ERASING JEWISH TIES TO JERUSALEM

Locating the Site of the Temple

THE LORD MY STRONGHOLD
The International Christian Embassy Jerusalem was established in 1980 in recognition of the biblical significance of all of Jerusalem and its unique connection to the Jewish people. Today the ICEJ represents millions of Christians, churches, and denominations to the nation and people of Israel. We recognize in the restoration of Israel the faithfulness of God to keep His ancient covenant with the Jewish people. Our main objectives are:

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- To equip and teach the worldwide Church regarding God’s purposes with Israel and the nations of the Middle East;
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Erasing Jewish Ties to JERUSALEM

UNESCO RESOLUTION Ignores Temple Mount History

BY SUSAN MICHAEL

On April 11, 2016 the Executive Board of the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted a decision proposed by Algeria, Egypt, Lebanon, Morocco, Oman, and Sudan, entitled “Occupied Palestine.” The resolution referred to Israel as an “occupying power,” and Jewish Holy sites were discussed in the context of “safeguarding the cultural heritage of Palestine.”

The Temple Mount was only referred to as “Aqsa Mosque” or the Arabic Al-Haram Al-Sharif. The cultural and historical ties of the Jewish people to the site were ignored even though the area is universally recognized as the “Temple Mount,” attesting to the fact that it was indeed the site of the Jewish Temples. The Jewish and Christian Bibles attest to this, as does centuries of Muslim scholars who wrote in their own religious and historical texts that Solomon’s Temple was located on the Temple Mount.

The resolution, however, was approved by 33 states, including France, Russia, Spain, and Sweden. Seventeen countries abstained, while six voted against it: the United States, Estonia, Germany, Lithuania, the Netherlands, and the United Kingdom. Israel’s Foreign Ministry director, Dore Gold, wrote a strongly worded letter, at the behest of Prime Minister Netanyahu, to members of UNESCO complaining about the attempt to erase the Jewish connection to the capital of the Jewish people, Jerusalem, and to the Jewish holy places.

The 1945 Constitution of UNESCO sought to establish a body to combat ignorance, prejudice, suspicion, inequality, and mistrust between peoples, and to advance dignity, equality, mutual respect, and the intellectual and moral solidarity of mankind. However, UNESCO has accepted the Palestinians as a full, state member of the organization, in violation of their own constitution, and has been advancing an extreme agenda with no bearing on the cultural and educational objectives for which it was established.

The United Kingdom is moving towards a complete funding cut of all UN agencies due to their failure to reform wasteful practices. It is time that the United States follow their lead. UNESCO has proven that they are not fulfilling their very raison d’etre, and it is time to shut them down. Otherwise, there will be no stopping this radical departure from truth and historical fact at the United Nations. Irina Bokova, current UNESCO Director General, is thought to be one of the frontrunners to succeed UN Secretary General Ban Ki Moon when he steps down at the end of the year.😊
In Temple: Amazing New Discoveries that Change Everything About the Location of Solomon’s Temple, Robert Cornuke makes the startling claim that they were built in the City of David, over the Gihon Spring. Cornuke’s sensational conclusion is that accepting this location resolves the political and religious impasse between Jews and Muslims over the controversial site and allows for biblical prophecies related to rebuilding the Temple to be fulfilled today.

The Temple location is important, and Cornuke’s popular book, written to a general audience, is confusing many Christians.

A former police detective, Cornuke based his book on a more academic one by the late Ernest Martin, who originated the theory almost 20 years ago. At that time, many people criticized it, as did I in my book The Temple and Bible Prophecy: A Definitive Look at Its Past, Present, and Future (1999). Now Martin’s theory is coming to the fore again, even though it cannot be sustained for three main reasons:

**GOD** established the location for the first Temple, and that location has never been forgotten or confused throughout Jewish history. Medieval Jewish scholar Moses Maimonides, in his massive commentary, Mishneh Torah, contended that once the Temple site was fixed in the days of Samuel and King David, it could not be changed (Beth Ha’behiha 1:3–4). The Bible supports this view in its description of the official rebuilding of the structure after the Babylonian exile:

And he [Persian King Cyrus] said to him [Sheshbazzar], “Take these articles; go, carry them to the temple site that is in Jerusalem, and let the house of God be rebuilt on its former site.” Then the same Sheshbazzar came and laid the foundation of the house of God which is in Jerusalem (Ezra 5:15–16).

**Mount Moriah or the City of David**

Locating the true site of the Jewish Temple

For years scholars have argued about the precise location of the first and second Jewish Temples on the Temple Mount in Jerusalem. Nevertheless, almost all archaeologists agree they were situated at or near the Muslim Dome of the Rock. Recently, however, a popular book claims the Temples never stood on the Temple Mount at all.

**BY RANDALL PRICE**
Therefore, the second Temple was built on the restored ruins of King Solomon’s first Temple (9:9). Herod the Great’s renovation to the second Temple was completed on this same foundation (Josephus Antiquities 15.388–89, 391).

Even before Herod, there was a monumental extension of the eastern enclosure wall. It has enabled scholars to identify the original Temple Mount platform, which was designed to level off the natural topography of Mount Moriah and support the first Temple. Based on these remains and others visible in and around the Temple platform, it has been possible to deduce the original 500 x 500 cubit (861 x 861 feet) square Temple Mount upon which the first and second Temples were built. The first-century Jewish historian Josephus confirmed this equilateral square shape and asserted the Temple was built on top of a hill (Antiquities 15. 398–400). This is a significant point because, whatever location one argues for the Temple, it must be able to accommodate a platform this size.

In Mark 13:2 (cf. Mt. 24:2; Lk. 19:44), we read that Jesus predicted the Temple “buildings” would be leveled to the ground. His prophecy did not include the Temple’s foundation stones, retaining walls, or platform, which technically are not buildings and therefore not the structures to which Jesus referred. The Jewish people deeply reverenced this site. Not only did they pray toward it three times a day, but they also saw it as the symbol of hope for Israel’s redemption and restoration in the Messianic age (cf. Dan. 9:17). In fact, the restoration text of Isaiah 66:14 is carved into the Temple Mount’s southwestern retaining wall.

According to archaeologist Meir Ben-Dov, who served as codirector of the excavations in this area, the inscription most likely reflects the excited hope of a third-century Jew who returned to Jerusalem when Roman Emperor Julian offered the Jewish people an opportunity to rebuild their Temple.3 It is clear by where he recorded this act of devotion and expectation that he did not believe the Temple was in the City of David. This unbroken testimony continues through the Jewish pilgrim accounts and letters between Jewish people in the Diaspora and those who remained in the occupied land of Israel.

After the Romans destroyed the Temple in AD 70, it is said that pilgrims visited a barren protrusion of stone (called the Pierced Stone) for centuries thereafter, identified as the location of the former Holy of Holies. For this reason, after the Muslims conquered the land in AD 638, the Islamic Caliph Abd al-Malik erected the Dome of the Rock over the spot (AD 691). Evidence comes from the Armenian historian Sebeos (AD 660):

**I will relate a little more about the intentions of the rebellious Jews, who having earlier received help from the leaders of the children of Hagar, conceived a plan to rebuild the Temple of Solomon. Having discovered the place, which is called the Holy of Holies, they then built on its foundations, a place of prayer for themselves. However, the Ishmaelites, jealous of them, drove them from this place and called it their house of prayer.**

History, then, attests to today’s Temple Mount as the location of the former Temples.

**THE ORIGINAL** 861’ x 861’ square Temple Mount does not fit physically in David’s City, as Cornuke’s theory proposes. By laying the dimensions over the 1864–65 “Ordnance Survey of Jerusalem” (a topographical map of Jerusalem prepared by British Captain Charles Wilson, below), you can see the problem: The Temple Mount square fits on the present elevated platform but not down in the City of David.

In fact, when forced into the City of David, it covers the remains of the Iron Age houses in the residential area on the eastern slopes of the city, which were built after the time of the First Temple, including burial tombs used throughout the Israelite period on the adjacent slopes within the present-day village of Silwan. Had the Temple Mount been in the City of David, it also would have dammed up the Kidron Valley and created a lake to the north of the theoretical Temple complex.5

Further, Josephus recorded that extensions were added to this
The Bible also states Solomon built the Temple on Mount Moriah, which was also the site of the threshing floor of Araunah (Ornan) the Jebusite (2 Chr. 3:1). Threshing floors are always outside cities and usually elevated to harness the wind power. Only the northern site outside and above the City of David fits this description.

This fact is likewise understood in 2 Chronicles 5:2–7, which talks about bringing the Ark of the Covenant “up from the City of David” (v. 2) to install it in the first Temple. It was “brought up” by the Levitical priests (v. 5) “to its place, into the inner sanctuary of the temple” (v. 7). The clear direction was outward and upward.

ARCHAEOLOGICAL discoveries make an indisputable case for the Temples having been built on the current Temple Mount. One of the important finds uncovered in the massive excavations at the foot of the Temple Mount shortly after Israelis returned to the area in 1967 was a monumental stone balustrade containing the Hebrew inscription, “to the place of trumpeting.” This clearly was one of the first stones the Romans toppled from the Temple Mount to the street below because it was found directly on the first-century AD pavement at the southwest corner of the Temple Mount—the very place Josephus mentioned in his description of the Temple:

... at another corner opposite the lower town [at the southwest angle of the Temple]. The last was erected above the roof of the priests’ chamber, at the point where it was the custom for one of the priests to stand and give notice, by sound of trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming their labors (Wars 4.581–583).

Here we have a direct connection between an archaeological discovery and an ancient literary source that describes the activity of Temple priests.

Another stone with a complete Greek inscription was discovered in 1871 by Clermont-Ganneau near the St. Stephen’s Gate north of the northeastern corner of the Temple Mount. Because it was found when the Ottoman Empire ruled the land, it was taken to the Istanbul Archaeological Museum in Turkey, where it is on display today. The inscription warned Gentiles against entering the sacred precincts upon pain of death. It helps us understand the Jewish men’s outcry when they thought Paul had taken Trophimus, a non-Jew, into the Temple (Acts 21:23–32).

To this example could be added myriad more from Temple Mount excavations, including a limestone sundial the Temple priests used to time the ongoing cycle of services and a recently discovered royal seal bearing the name of the eighth-century BC Judean King Hezekiah.

Furthermore, for the past 10 years the Temple Mount Sifting Project has been recovering artifacts reclaimed from debris that Muslims dumped into the Kidron Valley while building a new mosque at the southern end of the platform in an area known as Solomon’s Stables. Among the debris were special, colored stones the Talmud describes as part of the flooring in the Temple’s Court of the Women (where Jesus regularly taught). While installing electrical cable on the Temple Mount near the Dome of the Rock, Islamic authorities unintentionally uncovered part of a wall surrounded by pottery from the eighth century BC. Archaeologists who studied photos of the wall and examined the pottery concluded that the wall formed part of the House of Oil within the first Temple.

Clearly, the archaeological evidence supports the Temple Mount, not the City of David, as the site of the Jewish Temples.

ENDNOTES


6 For additional information see Leen Ritmeyer’s account and interpretation, along with photographs at his website: www.ritmeyer.com.

Randall Price teaches biblical archaeology at Liberty University and from 2002 to 2012 directed excavations at Qumran, the site of the Dead Sea Scrolls. He is the author of The Stones Cry Out and, with H. Wayne House, the forthcoming Zondervan Handbook of Biblical Archaeology.

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HOLOCAUST REMEMBRANCE DAY

For the rest of the world, Holocaust Remembrance Day is every January, when the Allied armies liberated the Auschwitz-Birkenau concentration camp. In Israel, however, this occasion is held in the spring. For Israelis, this year’s Yom HaShoah – Holocaust Remembrance Day – fell on the 5th of May; since the date is fixed in the Jewish calendar, it changes from year to year in the Western calendar.

Inaugurated in 1953 and anchored in a law signed by the Prime-Minister of Israel, David Ben-Gurion and President Yitzhak Ben-Zvi, the originally-proposed date was the 14th of Nisan, the anniversary of the Warsaw Ghetto uprising (April 19, 1943). The timing was problematic, however, because it fell right after Passover. So the date was moved to the 27th of Nisan, eight days before Israeli Independence Day.

Every year on Yom HaShoah, the ICEJ hosts a special ceremony at our Haifa Home for Holocaust Survivors, which is attended by many dignitaries from Haifa and other cities, including Rabbis and political figures, groups of students, soldiers, and other Israeli servicemen and women.

ICEJ’s David Parsons honors Aushwitz survivors at the Haifa Home

YUDIT HERSKOWITZ

“I lost all my family in Auschwitz. When we arrived in Auschwitz, we were separated and we saw smoke, but we had no idea what was happening. I am the only one of my whole extended family that came out alive. I’m still trying to find out what happened to each one of them. Every year at Holocaust Memorial Day I am glued to the TV, hoping to see if I might find something out about my family. On this day is when I hold a personal memorial for all those I lost.”
It is a very difficult day. When my children were little and still living with me, I tried not to be with them when the sirens went off [for one minute of silence], because I would always cry. We didn’t want to burden our children with our past and wanted them to be happy, so for many years we never told them the things we went through. It is a day I think about my family that was murdered and I say the mourner’s prayer. It is like visiting their grave on that day.

Every week I light 5 candles. Three for my family that perished and two for the Russian women who saved my life. We should not forget the good things, and we should not forget the bad things.

It is a very difficult day for the Survivors. In a way, they relive the Holocaust every day. The Memorial Day gives them permission to mourn and it gives the people of Israel [an opportunity] to become one with their pain.

All of Israel is one and remembers what happened on Yom HaShoah. One third of the Jews in Europe were killed. On this day we remember the families who were murdered. Many have no grave to go to and mourn. It is an important day to learn from - they wanted to destroy the Jewish people, and the world didn’t believe it would happen. We hear these voices even today. We need to be alert and learn from the past, so it will never happen again.

We are thankful for every donation that we receive for our unique Haifa Home for Holocaust Survivors. Make your contribution by visiting www.icejusa.org/haifa
Before long, Miriam and the others were transported to the Lodz Ghetto. They lived there for a month: Sleeping in the cold, winter streets on makeshift straw mattresses before being marched back to town, where another Ghetto had been prepared. One by one, Miriam’s sister, brother and grandmother were sent off to different camps; she never saw them again. Miriam can still recall the sounds of wailing and sobbing as family members were separated.

In 1942, Miriam was sent back to the Lodz Ghetto, a place of starvation, sickness, and constant death, only to be taken to Auschwitz-Birkenau two years later. The chaos which greeted them and ensuing months of living constantly surrounded by death were, in Miriam’s words, “beyond the realm of human language” to describe. Thankfully, this nightmare ended when the camp was liberated in the spring of 1945.

Miriam’s parents and all but one of her siblings did not survive the war. Once freed, Miriam began her journey to the land of Palestine – soon to become Israel – on the ‘Biria.’ In this ship, the Jewish passengers were packed together like sardines with hardly any access to food, but the hope of arriving in a Jewish homeland kept them alive. Upon arrival, British troops detained Miriam and the other passengers on charges of traveling to Palestine illegally, but as British rule in Palestine was withering, the war victims were eventually released.

Miriam recalls dancing in the streets on the day Israel declared statehood. After years of living in a nightmare, she was now witnessing a dream: The Jewish people finally had a home! Today Miriam is a proud mother of three, grandmother of nine, and great grandmother of seven beautiful children.

Miriam is a resident at the Haifa Home for Holocaust Survivors. As her health diminishes, she is grateful for the care and companionship she enjoys at the Home. You can contribute to this work which ensures these precious survivors are surrounded by love in the remaining years of their lives. Make your donation at: www.icejusa.org/haifa
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Psalm 18 is said to be a Psalm of David that was written when the Lord delivered him from the hand of Saul. We read about just such a day in 1 Samuel 24:22 where it says that after Saul and David made an agreement that “…Saul went home, but David and his men went up to the stronghold.”

A stronghold during the time of the Israelites was a naturally elevated rock formation or mountain that offered protection and a place of safety. When David was hiding from Saul, he dwelt in the “strongholds” at Ein Gedi, an oasis fed by a waterfall descending from the barren mountains alongside the Dead Sea. There are many caves visible high on the cliffs above Ein Gedi similar to the ones in which David may have hidden.

But, in 1 Samuel 24:22, it says that David went up to “the stronghold,” indicating that there was one stronghold that everyone knew about that stood out amongst all the rest. It is possible that stronghold could have been the 1,300 foot high rock plateau, overlooking Ein Gedi, that is known today as Masada (fortress). There is no way to know if it is the stronghold David dwelt in, but there is no better example of what David meant when he described the Lord as his stronghold.

Masada has a history almost as rugged and deadly as it looks. It was the first site Herod the Great fortified after he gained control of his kingdom. He built a three-tiered palace down the cliffs on the northern edge of Masada that included a swimming pool, Roman bath, and throne room. The entire fortress was self-sufficient with cisterns, aqueducts, agricultural plots, storage rooms, servants’ housing, and a synagogue.

But, Masada is best known for the dramatic last stand of a small band of Jewish zealots who had fled there from Jerusalem in 70 AD after the destruction of the Temple by Roman forces. Some 900 zealots lived there and resisted Roman rule until 73 AD when a Roman legion laid siege to Masada building a large siege ramp so a battering ram could reach the wall around the fortress. Once the Roman assault began to penetrate the wall, the Jewish resistance ended in a mass murder-suicide leaving only seven survivors, two mothers and five children who hid in a cistern.

When archeologists first excavated the site in the 1960’s, they found many scrolls stored in the synagogue, but the scroll that had been taken out for the last teaching of the zealots was Ezekiel 35-38. In those chapters the Lord speaks judgment on the surrounding nations for their treatment of His people. He also promises to regather the Jewish people back to their land in a time of blessing and peace. In chapter 37 that future rebirth of Jewish sovereignty on the land is described as dry bones coming back to life from the dead.

These zealots took their lives in utter hopelessness, choosing death over a life of slavery to the Roman oppressors, yet knowing that one day God would fulfill His promises and raise up the nation even if from dead, dry bones. This is why Masada is such a moving place to visit today.

A HEAVENLY STRONGHOLD
But, the real lesson of Masada is found in the life and words of David. He benefited greatly from the great strongholds of his day and hid in them for his physical protection. In spite of this David did not put his trust in earthly strongholds. He knew that God was his true stronghold, and only in Him could he trust.

As we visit the magnificent mountain stronghold of Masada, we are reminded of how strong and mighty our God is, like a high tower that we can run to for safety in times of trouble. Lastly, we are reminded that eventhough a physical stronghold as fortified and protective as Masada cannot be trusted, our God can be trusted in all things.

He is our rock, a high tower and shield — the One in whom we can take refuge (Psalm 144:1-2).

Susan M. Michael is US Director of the International Christian Embassy Jerusalem www.icejusa.org. This article is sixth in a series to introduce Israel and various biblical sites of interest to the Christian reader.
Jews and Christians gathered together in Stuttgart, Germany, earlier this year to mark the International Holocaust Memorial Day. Many dignitaries from Jewish and Christian communities and political representatives came together in a time to, as the event’s theme suggests, “Remember. Acknowledge. Act.”

Gottfried Bühler of ICEJ-Germany spoke at the event. Honoring the many victims of the Holocaust, Bühler also emphasized the importance of taking a stand for Israel and the Jewish people today. Speaking out against the BDS movement and the labeling of Israeli products from the disputed territories, Bühler said: “For many Jews, this is a painful reminder of the Nazi slogan, ‘Don’t buy in Jewish stores.’”

Hope and Help for the Persecuted
Dr. Dan Shaham, Israeli Consul General for southern Germany, commended the unique friendship between Germany and Israel after the “unparalleled disaster” of the Holocaust. He called this development a “sign of hope” for many nations and people, but also urged the audience to remember our continuing duty to help those who need it most.

In that context, Dr. Shaham highlighted the plight of persecuted Yazidi and Christian communities in the Middle East.

Josef Aaron, a German-born Holocaust survivor who now resides in Jerusalem, recounted the horrors he went through. Even after arriving in Israel at the age of ten, Josef was homeless for eight months, keeping himself alive from other people’s garbage. “What helped me through every trial was my faith in God, who was and is always with me.” He invited everyone to visit Israel, which he described as “the most beautiful country in the world.”

German pastor Jobst Bittner challenged the audience to assume their personal responsibility in the fight against anti-Semitism. Before lighting memorial candles, he encouraged them to always let their light shine. “Even the smallest light can diffuse darkness.” Six memorial flames were lit on an illuminated Star of David.
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Join the growing number of Christians worldwide who are partnering with the ICEJ to help Israelis in need and who understand the biblical significance of the modern ingathering of the Jews to the land of their forefathers.

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- Exclusive access to the ICEJ’s quarterly Mid-East Update conference call from Jerusalem
- An invitation to attend our annual ICEJ-USA Leadership Briefing
- Be a part of that future generation spoken of in Psalm 102, and know that you are partnering with the Lord in His work to restore Zion, for the set time has come!

Send in your commitment for 2016 today to icejusa@icejusa.org or go to www.icejusa.org/partner or call us at (615) 895-9830. You will receive a beautiful partnership certificate.
The ICEJ headquarters recently hosted a group of budding young entrepreneurs from the local Druze community. The teens, accompanied by their school principal, project supervisor, and community elders, presented an innovative, prize-winning science project to the ICEJ staff. Earning first place in the northern Israel school district qualified them to compete in the upcoming nationwide LEGO League Competition in Tel Aviv.

Juha Ketola, ICEJ’s International Director, introduced the students to the ICEJ and thanked them for their visit. “You have a great future ahead of you and we want to continue working with you and the larger Druze community too,” expressed Rev. Ketola. A Druze community elder then thanked the ICEJ for their support and explained a little about their culture.

The project involved the use of “compost worms called *Eisenia Fedida* to decompose crude olive cake (waste).” In Israel, a by-product of the olive harvest is tons of cake waste (left over after extracting the oil). Subject to rapid spoilage and improper disposal, cake waste presents a significant environmental challenge. “The students came up with the project themselves,” explained Dr. Kamal Sharaf, a Druze scientist who served as a supervisor to the team. “I simply guided them and informed them of the various environmental issues that need solving.”

One by one each child stood and briefly explained the aim, purpose, and results of their project: Special compost worms break down the cake waste and produce organic matter which serves as a rich chemical-free fertilizer. The produced fertilizer was scientifically evaluated, and proved more superior at growing plants than the average on the market.

The research for this and other school projects was made possible thanks to an ICEJ-sponsored computers and libraries. “We want to give our heartfelt thanks for your generous support for our program and in general for the Druze community,” said the school principle. “You are investing in the leaders of the future.”

ICEJ Aid Director Nicole Yoder presented each student with a certificate and a gift from the ICEJ, and a new donation was also made to the Selaf Felek Druze community.

When asked about the future application of their research, one of the girls answered, “We hope to have a small factory which produces commercial environmentally friendly fertilizers.”

The students of the school are already working on their dream. To partner with the ICEJ in assisting with similar educational projects in Israel. Please donate at: [www.icejusa.org/aid](http://www.icejusa.org/aid)
Earlier this year, I had a unique opportunity to represent the ICEJ and minister at a conference for pastors in Turkey, the multifaceted country with rich Christian history. Only a few kilometers away from the biblical town of Ephesus, dozens of pastors gathered to attend the event; together with ICEJ partners in Turkey, we shared the message of God’s love for Jerusalem.

The ruins of the ancient city of Ephesus, one of seven churches mentioned in the Book of Revelation, are a great reminder of its significance in the history of Christianity, as well as unfortunately the sad spiritual condition of the surrounding areas. Modern Turkey, where all seven biblical churches were located, has a very small Christian community today and life can be challenging for the local followers of Jesus. Many of the 200 registered churches in Turkey, which average between 30 and 150 members, still teach replacement theology and anti-Semitism is not uncommon, even among Christians.

At the Conference for Pastors, I had the privilege to introduce the ICEJ ministry to the attendees and play some music from Israel, including worship songs. For an hour and a half, the participants’ attention was turned towards Jerusalem! For some of them it surely was a challenging time, but most of them welcomed the message of the ICEJ with tears and joy.

The "Israel question" about the nation and role of the Jewish people in God’s plan was always a topic of secret discussion for the Turkish churches. Christians in Turkey are hesitant to openly discuss the Hebraic roots of Christianity, for fear of being accused of Zionism, which is a crime in Turkey.

Today, around 20,000 Jews live in Turkey, mostly in the city of Istanbul. In the midst of great instability in the region, anti-Semitism is increasing, and Turkey also faces the dangerous spread of Islam and the Islamic State. The current and potential new ICEJ representatives in the cities of Istanbul, Izmir, Ankara, and Alanya are in great need of our prayers. As in the days of the first disciples of Jesus, the ICEJ is reaching this incredible nation with the message of hope and reconciliation. 🕊️

From Jerusalem to Ephesus and its surroundings

BY SERGUEI POPOV
More than 100,000 Christians have been murdered each year for the past 10 years in the Middle East. That’s five Christians every five minutes. In Libya, 21 Egyptian Christians were lined up on a beach and beheaded by ISIS. In Saudi Arabia, the Christian Bible is banned throughout the entire country. In Iran, Christian pastors are routinely imprisoned and tortured for their faith.

So you might ask, is there anywhere in the Middle East where Christians are flourishing?

Greek Orthodox priest Father Gabriel Nadaf answered this question for the UN Human Rights Council last year. He said, “There is one country in the Middle East where Christianity is affectionately granted freedom of expression, freedom of worship, and security…it is Israel, the Jewish State.”

Like all minorities in Israel, Christians enjoy equal rights and freedoms. Their right to worship is protected. Their freedom of speech is enshrined. Under Israeli control, Christian holy sites – like the Church of the Holy Sepulcher, the Church of St. John the Baptist, and Mary’s Tomb – have been protected and made free for all worshippers for the first time in hundreds of years.

In a region where ancient Christian communities have been decimated by persecution and violence, it’s no coincidence that Israel is the only place where the Christian community is growing and thriving. The Jewish State is a beacon of human rights and tolerance – and a critical ally in the war against Islamic extremism. By supporting and safeguarding Israel, we support and safeguard Christians – a vulnerable minority in the Middle East.

Do you have a question about Israel?

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The Feast of Tabernacles in Jerusalem
hosted by the International Christian Embassy Jerusalem

ICEJ Tour to Israel for the Feast
October 13-24, 2016

I personally invite you to tour Israel with me and attend the Feast of Tabernacles.

Susan Michael
ICEJ US Director

This trip changed our lives FOREVER and its impact will strengthen us for God’s work and purpose. We will never be the same, and we love being part of ICEJ and the work it does.

Bill and Sandra

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For over 35 years, the ICEJ has hosted the annual Christian celebration of the Feast of Tabernacles - a multicultural event that draws thousands of pilgrims to Jerusalem for teaching, worship, and prayer. In addition, ICEJ speakers undertake teaching tours, seminars, and conferences across the globe. Their experience in Israel and knowledge of the Bible will guarantee you a trip of a lifetime.
FEAST OF TABERNACLES

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