

INTERNATIONAL CHRISTIAN EMBASSY JERUSALEM // JULY 2026 // USA EDITION



WORD

FROM JERUSALEM

AMERICA'S 250-YEAR ROLE

As a Prophetic
Safe Harbor
for Jews

ALIYAH FROM
FRANCE
SURGING

+

THE RETURN
OF ISRAEL
AND JUDAH





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.



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FROM THE DESK OF THE PRESIDENT



Dear Friends,

As I write this, the international community remains deeply engaged in complex diplomatic negotiations aimed at reshaping the Middle East. While these continuous political shifts of historic agreements bring great uncertainty for Israel, we know God is on the throne and continually watching over His people; as the psalmist wrote, “Behold, He who keeps Israel shall neither slumber nor sleep” (Psalm 121:4).

While eyes are focused on the East, the United States is celebrating its 250th anniversary, and this issue of *Word From Jerusalem* features a compelling article on the unique role America has played as a sanctuary for the Jewish people. You may be surprised to discover the influence Jewish Americans have had on the foundational and cultural fabric of the United States, and how America has served as a divinely appointed shield keeping them safe. I highly encourage you to read this eye-opening piece.

You will also read about our recent Jerusalem Summit—an urgent gathering of over 200 Christian leaders from 30 nations confronting the global rise of antisemitism. Additionally, we highlight how the ICEJ continues to tirelessly help Israel rebuild what was lost in the past two and a half years of war while assisting in bringing the Jewish people home, proving that beyond the geopolitical issues dominating the media, God remains faithful.

Lastly, we are planning for this October’s Feast of Tabernacles in Jerusalem, and the ICEJ USA is praying for a representative from all 50 states. We would love for you to be part of it!

Blessings,

Dr. Juergen Buehler
ICEJ President

COVER PHOTO: Statue of Liberty
(Photo credit: Unsplash–Serena Repice Lentini)

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AMERICA'S 250-YEAR ROLE

As a Prophetic Safe Harbor for Jews

Karen Engle, ICEJ USA Managing Editor &
Shannon Bennett, ICEJ USA Communications Director



This month, as we celebrate 250 years since the United States became a nation, we recognize the heartbreaking surge in antisemitism in our land. While this hatred is nothing new—it has existed here from almost the beginning of our country’s birth—America has also provided something for the Jewish people we often don’t think about. Amid centuries of global persecution, the United States has served as a divinely appointed place of safety where they could survive, thrive, and be instrumental in securing the global Jewish community and a Jewish State in their ancient homeland.

A STRUGGLE FOR SURVIVAL

Throughout the Old Testament, God told the children of Israel they would receive blessings for obedience, but disobedience would bring judgment—He would scatter them to the four corners of the earth. After centuries of warnings against idol worship and breaking covenant with Him, God remained true to His Word and allowed for Israel to be dispersed—first to one country, Babylon, and then across the globe. He knew their life outside the land would not be easy; indeed, while exiled, Israel found “no respite . . . no resting place for the sole of [her] foot” but rather “a trembling heart and failing eyes and a languishing soul” (Deuteronomy 28:65). Her life outside the land has been a struggle for survival.

To be clear, God *permitted* the dispersion as a covenantal consequence, but He never ordained or sanctioned the hatred and violence the Jewish people endured at the hands of men. Scripture is clear: the nations that afflicted Israel beyond what God intended were themselves held accountable for their cruelty (Zechariah 1:15). The relentless persecution of the Jewish people is not the work of God—it is the work of sinful men and, as Revelation 12 reveals, the agenda of a spiritual enemy who has sought to destroy God’s covenant people throughout history. God’s posture toward those who harm the Jewish people has never changed from His ancient promise to Abraham: “I will bless those who bless you, and I will curse him who curses you” (Genesis 12:3).

The Jewish people made new homes in foreign countries only to be later kicked out, blamed for the world’s problems, and nearly exterminated multiple times. Their temples, synagogues, books, and holy Scriptures were destroyed, and they were tortured and massacred. To this day, no matter what they do, the world sees the Jewish people—and now, the state of Israel—as a provocation that justifies the world’s hatred toward God’s covenant nation. This is not divine judgment at work—it is the unmistakable fingerprint of evil targeting the people through whom God chose to reveal Himself to the world.

GOD’S WATCHFUL EYES OVER HIS PEOPLE

But while dispersed out of their promised land, something remarkable happened.

Historically, when a people group is conquered, exiled, and

scattered across the globe, they inevitably lose their identity—assimilating into other cultures until they completely cease to exist as a distinct nation. Yet, the Jewish people have defied this law. Despite two millennia of global dispersion—without a centralized government, a common land, or a national army—they remained entirely distinct, even preserving their language, their culture, and their faith.

Their survival as a unified people across generations and within many nations is a historical anomaly that cannot be explained by sociology alone; it is nothing less than a living testament to the faithfulness of a God who promised that the children of Israel would never cease being a nation (Jeremiah 31:36). Centuries before the Jewish people were scattered throughout the world, God even said that while they are in the land of their enemies, He will neither “cast them away” nor “abhor them so as to destroy them utterly and break [His] covenant with them” (Leviticus 26:44). No matter what empires rise against the Jewish people, they will never be completely wiped out because their preservation is tied directly to His character—God said it, and He is faithful.

Many Scriptures that speak of the preservation of God’s people use the Hebrew word *shamar*, which means “to keep, watch over, or hedge in with thorns.” These verses picture God as an intensely vigilant guardian over His people, Israel: God has kept a watchful eye over this tiny nation, the “apple of His eye” (Zechariah 2:8), while scattered from their promised land:

Behold, he who keeps (*shamar*) Israel will neither slumber nor sleep. (Psalm 121:4)

God never promised that His people would avoid difficulties. But He did assure them that He would be watching and that His presence would be with them in the dark times—and that they would emerge intact (Isaiah 43:1–2).

AMERICA, A SANCTUARY BY DESIGN

A recurring theme throughout the biblical narrative is that no matter how severe the persecution or exile, God always preserves a “remnant” of the Jewish people in a place of safety to ensure their survival. Consider Isaiah 37:31:

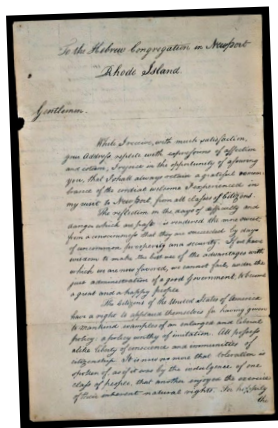
And the surviving remnant of the house of Judah shall again take root downward and bear fruit upward. (ESV)

And interestingly, prophets like Jeremiah foretold of places of safety in the “coastlands” that God set apart:

Hear the word of the Lord, O nations, and declare it in the coastlands far away; say, “He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.” (Jeremiah 31:10)

Isaiah frequently speaks of God using distant lands, islands, and maritime powers to protect and eventually carry the

Jewish people. In theological literature connecting America to biblical prophecy, the phrase “from the end of the earth” or references to the “coastlands” and “ships of Tarshish” (Isaiah 60:9) have often been interpreted as a reference to the far-western hemisphere—a vast, distant land across the sea from Israel that would serve as a sanctuary. And God has been working throughout history to cause these prophecies to come to pass.



A FOUNDATION OF LIBERTY

America as such a place of safety goes back to George Washington's famous 1790 letter to the Hebrew Congregation in Newport, Rhode Island. In it, he declared that the US government gives “to bigotry no sanction, to persecution no assistance.” This ushered in a religious freedom unheard of in Europe at that time, and it did not emerge out of nothing—the ideals

that shaped it had deep roots in the very Scriptures the Jewish people had preserved, copied, and carried with them through centuries of exile.



America's Founding Fathers were deeply inspired by the Hebrew Scriptures—Benjamin Franklin and Thomas Jefferson even suggested that the Great Seal of the United States depict Moses leading the Israelites across the Red Sea, a profound testament to how deeply the Hebrew story had captured the American founding imagination.

John Locke, whose political philosophy was the intellectual oxygen the Founders breathed, drew extensively from the Hebrew Bible in constructing his theories of natural rights and limited government. In a profound sense, the fingerprints of the Jewish people, through the Scriptures their ancestors were inspired to write and faithfully transmitted across millennia, were on the very documents that would one day guarantee their freedom.

Another providential dimension to their contribution was born not of privilege, but of persecution. For centuries across Europe, Jews had been barred from land ownership, excluded from guilds, and prohibited from most professions. Forced into the narrow lanes of finance, trade, and commerce, they developed extraordinary expertise in the very engines that power nations. When they arrived in America, they brought those hard-won skills with them. Remarkably, Jewish financier Haym Salomon became one of the principal financiers of the Continental Army, helping to fund the American Revolution itself at critical moments when the cause of independence

was on the verge of collapse. What the nations of Europe had intended as a means of marginalization, God redeemed as a means of nation-building.



Haym Salomon (Wikipedia)

The American Revolution led to the United States being the first nation in the world where antisemitism was fundamentally contrary to the national constitution and where Jews were entitled to full rights as citizens of the national government. In his article “Defeating Antisemitism in the World's First Democratic Republic,” Paul Finkelman writes that when the American Revolution began, every nation in Europe discriminated against the Jewish people, but adds that “the very presence of Jews in [the United States] helped lead to a national policy of religious liberty that would quickly be adopted by most states within the American system of federalism.” This reversal was God's design: stripped of citizenship in other nations, these unique people helped define what true citizenship—and true religious freedom—looks like for an entire nation. The Jewish people did not merely find sanctuary in America; through their Scriptures, their suffering, and their sacrifice, they helped build it.

GROWTH AND PRESERVATION

By the eighteenth century, life for Jews in Europe was intolerable. European Jews were confined to ghettos, barred from owning land, and denied citizenship. In contrast, the new nation of America offered full civic equality by design, providing a sanctuary to Jewish families who chose to come there.

Indeed, throughout later periods of European history, including the Russian pogroms and the Holocaust, the United States was this geographic “root,” allowing Jewish religious scholarship, culture, communal life, and families to not only survive but to “bear fruit upward” in unparalleled freedom.

This became visibly clear in the late 1800s when millions of Eastern European Jews fled those horrific Russian pogroms, journeying west across the Atlantic—a literal exodus from death to life. Though they arrived in the United States with nothing, they used America's free enterprise system to build vibrant communities, schools, and cultural institutions.

Slowly, over the centuries, Jews from other countries found their way to America, including Sephardic Jews from Spain and Portugal, as well as Jews from Germany, the Ottoman Empire, and Persia (Iran). Most fled their home countries because of unbearable political hostility and religious persecution. These immigrants established communities in places like New York City, Seattle, Los Angeles, the Midwest, and in the South, and became highly successful, and helped pioneer

various industries that would end up blessing the citizens of the country they now called their own.

JEWISH CONTRIBUTIONS TO AMERICA

The Jewish people's presence in America has been a blessing that extends far beyond their role in shaping the nation's founding ideals. From the earliest days of the republic, through its most defining conflicts, and into the modern era, Jewish Americans have woven themselves into the fabric of this nation in ways that have blessed not only the United States but the entire world, and in doing so, have demonstrated the truth of God's ancient promise—that through Abraham's descendants, "all the families of the earth shall be blessed" (Genesis 12:3).

During the Civil War, thousands of Jewish soldiers fought bravely for their respective sides, and President Abraham Lincoln appointed the first official Jewish military chaplains to serve the troops, a significant acknowledgment of Jewish Americans' full place in national life. Lincoln's respect for the Jewish people ran deep; his informal peace envoy to the South, Issachar Zacharie, was a Jewish immigrant whom Lincoln described as "beyond doubt the most successful man I have known."



Emma Lazarus Engraving (Wikipedia)

The Jewish contribution to American culture and moral identity has been equally powerful. Emma Lazarus, moved by her work with Jewish refugees fleeing persecution, wrote the poem "The New Colossus." The words in that poem "Give me your tired, your poor, your huddled masses yearning to breathe free" transformed the Statue of Liberty into a universal symbol of refuge. Elie Wiesel—a Holocaust Survivor and Nobel Prize winner—

carried that same moral witness into the modern era, shaping American ethics on human rights and the imperative of exposing evil through his writing.

Jonas Salk, who developed the polio vaccine that saved countless lives, was the son of Jewish immigrants. He refused to patent the vaccine, reflecting *tzedakah*, the Jewish principle of pursuing justice through giving. And in the digital age, Sergey Brin—a Russian Jewish immigrant who cofounded Google alongside Larry Page—transformed how the world accesses knowledge and information. Mark Zuckerberg, also of Jewish heritage, built Facebook into a global communications platform that connects billions of people across every nation and language.

JEREMIAH 16:15–16

America has been a place for the Jewish people to be preserved, a diplomatic shield for Israel on the world stage (like the UN), and a secondary home where Jewish people could live proudly without hiding their identity.

However, this "haven" is currently being tested by the recent surge in antisemitism, making it unbearable for many Jews to continue living here. God's Word never excuses such hatred—in fact, it warns in Genesis 12:3 that those who harm Abraham's descendants face judgment. But He often sovereignly uses the hostile actions of the world to fulfill His prophetic timeline. He does not endorse antisemitism—but He does take what is evil and turn it for good (Genesis 50:20).

Consider an interesting passage in Jeremiah:

As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them. For I will return them to their own land that I gave to their fathers. "Behold, I am sending for many fishers," declares the Lord, "and they shall catch them. And afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the clefts of the rocks." (16:15–16)

Many scholars interpret this prophecy about "fishers and hunters" to mean God would first gently woo His people back to the land, but He would later send "hunters" to chase them out of their comfortable hiding places, driving them home to Israel. For two and a half centuries, America has indeed been a place of "gentle fishing," where Jewish individuals and families chose to move to Israel. We see this in how organizations like the Jewish Agency for Israel (JAFI) have used hooks of inspiration like ideology, faith, and a pioneering spirit to draw them home—by choice. But the modern rise in hostility and persecution may be the sound of hunters—a painful but divine situation meant to disrupt their comfort in foreign lands and point their hearts toward Israel as their true home, and where their promised restoration will be fulfilled.

CONCLUSION: A CALL TO THE CHURCH

Despite a persistent undercurrent of antisemitism, America has been a modern-day "Goshen" for the Jewish people—a place of sanctuary and abundance where they could grow, preserve their identity, and build the resources necessary to sustain the global Jewish community through its darkest century. However, this chapter may be coming to a close.

The true reason for that protection is unfolding before our very eyes—and God is calling us to be a part of it. We are to love, comfort, and stand with the Jewish people, help them return home, and pray without ceasing until they fully possess their promised inheritance: the Land of Israel.

In the meantime, the Christian defense of the Jewish community in our country is more critical than ever. We must stand in the gap, confront hatred, and ensure America remains a true friend of the Jewish people for as long as they are within our gates.

THE SILENT EROSION

A Reset Moment for the American Church

By Dr. Susan Michael, ICEJ USA President

We are witnessing a strange paradox in American society. A recent Barna Group State of the Church report showed a rise in Bible engagement alongside a profound decline in biblical literacy and conviction.

After hitting a 15-year low in 2024, Barna CEO David Kinnaman reported that among self-identified Christians, weekly Bible reading reached 42% in 2025—the highest level recorded in over a decade, with young adults leading the way. However, the study also showed that in 2000, 43% of Americans strongly agreed the Bible is completely accurate in its principles, but in 2025, that number dropped to 36%. Today, only 44% of self-identified Christians believe the Bible is accurate. In a 2022 Ligonier study, 53% of US adults viewed the Bible merely a collection of ancient myths. “Engagement is outpacing conviction,” says Kinnaman.

This decline in biblical literacy and conviction is more than a crisis of personal faith. It creates a vacuum that is quickly filled by cultural narratives and theological errors. Even Christians can fall prey to significant misconceptions. And when they don’t know the story of the Bible or believe it to be true, it impacts more than their relationship with Jesus: it reduces the significance of the covenantal land promised to Abraham and his descendants to a tale.

In one of my recent *Out of Zion* podcasts, Bishop Robert Stearns of Eagles’ Wings Ministries said that when this happens, the people of the Bible (the Jews) and the land of the Bible (Israel) become less important. Israel becomes just another country, and Jerusalem—the place where God has placed His name and to where Jesus will one day return—becomes just another city. And the modern state of Israel ceases to make sense.

Without a structured understanding of the Bible’s geographic home, with Jerusalem as its center, the biblical narrative, with the Jewish people as key players and Jerusalem as its fulcrum, unravels. We are watching it happen—the ripple effect of this vacuum is manifesting in our streets and on our screens. This lack of scriptural understanding plays out in several ways.

The Adoption of the “Apartheid” Myth

Without the historical context provided by a biblical foundation, Christians may accept the false narrative that Israel is an “apartheid” state—discriminatory and oppressive against non-Jews, and segregated. Stearns says this lie often collapses when a person visits the land and sees diverse communities, such as Muslim doctors and nurses, working freely within Israeli society.

God’s Character Erodes

Biblical illiteracy often leads to a disconnect with the Old Testament, which, in turn, can lead a person to adopt a

theology in which God can “replace” His original covenants or change His mind. However, if He breaks covenants, He is unfaithful. This contradicts Scripture, such as Deuteronomy 7:9, which says God is faithful and “keeps covenant and mercy for a thousand generations,” and 2 Timothy 2:13, which says even if we are faithless, God remains faithful, for “He cannot deny Himself.”

The Rise of Replacement Theology

Once God’s covenant with Abraham is dismissed as invalid, it becomes easy to embrace Replacement Theology—the belief that the church has permanently superseded Israel in God’s plan. The church is redefined as “spiritual” Israel, and the Jewish people no longer set apart for a specific purpose, rendering the modern State of Israel irrelevant to God’s plan of redemption. This view ignores the scriptural narrative that affirms that God will use the Jewish people as a primary instrument in His end-time activity, fulfilling a prophetic plan that began in Jerusalem and will ultimately culminate there.

The De-Judaizing of Jesus

Removing the land and the covenant from theology inevitably removes the Jewishness from Jesus. He becomes “Western-centered,” a modern cultural figure depicted as a light-skinned, English-speaking man rather than a first-century, Middle Eastern Jew born in Nazareth from the line of King David. By stripping Jesus of His context, Christians lose the ability to see the Jewish people as the family from which their Savior came.

Passive Antisemitism through Indifference

If the Jewish people are no longer God’s people—the “hinge” in His plan of redemption—attacks against them are just political conflict, not an attack on God and His Word. When the thread that knits the Bible together—God’s enduring commitment to a particular people in a particular piece of land—is relegated to myth, Israel is downgraded from a biblical priority to a geopolitical nuisance. Consequently, antisemitic narratives often go unchallenged in Christian circles; when the “spiritual home” of Jerusalem is no longer valued, the people who belong to it are no longer defended.

However, all is not lost. Kinnaman sees the issue as a “reset moment” for the American church—and I agree. We stand at a crossroads where rising biblical engagement must be met with radical biblical reeducation. If we continue to raise a generation that opens the Bible and enjoys its stories but disconnects them from the divine blueprint of God’s work over all time, we will leave them with nothing but “helpful myths”—and leave the nation of Israel to face a rising tide of global hostility without its most natural and informed allies.



DR. SUSAN MICHAEL ELECTED CHAIRWOMAN OF ICEJ BOARD OF TRUSTEES

By Shannon Bennett, ICEJ USA Director of Communications

The International Christian Embassy Jerusalem (ICEJ) has announced the election of Dr. Susan Michael as Chairwoman of its International Board of Trustees, marking a significant leadership transition for one of the world's largest and most influential pro-Israel Christian organizations.

Based in the United States, Dr. Michael serves as president of the Christian Embassy's USA Branch, and has been involved with the organization since its founding 46 years ago. Over these decades, she has become a prominent and respected Evangelical voice supporting Israel and

combating antisemitism in both the US and globally.

"We are so pleased that Dr. Susan Michael was just chosen as the new Chairperson of our International Board of Trustees," said Dr. Juergen Buehler, president of the ICEJ. "She has achieved so many accomplishments over her years as ICEJ USA President, rising in stature and influence as a key pro-Israel Christian leader in America and beyond. Susan also brings to the position her depth of experience and knowledge of the ICEJ's mission and calling dating back to her

involvement with the ministry since our inception in 1980."

In response to her appointment to the Board, Susan said: "At a time of rising antisemitism and growing challenges facing Israel, the role of building strong relationships between Christians and Jews has never been more important. For more than four decades, the International Christian Embassy Jerusalem has stood with Israel and the Jewish people from our headquarters in Jerusalem. It is an honor to help lead that mission in this next season."



DELIVERING COMFORT & HOPE IN WAR

By Barry Denison, ICEJ USA Director of Finance

As Israel continues to navigate the realities of war, moments of hope shine brightly amid the challenges. One such moment came in December 2025 when the International Christian Embassy Jerusalem USA received an extraordinary donation of medical supplies valued at \$11.5 million.

The timing could not have been more significant.

With healthcare providers facing increased demands and communities continuing to feel the effects of ongoing conflict, the need for medical resources remains substantial. Through the Lord's provision and the history of strong relationship in Israel, ICEJ USA was able to facilitate the successful delivery of these supplies into the country.

Once received, the medical supplies were distributed to hospitals, clinics, and healthcare facilities serving communities across Israel. The supplies are helping doctors, nurses, emergency responders, and medical staff provide essential care to those who depend on them every day.

What makes this story especially meaningful is that God arranged

it, making use of ICEJ's history in Israel and ICEJ USA's strong relationships in America. Thankfully, we were able to be the bridge for God's provision to reach those in need in Israel.

This is a tangible view of what happens with every donation to bless Israel, be it for bomb shelters, Holocaust Survivors, trauma therapy, and many other AID projects. Every gift you give touches Israel and the Jewish people tangibly with comfort and hope.

Your support enables ICEJ USA to respond when opportunities arise and needs emerge. Because of your generosity, we were prepared to help steward this remarkable gift and ensure it reached the people and institutions that needed it most.

In a season marked by uncertainty, this \$11.5 million donation became a powerful testimony of God's faithfulness and the compassion of Christians who care deeply for Israel.

To all who pray, give, and partner with the ICEJ USA, thank you. Together, we are bringing encouragement, practical assistance, and hope to Israel during one of the most challenging periods in its modern history.

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Israel's needs don't come only once a year—and neither does the opportunity to bless God's people.

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That's why monthly giving is one of the most powerful ways to stand with Israel. When you become a monthly partner with the International Christian Embassy Jerusalem – USA (ICEJ USA), you help provide dependable support that allows the International Christian Embassy Jerusalem (ICEJ) to respond quickly, plan wisely, and serve faithfully—through every season.

“Let us not grow weary in doing good ... for at the proper time we will reap a harvest.”
—Galatians 6:9

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ICEJ USA LEADERS GATHER IN JERUSALEM FOR 2026 JERUSALEM SUMMIT

From June 9–11, 2026, more than 200 Christian theologians, pastors, scholars, and ministry leaders from over 30 nations gathered in Jerusalem for the Jerusalem Summit. Representing Anglican, Catholic, and Evangelical traditions, the summit was designed around four primary objectives: addressing rising antisemitism, exploring current events in Israel through a biblical and historical lens, building relationships between Christian leaders and Israeli voices, and equipping participants to return home as informed advocates. Sessions challenged attendees on complex theological and historical topics, including the New Perspective on Paul, the Bible and Zionism, the origins of Replacement Theology, the Council of Nicaea, and the Jewishness of Jesus from a Gentile perspective.

The event featured a video message from Prime Minister Benjamin Netanyahu and addresses from notable figures, including ICEJ President Dr. Juergen Buehler, ICEJ VP and Senior Spokesman David Parsons, US Ambassador to Israel Mike Huckabee, Anglican theologian Dr. Gerald McDermott, CAMERA Director of Partnership of Christians and Jews Dr. Tricia Miller, and Institute for Israel Studies Director Dr. A. J. Nolte—as well as many other high-level pastors, speakers, and theologians.

A primary focus of the summit was the critical need to educate the next generation of Christian leaders. Representing the United States Branch of the International Christian Embassy Jerusalem (ICEJ USA) were President Dr. Susan Michael, Director of Outreach Dr. Tyson Lambertson, Director of Education Dr. Jeff Baxter, and Director of Finance Barry Denison.

Dr. Michael delivered a vital address targeting a major crisis facing Christian colleges and seminaries: the profound decline in biblical literacy and conviction among Gen Z. In her message titled “Israel at the Seminary,” she addressed how social media conditioning has shortened attention spans and left incoming students without a solid scriptural foundation; they are often biblically illiterate and even skeptical of the Bible’s authority. This mindset “opens

the door to liberal theology and replacement theories,” she said. However, she told participants that she sees this crisis in biblical education as an opportunity and noted that prominent schools in the United States are actively working to combat such fragmented knowledge by teaching students to read the Bible as a cohesive, united narrative. “ICEJ USA is partnering with academic institutions to provide resources for tomorrow’s pastors,” she said, highlighting several practical initiatives underway in the United States to combat antisemitism and anti-Zionism on college campuses.

“Considering the growing challenges facing seminaries, our approach is to be one of partnerships,” Dr. Michael stated. “We want to come alongside schools to help them, joining forces and resources to help tomorrow’s pastors and leaders to be biblically literate supporters of Israel.”

Following Dr. Michael’s talk, Dr. Baxter participated in a panel discussion addressing the importance of providing solid education at universities, combating antisemitism, and having a faithful, biblical view of Israel.

Dr. Lambertson participated in another panel where he focused on the local church and spiritual health, emphasizing that a healthy ministry requires a robust view of scriptural inerrancy and an understanding of the importance of Israel and God’s ongoing faithfulness. “Healthy churches talk about God’s faithfulness to His covenant people and teach about the covenants and the feasts,” he said. “If you take Israel out of God’s faithfulness, you are in trouble.” Dr. Lambertson urged pastors to consistently weave the narrative of Israel into their weekly messages rather than treating it as an isolated topic.

Summit participants left equipped to educate their churches, confront antisemitism, and stand with Israel. Ultimately, the event served as more than a standard conference; it provided an urgent call for global Christian leaders to stand with the Jewish people—grounded in the Word, in the Land, and in vital conversation.

Watch the 2026 Jerusalem Summit lectures at: www.youtube.com/@jerusalemsummit

Note: These lectures will be available soon in a published book.

Mark your calendars for the 2027 Jerusalem Summit • May 25–27, 2027

Learn more at: jerusalemsummit.icej.org/en



ICEJ Restores Holocaust Survivors' Homes, Repairs Public Bomb Shelters

By Nativia Buehler, ICEJ AID Administrator

The ICEJ has continued to stand in solidarity with Israel's most vulnerable citizens in practical ways, including by sponsoring essential repairs to the homes of 10 Holocaust Survivors and renovating 24 large public bomb shelters in communities under frequent rocket attacks.

Across Israel today, thousands of elderly citizens, including many Holocaust Survivors, live below or near the poverty line. Rising living costs, ongoing national insecurity, and the lingering effects of war have only deepened the strain. Many Survivors, now in their late 80s and 90s, survive on fixed incomes that simply do not allow for major home repairs. As buildings age and health declines, leaking roofs, mold-filled walls, broken plumbing, unsafe wiring, and inaccessible bathrooms become daily hazards.

For 10 Holocaust Survivors this year, ICEJ support meant that these dangers were finally alleviated. Apartments

were repaired, moldy areas were treated, electrical systems were made safe, plumbing was restored, walls were replastered and repainted, and handrails were installed to prevent falls. What had once been cold, damp, or hazardous spaces became clean, secure homes once again.

The impact has been just as significant as the physical transformation.

One woman shared, "We feel such a huge change; the comfort and quality of our daily life has improved significantly." Another said, "For the first time, we sleep well, and we love being able to invite friends over!"

For elderly individuals who endured the horrors of the Holocaust in their youth, living in safety and dignity during their final years is incredibly important. Another shared: "You put your heart and soul into helping us,

and now our home is warm, bright, and inviting!”

In some cases, the assistance went beyond structural repair. Families were helped to understand and access long-overdue social rights. The daughter of an 85-year-old Holocaust Survivor explained:

For years, we didn't know that my mother was entitled to receive a caregiver at home, and we helped her every day ourselves. With the help we received, we applied under the Long-Term Care Law. Today, a caregiver comes three times a week and helps with cooking and bathing. It relieved the entire family and allowed us to focus on our [own] households.

Others described the deeper sense of stability that followed: “This support gives me a sense of security and peace; finally, I don't feel alone in facing life's challenges.”

At the same time, the ICEJ recognized another urgent need: the poor condition of many public bomb shelters. Amid lingering regional tensions and rocket attacks, the importance of accessible, functional shelters cannot be overstated. Yet in many older neighborhoods, especially impoverished areas, shelters suffer from neglect. Lighting systems fail, stairwells lack railings, doors do

not seal properly, and damp conditions create mold and sanitation risks.

In response, the ICEJ has recently renovated 15 large public bomb shelters in the center of Israel. The work included restoring lighting, repairing structural damage, reinforcing doors, upgrading bathrooms, and ensuring easier access to the shelters. We also upgraded 9 public bomb shelters along the northern border for longer-term stays, by furnishing mattresses, chairs, tables, children's activities, large fans, WiFi, and other items. In addition, the Christian Embassy delivered several new portable bomb shelters to communities in northern Israel amid the recent war.

In seasons of uncertainty and tension, this work has brought tangible reassurance. These improvements transformed deteriorating spaces into reliable places of refuge. Safe homes mean fewer falls, fewer illnesses, and greater independence. Secure shelters mean communities can respond quickly and confidently when the sirens sound.

Through these focused projects, the ICEJ is bringing comfort, dignity, and security to the people of Israel. These are practical expressions of love that speak louder than words. Thank you for supporting our Israel in Crisis fund, which makes these humanitarian projects possible.



Help us continue to love and support Israel's Holocaust Survivors and establish more bomb shelters today. Scan the QR code or give now at: give.icejusa.org/donate/israel-in-crisis-fund

French Jewish immigrants arrive at Ben Gurion Airport (photo credit: ICEJ)



ON EAGLES' WINGS

Jewish Immigration from France Surging

By Howard Flower, ICEJ Aliyah Director

As a long-time observer of Aliyah trends for the International Christian Embassy Jerusalem, the spring of 2026 has confirmed what we have been projecting for months. A profound and sustained surge of immigration from France is taking shape that will alter the Jewish demographic map worldwide.

The numbers are not merely statistics; they represent a historic realignment, as the largest Jewish community in Europe increasingly sees its future in Israel. In decades of work tracking Aliyah, rarely have we witnessed such a clear and determined movement, driven by a complex mix of push factors at home and the pull of a resilient Jewish State.

The data tells a compelling story. Throughout 2025, Aliyah from France took a dramatic leap, with official Israeli sources reporting a 50 percent increase compared to the previous year. That translated to more than 6,000 French Jews making the move—up to 3,357 in 2025 and a staggering 205 percent surge since 2023.

This momentum has even intensified, as by early 2026, France had, for the first time, become the leading country in the world for immigration to Israel. The Israeli Ministry of Aliyah and Integration, anticipating this wave, launched what it termed a “revolution” in approach.

“We cannot stand by while our brothers and sisters live

in fear,” declared Aliyah Minister Ofir Sofer. “This plan is our concrete and fraternal response.”

The “Aliyah of Renewal” plan, effective since January 1, 2026, is a massive Israeli government initiative to ease and accelerate immigration from Western countries, especially from France, where antisemitic incidents have recently soared by 350 percent, according to official French figures.

To understand this phenomenon, one must listen to the voices of those making the journey. Their testimonies reveal a decision far more nuanced than simple fear.

For many, Aliyah is first and foremost a positive, identity-driven choice. Yossef, a 21-year-old observant Jew who immigrated in 2025, explained his motivation was to live his Judaism freely. “In Israel, being Jewish is normal, as over 70 percent of the population is Jewish. A religious Jew who wants to observe Shabbat and wear a kippa can do so, and it doesn’t bother anyone,” he told Euronews. “In France, to live and flourish as a Jew, it can be complicated.”

Yet the shadow of insecurity looms large. Sarah, a 34-year-old mother of two who recently moved her family from Créteil to Netanya, described the heartbreaking decision to leave France. “It was not a decision taken lightly. We had everything here: school, work, family,” she explained.

“But my children could no longer go out wearing their kippa without being stared at.”

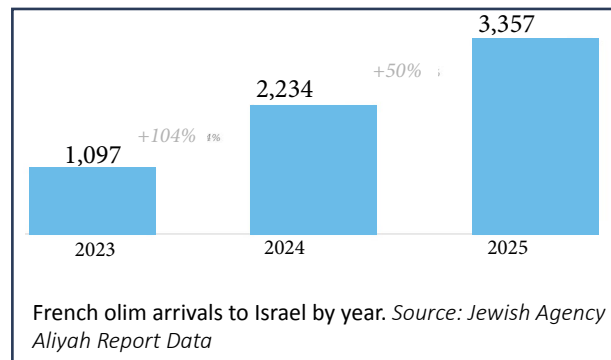
Raphaël, a 22-year-old university student, voiced a similar sense of social suffocation, saying: “At university, we were stigmatized as soon as we showed support for Israel. It became unbearable.”

A stark generational shift is also evident. At a major Aliyah fair for medical professionals in Paris in May, the sentiment among young professionals was particularly serious, as reported by *The Times of Israel*. “The majority of young people are thinking a lot about how they can live in Israel before it is too late,” noted Dr. Raphael Mimoun, a 26-year-old general practitioner. “It is becoming more and more difficult to live here because of antisemitism.” Another young doctor, 37-year-old Eitan, a father of three, added that he is planning his move to Jerusalem because “there is no future [for Jews] in France.”

These newcomers to Israel are not in panic mode—they are making a long-term strategic decision as professionals ready to come with their entire families. The new Israeli government programs offer not just safety, but a comprehensive support structure—from enhanced housing aid, including a monthly adjustment grant for the first year and fast-tracked bureaucracy, to customized Hebrew language classes and employment coaching.

The Paris Aliyah Fair in April drew thousands of visitors and featured a significant new element of Israeli companies recruiting directly on site, from engineers to defense and energy sector specialists. Emmanuel Sion, director of the Jewish Agency, highlighted the psychological importance of this, noting to the Israeli newspaper *Israel Hayom* that “when a person knows they already have a job, it is much easier to reach a decision to make Aliyah.”

A particularly moving testimony to this determination came during the intense conflict “Operation Roaring Lion.”



As missiles rained down from Iran and Lebanon, a special flight carrying more than 50 new olim (immigrants) from France and Britain landed at Ben-Gurion Airport. The group included over 20 young families, 4 babies, and a 92-year-old immigrant. Aliyah Minister Ofir Sofer captured the spirit of the moment, saying: “The Jewish people see the actions and bravery of the State of Israel and choose to be part of it.”

Based on all available evidence and the ICEJ’s direct work with families, the Aliyah from France is set to reach a new crescendo in the summer of 2026. The ICEJ projects that between 2,000 and 3,000 olim will arrive from France during the summer months alone. This projection is built on several converging factors. First, the application pipeline is overflowing. Aliyah file openings from France are reportedly up by 384 percent. The Israeli government’s target is to welcome 15,000 new immigrants from French-speaking countries by the end of 2026, with France providing the vast majority. The fact that summer is traditionally the peak season for family moves, allowing children to begin the school year in Israel, will amplify this wave.

In a tangible demonstration of solidarity, the Christian Embassy will be sponsoring two full charter flights from Paris in cooperation with the JAFI, the first flight is scheduled to arrive during the first week of July, and the second during the first week of August. These flights represent both our practical and deeply symbolic commitment to facilitating Aliyah at this critical hour. ICEJ teams are scaling up to welcome these new immigrants, particularly the many young professionals and families determined to build their future in the Land of Israel.

The prophetic gathering from the “west” (Isaiah 43:5; 49:12; Hosea 11:10; Zechariah 8:7) is no longer a distant vision—it is a vibrant, growing reality, and it is a privilege to watch and support it every day. Please join us helping to bring French Jews home to Israel.



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THE RETURN OF ISRAEL AND JUDAH

By Howard Flower, ICEJ Aliyah Director

The Bible's narrative of two distinct captivities—Israel to Assyria and Judah to Babylon—is not the end of the story. The same prophets who foretold the exiles also spoke of a future, unified return of all 12 tribes to the land of Israel. This reunion is more than a historical footnote; in biblical prophecy, it serves as a powerful signpost, indicating the stage is being set for the messianic era.

Here is an examination of the Scriptures, supported by the referenced commentaries, that detail this return, its prophetic significance, and how groups like the Bnei Menashe offer a tangible glimpse of these ancient promises unfolding.

THE TWO CAPTIVITIES AND THE PROMISED RETURN

The division of the united monarchy of Israel after King Solomon led to two distinct kingdoms: the northern kingdom of Israel (comprising 10 tribes, sometimes called “Ephraim” after its dominant tribe) and the southern kingdom of Judah. Their fates were separated by over a century.

- Israel (the Northern Kingdom) was exiled by the Assyrian Empire around 722 BC. The 10 tribes were scattered and became known as the “Lost Tribes of Israel.” The Bible records they were placed “in Halah and Habor, on the stream of Gozan, and in the towns of Media.”

- Judah (the Southern Kingdom) was exiled by the Babylonian Empire in 586 BC, with its people taken to Babylon. A remnant later returned under the Persian King Cyrus to rebuild Jerusalem and the temple.

God's plan, however, always included the eventual return of all His people. The key prophetic passages make a clear distinction between the first return (from Babylon for Judah) and a second, far more encompassing ingathering of both houses.

KEY SCRIPTURES ON JUDAH'S RETURN

- Isaiah 11:11–12: “In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people . . . He will raise a signal for the nations and will assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth.” The phrase “a second time” is critical, pointing to a future restoration beyond the return from Babylon.
- Isaiah 11:13–14: “The jealousy of Ephraim shall depart, and those who harass Judah shall be cut off; Ephraim shall not be jealous of Judah, and Judah shall not harass Ephraim.” This speaks of the healing of a deep-seated division.

KEY SCRIPTURE ON ISRAEL'S RETURN:

- Ezekiel 37:15–22: This is the most vivid prophecy of reunification. God commands Ezekiel to take two sticks, one representing Judah and the other “Joseph, the stick of Ephraim,” and hold them together as one. The Lord explains: “Behold, I will take the people of Israel from the nations . . . and will bring them into their own land. And I will make them one nation in the land, on the mountains of Israel.”

The 1871 *Jamieson-Fausset-Brown (JFB)* commentary provides crucial analysis on these passages:

- On Isaiah 11:12, JFB notes the “second time” refers to a future restoration where “both are expressly specified (Ezekiel 37:16–19; Jeremiah 3:18).” It clarifies that in the first restoration, “Judah alone was restored, with perhaps some few of Israel (the 10 tribes); in the future restoration both are expressly specified.” The Euphrates River is mentioned as “a type of all future impediments to the restoration of the Jews,” suggesting that just as God overcame obstacles for the first return, He will do so again on a grander scale.
- On Ezekiel 37:19, JFB is definitive: “The union effected at the restoration from Babylon embraced but comparatively few of Israel; a future complete fulfillment must therefore be looked for.” This directly ties the vision of the two sticks to a prophecy that remains to be fully realized.

PROPHETIC SIGNIFICANCE AS AN END-TIME SIGNPOST

The return of Judah and the reunification with the “Lost Tribes” of Israel is not a minor detail—it is a foundational prerequisite for the messianic age. Several aspects mark it as a critical end-time signpost:

- A divine ingathering precedes the King: Ezekiel 37:21–22 states God Himself will act to gather and unify them. Following this, verse 24 declares, “My servant David shall be king over them.” This chronological order places the national restoration and unification before the full establishment of the messianic kingdom.
- Spiritual renewal accompanies physical return: The return is not merely geographical—it is inseparably linked to a national, spiritual transformation. Ezekiel 37:23 promises, “They shall not defile themselves anymore with their idols . . . I will save them from all the backslidings in which they have sinned, and will cleanse them.” This purification is a hallmark of the end times.

- A condition for final redemption: The end-time scenario involves a unified Israel facing a climactic assault from surrounding nations. Isaiah 11:14 describes this united people (“Ephraim and Judah together”) overcoming their historical enemies like the “Philistines on the west.” This unity is a strategic necessity for the final battles described in prophecy. The JFB commentary reinforces that Isaiah 11 finds its ultimate fulfillment not in the first coming of Christ, but “chiefly His second coming.”

THE BNEI MENASHE: A SIGN OF THE TIMES

To many, the question of the “Lost Tribes” is a mystery. The 1901 *Jewish Encyclopedia* highlights a longstanding difficulty: the literal return of “Israel” requires their continued existence, a point that has spurred debate among believers in literal inspiration. Rabbinic opinions, as recorded in the Talmud, vary, with some like Rabbi Akiva stating the 10 tribes would not return, while others argued they would.

However, the modern return of groups like the Bnei Menashe presents a compelling development. Descendants of the tribe of Manasseh, they were exiled by the Assyrian Empire over 2,700 years ago and settled in what is now northeastern India. Miraculously, they preserved their identity through oral tradition, observing the Sabbath, keeping kosher, and maintaining a dream of returning to Zion.

In the last few decades, over 4,000 Bnei Menashe have made Aliyah (immigrated) to Israel, with thousands more getting ready to return. A leader in facilitating this return, Michael Freund of Shavei Israel, described it as “a miracle of biblical proportions,” directly fulfilling the words of prophets like Isaiah who spoke of God bringing His sons “from afar” and His daughters “from the ends of the earth” (Isaiah 43:6).

CONCLUSION

The biblical narrative of two captivities—Israel and Judah—is paired with a dual promise of return. The first, partial return from Babylon was a historical milestone. The second, a complete ingathering of all 12 tribes, is a prophetic event of immense eschatological significance. It is the prelude to spiritual renewal, national unification under a Davidic king, and the final redemption.

The thoughtful reader today can observe what appears to be the initial stages of this ingathering. The return of Judah (the modern Jewish people) from “the four corners of the earth” is a miracle of the twentieth and twenty-first centuries. The simultaneous return of descendants of the “Lost Tribes,” like the Bnei Menashe, adds a compelling layer to this unfolding story, suggesting that the deep division God promised to heal is beginning to be mended. As these ancient prophecies converge, they serve as a profound signal that the time of complete fulfillment is drawing near.



CHRISTIAN ZIONISM: PART 6

Antisemitism, Israel, and Christian Zionism

By Dr. Susan Michael, ICEJ USA President

One cannot address the controversy surrounding Christian Zionism without a discussion about the role antisemitism plays in it. Antisemitism is surging around the world and is not only a threat to the Jewish people—it poses a grave danger to the church as well. Governments, watchdog groups like the Anti-Defamation League, and European leaders have recently warned that antisemitic incidents are at highs not seen in decades. While many Christians active in supporting Israel may not fully realize it, we are living in a pivotal moment in history. Antisemitism is not only attempting to demonize Israel and the Jewish people, but also Christians who support them.

ANTISEMITISM

Sadly, for centuries, Christian theology played a role in fostering widespread hostility toward Jews. This deep-rooted enmity embedded in European Christian history gave rise to discrimination, expulsions, and even violence against Jewish communities. Nazism followed with racial antisemitism and sought to rid the human race of the inferior Jews. Antisemitism, however, is not merely a relic of the past—it persists in new forms. Like a virus, it mutates to fit the ideologies of each new generation. This “mutation” can be seen today across the political spectrum—from far-right conspiracy theories to far-left ideological movements to rising hostility on college campuses and across social media platforms.

DEMONIZATION OF ISRAEL

While the church has made great progress in turning from that history, antisemitism is

resurging—this time in more subtle forms. Political antisemitism—often called anti-Zionism—targets the Jewish collective—the State of Israel. Though not all criticism of Israeli policy is antisemitic, the line is crossed when such criticism denies Israel’s right to exist, uses antisemitic rhetoric, or applies double standards not expected of other nations.

This demonization of the Jewish State inevitably leads to attacks on Jews around the world. When Israeli military actions prompt assaults on Jewish individuals in other countries, the connection is clear: this is not political disagreement—it is antisemitism, and the church should take note.

A WARNING TO CHRISTIANS

Antisemitism not only threatens the Jewish people—it aims to sever Christians from their own spiritual roots. As the apostle Paul wrote in Romans 11, the Jewish people are the root that supports the church, and to be cut off from that root is to suffer spiritual death. This is why antisemitism must be recognized as an urgent threat within the church. It robs believers of the foundation of their faith and seeks to disconnect them from the very people who are proof of God’s faithfulness. Churches must be vigilant, biblically grounded, and proactive in resisting this evil ideology.

EVIL FORCES BEHIND ANTISEMITISM

At its core, antisemitism is a spiritual attack on God’s covenant people. As Psalm 83 says, those who hate God seek to “cut them [Israel]

off from being a nation,” aiming to erase the name of Israel from memory. The church must recognize this as a spiritual battle and respond accordingly.

Revelation 12 portrays this battle using vivid imagery. Israel is a pregnant woman crowned with the sun, the moon, and 12 stars. Sitting before her is an evil dragon, waiting to devour the male Child (Messiah) she will give birth to. But as soon as the Child is delivered, He is caught up into heaven, and the woman is taken into a place of protection.

Enraged, the dragon persecutes the woman, yet she remains protected, so he turns to go after her “other offspring”—those who bear the testimony of Jesus. The point is that the same evil forces that hate the woman because of her role in birthing the male Child also hate those who are His followers.

Antisemitism is an evil force that seeks to destroy the Jewish people because, in so doing, the redemptive plan of God will collapse. This same force will also come after those of us who are blessing and supporting the Jewish people and will seek to not only cut us off from our Jewish roots but stop us from proclaiming the good news of the male Child—Jesus.

PROLIFERATION OF LIES

Amid the story in Revelation 12 is found one of the names of the evil dragon that is pursuing the woman and her offspring: “accuser of our brethren” (v. 10). This explains the proliferation of lies and false accusations against Israel, the Jewish people, Zionism, and Christian Zionism. These false accusations are all part of the spiritual battle against God and His plan to destroy evil and redeem this fallen world.

CONCLUSION

We must take a stand. Silence in the face of this vile and growing hostility toward God’s people is not an option. We are in this together! Now is the time to pray, but also to raise our voices and stand boldly with the State of Israel and the Jewish people. The stakes are high, and the situation is critical.

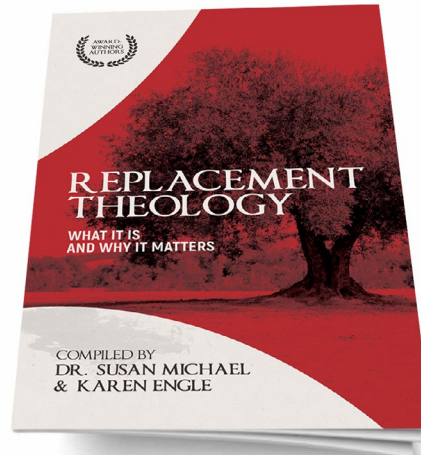
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