

The Christian Embassy: A Viewpoint of a Jewish Mission

Presented by:

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### Introductory Remarks

Let me say at the outset of this paper that the thoughts presented here are not to be taken as an attack on the ministry of the International Christian Embassy. Nor are they to be taken as a personal attack on any individual, individuals, or ministry.

Let me also state that I am only looking at the International Christian Embassy as it directly impacts Jewish evangelism.

Finally, let me state that in presenting this paper I am in no way impugning the personal ministry or witness of the many Christians involved in the Embassy's program. On a personal level, I am convinced that each and every one of them is concerned for the salvation of the Jewish people. I do not believe that they would call themselves Christians and be otherwise. Since writing the article entitled, "Christian Zionism's Candy-Coated Gospel," which appeared in the January 1985 issue of ABMJ's The Chosen People magazine, I have heard from many Christian Zionists and individuals involved with the Embassy. All of them have reassured me of their individual concern and of their individual witness to the Jewish people. For this I am deeply grateful. However, because this is true it does raise some serious questions regarding the stated purpose and goals of the International Christian Embassy.

### The Problem of Perspective

Elmer C. Towns, in his article entitled, "How Social is the Gospel?" which appeared in The Fundamentalist Journal, April, 1985 (p. 26), makes the following observation. "To effectively witness for Christ, the Church must follow three priorities. First, we must

preach the Gospel at all times, realizing that the priority of the Church is evangelism. Second, we must teach Biblical principles to all who have been converted so they can witness to others. Third, we must stand for God's laws and God's justice in the world, doing good works, testifying to society as to the nature of God. To do one at the expense of the other will be harmful to the cause of Christ."

Can a Christian be a witness for the Gospel without telling someone of their need to receive Jesus as their personal Savior? Is social concern by a Christian in itself a sufficient witness for Jesus Christ? Does an organization have the inherent right to call itself "Christian" if it is not telling others that they need to receive Jesus as personal Lord and Savior? How one answers these questions really determines whether or not one will have a problem with the "ministry" of the International Christian Embassy in Jerusalem.

Interestingly, the term "embassy" as defined by Webster is derived from the term "ambassador," one who is sent on a mission. Biblically, the word ambassador is used in the Old Testament in Isaiah 30:4; 33:7, and in context, refers to a political ambassador. In the New Testament, the word ambassador is used in Ephesians 6:20 and 2 Corinthians 5:20, and refers to those who were sent out on the mission of proclaiming the Gospel of the Lord Jesus. The New Testament does not recognize any middle ground. A prayer ministry to Israel, as wonderful as it may be, if it does not include the proclamation of the Gospel as one of its goals, is not meeting the criteria established in the New Testament for ministry. Likewise, organizations which are established simply for the purpose of

ameliorating social concerns and social needs, no matter how legitimate these needs are, but do not include within their stated goals the proclamation of the Gospel, do not meet the criteria for a New Testament ministry.

Please do not misunderstand me. We, as Christians, have a duty and an obligation to meet social concerns and social needs, whether they are in Israel with the Jewish people, or with Gentiles. We are obligated to perform good works (Ephesians 2:10). They are an indispensable part of our salvation (James 2:14-26). In fact, if we do not have good works, this may be an indication that we are not saved. But how should social concern and social needs impact evangelism? Someone has said, "An empty belly has no ears." Social concerns have been and are a legitimate means of getting people to listen to the Gospel. Good works can be a bridge, and not a bribe to salvation. But note the end result. The goal is always to bring people to a saving knowledge of the Lord Jesus. Suppose salvation was not a part of the stated goals of a Christian organization. What if the goals were simply to meet social concerns and social needs? If someone wanted to accept Jesus, that would certainly be all right. It would certainly be a legitimate by-product, but it is not why the organization is in existence. Do I then have the right to call such an organization "Christian." The very name "Christian Embassy" then creates a theological perspective which can imply by its usage a missionary organization, or at least a witnessing organization for the cause of Christ.

But can the International Christian Embassy be considered to be a missionary organization? Because of the way the Embassy has sought to position itself between the Jewish and Christian

communities, this question is open to debate. The Embassy's spokesmen have repeatedly told the Jewish community that they are not a missionary organization, that they are not attempting to "convert" Jewish people to Jesus, and that they are not a "proselytizing" organization. Let me quote Mr. Jim Jackson, the former U.S. Director of the International Christian Embassy. In a letter to his constituency, Mr. Jackson wrote, "Recently you may have received a letter from George Otis of High Adventure Ministries, in which I was quoted as 'wholeheartedly endorsing the work of Mr. Otis and his Voice of Hope radio station in Lebanon.' Unfortunately, many read into this endorsement that it reflected the position of myself and the Embassy as being evangelistic in our purpose, and relationship to the Jewish people and Israel. I regret any misunderstanding or confusion this could have caused. Nothing in either the stated purposes of the actions of the Embassy since its founding would in any way reflect an intent to evangelize the Jews . . . I recognize the Embassy's call to be one of comfort and not evangelism."

Mr. John Van der Hoeven, the spokesman for the Christian Embassy and a member of its Board of Trustees, stated in an interview with the Jerusalem Post, "We are not a missionary organization. We have not come here (to Jerusalem) to preselytize."

Despite the reassurances of the Embassy that they are not a missionary organization, certain segments of the Jewish community still remain unconvinced. However, by the same token, while they are attempting not to be perceived as a missionary organization by the Jewish community, they seemingly are attempting to be perceived as a missionary organization by the Christian community. For

example, in their brochure called, "International Christian Embassy Jerusalem," they have stated, "Many Christians around the world had prayed over the years for a means of joining together to bless Israel. Today, believers everywhere have an Embassy of their own in Jerusalem to convey international Christian concern for Israel and an abiding love for the Jewish people (Psalm 102:13)." Note, however, that the phrase "Christian concern for Israel and an abiding love for the Jewish people" is not defined. Does this include the presentation of the Gospel in a forthright manner?

Notice again that the same brochure states, "It does represent millions of Christians who love and honour the Jewish people, and who wish to obey the word of God concerning them." Is there inherent in that word "obey" the command to bring them the Gospel? A further statement from the brochure, "...it is an embassy inasmuch as it represents a 'nation' of like-minded Christians who understand the scriptural significance of Israel's restoration, and who share the Lord's deep concern for the Jewish people." As I understand the New Testament, the Lord's deep concern for the Jewish people, as He wept over the city of Jerusalem, was for their salvation.

Such statements as these cause a perceptual problem regarding the stated goals of the Embassy. The interpretation of which is left up to the reader.

One of the six stated goals of the International Christian Embassy, as printed in their brochure, and, seemingly, the primary one, is to "show concern for the Jewish people, and especially for the reborn State of Israel, by being a focus of comfort according to Isaiah 40:1, 'Comfort, o comfort my people, says your God.'" However, should Isaiah 40:1 be understood as only giving "physical

comfort" to Israel, and not "spiritual comfort," as well?

Art Katz, in his message presented in Jerusalem, entitled, "True and False Comfort," stated, "I know that believers in the land use their ministry to comfort Israel. I understand it, and it is a commendable thing. But what is in my spirit, and I pray that it is put there by the Lord Himself, is that there are two kinds of comfort. There is a comfort that is sentimental, shallow and self-serving. Outwardly, it makes an impression of being comfort, but in effect it is not. Then there is the comfort of God which is another kind based on truth.

"It is not coincidence that in the same immediate verses where we are told to comfort Jerusalem and tell her that her warfare has ended, there is also mention of her iniquity being removed that she has received double at the Lord's hand for her sins.

"There is no true comfort without a reminder of our iniquity and sins. Anything that reports to be comfort and does not underline these enormous things is false comfort."

Gary Derechinsky, our missionary in Boston and researcher for our Question and Answers Department in The Chosen People magazine, in his response to Miss Sandy O'Connell, of the staff of the International Christian Embassy in Acton, Massachusetts, points out that when "we are called to 'comfort with unconditional love' I would ask, what constitutes and is involved in such comfort. To comfort in the Biblical sense has little to do with social assistance programs, or aid for Soviet Jewry, as worthy and necessary as such programs are. A close look at Isaiah 40:19 reveals that comfort involves the proclamation that Israel's sin has been paid for, and this by the death of Jesus, that 'here is your

God' (v. 9). In fact, Isaiah encourages us to go up to a high mountain and lift up our voices with a shout and not be afraid."

He then addresses the larger problem of Christian Zionism, and states, "As I see it . . . Christian Zionism is failing to provide the right kind of comfort to Israel, namely the clear proclamation that Jesus is the Messiah Who has died for their sins and that by faith in Him will one find life everlasting. It will not do to consider the Celebration of the Feast of Tabernacles in Jerusalem by Christian Zionists a proclamation of the Gospel. While such celebrations do provide believers with an opportunity to worship and praise our Lord, and encourage fellowship, it is hardly a clear proclamation to the Jewish people in terms which they would understand that Jesus the Messiah is also worthy of their acceptance. Such a celebration is, in my estimation, no more of a proclamation of the Gospel in this sense than the Roman Catholic observance of the Seven Stations of the Cross on the Via Dolorosa, or a Sunday morning worship service in a Protestant church."

As I listened to the recorded speeches of John Van der Hoeven, and the Israeli dignitaries present at the International Christian Celebration of the Feast of Tabernacles in 1983-1984, never once was there ever given a direct witness for the Lord Jesus, nor in fact was His name even mentioned. In fact, it appeared as if the speakers went out of their way to avoid the mention of Jesus' name, lest they compromise their position.

It is interesting to note that the earlier Christian Zionists were not afraid to openly state their position. An early Christian Zionist by the name of William E. Blackstone (1841-1935) is listed in the Encyclopedia Judaica. His biographical information reads,



"Chicago businessman who became an evangelist, missionary, and ardent supporter of the return of the Jews to Palestine. His 'Zionistic' views sprang from his millennarian theology as expressed in his first book Jesus is Coming, (1878), which was translated in many languages, including Hebrew. He considered the Jewish restoration to Zion as a fulfillment of the Biblical prophecies signifying the approach of the second Advent of Jesus" (p. 1070). Notice that Dr. Blackstone is mentioned as a missionary. When he addressed the first Zionist Congress he pulled no punches, but proclaimed the Gospel and salvation through faith in our Messiah, the Lord Jesus. He saw his ministry in the true sense of Isaiah 40:1, of giving comfort, reminding Israel that their sins can only be pardoned through our Messiah.

Last year our own mission presented a proclamation to the Israeli Prime Minister's office. Our proclamation carried in it the statement of the need to bring the Gospel to the Jewish people. It was accepted.

It appears, from my perspective, that the Christian Embassy feels that simply being present in Israel is a sufficient witness. I was impressed by the statement of Byron Spradlin, Director of Artists in Christian Testimony, and chairman of the Board of Directors of Jews for Jesus. In his article entitled, "Sapping the Strength of Witness in Israel," appearing in the Evangelical Missions Quarterly, January 1985, he states, "A fifth major observation is that there are some organizations, such as the International Christian Embassy, that boast of their 'non-evangelistic witness.' That is, they don't try to present Christ to Jewish people, except when they are directly asked. I mused to

myself, 'Perhaps they think the Great Commission says 'Go ye into all the world and wait around until someone asks you.'"

I believe that such a passive witness, which, in reality, is no witness at all, has led to this perception problem, a problem for both the Jewish community as well as the Christian community. To the Jewish people the Embassy seems to be saying, "We are not trying to proselytize you, or convert you to Christianity. We are simply here to demonstrate our love, to give comfort, etc." However, to the Christian community there is the subtle indication that they are doing missionary work. For example, in the February 1985 prayer letter of the International Christian Embassy, sent out by JoAnn Magnuson, she states, "Pray for pastoral leadership for Israeli believers. Jeremiah 3:14, 15 promises shepherds after God's own heart who will fill the people with knowledge and understanding. Pray for Bible study material published in Hebrew. Pray for the breaking down of long-standing prejudice toward Jesus. That such prejudice exists is quite understandable given the behavior of Christians toward Jews over the centuries. This is a stronghold that needs much intercession, (2 Corinthians 10:3-5)."

While I laud these prayer requests and prayer efforts, I have difficulty in equating these requests with the overall purpose and goals stated by the Embassy. Christians receiving such prayer bulletins, and participating in the Feast of Tabernacles Celebration, feel that by doing so they are helping to reach the Jewish people with the Gospel.

The stated goals of the Embassy are: to show concern for the Jewish people . . . by being a focus of comfort; to remind and encourage Christians to pray for Jerusalem and the Land of Israel;

to be a centre where Christians from all over the world can learn what is taking place in the Land and be rightly related to the nation; to stimulate Christian leaders, churches and organizations to become effective influences in their countries on behalf of the Jewish people; to begin or assist projects in Israel, including economic ventures, for the well-being of all who live here irrespective of race, ethnic background or religion; to be a reconciling influence between Arabs and Jews.

Let's lift these goals of the International Christian Embassy out of the city of Jerusalem, and place them in South Africa. The goals would be: to show concern for the South African by being a comfort; to remind and encourage Christians to pray for South Africa; to be a centre where Christians from all over the world can learn what is taking place in South Africa, and help stop racism; to stimulate Christian leaders, churches and organizations to become effective influences in their countries on behalf of Blacks and racial prejudice; to begin or assist projects in South Africa, including economic ventures for the well-being of all who live here irrespective of race, ethnic background or religion; to be a reconciling influence between all races in South Africa.

Such goals are laudable, but when taken outside the land of Israel, they cease to have a missionary perspective. Instead, they appear to be what they are, concern for social justice, without the proclamation of the Gospel. To the shame of Christendom, I'm afraid that very few Christians could get excited about such an embassy in South Africa, nor would they support it. Somehow, the magical name Jerusalem, Israel, translates these goals and gives to

them a missionary mystique.

For the Jewish believer in Israel, the fifth stated goal of the embassy, "to begin or assist projects in Israel, including economic ventures, for the well-being of all who live here irrespective of race, ethnic background or religion" creates some problems. According to the information we have received, the funds given to the Embassy do not go toward the help, relief and assistance of Israeli believers. Byron Spradlin, writing in the same article for the Evangelical Missions Quarterly, states, "The Jewish believers also resent the fact that missionary monies and interest are diverted away from what they consider to be the more legitimate evangelization agencies. Furthermore, they are unhappy over the fact that when organizations, like International Christian Embassy, plan such gatherings as the Annual Feast of Tabernacles--with legions of evangelical Christians attending from around the world--believing Israelis are seemingly shunted off to the side, lest they create embarrassment for the Israeli government leaders."

He goes on to state, "The leaders of the Israeli congregations are fearful that such organizations, with their toned-down gospel, are using the apparent involvement of government leaders to hype their own credibility to the worldwide evangelical community. Such hype does in fact syphon off worldwide evangelical support for indigenous Jewish believers and the Jewish-Christian congregations. Furthermore, the indigenous believers fear the inaccurate representations made by these friendship organizations.

"The other problem related to the focus of these organizations is that they are apparently getting much support from evangelicals in Western Europe, Scandinavia, and North America. They are

therefore beginning to have a major influence on evangelical understanding and energies relating to direct Jewish evangelism within the nation of Israel. My feeling is that these organizations directly develop an anti-missionary impact in Israel and neutralize evangelistic efforts among Jews in Israel."

In fairness to the officials of the Embassy, I will say that I have reports of Embassy leaders unofficially helping Israeli believers, and they have helped officially in times of persecution in Tiberius, etc. Understandably, the main reason that they cannot officially help the Israeli believer is because of their official non-missionary policy, but this contradicts one of their stated goals.

I believe this perception problem has direct bearing upon the future of Jewish missionary work, both in the diaspora as well as in Israel.

#### The Holocaust Used as Justification of a Christian Embassy in Jerusalem

There seems to be an unhealthy preoccupation with the Holocaust in the speeches of the leaders of the Christian Embassy at the Feast of Tabernacles. The Holocaust is used as a motivating factor in allegedly justifying the existence of the Embassy, as well as in justifying Christian Zionism itself. Gary Derechinsky has stated it very well when he says, "To suggest that contemporary Christians are guilty for the 'actions of insensitivity and blatant evil'. . . opens the door to a host of theological and moral problems." Such was the import of John Van der Hoeven's message at the Feast of Tabernacles in 1983, and is apparent through much of the writings of the Christian Embassy as well as Christian Zionists at large.

Gary goes on to state, "To begin with it ignores the work of Christ in forgiving sin and in removing guilt. . . . It also ignores those truly committed Christians who not only risked their lives but sacrificed them in order to save Jews. While such Christians were small in number in comparison to the rest of the Christian world, they must not be forgotten. But perhaps more critical is the fact that such a notion (that is, that present Christians are guilty for the Holocaust) justifies the anti-Semitic jargon, that not only contemporary Jews, but Jews of all time are guilty of the death of Christ. If, in fact, Christians today need to repent for the Holocaust when in fact they had nothing to do with it, why then is it that contemporary Jews should not be charged with similar guilt for the death of Christ, when they had nothing to do with it? This can create more harm than good and become a basis for anti-Semitism by less sensitive Christians . . .

"Such ideas serve to alienate Jewish believers from the ranks of Christian Zionists, for they have not incurred any guilt due to the Holocaust. Further, because of this, the posture which Christian Zionists assume with respect to the Jewish community forces them to either shun or ignore Jewish believers. When this happens the Christian Zionist no longer remains 'Christian' in the truest sense."

It was rather interesting that when the Boston chapter of the International Christian Embassy was opened, Gary Derechinsky was asked to be a part of it, and met with the charter group. Once it was established, however, and they saw that he was working with the American Board of Missions to the Jews, he was asked to resign, lest he cause an embarrassment to them. This has been my experience with

most of the chapters of the International Christian Embassy.

As for the other stated goals of the Christian Embassy, which seemingly include helping Soviet Jewry, supporting hospitals, relief programs in Israel, etc., would it not be better to simply encourage Christians to give directly to the Jewish agencies, which already have such charitable funds established? Why another organization through which to simply channel funds?

The Problem of a Theological Imbalance in  
Prophecies Relating to the Nation of Israel

The Embassy's brochures are full of references indicating that the modern nation of Israel is seen as a fulfillment of Biblical prophecy. As such, it appears that the nation of Israel is fulfilling God's redemptive role by being back in the land. Therefore, it seems that the Embassy concludes that all Christians should be assisting in that redemptive role. For example, note the emphasis placed on the Feast of Tabernacles (Zechariah 14:16). The Embassy brochure states, "It is the only Jewish feast with instructions for both Jew and Gentile to gather before the Lord in Jerusalem and offer a 'sacrifice of thanksgiving' together." Zechariah's prophecy concerning the Feast of Tabernacles has its fulfillment in the Kingdom Age, when the Messiah returns, and not in the present age. Zechariah makes it clear that it is the survivors of the ones who fought against Jerusalem that will go up to keep the Feast of Tabernacles. Likewise, Ezekiel the Prophet points out that in that same Kingdom Age other feast days will be observed (cf. Ezekiel 45:13-46:12). These feasts include Passover, New Moon, etc.

It would appear to me that a more Biblical emphasis would be upon the celebration of the New Covenant inaugurated by the Lord

Jesus at Passover, which includes both Jew and Gentile who by faith have accepted the finished work of Christ at Calvary. However, because the Embassy has shifted the future fulfillment of Biblical prophecy to the present, and has seemingly accepted the position of the Jewish community regarding Zionism, that is, that God is fulfilling His redemptive purposes by bringing the Jews back into the land, one may conclude that the Jewish people will come to faith in Him without the direct proclamation of the Gospel. However, Scripture declares that it is the very proclamation of the Gospel which will ultimately bring about the restoration of the Jewish people to their land, and the return of the Messiah, the Lord Jesus. They go hand in hand.

#### Conclusion

If the International Christian Embassy does not see itself as a missionary organization to the Jewish people for the purpose of the proclamation of the Gospel, I do question its reasons for existence. Why not establish Christian Embassies to other countries? Why simply to Israel? Why not to Ghana, South Africa, etc.? The motives are good, in that they want to carry out social concerns. If, however, they do see themselves as a missionary organization, then I believe their modus operandi is deceptive. Too often in Christianity we have followed the Jesuit philosophy of theological causuistry, the end justifies the means. However, in Christianity the end never justifies the means. The means should sanctify the end.

As I stated in the January 1985 issue of The Chosen People, "The Gospel is communicated both by word and deed. But too much emphasis on the deeds, as the Christian Zionists have done, has



resulted in a gag order on the proclamation of the Gospel. God has decreed that the message of salvation be proclaimed. The Gospel involves communication. Communication, even in its most sensitive form, is evangelization. Yes, it will sometimes bring offense. But it must be a priority if we are to be true doers, not merely hearers, of the Word of God.

"We as believers are not called to wait for God to fulfill His great eschatological program of redemption. We are called to be participants in that program. We are called to be actively involved in evangelism, in bringing the Gospel, the Good News of salvation, to Jew and Gentile alike. We are commissioned and empowered by a risen Lord to speak the truth in love."

#### Suggestions for Cooperation Between the Christian Embassy and Jewish Missions

1. I believe that the Christian Embassy needs to reexamine its goals. I believe that it is at a position where it can define its Christian concern to include the proclamation and/or the desire to see Jewish people coming to faith in the Messiah, the Lord Jesus.

2. I believe the Embassy should seek to involve Jewish believers in its programs and ministry. By this I do not necessarily mean missionaries, or even those affiliated with Jewish ministries, but Jewish believers who are businessmen, professors, doctors, lawyers, etc. Recognizing Jewish believers gives credibility to the Gospel. It also demonstrates to the Israelis that Jewish people can believe in Jesus and be Jewish.

3. I believe that we who are involved in Jewish missions should evaluate our own programs in Israel to see that they are properly balanced between social concern and the proclamation of the

Gospel.

4. I believe the Embassy should reevaluate its theological position regarding the modern state of Israel, and the Jewish people. Much can be taught regarding the modern state of Israel in Biblical prophecy, but the Jewish people who have returned and are in the land are there in unbelief (cf. Ezekiel 36:16-27). Comfort without proper concern that they hear the Gospel is false comfort.

5. Communication should be opened between the Christian Embassy and Jewish missions on an executive level, so that areas of mutual concern and assistance, as well as cooperation, can be maintained. This must be done without compromise to the proclamation of the Gospel, which is the stated purpose of all Jewish missionary organizations.

6. We can effectively pray one for another, asking God to give us wisdom as we seek to develop methods of evangelism which will not compromise the Gospel, nor in any way be interpreted as deceit by the Jewish community.

#### Issues of Concern for Discussion

1. Does the term "Christian," when applied to an organization, inherently mean that it is called upon, regardless of its stated goals, to proclaim the Gospel?

2. Are "good works," "social concern" and "social needs" sufficient in themselves, when done by Christians, to meet the criteria of New Testament proclamation of the Gospel?

3. Does the position of the Jewish people in God's plan, as the Chosen People, partakers of the Covenant and the promise "I will bless those that bless you. . ." imply that a ministry of physical comfort, helps and assistance is sufficient to satisfy God's

commands concerning them?

4. If an organization or individuals see themselves as ushering in a "Messianic Age," does the good which is accomplished by them in directing society toward the "Messianic Hope," without a direct proclamation of the Gospel, serve to proclaim the Gospel anyway by "self-fulfilling prophecy"?

5. Does redemption come through words, deeds, or both?

## PROCLAMATION IN SUPPORT OF ISRAEL

We, the undersigned citizens of the United States of America, and citizens of the Heavenly Kingdom of God, through faith in Israel's Messiah and Savior, the Lord Jesus, attest to the fact that,

WHEREAS, the Bible including the Old and New Testaments, is the inspired and infallible Word of God, and

That the Bible teaches God has established an everlasting covenant relationship between Himself, the Jewish people and the land of Israel, and

WHEREAS, all peoples, Jew and Gentile alike, can enter into a New Covenant relationship with God, through faith in the Messiah, the Lord Jesus, and

That this New Covenant does not nullify or make void the Old Covenant, but extends its promises by faith to Israel and the Jewish people today, and

That this New Covenant relationship is demonstrated in love one for another and in sharing the Gospel of the Lord Jesus with all peoples and especially to Israel and the Jewish people, with whom the covenant was made, and

WHEREAS, God has declared in this covenant His promise that He would bless those who bless Israel, and curse those who curse Israel.

BE IT RESOLVED, That we, therefore, do affirm and proclaim that every candidate running for the office of the President of the United States of America, and every candidate running for any office affecting national and international policy, publicly declare support for the nation of Israel as a homeland for the Jewish people, and affirm Israel's right to exist within her own God given borders, and

WE FURTHER AFFIRM AND PROCLAIM, That every aforementioned candidate publicly uphold Israel's right to an undivided city of Jerusalem, and her right to declare the Holy City of Jerusalem as her national capital, and

WE FURTHER AFFIRM AND PROCLAIM, That any elected leader of our great nation, the United States of America, in order to bring blessing to our land, should take a stand against anti-Semitism wherever it is found, and

FURTHER, believing that God will bless our nation, if our elected leaders uphold and affirm His Word, we do hereby affix our signatures,

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## MY VOTE FOR GOD'S CHOSEN PEOPLE

American Board of Missions to the Jews • Box 2000 • Orangeburg NY 10962

ABMJ's **PROCLAMATION IN SUPPORT OF ISRAEL** has been signed by the following Christian leaders:

Dr. Joseph C. Aldrich  
President  
Multnomah School of the Bible  
Portland, Oregon

Dr. James M. Boice  
Pastor  
Tenth Presbyterian Church  
Philadelphia, Pennsylvania

Dr. W. A. Criswell  
Pastor  
First Baptist Church  
Dallas, Texas

Dr. Jerry Falwell  
Pastor  
Liberty Baptist Church  
Lynchburg, Virginia

Dr. Donald R. Hubbard  
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Dr. Douglas B. MacCorkle  
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