, A. Suomela, A. Ronen, I. Nerel, *Yad Hashmona: Far and Near in the Wooden House* (An Encounter between Finns and Israelis in the Judean Hills), Academion, Jerusalem 2004 (Hebrew).
3. U. Hämäläinen, 'More Than Just Eight Deportations to Nazi Germany', *Helsingin Sanomat* (International Edition), Foreign – Tuesday, 4.11.2003, at <http://www2.helsinginsanomat.fi/english/archive/news.asp?id=20031104IE14>
4. S. N Gundry & L. Goldberg, eds., *How Jewish is Christianity? Two Views on the Messianic Movement*, Zondevan, Grand Rapids, Michigan 2003.
5. G. Nerel, 'Haim (Haimoff) Bar David: Restoring Apostolic Authority among Jewish Yeshua-Believers', *Mishkan*, 37 (2002), pp. 76-78.
6. M. I. Ben-Maeir, *From Jerusalem to Jerusalem*, Netivyah, Jerusalem 2001 (Hebrew).
7. H. Shapiro, 'A Moshav with Faith and Spirit', *The Jerusalem Post*, December 28 2000, p. 12.
8. G. Nerel, '*Messianic Jews' in Eretz Israel (1917-1967): Trends and Changes in Shaping Self Identity*, Ph.D. Dissertation, The Hebrew University of Jerusalem 1996 (Hebrew).
9. S. Beizer, 'The Treatment of Soviet Jewish Prisoners of War in Finland 1941-1944', *Jews in Eastern Europe*, 26 (1995), pp. 11-24.
10. U. Kunnas, *Kaarlo Syväntö – Pioneer* (Forty Years in Israel), Revised & updated from the original Finnish, translated by Paul and Hilja Karvonen, n.d. (1990?).
11. R. Kislev, 'Encounter in the Judean Mountains', *Ha'Aretz*, May 8, 1987, p. 3.
12. A. Bar-Am, 'In a World of Its Own', *The Jerusalem Post Supplement* – Better Homes, April 29 1986, pp. 8-9.
13. H. Dudman, 'Finnish Saga', *The Jerusalem Post Magazine*, March 28, 1980, pp. 9-10.
14. J. Raviv, 'Remembering the Eight', *The Jerusalem Post*, Friday, July 30, 1976.
15. J. Borsten, 'Finnish Christian Moshav Out to Attract Tourists', *The Jerusalem Post*, Friday, June 20, 1975.
16. Jerusalem Post Reporter, 'Finnish Settlers Wed on a Judean Hill', *Jerusalem Post*, Thursday, April 19, 1973, p. 2.
17. *The Holy Bible*, New King James Version, Thomas Nelson, Hebrew/English, The Bible Society in Israel, Jerusalem 1997.

