



WORD

FROM JERUSALEM



...
**THE FULLNESS
OF THE
GENTILES**
(PAGES 4-7)
...

**ICEJ USA SPONSORS LARGEST
ALIYAH FLIGHT OF
BRITISH JEWS IN 15 YEARS**



INTERNATIONAL CHRISTIAN EMBASSY JERUSALEM

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 170 countries worldwide, with branch offices in over 90 nations.

Our vision is:

- To reach every segment of Israel's society with a Christian testimony of comfort and love
- 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 partners 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.



CREDITS

ICEJ President Dr. Juergen Buehler

USA President Susan Michael

VP International Affairs Dr. Mojmir Kallus

VP Finance David van der Walt

USA Director of Finance Barry R. Denison

Senior VP & International Spokesman David Parsons

USA Director of Communications Shannon Bennett

VP AID & Aliyah Nicole Yoder

Managing Editor/Publications Director Laurina Driesse

USA Managing Editor Karen Engle

Graphic Design/Illustrators Ryan Tsuen, Nancy Schimp

Photography Adobe Stock, Adobe Firefly, Shutterstock, GPO

AP, Flash90, Yossi Zeilger-JAFI, iStock,

K. Mitch Hodge-Unsplash, Operation Lifeshield, Wikimedia, Wordpress, ICEJ Staff, and Branches

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FROM THE DESK OF THE PRESIDENT



Dear Friends,

Recently, we welcomed a special guest to our Embassy chapel. Ramin Pasha was born into a devout Iranian Shi'ite family and taught from an early age to hate Israel. Over time, however, he began to see the dark side of Tehran's radical clerical regime and grew disillusioned with Islam. In his late teens, he encountered the love and message of Jesus and became a believer. Almost immediately, his hatred of Israel vanished—especially as he realized that Jesus Himself was Jewish—and he soon became a passionate supporter of Israel. Today, Ramin lives in Jerusalem with his Israeli wife and looks forward to the day when Iran is free and Iranian believers can visit Israel openly.

This testimony beautifully reflects the prophetic vision in Scripture that our Senior Vice President, David Parsons, explores in his teaching on this year's Feast theme: that the "fullness of the Gentiles" will ascend to Jerusalem in the last days, transformed by the Holy Spirit and worshipping the God of Israel. I encourage you to read his compelling article!

Another highlight in recent months has been our special Global Prayer Gathering sessions focused on the Council of Nicaea from 1,700 years ago. These weeks of teaching have been deeply enriching, with excellent presenters and powerful times of prayer for healing the rift between the church and Israel. You are always welcome to join these gatherings—learn more at www.icejusa.org/event-item-global-prayer-gathering.

In this issue, you'll also read about several exciting ICEJ projects—supporting Aliyah, helping vulnerable Israeli children impacted by the war, rebuilding communities along the Gaza border, and many other initiatives.

I pray you are both blessed and inspired as you read. Thank you for continuing to pray and stand with us as we serve the people of Israel—truly as your hands and feet.

Dr. Juergen Buehler
ICEJ President

COVER PHOTO: British new immigrant with Tony Ray (right), the American donor who sponsored the Aliyah flight from Britain

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Farnoosh Mazarei (left), a pilgrim originally born in Iran, comes up to Jerusalem to celebrate the Feast of Tabernacles.

“In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’”

ZECHARIAH 8:23

“THE FULLNESS OF THE GENTILES”

BY DAVID R. PARSONS

ICEJ SENIOR VICE PRESIDENT & SPOKESMAN

Back in 1980, the pioneers of our first Christian celebration of the Feast of Tabernacles were inspired by the prophetic passage of Zechariah 14:16, which says that one day all nations will come to Jerusalem to celebrate *Sukkot*. The Christian Embassy has always taught that Zechariah’s vision will be ultimately fulfilled in the millennial reign of Christ, when gentile attendance will be universally required. But until then, we voluntarily come to the Feast each year as forerunners, to express our firm belief that day is soon coming when Jesus will rule on the throne of David in Jerusalem.

Yet there is something prophetic already in operation at every Feast. What is this “now” thing we experience each year?

For one, during the Feast week, there always seems to be an acceleration in repairing the breach between Jews and Christians. We also can already taste of the joy of the age to come at this joyous holiday each year. Yet even more is happening, and this year’s Feast theme, “Ten from Every Nation”—taken from Zechariah 8:23—truly captures this prophetic dynamic present at every Feast. In fact, I find this passage to be the clearest measure in the Hebrew Scriptures of the “fullness of the Gentiles” mentioned by the apostle Paul in Romans 11:25 and thus making it critical to Israel’s spiritual recovery and the Messiah’s return.

Gentile Salvation Assured

To be honest, I always tended to jump past Zechariah 8:23 because of the strange ways many interpreted it and my lack of a solid response back then. For instance, some rabbis contend it predicts mass gentile conversions to Judaism or the Noahide Laws in the last days.

However, in recent years the Lord has opened Zechariah 8 to our Jerusalem leadership in a new, exciting way, and we now see it as a fresh prophetic mandate for our Feast celebration.

As explained in earlier Feast theme teachings in our magazine, the context for Zechariah 8 is that the city of Jerusalem and the temple were being rebuilt by Jewish exiles returning from Babylon. However, work on the temple stopped for 16 long years due to a lack of funds, local opposition, and complaints

by older returnees that the new building fell far short of the glory of Solomon's Temple. So, God sent the prophets Haggai and Zechariah to encourage the people to start building again, assuring them that the glory of this latter house would exceed the former temple (Haggai 2:9; Zechariah 4:9–10; 14:16–17).

Zechariah 8 is another encouraging passage about Jerusalem's amazing future. The chapter opens with the Lord proclaiming, "I am zealous for Zion ... with great fervor" (Zechariah 8:1). He vows to bring the Jewish people back to dwell safely in the city (Zechariah 8:7–8). The Lord further promises to prosper them, for He is "determined to do good to Jerusalem and to the house of Judah" (Zechariah 8:11–15).

Zechariah then saw multitudes of Gentiles also ascending to Jerusalem to worship the Lord. God-fearing people from many cities and nations will urge each other: "Let us continue to go and pray before the Lord, and seek the Lord of hosts ... Yes, many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, 'Let us go with you, for we have heard that God is with you'" (Zechariah 8:21–23).

A Righteous Remnant

The number 10 here signifies a righteous remnant of at least 10 just men—like a *minyan* of 10 devout Jews required for communal prayer. It traces back to Genesis 18, when Abraham pleaded with the Lord to spare wicked Sodom even if He only found 10 righteous men there.

So, Zechariah foresees a righteous remnant from every language of the nations worshipping and praying in Jerusalem. As in Zechariah 14, this mass pilgrimage by Gentiles is likely tied to the Feast of Tabernacles, when the nations are "officially" invited to come worship the Lord alongside the Jewish people in Jerusalem.

This is an extraordinary prophecy given the circumstances of that day. Only a small Jewish remnant had returned to a Jerusalem in ruins. The task of rebuilding the temple and city seemed monumental. But God assured more Jews would return and that the temple would be rebuilt and have more glory than Solomon's Temple, especially due to the masses of gentile pilgrims ascending to Jerusalem.

Zechariah's vision was even more incredible because of the way God had confused the languages of the gentile nations at the Tower of Babel, scattered them abroad, and abandoned

Zechariah foresees a righteous remnant from every language of the nations worshipping and praying in Jerusalem.

them to the worship of other gods (Genesis 11; Deuteronomy 4:19–20; 29:26; 32:8–9). But in Zechariah 8, we have one of many assurances in the Hebrew Scriptures that



Jubilant pilgrims from Thailand at the Feast, dressed in traditional attire

This mass pilgrimage by Gentiles is likely tied to the Feast of Tabernacles, when the nations are "officially" invited to come worship the Lord alongside the Jewish people in Jerusalem.

God would not abandon the Gentiles forever but would send the Messiah one day to "bless" or redeem a righteous remnant from every nation, tongue, and tribe on earth (Genesis 12:3; Deuteronomy 32:43; Psalm 72:7–11; Isaiah 11:9–10; 42:1; 49:6; Daniel 7:14; Amos 9:11–15; Zechariah 9:9–10; see also, Romans 15:8–12; Revelation 5:9; 7:9).

Disciples of All Nations

Jesus also foresaw this happening concerning Himself and thus commissioned His followers to go make disciples of all nations (Matthew 28:18–20). He added that "this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come" (Matthew 24:14).

In Acts 15, the early church embraced this call to world missions by opening the door wide for Gentiles to become part of their growing movement of believers in Jesus. The apostle Paul then taught that the people of Israel would largely reject the gospel until the harvest among the Gentiles was complete, presenting it as one of the great mysteries of the Bible:

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved. (Romans 11:25–26a)

When addressing this pivotal passage in Romans, I always tended to focus on the mystery of Israel's partial hardness of heart and came to understand it was for a reason and a season—that is, to allow time for the gospel to reap a harvest among the Gentiles.

Time, Number, or Something Else?

But there are more sides to this mystery: For instance, what exactly does Paul mean by the "fullness of the Gentiles"? The answer to this question is crucial, as he indicates it impacts both the redemption of Israel and the return of Jesus.

Some say the “fullness of the Gentiles” denotes a fullness of time. Jesus himself prophesied that “Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled” (Luke 21:24). So, there is definitely a time element to this mystery, and with Jerusalem now back in Jewish hands, we surely are closer than ever to the end of the Gentile age.

Others note that the phrase “fullness of the Gentiles” also appears in Hebrew in Genesis 48:19, in reference to Jacob’s prophetic blessing over Ephraim, the second son of Joseph. Ephraim would essentially take the place of the tribe of Dan, which worshipped idols, never secured its allotted territory, and eventually disappeared from the 12 tribes listed in Scripture. Thus, this reasoning sees Gentile believers becoming part of redeemed Israel in place of those who were “cut off” due to unbelief, as Paul explains in Romans 11.

These Gentiles will not only come to faith, but they also will make pilgrimage to Jerusalem—honoring the city as the cradle of their faith and focal point of God’s future redemptive plans for the whole earth.

Meantime, a prevailing view among Christian Bible scholars holds that Romans 11:25 refers to a fullness in number, as if there is some preset number of Gentiles who are destined to be saved. Finally, most evangelical Christians generally see the phrase “fullness of the Gentiles” as somehow related to the completion of the Great Commission, when the gospel has finally reached every nation and peoples worldwide. In that regard, there is currently a concerted drive among numerous global ministries to fulfil the Great Commission before the accepted 2000-year anniversary of the death and resurrection of Jesus in 2033.

Each of these approaches may carry some validity, as the mystery of the “fullness of the Gentiles” is undoubtedly multifaceted. Yet none of them really address the question of how this global crescendo of Gentile belief in Jesus will impact Israel in a way that softens their hearts toward their promised Messiah. Paul touches on this point several times in Romans 9–11, even teaching that Gentile mercy toward Israel helps them also obtain mercy (Romans 11:31).

Thus, I submit there is an added facet to the “fullness of the Gentiles,” which relates back to our Feast theme.

Pilgrimage to Jerusalem

We already established that the Hebrew Scriptures give ample assurance that God—through the Messiah—would save a righteous remnant from every nation, tribe, and tongue. Yet many of these passages also say these Gentiles will not only come to faith but they also will make pilgrimage to Jerusalem—honoring the city as the cradle of their faith and focal point of God’s future redemptive plans for the whole earth.

For example, Isaiah 2:2–3 and Micah 4:1–2 both proclaim that in the last days, the mountain of the Lord’s house will be exalted above all mountains, “and all nations shall flow to it. Many people shall come and say, ‘Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His

ways, and we shall walk in His paths.’”

Isaiah 56:6–8 reveals that the Lord will bring the “sons of foreigners” to “My holy mountain, and make them joyful in My house of prayer,” for Jerusalem is destined to be “a house of prayer for all nations.”

Isaiah 60 also foresees a time when Zion (Jerusalem) shall arise and shine, and:

- “The Gentiles shall come to your light, and kings to the brightness of your rising.” (v. 3)
- “The wealth of the Gentiles shall come to you.” (v. 5)
- “They shall bring gold and incense, and they shall proclaim the praises of the Lord.” (v. 6)
- “They shall ascend with acceptance on My altar, and I will glorify the house of My glory.” (v. 7)
- “Therefore your gates shall be open continually; they shall not be shut day or night, that men may bring to you the wealth of the Gentiles, and their kings in procession.” (v. 11)

These verses describe Gentile pilgrims being drawn up to Jerusalem, streaming to the city, ascending to the house of the Lord, and bringing offerings to God in “the place of My sanctuary; and I will make the place of My feet glorious” (Isaiah 60:13).

Isaiah 66 agrees that in the last days the Lord “will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream” (v. 12) and He will “gather all nations and tongues; and they shall come and see My glory” (v. 18). The Lord also promised to send Jewish emissaries “to the coastlands afar off who have not heard My fame nor seen My glory. And they shall declare My glory among the Gentiles. Then they shall bring all your brethren for an offering to the Lord out of all nations ... to My holy mountain Jerusalem” (vv. 19–20).

Of course, Zechariah 14:16–17 foresees mass Gentile pilgrimage occurring in the days when the Messiah will reign in Jerusalem over all the earth. But nothing precludes it from also taking place before His return. In fact, the Hebrew prophets everywhere confirm that it will already be happening at the time God is returning the Jewish people to the Land of Israel, all in eager anticipation of the Lord’s appearing.

Once you grasp this prophetic truth, you start seeing it everywhere in Scripture. Look again, for instance, at Psalm 102:13–22, which proclaims:

You will arise and have mercy on Zion; for the time to favor her, yes, the set time, has come ... So the nations shall fear the name of the Lord, and all the kings of the earth Your glory. For the Lord shall build up Zion; He shall appear in His glory. ... For He looked down from the height of His sanctuary; to declare the name of the Lord in Zion, and His praise in Jerusalem, when the peoples are gathered together, and the kingdoms, to serve the Lord.

Here again, we see the nations gathering in a restored Jerusalem



Kenyans at the Feast of Tabernacles among the nations attending the Feast of Tabernacles

to praise the Lord, thereby helping to trigger His appearing!

The prophet Haggai, who ministered alongside Zechariah in encouraging the returning exiles to rebuild the house of the Lord, also saw the same glorious destiny for Jerusalem in the

last days, saying: “I will shake all nations, and they shall come to the Desire of All Nations, and I will fill this temple with glory,” says the Lord of hosts” (Haggai 2:7).

The Great End-Goal of Christian Mission among the Nations

Thus, I am convinced Paul’s reference to the “fullness of the Gentiles” means that scores of Gentiles are not only getting saved worldwide in the last days, but they also are awakening to God’s incredible redemptive purposes in Israel’s physical and spiritual restoration, and they begin to make pilgrimage to Jerusalem in anticipation of the Lord’s return. This is not just Christian tourism to see the holy sites in Israel, but a deep attachment to a restored Israel and God’s glorious purposes for Jerusalem, in a way that begins to open Jewish hearts to the mystery of who their Messiah truly is.

The late Christian Bible scholar Eckhard Schnabel came to a similar understanding of Romans 11:25. In his weighty two-volume work entitled *Early Christian Mission*, Schnabel concluded that “the fullness of the Gentiles” does not refer to “a divinely fixed number of Gentiles who will be converted” or to the completion of the Great Commission. In his view, neither interpretation explains Paul’s intentional link between the salvation of Gentiles and the softening of Jewish hearts. Instead, Schnabel claimed Paul used the phrase “fullness of the Gentiles” to denote the prophetic vision of the nations making mass pilgrimage to Zion, which will see its ultimate completion only when “Jesus returns to establish his kingdom.”¹

In other words, Paul saw the great end-goal of Christian mission among the nations as being pilgrimage to Zion, as Jerusalem


awakens to the light of the Messiah arising over it! In response, when Paul made pilgrimage to Jerusalem for the biblical feasts, he often brought Gentile believers with him. In fact, he was (wrongly) accused by Judean authorities of bringing a Gentile into the temple’s inner courts, where they were not allowed to go, thus starting his long road to Rome.

So, Zechariah saw this amazing righteous remnant from every language of the nations making the pilgrims’ journey to Jerusalem in the last days. In Zechariah 14, he sees a mandatory pilgrimage for those nations who come against Jerusalem in that long-awaited final battle. But in chapter 8, Zechariah sees Gentiles already coming voluntarily and urging each other to “continue” this pilgrimage to seek the Lord in Jerusalem (8:21). This occurs at a time when faith is still required, since these Gentiles are joining Jewish pilgrims because “we have heard that God is with you” (8:23). In other words, this is a *now* thing, and God is well pleased in it!

The Centrality of Jerusalem

Zechariah 8:23 and the “fullness of the Gentiles” could not have happened in Paul’s day because the temple was suddenly destroyed and the Jews were scattered. But it can happen in our day, and it already has been occurring in measure through our Feast of Tabernacles and other Christian pilgrimage efforts focused on the enormous prophetic significance of Israel’s modern-day restoration. But we have barely scratched the surface of what God wants to accomplish in this regard!

The vision of reaching all nations and language groups with the gospel by 2033 is powerful and compelling. But it must be accompanied by Gentile believers recapturing the centrality of Jerusalem to our faith and to God’s prophetic plans concerning Israel today, and as a result, ascending in great numbers to this special city where Jesus will soon rule over all the earth.

May this year’s Feast theme challenge and inspire us all as a fresh mandate for our worldwide movement concerning our Christian celebration at Sukkot. For surely, the Feast of Tabernacles is destined to have a far greater prophetic impact than we currently realize. Indeed, one day soon, this very Feast will witness the coronation of the Messiah as King in Jerusalem! 

1. Eckhard Schnabel, *Early Christian Mission*, vol. 2:1294–1475; (IVP Academic 2004). See also, Michael S. Heiser, *The Bible Unfiltered: Approaching Scripture on Its Own Terms* (Bellingham, WA: Lexham Press, 2017), 175–176; Derek R. Brown and E. Tod Twist, *Romans*, ed. Douglas Mungum, Lexham Research Commentaries (Bellingham, WA: Lexham Press, 2014), Ro 11:25–36.

Pilgrims from the nations waving their national flags in Jerusalem





WHY ISRAEL HAS NEVER TRULY POSSESSED GAZA

BY DAVID R. PARSONS, ICEJ SENIOR VICE PRESIDENT & SPOKESMAN

There are growing frustrations on all sides over the length of the war with Israel in Gaza, but especially in Israel. After two years of intense urban combat, the IDF is still stuck in a slow, grinding battle with Hamas that is now running into the law of diminishing returns. For instance:

- With only 20 live Israeli hostages now left in Gaza, there could likely be a higher number IDF soldiers killed while trying to rescue them.
- Trying to finish off what is left of Hamas in Gaza must be weighed against the long-term damage being done to Israel's image globally.

This protracted conflict also raises larger questions, such as: Why has Gaza always been a thorn in Israel's side? Historically, it seems Israel has never been able to fully possess Gaza, dating back to the time of their ancient enemy, the Philistines. In searching for the answer in the pages of history and particularly the Bible, we find there also are important spiritual lessons for us as Christians about the consequences of failing to possess our inheritance in God.

Israel, Gaza, and the Promised Land

We can first establish that Gaza was indeed part of the land promised by God to Abraham:

“On the same day the Lord made a covenant with Abram, saying: “To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates” (Genesis 15:18). Rabbinic authorities agree that the “river of Egypt” does not refer to the Nile but to a small wadi near El Arish on the northern Sinai coast just west of Gaza, which was the traditional border between the land of Israel and Egypt. As a result, we can clearly assert that Gaza was and is part of the promised land.

After the Exodus from Egypt, as Israel started to possess the promised land, the Gaza region was meant to go to the tribe of Dan. Joshua 19:40–48 records that the seventh lot among the 12 tribes fell to Dan and included such cities as Eshtaol, Ir Shemesh, Aijalon, Ekron, and Joppa (Jaffa). This is an area that runs basically along modern Highway 1 from Tel Aviv toward the Judean foothills and south through the “Shephelah” toward Gaza—that is, the tribe of Dan's inheritance bordered on the Gazan stronghold of Philistia, and, thus, they found themselves on the frontlines of Israel's bitter confrontation with the Philistines.

However, the Danites failed to possess this region, and they eventually moved all the way north to Laish, at the foot of Mount Hermon. It was left to the adjoining tribe of Judah to possess part of Dan's

inheritance and thereby face off directly with the Philistines.

Now as Israel was conquering the land, the book of Joshua contains two important clues as to why Dan failed to capture its allotted region. First, all the tribes were sworn to help their fellow tribes possess their respective inheritances. Apparently, Dan did not get much assistance from the other tribes.

Second, the book of Joshua repeatedly speaks of the Lord commanding the Israelites to wipe out the Rephaim, or giants, who dwelled mainly in the “hill country”—meaning, the mountains of Judea and Samaria. It seems some of these giants decided to flee to Philistia in Gaza, which explains where Goliath and his four brothers originally came from.

Dan's Missed Date with Destiny

Still, the people of Dan were given a divine opportunity to conquer the Philistines and claim their allotted land when the Lord raised up Samson as a mighty champion in their midst. This is recounted in Judges 13–16, which says that the Lord, through Samson, “was seeking an occasion to move against the Philistines. For at the time the Philistines had dominion over Israel” (Judges 14:4).

Thus, we learn that Samson came from the tribe of Dan and was anointed with extraordinary strength due to his Nazarite

vow—no haircuts, no wine, and no contact with the dead. He could slay one thousand Philistines at a time with a donkey's jawbone. Yet he had a weakness for Philistine women, and Delilah was his undoing. He died tragically, taking down with him the Philistine temple and lords in Gaza City. But his tribe of Dan and even all of Israel lost their chance to vanquish the tormenting threat emanating from Gaza.

After Samson died, the book of Judges records that the tribe of Dan gave up on their allotted lands and ventured north to Laish, at the foot of Hermon. But something happened along the way that spelled even more trouble for all of Israel. Judges 17 and 18 retell how they encountered idol worship in the house of Micah the Ephraimite on the way north and took his idol and priest with them. Later rabbinic tradition holds that it was the tribe of Dan who first taught Israel to stumble thru idolatry.

For this reason, Dan becomes something of a mystery in the various lists of the 12 tribes of Israel over the course of the Bible. Throughout the Old Testament, Dan is included in the 12 tribes listed in such places as Genesis 49, Numbers 1, 13, and 34, Joshua 19, and 1 Chronicles 27. But in the New Testament, Dan disappears from the 12 tribes of Israel listed in Revelation 7 as being sealed as “servants of God” during the tribulation. Yet, jumping back to Ezekiel 48:1, we are assured that Dan will one day receive their inheritance in

the North when a righteous remnant from among them are resurrected at the start of the messianic age.

“Dissing” Dagon

There is another key Bible passage concerning Gaza that bears mentioning here. In 1 Samuel 5, the Philistines had stolen the ark of the covenant, the holy seat of God's presence, and took it to their temple of Dagon in Ashdod. But the statue of Dagon kept bowing to the ark. After the second night, Dagon's head and hands were also broken off.

The ancient cultures of the region would have instantly understood this symbolized not only the superiority of the God of Israel over the false god of Dagon, but it also was a highly disrespectful statement that the Philistine idol was imperfect and lacking in deity. Museums today contain many such statues and busts of Caesar and other semi-gods from the ancient world with their noses deliberately knocked off by a rival people in similar acts of disrespect. How curious to see the Lord God of Israel “dissing” Dagon in this way!

The passage adds: “Therefore neither the priests of Dagon nor any who come into Dagon's house tread on the threshold of Dagon in Ashdod to this day” (1 Samuel 5:5). This means that the Philistines in Gaza knew and accepted that the God of Israel had triumphed over their god at least in this one place, though they remained defiant elsewhere.

Lessons to Take to Heart

As we consider all these biblical accounts concerning Israel, Dan, and the Philistines in Gaza, there are several lessons and spiritual truths to tuck away and lay before the Lord in prayer.

1. False gods and religions are territorial, including Islam.

May the Lord God of Israel prove His absolute dominion over the god of Hamas in such a way that all of Gaza acknowledges and fears Him alone.

2. Israel's history may have been quite different if the tribe of Dan had possessed its allotted region and never turned to idolatry.

Israel may have conquered the Philistines. And perhaps Gaza would not be the major thorn it has been to Israel in modern times. May the Lord have mercy and deliver Israel from this implacable foe of Hamas once and for all. May the entire Gaza Strip cease to be “enemy territory” for Israel and the Jewish people.

3. Failure to possess our own inheritance in God can have serious consequences for generations to come.

May we know when God is giving us the opportunity to possess what He has for us, and may we not be weak in the flesh like Samson was toward Philistine women. 🌐

WHY ISRAEL HAS
NEVER TRULY
POSSESSED
GAZA!



LISTEN AT: www.icejusa.org/why-israel-has-never-truly-possessed-gaza



A British family making Aliyah arrives at Heathrow Airport.



A young British *oleh* (immigrant) from the UK



ICEJ's Nicole Yoder (left) welcomes Jewish families from the UK to Israel

ICEJ USA SPONSORS LARGEST ALIYAH FLIGHT OF BRITISH JEWS IN 15 YEARS

BY DAVID R. PARSONS, ICEJ SENIOR VICE PRESIDENT & SPOKESMAN

In what marks another significant wave of Jewish immigration to Israel, the International Christian Embassy Jerusalem (ICEJ) recently sponsored a special group flight for 50 British Jews making Aliyah. A group of 44 immigrants departed from London in early August, while the remaining 6 had to change plans at the last minute to fly later.

ICEJ Vice President of AID & Aliyah, Nicole Yoder, accompanied the first group and witnessed this historic moment as British families, some spanning three generations, made their life-changing journey.

"It was a special and moving experience to join the largest Aliyah flight to come to Israel from the UK in 15 years," remarked Nicole.

There was a wide range of ages in the Aliyah group, from babies in strollers to elderly grandparents. This multigenerational aspect reflects a collective decision by an increasing number of British Jews to secure their future in the Jewish State, especially given the difficult circumstances Jews are facing in Europe today.

The British Jewish families on this Aliyah flight are part of a growing trend that shows no sign of slowing. In 2024 alone, British Aliyah surged to 676 people—nearly double from 2023. This underscores a growing spiritual and historical awakening among British Jews who see Israel not only as a refuge but as a homeland to positively embrace.

At the airport departure in London, this became clear. The scene resembled both a celebration and a solemn pilgrimage. Children waved their flags with uninhibited joy. Parents managed luggage and documents, their expressions revealing the complex emotions of leaving behind careers, homes, and extended family in Britain. The immigrants received a warm welcome in Israel from the Ministry of Aliyah representatives and were processed by immigration authorities. Nicole also had a chance to introduce the group to the work of the Christian Embassy and give the immigrants gift cards to help with their initial groceries and household items.

"One of the immigrants gave me a big, long hug," said Nicole. "I think it was partly because there is such a feeling of antisemitism in the background right now, and the appreciation for friends goes all the more deeply."

The flights were funded by an American donor, Tony Ray, who was also on board to share the experience firsthand. Tony, a professional musician, recorded an Aliyah song that was played to make their arrival special: "They're Coming Back to Israel." Tony plans to continue sponsoring Aliyah flights to Israel.

Such scenes carry deep significance for Christians who support Israel. The prophet Jeremiah spoke of a time when God would gather His people "from the north country and from the coastlands of the earth" (31:8). Today's British *olim* (immigrants) represent exactly this—Jews from the northern coastlands returning to Zion, adding to the great modern-day restoration of Israel.

The practical challenges these families faced cannot be minimized. They left established careers, familiar communities, and the security of language fluency. Yet their decision reflects a growing realization among Diaspora Jews that Israel represents not just a refuge but a positive destiny.

The group's move to Israel occurs amid rising concerns about antisemitism in Britain and across Europe. While each family's motivations remain personal and complex, the broader context cannot be ignored. Israel today stands as a thriving democracy and innovation powerhouse, offering safety and an opportunity for growth.

As these families settle into their new homes across Israel, they will begin writing new chapters in both their personal lives and the broader story of Jewish return. May their journey inspire many more to answer the ancient call to return to their eternal homeland.

Stand with us in this historic moment. Your prayers and support make possible the practical assistance these modern-day pioneers need to make Aliyah to Israel. 

WITNESSING GOD'S HAND IN ALIYAH



Left to right: A Jewish Agency for Israel representative; Tony Ray and his daughter, Liz; ICEJ's Nicole Yoder; Rabbi Vadim D. Blumin, Jewish Agency for Israel (JAFI); and Natalie Adams, ICEJ USA Director of Development

I had the incredible opportunity to participate in a recent and meaningful Aliyah experience, where the ICEJ USA funded flights for 50 British Jews returning to Israel, and from start to finish, I was blessed.

It all began with a kind and sincere gentleman from Colorado named Tony Ray, who expressed his heartfelt desire to help Jews establish new lives in Israel. He learned about the International Christian Embassy Jerusalem's work in supporting Aliyah and felt that God was directing him to sponsor these flights.

We began planning with the assistance of Howard Flower, ICEJ Director of Aliyah, and Nicole Yoder, ICEJ VP of AID and Aliyah. Then, we accompanied the *olim* (Jews making Aliyah) on their flight from London to Tel Aviv and had many opportunities to visit with the individuals and families who made the trip. For them, it was the beginning of a whole new life. For us, it was an opportunity to have a front row seat to see God's hand at work.

Thank you, Tony (I know you are reading this) for making this endeavor a reality for 50 amazing people—and thank you for allowing me to be a witness to this wonderful event, your generosity, and your love. 🌍

—Natalie Adams, ICEJ USA Director of Development



SUPPORT THE ICEJ USA ALIYAH FUND:
give.icejusa.org/donate/icej-aliyah-fund
or scan the QR code.

ICEJ's Nicole Yoder (left) with Tony Ray (right), the American donor who sponsored the Aliyah flight from Britain



Scan the QR code to hear from US donor Tony Ray, ICEJ Vice President of AID & Aliyah Nicole Yoder, and ICEJ USA Director of Development Natalie Adams and watch the arrival of immigrants from Britain to Israel.

GET TO KNOW YOUR ICEJ USA TEAM



MONICA STENBERG

ICEJ USA Prayer Coordinator

Monica Stenberg serves as the ICEJ USA Prayer Coordinator, where she is dedicated to mobilizing intercession for Israel and the nations. With a deep passion for prayer and a God-given ability to connect and organize people, she leads the weekly Rosh Chodesh Prayer calls, strengthening and expanding the ICEJ USA intercessory prayer network. For Monica, this work is far more than a position—it is a calling. She uses her gifts to help raise a united team of believers who stand together in prayer for God's purposes.


Israel holds a special place in Monica's heart because it is at the very heart of God's redemptive plan. "From the covenant with Abraham to the promises spoken through the prophets, Israel is central to the unfolding story of Scripture. God chose this land and these people to reveal His faithfulness, and He has never revoked that calling."

Her love for Israel began as a young believer when she encountered the Scriptures declaring God's love for the Jewish people: "My pastor at that time, Jack Hayford, further inspired my love for Israel through his passion for the land," she recalls. "I first went to Israel in 2012, and that trip further increased my deep passion for Israel and birthed a longing to bring people to the land."

Monica treasures her work with the ICEJ because its mission aligns so closely with her own heart. "The central focus of everything the ICEJ does is to bless and comfort Israel and the Jewish people," she says. "I have the added joy of focusing on raising intercessors who diligently pray for her. Being able to do this is amazing!"

Beyond ministry, Monica is married to Charlie, and together they have four sons, one daughter, and five grandchildren. She loves spending time with her family, creating special memories for her grandchildren, and serving alongside Charlie at The Salvation Army, where they are passionate about seeing people set free from bondage and addiction.

A verse that continually inspires her is Isaiah 50:4: "The Lord GOD has given Me the tongue of the learned, that I should know how to speak a word in season to him who is weary. He awakens Me morning by morning, He awakens My ear to hear as the learned." 🌍



Children in Zikim participate in a fun dog-training session.

EMBASSY INSTALLS NEW ALARM SYSTEMS IN ISRAELI KINDERGARTENS

BY NATIVIA SAMUELSEN BUEHLER, ICEJ AID ADMINISTRATOR

With tensions still high and rockets occasionally launched at southern Israel from nearby Gaza, the need for especially audible alarms inside local kindergartens has become increasingly urgent. Recently in the Hof Ashkelon region above Gaza, ICEJ staff visited two kindergartens where new early warning alarm systems have been installed, thanks to our Christian supporters. This is part of a broader initiative to enhance safety across all 23 kindergartens in the Gaza border region.

We were accompanied by Yigal, the regional security officer responsible for educational institutions. His job is to ensure that schools and kindergartens adhere to safety regulations and meet the specific needs of children during crises.

"It was important for me that these alarms are separate from the general kibbutz or community alarms," Yigal explained. "In places like kindergartens, especially during summer when the children are mostly indoors, the city alarms often go unheard. These alarms inside the building bring attention to teachers and students, giving them time to immediately take shelter."

« Each age group in every kindergarten received its own dedicated alarm system, 46 in total, all donated by ICEJ Finland and ICEJ South Africa. The systems were activated, and Nicole Yoder, Vice President of AID & Aliyah, placed a dedication plaque to remind that Christian friends around the world care for the local Israeli residents.

Our first visit was to Kibbutz Mavki'im, where we met Rena, a dedicated teacher in the middle of running a summer camp with 26 young children. "It gets really loud in here," she told us with a smile. "Especially in summer, with all the inside activities and the air conditioning—we can't always hear the outside alarm."

She pointed toward their safe room, known locally as the "Snoozeland," specially designed to calm and comfort children during an emergency.

"So far, we haven't had to use the kindergarten alarm, but just knowing it's there gives us peace of mind."

Next, we traveled to the kindergarten in Zikim. There, Galit, one of the staff members, welcomed us despite juggling summer camp activities that included a fun dog-training session with a poodle.

"We had about 15 or 16 kids, some inside, some outside," she said. "When the alarms go off now, thanks to the newly installed internal system, we can actually hear it and take shelter immediately."

"During the last alarm we had, we wouldn't have heard the regular city alarm from inside," she added. "It made a huge difference and allowed us to get to safety in time."

In a third location, Moshav Talmei, the ICEJ recently provided a specialized ATV and firefighting equipment to strengthen first-response capabilities. Signs were added to the vehicle to acknowledge the gift, which came through generous donations from our Australian supporters. These practical tools are essential for communities that must often rely on their own resources in those precious first minutes of a crisis.

We pray that these communities will not need to use these alarms and equipment, but now they at least know they are not alone.

Projects like these can make all the difference in moments of danger. We invite you to join us in continuing to equip Israel's communities with life-saving tools and protection. Together, we can ensure that even in times of fear, Israelis have safety, comfort, and hope. 🌍

GIVE TODAY TO:
WWW.ICEJUSA.ORG/CRISIS

Specialized ATV and firefighting equipment ➤

(Credit: Operation Lifeshield)





ICEJ PROTECTS VULNERABLE ISRAELI CHILDREN SHAKEN BY IRANIAN MISSILE HIT

BY NATIVIA SAMUELSEN BUEHLER, ICEJ AID ADMINISTRATOR

The ICEJ is humbled to stand with some of Israel's most vulnerable children in the aftermath of Iran's recent missile barrages, particularly the children at ALEH Care Center in Bnei Brak whose lives depend on constant care, medical support, and stability. These are children with severe physical and cognitive disabilities. Many cannot speak. Some must be fed through tubes or rely on machines to breathe. Most spend their days in wheelchairs, and all of them require round-the-clock, specialized attention.

For these children, calmness and predictability are not luxuries—they are lifelines. Their fragile progress in mobility, communication, and interaction depends on carefully structured routines. Even a small disruption can undo years of therapy. In conflict situations, UNICEF and the World Health Organization warn, disabled children face the gravest risks: medical decline, trauma, and loss of hard-earned abilities.

In June 2025, those warnings became reality. A missile struck the care center housing 300 children and young adults. Windows shattered. Ceilings collapsed. Essential medical and therapeutic equipment—beds, lifts, monitors, hydrotherapy machines—was destroyed. A beloved “snoezelen room,” once filled with colors and sounds that calmed children with autism and complex needs, lay in ruins. Soft play mats and sensory tools were buried beneath glass and debris.

And yet, amid the devastation, there was also courage. Thanks to a swift emergency response, not a single child was lost. Caregivers carried fragile children down stairwells, some still attached to medical devices, refusing to leave anyone behind. Their bravery turned potential tragedy into what one caregiver called “a series of miracles.”

Within weeks, new routines emerged:

- 101 kindergarten children were relocated to a safer residential building.
- 70 toddlers were moved into a repurposed underground parking garage, now a functioning daycare.
- 100 school-age students continued therapy in an adapted hydrotherapy wing.

But these emergency measures came at an unforeseen cost. With no time to prepare, funds were drained for temporary adaptations, while the destroyed, life-sustaining equipment must now be urgently replaced.

Last year, ICEJ helped by providing a specialized ambulance for the center, which continues to save lives today. Now, we are honored to sponsor 14 new nursing beds, a ceiling-mounted patient lift, and emergency repair of damaged equipment.

Government support will cover structural rebuilding, but it does not replace the very tools these children depend on daily. This project directly impacts 300 children and their families, who rely entirely on the compassion of others to give them the dignity of a safe bed, the possibility of therapy, and an environment that allows them to learn, grow, and feel secure again. “We are truly overwhelmed by the generosity of your friends,” shared one leader at the center. “It is a beacon of hope for us.”

The ICEJ remains committed to restoring not only buildings but also the peace and stability these children need to thrive. With your help, we can replace the equipment that sustains them and rebuild a world where they can learn, grow, and simply feel safe again. 🌍

GIVE TO THE ISRAEL IN CRISIS FUND AT: WWW.ICEJUSA.ORG/CRISIS OR SCAN THE QR CODE



”הצלחה היא סך
כל המאמצים הקטנים,
שנעשים יום אחר יום
(רוברט קוליר)

כללית

ICEJ BUILDING TRUST BETWEEN JEWS AND ARABS IN ISRAELI MEDICAL TEAMS

BY NATIVIA SAMUELSEN BUEHLER, ICEJ AID ADMINISTRATOR

Throughout Israel, Jews and Arabs work side-by-side in medical clinics dedicated to healing wounds caused by war while also maintaining societal harmony. Every day, these Israeli doctors and nurses treat patients while facing their own family and community struggles. In this fragile setting, unity within the medical teams is not just important—it is essential. Inside these culturally mixed teams, everyone must contribute to unity and understanding when facing the sensitive and sometimes painful dynamics that inevitably arise due to the prolonged Arab-Israeli conflict.

Recently, the International Christian Embassy Jerusalem (ICEJ) supported a workshop in southern Israel for regional clinic managers and trainers, equipping them with practical tools to strengthen trust and prevent conflict. Sessions focused on communication, empathy, and early intervention, helping leaders navigate sensitive issues such as political tensions, cultural misunderstandings, and personal grief.

One Arab physician heading a mostly Jewish team described the underlying challenge clearly. “We cannot escape the situation,” he said. “I try to ask about people’s families and show that I do care. It makes a difference.”

The program provides hospital and clinic managers with ready-to-use resources—sample messages, debrief templates, and training in cultural sensitivity—all designed to foster resilience and protect staff well-being. By giving leaders confidence to acknowledge difficult days, teams are better able to maintain professionalism and respect for one another, even under pressure.

Research shows that culturally diverse medical teams in Israel have great potential for strength, but misconceptions and national tensions can severely strain relationships. The ICEJ’s initiative addresses these hidden pressures by teaching managers to “see through trauma glasses”—to recognize that fear, loss, and grief

shape behavior—and giving them tools to turn conflict into compassion.

The program trainers show how these tools not only work during times of war and tension but also in quieter seasons, helping to build a strong foundation that can carry them through any challenge. The core message is: “We are all going through a challenging period. Let’s continue to support one another and maintain a respectful, professional space for everyone.”

This project is about more than managing conflict and cultivating empathy and understanding within a team; it is about undergirding the societal health of a nation amid a prolonged crisis, with a healthcare system well positioned to serve the public with stability and care.

In these days when antisemitism is rising worldwide, hostages are still held in Gaza, and lives are being lost daily, Israel’s internal unity is more important than ever. By investing in trust within healthcare teams, communities are strengthened from within, and the nation stands stronger.

ICEJ is honored to play a part in supporting these medical teams in the Negev. Together, we can help build bridges of trust in one of Israel’s most challenging regions. 🌍

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REBUILDING KIBBUTZ BE'ERI

HELP REBUILD THE BE'ERI YOUTH CENTER IN ISRAEL

On October 7, 2023, Kibbutz Be'eri suffered one of the deadliest terror attacks in Israel's history. Over 130 residents were killed or kidnapped—including 51 elderly—and more than 120 homes and 13 public buildings were destroyed. Among them was the youth activity center, once a safe and joyful space for elementary school children.

SUPPORT ISRAEL'S TRAUMATIZED FAMILIES

In April 2025, construction began on a new, secure youth center in Kibbutz Be'eri—designed as a vibrant space for learning, healing, and summer programs for returning families. More than a building, it will serve as a lifeline for a generation of traumatized Israeli children. Completion is expected by October 2026.



ICEJ National Representatives
(top) and Susan Michael (left)
help pour cement ...
HELP US REBUILD!

YOUR DONATION MATTERS

By giving to this urgent rebuilding effort, you are:

- Helping Israeli children heal from trauma
- Supporting a war-torn community through education and emotional recovery
- Fulfilling Isaiah 60:10: "Foreigners will rebuild your walls"

Your gift declares to Israel: **"You are not alone—American Christians are standing with you."**

Donate today at: www.icejusa.org/returnandrebuilt





ICEJ BRINGS DIGNITY TO ISRAEL'S SMALL DOMARI COMMUNITY

BY NATIVIA SAMUELSEN BUEHLER
ICEJ AID ADMINISTRATOR

For the Domari community in Israel, daily life often means poverty, exclusion, and invisibility. Yet this summer, thanks to ICEJ, Domari children and parents experienced a day filled with joy and dignity—a visit to the Jerusalem Biblical Zoo.

The day began in eastern Jerusalem, where families gathered in excitement. A bus took them to the zoo, and the adventure started with a simple breakfast before the children raced off to explore. Six-year-old Hazem summed up the day.

“This is the best day of my life,” he exclaimed. “I saw my favorite animals in real life!”

For children who had only heard about lions, elephants, or giraffes, seeing them up close was almost unbelievable. Their excitement was contagious, as they overwhelmed the adults with pleadings of “What’s next? What’s its name? What does it eat?”

Touched to see their children so full of joy, the parents admitted they could never have afforded such an experience without outside help. One mother whispered, “We are often invisible. Today, my children felt seen.”

To a community that has felt neglected, gifts like this deliver a powerful message that they are recognized, valued, and not forgotten.

A Forgotten People

The Domari people in Israel are a small, marginalized minority, but their nomadic origins trace back to India. They have historically faced discrimination and social exclusion across the Middle East, including in Israel. Most Domari in Israel reside in eastern Jerusalem, particularly in the Old City and the Silwan and Shuafat neighborhoods. Their population is estimated to be a few thousand. However, exact numbers are unclear due to their integration into Arab society and lack of formal recognition as a distinct ethnic minority.

The Domari community faces significant challenges, including statelessness, poverty, and social exclusion. High unemployment

rates—due to discrimination, stereotypes, and limited education—force many into menial labor, street vending, or begging. Education barriers further limit their opportunities, as many Domari children drop out of school early due to financial struggles.

Breaking the Cycle of Poverty

Unlike other minority groups in Israel, they have almost no political representation or formal recognition, and very few NGOs advocate for their rights. One key organization, the Domari Society of Gypsies in Jerusalem, works to empower the community. With Christian help, the Domari women learn Hebrew and job skills, which directly leads to employment and independence. Education and skills training are key to breaking the cycle of poverty, and with the proper support, the Domari people can work toward economic independence and social inclusion.

Amoun Sleem, the founder of the Domari Society, expressed deep gratitude to the ICEJ and Christians around the world who have supported their community, donating toward projects large and small, like the zoo visit.

“When I started this work 25 years ago, our children had no dreams for their future,” Amoun explained during a recent ICEJ visit. “Today, the ones who grew up in our programs are engineers, nurses, and professionals with goals and ambitions. They are so goal-oriented and have truly shifted their perspectives. This is what empowerment looks like.”

The impact of education on the community is already evident. “Your support has been a lifeline for our community,” Amoun added. “You are not just giving aid, you are giving hope, dignity, and the opportunity for a better future. Every coupon given, class taught, and skill learned is a step toward breaking the cycle of poverty. You have stood with us, believed in us, and given us the strength to keep going.”

Every child who learns, every woman who gains a skill, and every family who finds stability is proof that change is possible, impacting not only their lives but generations to come. 🌍

GIVE NOW: <https://give.icejusa.org/donate/icej-aid-fund>

ICEJ RESTORES HOPE FOR AT-RISK YOUTH AMONG ISRAELI IMMIGRANTS

BY NATIVIA SAMUELSEN BUEHLER, ICEJ AID ADMINISTRATOR

Across Israel, many young Jewish immigrants are struggling to find their place. In Ashdod, teenagers arriving from Ukraine and Russia carry the scars of war, antisemitism, poverty, and personal loss. With little Hebrew, broken families, and almost no support system, their future seems uncertain.

This is where the International Christian Embassy Jerusalem (ICEJ) steps in. With our support, local community leaders have transformed an underground bomb shelter into a safe, vibrant youth center. Once built for survival, it now overflows with life, creativity, and hope.

Recent studies underline the urgency for these at-risk youths:

- 86 percent come from single-parent households.
- Many live under welfare supervision, yet their unresolved legal status often denies them vital assistance.
- All carry trauma, whether from fleeing conflict zones, experiencing personal loss, or struggling with daily integration.

These children are a true reminder that many need someone who personally believes in them and encourages them to pursue their dreams. They need someone to accompany them on their journey to a healthier outlook on life.

We recently met Anastasia at the center, a passionate theater director and mother of four. She leads the Youth Futures program for more than 20 immigrant teens, mentoring them day and night. Anastasia has become more than a mentor to these youth—they call her “mom.”

“It’s 24/7, evenings, Shabbat. Whenever a child needs me, I’m there,” she explained. Her dedication is bearing fruit:

- Yosef, once unable to sit still due to OCD, stood before his entire class to read the Passover Haggadah—and is finally making friends.

- A girl who lagged in school was accepted into an elite Israeli Air Force training program.
- Another youth is courageously chasing her dream of becoming an actress, with Anastasia guiding her every step.

Then there are the twins, whose story is deeply moving. They arrived in Israel only two months ago, after fleeing Ukraine; they sadly had witnessed their mother’s death in a rocket strike. Placed in the care of a father they barely knew, their world was shattered. Normally, new participants are not accepted mid-year, but there was no hesitation in welcoming these twins into the program. Even during the recent conflict with Iran, when staff were instructed to work from home, Anastasia paid a visit to their apartment.

“These children couldn’t wait,” she told us softly. “The boy clings to me. He is terrified of losing another adult in his life.”

For these children, the program is more than after-school activities. It is a lifeline. It speaks courage, identity, and hope into lives overshadowed by fear. “This program doesn’t just change lives—it saves them,” assured Anastasia.

In one activity lesson, each teen wrote down their dreams for the future. Some dared to imagine studying at Oxford or Harvard. Others longed to become pilots, hair stylists, actors, or artists. These were not empty wishes—they were signs of hope rekindled.

The ICEJ has long partnered with the Jewish Agency for Israel (JAFI) to promote various Aliyah and Integration initiatives. However, these children are a true reminder that many need someone who personally believes in them and encourages them to pursue their dreams. They need someone to accompany them on their journey to a healthier outlook on life.

In a world that told them they were unwanted, supporters of the Christian Embassy are helping these struggling Jewish teens believe in themselves. 🌍

GIVE NOW: give.icejusa.org/donate/icej-aliyah-fund or scan the QR code.





YOUR ISRAEL ANSWER

UN Push for Palestinian Statehood Ignores Facts on the Ground

By Dr. Susan Michael, ICEJ USA President

On June 9, in response to the United Nations General Assembly's push for a "Peaceful Settlement of the Question of Palestine and the Implementation of the Two-State Solution," American Christian Leaders for Israel (ACLI), a project of the ICEJ USA, sent a letter to both President Trump and Secretary Rubio. The letter signed by 80 Christian leaders urged them to resist this dangerous initiative, emphasizing that the events of October 7 had already demonstrated the fallacy of such a solution.

Unfortunately, on September 12, the UN General Assembly passed a non-binding resolution known as the New York Declaration on the Peaceful Settlement of the Question of Palestine and the Implementation of the Two-State Solution. Though it condemns the Hamas attacks of October 7, 2023, and demands that Hamas disarm and cede control of Gaza to the Palestinian Authority (PA) with international support, it calls for "tangible, time-bound, and irreversible" steps toward a two-state solution. Several nations, including France, the United Kingdom, Canada, Australia, and Belgium, have announced plans to formally recognize Palestinian statehood with or without Israel's consent.

This international push to impose a two-state solution is not only dangerous but ignores facts on the ground. Because it assumes that Israel is the problem, it also ignores the following points of historical and legal context.

1. Rewards and Encourages Terrorism

Granting statehood at this time would be a reward for the October 7 terror attacks. Hamas and other Palestinian groups have publicly stated that their actions have pushed the issue of statehood back onto the global stage. This move would only fuel future violence and make peace through negotiation less likely.

2. Violates Existing International Agreements

Granting recognition of a Palestinian state without Israel's consent violates the Oslo Accords of 1993 and breaks from decades of binding UN Security Council resolutions built on the sound principle of direct bilateral negotiations. Such a breach would represent a serious betrayal of Israel's trust and sacrifice the sanctity of international agreements on the altar of political expediency.

3. Lacks a Viable Partner for Peace

The Palestinian people are not united under a single, legitimate governing authority. The PA is widely seen as corrupt and ineffective, while Hamas is a designated terrorist organization that rejects Israel's existence. Granting statehood would create a divided and unstable entity, lacking the fundamental requirements for effective governance.

4. Ideological Barriers to Peace

A significant portion of Palestinian society

is taught from a young age, through official school curricula and media, to believe that the ultimate goal is a single Palestinian state "from the river to the sea." This slogan is widely interpreted as a call for a state free of Jews and a rejection of Israel's right to exist. This ideological stance is an inherent barrier to a lasting two-state solution.

5. Derails Future Peace Efforts

By providing false hope that statehood can be achieved without negotiation, this diplomatic effort destabilizes the region. It diminishes the incentive for Palestinian leaders to compromise or engage in productive dialogue, effectively making a future peace deal even more difficult to achieve. The Gaza disengagement in 2005 is cited as an example of how a unilateral move without a peace framework can backfire, as it resulted in Hamas seizing control and using the territory to attack Israel.

6. Ignores Legal Context

The legal and historical rights of Israel in the disputed territories were recognized by the international community at the San Remo Conference of 1920 and subsequently incorporated into the British Mandate for Palestine. The argument is that this history provides a legal and moral basis for Israel's claim to the land, which precedes current diplomatic pressures. 🌐

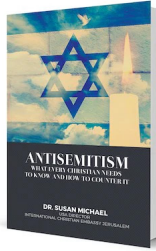
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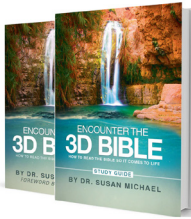


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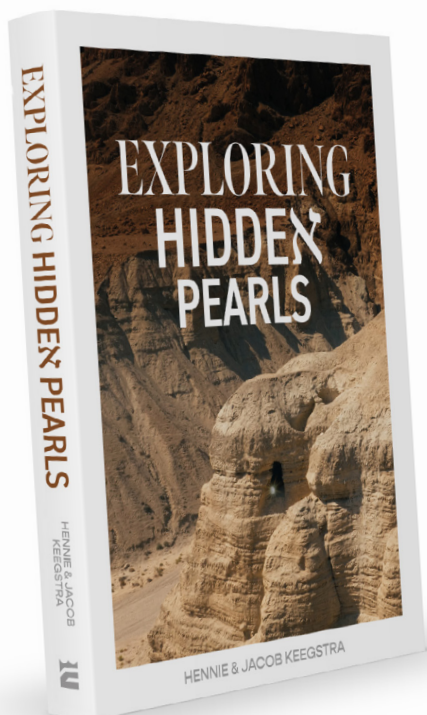


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