JERUSALEM

THE VALLEY OF DECISION

+ BLESSING

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ICEJ
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:

- To stand with Israel in support and friendship;
- To equip and teach the worldwide church regarding God’s purposes with Israel and the nations of the Middle East;
- To be an active voice of reconciliation between Jews, Christians, and Arabs, and to support the churches and congregations in the Holy Land.

From its head offices in Jerusalem, the ICEJ reaches out into more than 140 countries worldwide, with branch offices in over 80 nations.

Our vision is:

- To reach every segment of Israel’s society with a Christian testimony of comfort and love, and
- To reach and actively represent to Israel the support of denominations, churches, and believers from every nation on earth.

The Christian Embassy is a non-denominational faith-based ministry supported by the voluntary contributions of our members and friends across the globe. We invite you to join with us as we minister to Israel and the Jewish people worldwide by donating to the ongoing work and witness of the ICEJ.

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"... the sons of Issachar who had understanding of the times, to know what Israel ought to do … " 1 Chronicles 12:32

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The prophet Joel saw three great developments before the coming of “the great and terrible day of the Lord.” First, he saw the Spirit of God being poured out on all flesh—a revival that would cover the whole earth (Joel 2:28ff). Second, he saw the Jewish people returning to their homeland (Joel 3:1). And third, he saw the nations gathering together against Jerusalem, specifically in the valley of Jehoshaphat (“God judges” in Hebrew), a northern extension of the Kidron Valley. He had a special name for this valley—the “valley of decision.”

From the very beginning, Jerusalem has been a city of decision. The first time we read about it, we find Abraham returning from a successful campaign against four kings who had taken hostages from the city-states of Sodom and Gomorrah. Abraham pursued and defeated the kings, liberated the hostages, and brought back a rich bounty of his conquest (Genesis 14).

Upon his return, Abraham reached the “valley of the Kings”—thought to be the Kidron Valley just east of Jerusalem’s Old City. There, two kings appeared to him: the King of Sodom, ruler of an unrighteous city, and Melchizedek, King of Salem. Both made an offer to Abraham. The King of Sodom offered him all the spoils of the conquest: “Give me the persons, and take the goods for yourself.” Melchizedek’s offer was far more modest: bread and wine. Melchizedek blessed him from “God Most High (El Elyon), Possessor of heaven and earth.”

The difference was stark! The ruler of Sodom offered riches but kept the souls. Melchizedek was Priest of the God Most High, and with bread and wine, the eternal symbols of sacrificial redemption, he offered Abraham redemption of the soul. Abraham understood this came from the same God who called him out of Ur in Chaldea. This was the Creator God, “possessor of heaven and earth,” who could claim everything he had.

It was not an easy choice. Abraham had every right to keep the riches of Sodom but he returned the spoil to its king. He then readily accepted Melchizedek’s blessing and offered back a tithe of everything he had, recognizing God’s claim over his life.

Years later, God called Abraham back to Jerusalem. “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one
of the mountains of which I shall tell you” (Genesis 22:2). This is the most demanding call anyone could ever receive from God. It meant giving up the son of promise for whom Abraham had prayed and hoped for those many years. Isaac also embodied his own calling to be a blessing to all the families of the earth. And of course, Isaac was his own flesh and blood. We can only imagine what it took for Abraham to make this agonizing journey to Jerusalem. Hebrews says Abraham’s deep belief that Isaac would be raised from the dead enabled him to walk this difficult road (Hebrews 11:17–19).

Twice Abraham made a radical decision in Jerusalem. For him, Jerusalem represented the very fact that God indeed was possessor of heaven and earth. It is the place of total surrender to God; the place to make God the highest authority and submit our rights and will to Him.

David would later make Jerusalem the capital of Israel. As with Abraham, Jerusalem became for David the place of ultimate worship and sacrifice to God. There on Mount Zion, David established a place of perpetual worship to God. One of his psalms says it is a place reserved for the humble and pure of heart (Psalm 24:1–4). Here, the Creator of heaven and earth expects our total surrender to Him. Isaiah declares that “His fire is in Zion and whose furnace is Jerusalem” (Isaiah 31:9). Jerusalem is a battleground for the soul—the place for deciding whom we will serve.

Yet in Jerusalem, God made His own decision to give everything for us. Like Abraham, He gave that which was most precious to Him—His only begotten Son. Two thousand years after Abraham, in the Kings’ valley on the slopes of the Kidron, Melchizedek appears again—now as the son of David, King of the Jews, and Son of God. There, in the Garden of Gethsemane, Jesus Christ, our High Priest, prayed the greatest prayer of submission: “Not My will, but Yours, be done” (Luke 22:42). And as did Isaac, Jesus carried a wooden burden up that mountain to offer Himself as an eternal sacrifice for me and you. Throughout history this offer of redemption has confronted every soul. It remains a place of decision for everyone!

Interestingly, the king of Sodom’s offer also seems to be ever-present in this city. The book of Revelation calls Jerusalem the city that is spiritually “Sodom.” There is an enduring spiritual battle over the city that manifests even in the political arena. Jerusalem is like a magnet to the rulers of this world, where the arrogation of their power is demonstrated by their desire to divide and control the City of God. But “He who sits in the heavens shall laugh; The Lord shall hold them in derision. Then He shall speak to them in His wrath, and distress them in His deep displeasure: “Yet I have set My King On My holy hill of Zion” (Psalm 2:4–6).

The prophet Zechariah foresaw the drunkenness with which the world’s rulers are eager to decide the fate of Jerusalem. Yet the prophet warned: “... it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it” (Zechariah 12:2–3).

It is a dangerous thing to carelessly lift that heavy stone of Jerusalem. It is a burden that can crush even nations. That burden can be lifted only through the愿意of redemption, a gift from God, which we must claim and make our own. Our own will must go down in submission to God’s will.

General Edmund Allenby liberated Jerusalem from the Ottomans. When entering the city through Jaffa Gate, he dismounted his horse and asked his soldiers to do the same. “Only the King of kings should enter the city riding on a horse,” he reportedly said. Some 20 years earlier, the German Kaiser Wilhelm II visited Jerusalem and insisted that Jaffa Gate be widened for him to ride into Jerusalem on a white horse.

Dealing with Jerusalem demands humility from everyone, politicians included. Those who would too easily divide the city remind us of the prostitute who too quickly took up Solomon’s suggestion to divide her friend’s child. Let us rather seek the peace of this great city! The psalmist said, “Pray for the peace of Jerusalem. May they prosper who love you” (Psalm 122:6); the Hebrew word for peace—shalom—also means “wholeness.” To seek unity and peace can mean the difference between blessing and curse.

Therefore, make it a place of decision for you personally, and choose afresh Christ’s eternal gift of bread and wine, submitting to Him. But also, let us pray for our nations to relate rightly to the city that Jesus Christ Himself calls the city of the great King. It will be for the prospering of our own nations!
ICEJ Brings Real-Time Relief To Israel

In November Israel was beset by hundreds of wildfires, many of them deliberately set.

The worst fires swept through the city of Haifa, forcing 70,000 residents to evacuate their neighborhoods. Hundreds of apartment buildings were severely damaged, and scores of families lost their homes and all their possessions.

In the midst of the crisis, the ICEJ opened our Home for Holocaust Survivors in Haifa to serve as an emergency shelter for displaced families and especially the elderly. We were able to provide temporary housing and hot meals for dozens of elderly Haifa residents in real time, just as they were having to flee their homes.

At the height of the fires, an ICEJ Aid team was at our Haifa Home to give assistance and calm nerves. A doctor and nurse also were on hand to treat those suffering from exhaustion and high blood pressure. In addition, we purchased 180 foldable beds which were used at the Haifa Home and several other shelters across the city to accommodate evacuees.

Once the fires were under control, many residents returned home to disaster as more than 700 houses either suffered major damage or were completely destroyed by the flames. Knowing that we too would appreciate someone coming to our aid under such dire circumstances, the ICEJ continued to meet urgent needs. We provided $1,000 emergency grants to 20 families who were left homeless or whose homes were severely damaged.

Israeli response to our gifts was tremendous! Many of these families had never accepted charitable gifts before. They were so grateful to learn that Christians were reaching out in their time of need and they welcomed our help with open arms.

Sarah, a resident of Haifa, was at home when the fires started raging in her city. When her son called her to make sure she was okay, she noticed that the window frame was hot, so the son instructed her to immediately get out of the house. “I left at the last minute,” she told the staff of ICEJ Aid. She received a new window to replace the shattered one in her living area; ICEJ Aid was there to listen, bring encouragement, and also do some other repairs, like fixing the water heater that had been damaged during the fire. “You’ve given me a reason to smile again,” she added with gratitude.

Once again, our presence here in the land has provided timely help and encouragement in the midst of sudden crisis. It would not be possible without your generosity.

Let Israelis know they are not alone! Donate to ICEJ Aid today! Go to www.icejusa.org/aid and give your best gift!
A Monument of Christian Love for the People of Israel

BY ESTERA WIEJA

Jo Olsen from South Africa sponsored an olive tree on behalf of her family to leave a mark of their love in the land of Israel

There are close to 200,000 Holocaust survivors still alive in Israel, and nearly one-fourth of them are living below the poverty line. The ICEJ-sponsored Haifa Home for Holocaust Survivors is a special place that provides emotional and physical support inside a warm and welcoming community.

To help the Holocaust survivors in their latter days, the ICEJ initiated a project called “Forest of Life.” A gift of $500 contributes to the vast expenses tied to running the Haifa Home and making sure its residents receive essential care. To honor your contribution of $500 or more towards the well-being of Holocaust survivors, the ICEJ will plant an olive tree in your name in Jerusalem.

You may also plant a tree in the name of loved ones, which is the option that ICEJ staff member Jo Olsen from South Africa chose. She bought a tree in the Forest of Life to support the Haifa Home, while also leaving a mark of love in the land of Israel on behalf of her son and daughter, and their respective families.

“Firstly, I wanted to somehow support the Holocaust survivors,” said Jo with conviction. “And secondly, as we are not citizens of Israel, I thought this would be a great way to leave a piece of my family in this land.”

Jo’s children and grandchildren were overwhelmed by the gesture and now want to plan a trip to Israel, “to see their tree.” In the near future Jo hopes to pay for yet another tree, this time in memory of her late husband. “It will be both in his and my name,” she said, adding, “so the whole family can leave their mark in Israel.”

With a gift of $500 to the Forest of Life, you build a memorial of Christian love in the land of Israel. The trees revive the natural surroundings of the city of Jerusalem, while your contribution aids elderly Jewish residents of the Haifa Home.

Go to www.icejusa.org/ForestofLife and send your gift today!
for A donation of $500 to Support Survivors
THE INTERNATIONAL CHRISTIAN EMBASSY JERUSALEM WILL PLANT AN OLIVE TREE IN THE FOREST OF LIFE AND PLACE YOUR NAME ON A COMMEMORATIVE WALL IN THE HAIFA HOME
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Donate $500 to Support and Honor Survivors
Bringing Joy to Holocaust Survivors

The Bible says the Feast of Tabernacles is to be a time of celebration, and it was especially so this past year as we were blessed with the presence of almost 65 residents and staff from the Haifa Home for Holocaust Survivors.

It was a long journey in the bus for the elderly survivors, but was for a very special evening: it was the first performance of the new women’s choir made up of Holocaust survivors. The troupe, which has an average age of 80+, sang about surviving the ghettos and concentration camps of Europe during the Holocaust. According to the Haifa Home’s Director, Simon, the choir is the oldest singing ensemble known in the world. He refers to their performance as “a very moving moment for me.”

After they sang, the whole audience was ecstatic, giving them a standing ovation. The survivors were so excited that they danced in the aisles of the auditorium.

After a long, but amazing evening in Jerusalem, the residents still had a two-and-a-half-hour journey back to Haifa. They were, however, so full of energy, that they sang all the way home on the bus! The evening in Jerusalem lifted their souls and spirits.

Another moving moment was when a representative of Cameroon presented Manya, one of the survivors, a beautiful set of towels and bedsheets. This pilgrim had brought gifts from Cameroon for all the residents of the Haifa Home. Her words were comforting and healing to the Jewish souls in attendance that evening.

Some Feast pilgrims also stopped by the Haifa Home to visit the residents and hear their stories. One group was made up of Christians from six different countries. The survivor they met with said, with tears in her eyes, “That you are all coming to hear my story is something I don’t take for granted. You don’t realize how this encourages me, knowing that we have Christian friends all around the world.”

To support the ICEJ’s Haifa Home for Holocaust Survivors please donate here: www.icejusa.org/Haifa
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Czech Citizens Rally in Prague to Support Jerusalem as the Capital of Israel
By Mojmir Kallus, ICEJ-Czech Republic

In September about four hundred people assembled at Wenceslas Square in the center of Prague to protest the Czech Ministry of Education’s decision to identify Tel Aviv as the capital of the State of Israel in future Czech geography schoolbooks, instead of Jerusalem. Representatives from ICEJ were very involved in the protest. The controversial decision, issued by a lesser civil servant at the request of Khalid al-Atrash, Palestinian ambassador in Prague, sparked wide outrage among Czech citizens and politicians alike.

Miroslav Kalousek, Chairman of the TOP 09 conservative party, highlighted the special friendship between Israel and the Czech Republic: “People need good friends who are not afraid to call a spade a spade. That is even more important when issues of great sensitivity to our friends are at stake.” Senator Daniela Filippi recalled that Jerusalem has been the most sacred city to the Jewish nation for three thousand years and called the Palestinian request a blatant interference in Czech internal affairs.

In response to this uproar, Katerina Valachova, Minister of Education, issued a statement effectively retracting her department’s earlier decision. “There will be no changes to schoolbooks and the maps should reflect reality,” she said, adding the Ministry of Education would not engage in politics. She also stated respect for Israel’s choice of Jerusalem as its capital city.

This turnaround may be attributed to several factors, including a letter from the Mayor of Jerusalem, Nir Barkat, to Czech Prime Minister, Bohuslav Sobotka, and pressure from politicians across the political spectrum, including the Social Democratic Party, which holds the education portfolio.

The ICEJ branch quickly mobilized civil protests on social media, and an online petition was initiated which threatened civil disobedience should the Ministry fail to withdraw its decision. The petition gathered almost three thousand signatures within a few days, showing that Israel enjoys wide support in the country.

A few weeks later, in response to UNESCO’s resolution on “Occupied Palestine,” the Czech Parliament passed a special resolution rejecting the “anti-Israel, hateful spirit” of the motion and decried its omission of Jewish and Christian ties to the holy places in Jerusalem. The Czech resolution added that “the wording, [which] contradicts the neutral and peaceful nature of the UN, discredits UNESCO and in the final analysis strengthens anti-Semitic trends on an international scale.”

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Equipping Young Adults in Finland to Promote Peace
By Varpu Haavisto
Special Advisor, ICEJ-Finland

This past autumn, ICEJ-Finland launched an anti-BDS (Boycott, Divest, Sanction) educational project which travels to the country’s biggest cities. Called “Equipping Young Adults to Promote Peace, Justice, and Solidarity in the Middle East” (YAPS), the project includes public lectures and workshops.

The lectures, titled “Keys to Understanding the Middle East Conflict,” explore how international law is used as a weapon in the Arab-Israeli conflict and how human rights are observed in the Middle East. Another conference theme was to expose the background and goals of the BDS movement. Two lawyers specializing in international law participated as lecturers.

The lectures are held at neutral venues, like public libraries, in order to reach a wider audience, while workshops are open to smaller and more dedicated groups. The main goal is to build networks for furthering pro-Israeli activities, but also to rehearse arguments and brainstorm practical and creative ways to influence the conversation about Israel. Each attendee sets some definite goals for him/herself to be reached within a set time-frame.

The need for this kind of activity is ever-growing in Europe. BDS ideology is being promoted by an increasing number of organizations. If we do not teach history, the basic facts of Israel’s legitimacy, and justice in this conflict, we leave the field open to be conquered by these movements with their distorted message. We want to equip the next generation to meet the new spiritual era that is facing the western world, and to rise boldly equipped with the truth.

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Photograph: Christians in Prague, Czech Republic, manifest their support for Israel’s capital in the streets.
Foursquare Church Leaders Host ICEJ-USA at Headquarters

Susan Michael, US Director of ICEJ, and George Michael—Susan’s husband and Middle East expert—spoke at the Foursquare Church staff chapel in January. The chapel was attended by some one hundred staff and leaders of the denomination which consists of over 66,000 churches in 140 countries. President Glenn Burris invited the Michaels to speak at their chapel to expose their leaders to the sound biblical message of the ICEJ on Israel coupled with a heart of love for all the peoples of the Middle East. The ICEJ is hosting a Foursquare pastors’ tour to Israel in March and is very grateful for the blossoming partnership with the denomination. The Michaels met after the chapel with President Burris and the Director of Global Operations, Ted Vail, to discuss other ways to partner together.

ICEJ Israel Conference Draws One Thousand Believers in Germany

More than one thousand believers took part in the event organized by ICEJ-Germany and the Bible College of Christ for the Nations in Bad Gandersheim. During the conference about one hundred children also enjoyed a special “Israel Day” on the premises of the college.

Main speakers included Gottfried Bühler, Director of ICEJ-Germany; Pastor Ingolf Ellßel, Chairman of the International Board of the ICEJ; Pastor Oded Shoshani from Jerusalem and his wife Sandy, who leads a nationwide pro-life ministry in Israel; and several others.

This event also marked the 10th anniversary of the fruitful cooperation between the college and the ICEJ. “The many different projects and events initiated by the ICEJ are a real blessing of the Lord,” said Gerry Klein, the director of the college who regularly invites speakers from the ICEJ to teach at his school.

“The Bible College is a strong base for Israel in the north of Germany,” said Gottfried Bühler. “We are very blessed to work with [you].” The Shoshanis were especially moved by the fact that the main building of the Bible College was originally built by Adolf Hitler to house his notorious motorcycle corps. “What an amazing thing that Jesus is preached here today and that there is life after death!” they said.

ICEJ Arise Impacts Young Adults in Fiji

ICEJ Arise, a ministry for young adults, held a powerful and life-changing summit in the Fiji Islands. Jani Salokangas, ICEJ’s Arise director, was the main speaker of the conference and focused on the topic of discipleship. The event was very well attended by young adults from more than 40 churches, representing 10 denominations.

Samisoni Cakau, the Arise leader of ICEJ-Fiji, was very optimistic about the influence which these young people will have in the future. “It is crucial for the Church in the Pacific region to unite, and in effect to impact society with greater power,” he said.

Many young people decided to turn their lives around, and to follow Jesus, including four young adults who spontaneously expressed a desire to be baptized. In response, the conference leadership included a special baptismal ceremony on the shore of the Pacific Ocean.

“After years of faithful labor of the ICEJ in the Fiji Islands we are now starting to see the fruit of this work also among the next generation,” said Jani Salokangas.
ICEJ

2 Young Adult
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YOUR ISRAEL ANSWER:

WHY IS JERUSALEM SO CONTROVERSIAL?

JERUSALEM—for the Christian reader it’s a name that invokes the Psalms describing its beauty, its spiritual significance, and the importance of praying for its peace. For others it stirs a wide spectrum of emotions and a quagmire of international disagreement. Here are several reasons for the multilayered controversy over Jerusalem.

THE UNITED NATIONS, WAR OF INDEPENDENCE, AND SIX-DAY WAR

Over the last 150 years, as Jerusalem expanded beyond the ancient walls of the Old City, Jews and Arabs lived interspersed on both the eastern and western sides. A complicating factor was introduced in 1947 when the United Nations drew up the Partition Plan, offering swaths of land for both Jewish and Arab states, and keeping Jerusalem separate as an internationally managed city. The Jews begrudgingly accepted the plan and declared statehood, while the Arabs rejected it outright and, instead of statehood, declared war on the new-found Jewish State.

At the end of the 1948 War of Independence between Israel and the armies of Egypt, Jordan, Lebanon, Syria, and Iraq, armistice lines were drawn on a map with a green pen—known today as the Green Line. Jerusalem became a divided city: Israel controlled the western part and Jordan controlled the eastern part. For the next nineteen years, Jordanians prevented Jews from accessing Jerusalem’s Old City and Western Wall of the Temple Mount, Judaism’s holiest site.

In 1967 the Six-Day War broke out with the surrounding countries. Israel won the war, capturing the rest of Jerusalem—allowing the Jewish people to worship at the Western Wall for the first time since 1949. Israelis offered Arabs full citizenship and many accepted, while others accepted Permanent Resident status. For fifty years now, an undivided Jerusalem has thrived under Israel’s governance, and all three faiths have enjoyed full access to their holy sites.

ISRAEL DECLARES JERUSALEM AS ITS ETERNAL, UNDIVIDED CAPITAL IN 1980

The Jerusalem controversy intensified in 1980 when Israel’s Knesset declared all of Jerusalem as their eternal, undivided capital. An outcry sounded across the world. The United Nations refused to recognize Israel’s decision and urged embassies in Jerusalem to relocate, wherewith they vacated the city for Tel Aviv. In response a small group of resolute Christians founded the International Christian Embassy Jerusalem (ICEJ). Since 1980 the ICEJ has mobilized Christian support for the State of Israel and the Jewish people worldwide. In the ensuing years, Israel’s government has recognized the ICEJ’s important outreach to all the country’s communities, including Jews, Arabs, Muslims, Christians, Druze, and Ethiopians.

YASSER ARAFAT DEMANDS EAST JERUSALEM BE THE PALESTINIAN CAPITAL

Jerusalem was forced into a more dangerous quagmire under the tutelage of Palestinian Authority leader, Yasser Arafat. In 1993, after the Oslo Peace Accords, Arafat moved to Israel and set out on a disinformation crusade. He renamed the local Arabs as “Palestinians,” incited Intifadas, and proclaimed the goal of Palestinian statehood with Jerusalem as the capital, even though “Palestine” had never before been a nation.

Arafat’s repeated declaration of Jerusalem as the Palestinian capital sent shock waves into Israel and beyond. In recent decades, the United Nations has positioned itself squarely on the Palestinians’ side and has become a veritable playground of
anti-Israel resolutions, while the Palestinians themselves refuse direct negotiations with Israel.

**US CONGRESS STANDS IN SUPPORT OF A UNITED JERUSALEM**

Many streams flood into this river of controversy, but the United States Congress has been a consistent champion for Israel—both Democrats and Republicans. In 1995 Congress passed the Jerusalem Embassy Act which recognized Jerusalem as the capital of Israel and legislated that the US Embassy should move there from Tel Aviv. A caveat in the legislation allowed the last three presidents to delay that move. However, moving the US Embassy is now a hot topic as President Trump has declared his intention to relocate the US Embassy to Jerusalem.

**THREE MONOTHEISTIC FAITHS ARE STAKEHOLDERS**

For the worldwide Jewish community, Jerusalem is at the heart of their faith and was established by King David as the capital of the Jewish people some 3,000 years ago. Jerusalem was also the focal point during 2,000 years of Jewish Diaspora as they longed for their ancient homeland. For Christians Jerusalem is particularly significant: it is the ancient Jewish city where Jesus walked, taught, lived, died, and rose again some 2,000 years ago. The Muslim world reveres Jerusalem and believes their prophet ascended from there on his Night Journey.

The problem is not in the close proximity of holy sites belonging to three different religions but when one of those religions shows disrespect for the others. The Muslim Jordanian armies destroyed all of the synagogues in the Old City of Jerusalem and refused access to Jews who wanted to pray at the Western Wall. The Jewish Israeli government has shown respect to all three faiths and allowed freedom of access to all sites. The only religion not having free access to all of their holy sites is the Jewish faith, whose believers can not pray on top of the Muslim-controlled Temple Mount.

It is time for international powers to recognize the peace and religious freedom that Israeli governance has maintained and stop attempts to delegitimize their rule over the city. As a Christian organization, the ICEJ applauds the Israeli government for our freedom of worship and access to holy sites.

For students of the Scriptures it is not surprising that the mention of the name Jerusalem draws such a lightning rod of controversy; it was predicted. Zechariah 12 even contains dire warnings of the consequences of this type of international opposition to Jerusalem and pursuit to take control of the city—a warning the nations should certainly heed:

> And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it.  
> (Zech. 12:3, NKJV)

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