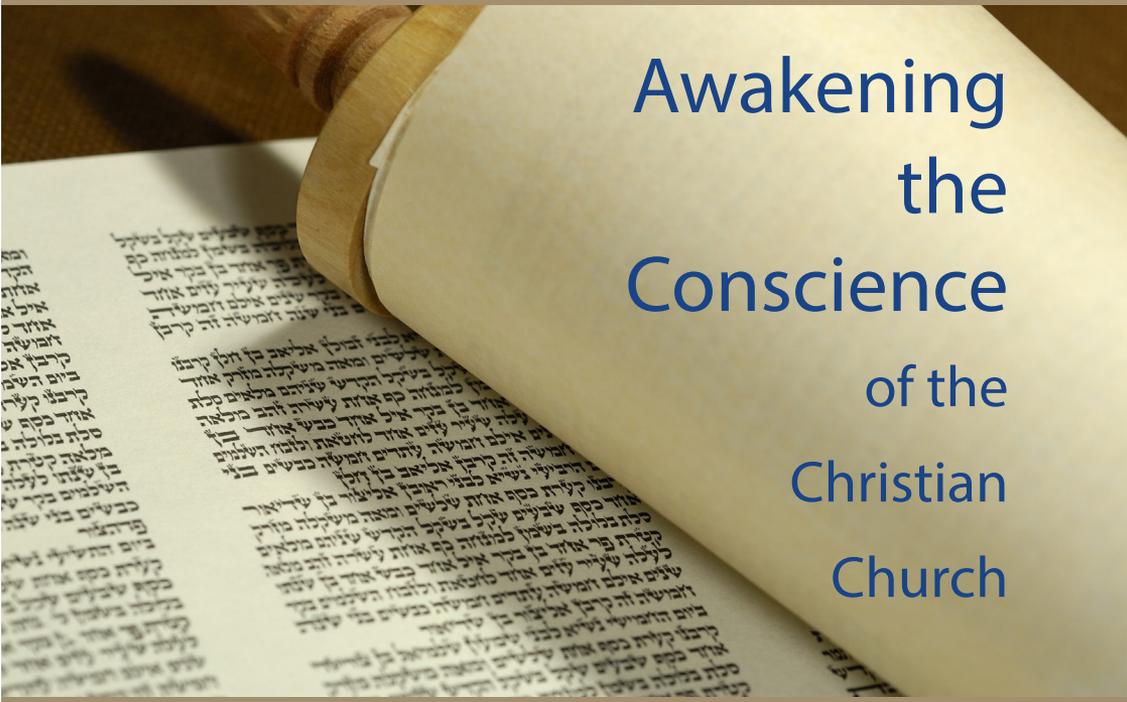


A resource of Christian Witness to Israel (N. America)
to challenge, assist and equip in local Jewish evangelism.

THE AC COURSE



Awakening
the
Conscience
of the
Christian
Church

THE HOPE OF HISTORY

3a THE LIE OF THE LAND

'Too much love will kill you.'

COMPLETE COURSE OUTLINE

The Biblical Burden for Jewish Mission The Hope throughout History for Jewish Redemption Contemporary Connections for Jewish Salvation

THE BIBLICAL BURDEN

<i>The MOTIVE</i>	<i>Psalm 67</i>	<i>The Praying patriarchs</i>
	<i>Romans 9-11</i>	<i>The Praying apostle</i>
<i>The METHODOLOGY</i>	<i>Isaiah 63</i>	<i>The Longing of the prophet</i>
	<i>Luke 4</i>	<i>The Liberation of The Prophet</i>
<i>The MISSIONOLOGY</i>	<i>2Cor 3&4</i>	<i>The Ministry that is glorious</i>
	<i>Acts 20-22</i>	<i>The Ministry that is blessed</i>
<i>The MANDATE</i>	<i>Psalm 150</i>	<i>The Holy hallelujahs</i>
	<i>Rev 4&5</i>	<i>The Cosmic chorus</i>

THE HOPE OF HISTORY

<i>PROTECTIVE PROVIDENCE</i>	- <i>Past, Present, Future</i>
<i>PIRATES OF PROVIDENCE</i>	- <i>Expulsion and Expansion</i>
<i>REPLACEMENT AND DEFACEMENT</i>	- <i>Forgotten and Forsaken</i>
<i>REFORMATION AND RE-EMBRACEMENT</i>	- <i>The Puritan Hope</i>
<i>The LIE OF THE LAND</i>	- <i>Too much love will kill you</i>
<i>REWRITING THE RAPTURE</i>	- <i>Confusion and correction</i>

CONTEMPORARY CONNECTIONS

<i>The CHALLENGES TO CONNECTING</i>	<i>The separated and the assimilated</i>
	<i>The atheist and the evangelical</i>
<i>The FRAGRANCE OF FRIENDSHIP</i>	<i>The aroma of Christ</i>
<i>The WISDOM OF WORDS</i>	<i>(Un)common language</i>
<i>RABBINIC REINTERPRETATIONS</i>	<i>Jewish objections</i>
	<i>Peter and Pentecost</i>

GENERAL GUIDELINES:

1. As you begin each study, pray for the Lord's grace and wisdom.
2. Discipline yourself to set aside one hour for each paper.
3. Keep a personal 'physical' notebook.
4. Begin with the questions and in your own notebook, answer each question in one sentence, prior to engaging in the study.
5. Read through the paper in one sitting, with note-taking.
6. Answer the questions again; this time, a paragraph each.

Feel free to send your answers to me, ask further questions, or simply make appropriate comments.

Stephen Atkinson: Director of Ministry, CWI (N America)
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THE HOPE OF HISTORY

3a: THE LIE OF THE LAND

'Too much love will kill you.'

QUESTIONS:

1. Ask yourself - is your main interest in the Land of Israel, political, evangelical, or eschatological? What should it be?
2. Whose land is it anyway?
3. What does '*We stand with Israel!*' mean for most people, and how should we understand it?
4. How many Jewish believers do you think there are in the Land of Israel today? How many 50 years ago?
5. What is your greatest prayer for the Land and its people?

THE LIE OF THE LAND

Introduction:

Our final two studies under our 'History' section take us to two inter-related themes that are both historical and at first sight, hopeful. These are also controversial areas and I will try to walk a sensitive thin line, but since in previous historical papers I have been prepared to take on Luther and to some degree Calvin, I must also with consistency, draw forth my pen and my voice, on the serious issues I have with the classic dispensationalism of Scofield, Hal Lindsay and others and the Dual Covenant theology of modern-day Land obsessionists!

Someone once said that a study of the book of Revelation either finds, or leaves a man, mad. I'm tempted to say that a paper on the Land either finds or leaves a man with new enemies! However, I hope instead to make new friends and even stimulate some of a differing mindset to consider Land issues from a new perspective. Furthermore, a single paper on the Land of Israel really doesn't do it justice and my analysis will obviously be selective, perhaps even imbalanced. My disclaimer is simply that I am trying to address specific problems within evangelicalism as it impacts Jewish evangelism. My hope is to *'awaken the conscience'* even as we consider the complex subject.

So our first paper here concerns the over-fascination with the Land of Israel to the detriment of evangelism. The second concerns the over-fascination with the Rapture similarly to the distraction away from evangelism. The first 'over-fascination' neglects or openly ignores the need to bring the gospel to Jewish people; the second distracts the attention away from the 'one thing needful', to a host of other curiosities, but is eternally irrelevant. In both, the cause of Christ suffers and the Jewish people are robbed of the words of life. Hence I have issue with both.

Of course our title is a play on words. We will be considering both the 'lie' of the Land in terms of all the falsehoods associated with the Land ('evangelical lies!'). Also we will be opening up but a small part of the 'lie of the land' in the sense of the evangelical situation or gospel realities in the Land of Israel.

In order to address these two matters I am splitting our subject into three as follows:

(i) The Extraordinary Providence & Prominence

(ii) The Evangelical Presence & Proclamation

(iii) The Eschatological Problem & Prospects

THE EXTRAORDINARY PROVIDENCE AND PROMINENCE

I want to begin this section with a long quotation (*kindly granted*) from my CWI colleague in Israel, David Zadok. David is an Israeli believer, retired army major (17 years service), and pastor (for almost 15 years) of Grace & Truth reformed Baptist church in Kanot, south of Tel Aviv.

Writing on the Israeli-Palestinian conflict in 2014 David comments:

'No one would doubt that the Israeli and Palestinian conflict is one of the most complicated and complex conflicts in the world. I believe the conflict goes further back and has its root in the enmity that we find already in Genesis Three. This also is a spiritual conflict, not good against evil, but rather the hindrance of gospel work among our two people.'

I want us to see right at the outset that David's emphasis is not political but evangelical and eschatological.

(So these are the two themes I want to open up in the second and third points in this paper.)

Speaking of the transition of Land issues from the Old Covenant to the New, David Zadok says:

'As we move forward through history to the days of the New Testament, it seems that the land comes to occupy a far less central role. Although the emphasis is not as acute as in the Old Testament, the land still has a place in God's economy in the New Testament, but predominantly as in regards to the work of the gospel. It was in the land of Israel and in Jerusalem, in particular, that the ministry of Jesus began and ended. The disciples of Jesus were to be his witnesses beginning in Jerusalem, to Judea and Samaria, and the remotest parts of the world. Thank God that in our day we see how the gospel has reached the four corners of the world. Under the New Covenant that had been promised by the prophets to the people of Israel, we notice an expansion. We see the inclusion of the Gentiles as co-heirs to God's promises.

While land has an important place in history and in our lives today, those of us who belong to God set their eyes on a heavenly land, not an earthly land.'

He then goes on to speak of the restoration to the Land:

'In his sovereignty and in fulfillment of his promises, God restored the people of Israel to the land after almost 2000 years of exile. While there has always been a remnant of people who have lived in the land, it was only when God allowed Jewish people to return to their homeland, the land of Israel, that the nation in a sense, was resurrected. It is in that land, during the last few decades, that the gospel has gone out again to the Jewish people, and many have come to faith in the promised Messiah of Israel. I do believe that the establishment of the state of Israel in 1948 was part of God's redemptive plan of salvation in bringing the gospel to the Jewish people.'

(Please note again David's emphasis: gospel, and redemptive plan, even eschatological plan.)

'The restoration of the Hebrew language in the late nineteenth century, together with the restoration of the land of Israel in 1948, in my opinion, has paved the way for the restoration of the people of Israel. It is after some 2000 years that the Jewish people are not only in the land promised to their fathers, but they also speak the same language. These two factors together enable the gospel to impact the people in the land.'
(Underlining added)

Now in a paper on the Land of Israel, I could rehearse all the details of the modern development of Zionism and speak on the Balfour Declaration, the British Mandate of Palestine and the United Nations resolutions. That would be a useful exercise but the information on the formation of the Modern State of Israel is readily available in book and online form.

Instead, for our purposes in this paper, and particularly as part of our 'Awakening' course, I want to take a higher, spiritual perspective and state simply and clearly that the Land (which is the Lord's - *'the land is mine and you reside in my land as foreigners and strangers'*. Leviticus 25:23) has enjoyed an extraordinary life within itself. That piece of real estate in the Middle East (of somewhat fluid geographical boundaries over the ages), has had a particular providential history, associated with a particularly provided-for people.

We cannot ignore the Land as it has always had a central role in biblical history and a prominence in world history. In the ancient world it was recognized as being at a crossroads, constantly facing the assaults of kingdoms that have come and gone. In the Scriptural record the providential care over the Land has been spectacular and noted that her very stones are precious. (Ps. 102:14 *'your servants hold her stones dear and have pity on her dust.'*)

We also want to point out that in the sovereign drama, His associated covenants were largely connected specifically to a people within clearly defined borders of 'Land on loan'.

Associated covenantal promises included land and physical productivity.

It is far too simplistic for New Testament Gentiles to simply dismiss such glories of the old covenant as of little import. God's providential provision of a Land and his specific bordered promises and prominence to that geographical area must be reckoned with, even as we move from shadow to substance; from the old glory to the new surpassing glory, of new covenant realities.

Even as I might, (in former studies in our Awakening the Conscience Course,) pose the question: why are they still here? We may also now pose the question, why is the Land still a central 'problem' in world dynamics, world religions and world politics? What remains so special about this little piece of apparently insignificant real estate?

The answer to the 'why' the continuance of the land' can only be 'eschatological', in the sense of end-times gospel revival within the Jewish nation. In other words, just as God is not finished with the people, He is not finished with the Land. And in a strange 20th century providence he has brought the majority of the ancient people back into the Land (with just a few geographical boundary differences). If we bible-believers consider all the nations as a drop in the bucket and that God is working his purpose out as year succeeds to year, then this 20th, now 21st century reality must be considered evangelically and eschatologically. Sadly it is all too often solely considered politically.

As a relatively new American citizen I also want to whine that in 21st century America, it would appear that everything is about politics. However, the evangelical Christian public of America MUST develop a supra-political mindest and passion – a kingdom attitude. The American evangelical scene is far too earthly minded and thus shows itself of little heavenly use. The right vote, the right man, and the right TV

channel constitutes 'right' evangelicalism for the majority of Christians. Brethren this ought not to be!

We could preach a dozen papers on that theme, but I use it only as an example. When it comes to 'Israel', the evangelical mind immediately thinks: real estate in middle east and then moves on to the politics of the surrounding regions. No, no... a thousand times no. Think evangelically people!

That said, we must include the political reality that the Land of Israel is under constant political and geographical threat. My point is this however: instead of evangelicalism chanting 'We stand with Israel!', we need instead to 'know the times' and pose the theological question: why? And when we obtain a theological (not a political) answer to that question we are more equipped to prayerfully and practically respond, and truly 'stand with' and be a 'blessing towards', the people Israel in the Land and the people Israel around the world.

We haven't time to fully answer the question as to why there is a constant political threat upon the Land of Israel, but I simply summarize it, with but a glance at Revelation 12:12,17.

But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!

... the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus.

Satan has his eye on the eschatological time clock. His war is waged against 'her offspring', which I understand as 'Israel's' offspring. Israel's remnant and Gentile inclusion, are *'those who keep God's commands and hold to the testimony about Jesus'*. The answer to 'why' is the Land so much under attack, even under threat of annihilation, is quite simply a satanic attack against the people within the Land fulfilling **the eschatological conclusion of the divine drama: Jewish redemption and world evangelization.**

The Land did not face such threat of annihilation for centuries but now the powers of Islam, and the powers of hell, would seek to destroy and ultimately frustrate, the divine unfolding of salvific history. A piece of dirt that formerly was in the control of the people of Allah, is now in control of the people of Israel: that is a theological anomaly for Muslims. True consistent Islamic belief MUST either deny the existence of Israel (check map drawing in Egyptian schools) or swear its annihilation. This, in brief, is the 'why' of the conflict.

THE EVANGELICAL PRESENCE AND PROCLAMATION

The presence of the gospel in the Land is something largely ignored, forgotten, or dismissed as of little importance as American evangelicalism fascinates on blood moons, third temple prospects, and Islamic polemic. But let us tell the good story.

In a nutshell we can record the gospel reality that the Land has experienced nothing short of gospel revival in the $\frac{3}{4}$ of a century of Jewish return. In 1948 we are told there were approximately 12 Jewish believers (evangelicals) in the Land. In 1968 the 12 had grown to 50. In 1998 the 50, had grown to 5,000. And today the number of Jewish believers is in the region of 30,000.

But let us put some flesh on the bones of those numbers. And I want to do so, somewhat 'in house', in the sense of recording our own gospel witness in the Land – the ministry of *'The British Society for the Propagation of the Gospel among the Jews'*, later called *Christian Witness to Israel (CWI)*, and now internationally known as the *International Ministry to Jewish People*.

(I again am indebted to David Zadok and my colleagues at HaGefen Publishing in Israel for this fascinating historical narrative.)

In 1914 in British controlled Palestine, a Jewish missionary by the name of Mr Joseph, built a large mission house at the foot of Mount Carmel in Haifa. (*The street would later be called HaGefen St – 'Vine Street'.*) A young Israeli, Shabtai Rohold, joined the work in 1919, assisting the elderly Mr. Joseph to found a medical clinic and mission center. Rohold, son of Rabbi Naphthali Rohold, had been born in Jerusalem in 1876. Mr. Joseph proposed to give the building he owned on the slopes of Mount Carmel to Rohold, but the latter thought it wiser for Mr Joseph to deed the property to the '*British Jews Society*', as our ministry was then known.

Shabtai H. Rohold, by then well known throughout the land, was also noted for his mode of transport - his donkey. Rohold was numbered among those invited to participate in 1925 in the formal celebration of the founding of the Hebrew University in Jerusalem. Rohold established a medical clinic and an extensive literature outreach throughout the land. It is from that inheritance that HaGefen today continues in its literature outreach and ministry. In later years, CWI also opened the *HaGefen Christian Bookshop* in Haifa.

Gospel witness and proclamation lay at the forefront of our ministry; as indeed it should. The diversions and distractions of middle east politics and end-time speculations were simply not on the agenda. It was mercy ministry for the purpose of gospel testimony, and Christian publication for the purpose of gospel distribution and discipleship.

The medical work and the literature work continued to bear fruit and grow. In the 1920s our field leader then was Dr James Churcher who was born in 1898 and had trained for missionary work at The Bible Training Institute in Glasgow and St Thomas's Hospital, London. He commenced work in London's East End at the British Jews Society's *Gilead Medical Mission* in Whitechapel in London (this also was part of our ministry). He moved to Palestine in 1924.

Dr. Churcher served faithfully until 1977, having been awarded the King's Medal in 1937 and the Order of the British Empire (OBE) from Her Majesty Queen Elizabeth II in 1977. He was so highly valued by the city of Haifa that he was granted the keys of the city.

Interestingly Dr Churcher's life and testimony continue to bear fruit, even but a few weeks ago, as our Australian missionary, Rahel Landrum (presently in Israel due to Covid restrictions!) met an elderly Jewish lady called Lili, who had requested a New Testament. As the conversation developed Lili told Rahel she used to come to Dr Churcher's clinic as a child! (She is now in her 80s.) She spoke to Rahel of how she was impressed at Dr Churcher's treatment and his faith. Rahel went on to tell Lili her own testimony and they have agreed to meet and study the Gospel of Matthew! Lili asked for this because she wanted to start at the beginning! That story has yet to be concluded.

Returning to the last century, the declaration of the State of Israel in 1948 brought a large influx of immigrants into the country who often stayed for years in transit camps until homes were available. One camp was next to CWI's own Compound in Haifa, on HaGefen street, and this is where Dr. Churcher, Dr. Pokroy and a staff of dedicated Christian nurses ran a medical clinic to minister to the sick immigrants who lived there.

When Baruch Maoz was appointed in 1975 as the CWI Field Leader in Israel, the mission headquarters naturally migrated from Haifa in the north, to the center of the country. Baruch remained involved in the writing, translating and editing of Christian literature until his retirement in 2006. At that point David Zadok took over as CWI Field Director in Israel, and the Director of HaGefen Publishing.

Among other projects, HaGefen initiated the project of translating the ancient Hebrew biblical text into modern

Hebrew, to be published as a Bible for the younger generation with original illustrations. To date, all of the Old Testament has been published in five volumes. HaGefen is now involved in translating the New Testament and has published many other books in the areas of evangelism and discipleship and also theology and Bible commentary.

Under David Zadok's leadership, HaGefen has expanded its ministry in the Land. The vision of HaGefen is to support the congregations in the land in their God-given task of Evangelism and Discipleship. As such it continues to produce good quality reformed material to equip Israeli believers to study the Word of God, including other literature to assist parents in training and rearing their children in the nurture and admonition of the Lord. Young believing Jewish families are teaching their young Israeli children the stories of Jesus! That is exciting. I want to hear more of that than puny politics! Let me return to give some first-hand quotes from David Zadok:

'There are three seminaries in Israel that offer bachelor and master level degrees. The largest of these is the Israel College of the Bible (ICB) where Jewish, Arab and overseas students study side by side. By means of these academic institutions the body of Messiah in Israel is training the future leaders of the land. The Israel Education Forum (IEF) was established three years ago with the goal of promoting evangelical education among both Jews and Arabs in Israel.

For almost two decades the pastors and elders from local congregations have gathered together two or three times a year to study, pray and discuss relevant issues facing the church in Israel.

(An) ... activity worth a mention is the informal gathering of believers at Pentecost or Festival of the Weeks as it is known in Israel. This has been organized annually for many years by the Israeli Messianic Jewish Alliance, who set up a large area with

shade, chairs, a grandstand and toilet facilities, and a separate area for booksellers. Congregations present the "first fruits" of their worship in song and dance, or by sharing a message from the word, praying together and blessing new marriages and babies born since the previous year. Some 1500-2000 people gather together for fellowship, and the chance to see friends from all over the country in an informal setting.'

Our time is too short to give a full evangelical assessment, but I wanted to give you a taste for the happier news of gospel realities and evangelical growth in the Land. This warms my heart more than simply hearing some political fear-mongering or prophetic fantasies! All this brings to mind an incident with a dear Gentile Christian friend who had visited the Land over 20 times and had an excessive, dare I say, obsessive(?) love for the Land. She wrote to me a few years ago with the earth-shattering announcement. *'Stephen, now I get it – it's about the gospel!'* Yes indeed, for they can have the Land and be lost. Gentile Christians need to have a passion for the people; living stones, not just the physical rocks of the Land.

One of our current missionaries in Israel spends much of his time working with drug addicts in the Rehab center. Another gives evangelistic talks on biblical sites, as he gives elderly Jewish people bus tours! The Land obviously is not enough! They need the Lord!

Recently HaGefen produced a book in modern Hebrew and Russian as part of a national outreach campaign. They were asked to do it by the churches in Israel. The campaign and the book was called *'The Power to Change.'* The churches obviously saw that as both a need and a priority.

Israel, the Land, is lost without the Lord. And if we see a providence in the Jewish return, it is for gospel purposes. They are under an obligation in the Land of the Covenant to fulfill the conditions of the Covenant. What is that? It is the

new Covenant - to believe in Jesus.

Finally a few words on that thorny issue of the end-times.

THE ESCHATOLOGICAL PROBLEM AND PROSPECTS

Just as theology will drive missiology, so also eschatology will impact theological priorities. What do I mean? Well, if your end-times chart depicts the rebuilding of the Temple, you will have a fascination for finding the red heifer, obtaining all the priestly instruments and garments, and rebuilding on presently very disputed territory.

If your end-times position is for a Rapture, followed by Israel's salvation, your present interest will not so much be in evangelism. (I heard one pastor preach on Romans 11, and then conclude by saying – *'but of course you know, it is not 'Israel's time' at the moment.'*)

If your eschatology has developed such a love for Israel as to consider their salvation inevitable, simply because they are God's chosen people, then also you will see no need of evangelism. The ministry of Christians United For Israel has repeatedly stated their support for the Land of Israel but have no intention of sharing the biblical gospel with the Jewish people. I once read their 32 page magazine cover to cover and it never had one single mention on the name Jesus. There are a multitude of 'Israel' ministries vying for the pocket book generosity of evangelical America and many of them aren't worthy of the name 'Christian' or 'ministry'.

I might simply make a public announcement here: Dual Covenant Theology is alive and well and its in your church! (*Dual Covenant Theology teaches one way of salvation for Jewish people – law keeping; and one way for Gentiles – Jesus believing*).

The truth is, as Freddie Mercury used to sing: *'Too much love will kill you.'* (It did him, but that's another story.)

Philo-semitism, can be so loving of Israel that sharing the gospel with Jewish people becomes either unnecessary, or insensitive. This kind of *'too much love'* is alive and well in many eschatologies and it will kill the Jewish people eternally! I just wish the Israel-loving church in America would 'get it' just as that dear sister did in my earlier story. She still greatly loves the Land; but moreso the people of the Land!

Any eschatology which negates or diverts from evangelism of the Jewish people is problematic eschatology; whether dispensational, or reformed. I vow to do battle with both!

Let me end with an alternative; not something new, in fact, it is something we have seen in previous studies. Historic reformational belief is optimistic concerning God's eschatological / end-time redemptive purposes for the worldwide people Israel; yes, even for the Land and its inhabitants.

David Zadok again: *'the day is coming and is approaching fast that the Word of God will come forth once again from Zion. And Israel will fulfill her role in declaring the salvation of God to all people, to the Jew first and then to the Gentile.'*

CONCLUSION

One of the most moving experiences for me was hearing my Israeli colleague David close in prayer at a CWI International Conference, way back in 2012. He was not praying for blessing upon Eretz Yisrael (*The Land of Israel*) as such, but for blessing to come upon Gentile nations as a fulfilment of Romans 11:12 & 15. The riches, the greater riches, would be the life from the dead revival mercies of God coming upon the world as a result of redemptive revival in Israel. His sentiments could be summarized in a couple of quotations: (Again, I make no apology for quoting at length!)

'In Romans 9-11 Paul writes very clearly about the faithfulness

of God to his promises to Israel and declares that all Israel will be saved. But before this happens Zion will again publish the Word of God to the world at large, a time when the Gospel will go forth from Israel! The Jewish people, scattered throughout the world, will become God's instrument. He in His sovereignty has allowed the Jewish people to scatter all over the world, with the largest Jewish population today living in Israel. These communities will be the light of the world, bringing the Gospel once again to the ends of the earth. Both Isaiah and Micah prophesy of this, in the exact same words: And many peoples shall come, and say: "Come, let us go up to the mountain of the Lord to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the Lord from Jerusalem. (Isaiah 2:3, Micah 4:2)

The destiny of the people of Israel was tied to the land of Israel. But God's foremost interest was and remains the people, not a piece of real estate, no matter how valuable it may be. Just as Jesus said the Sabbath was created for man and not man for the Sabbath (Mark 2:27), so the same principle can be related to the land. God did not create men so that they would occupy the land, but rather land was created and given to men in order to fulfill their call and role. Land was never an end in and of itself, but a means to achieve a goal. And the goal has always been the redemption of God's people from every tribe, and language, and people, and nation.' (D Zadok)

Thus, David's focus as a Jewish believer in the Land of Israel is:

How can we fulfil our life purpose in the land of promise?

And his answer is:

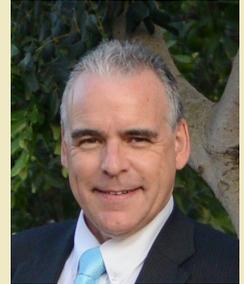
Evangelical proclamation and eschatological expectation.

To which we say, Amen and Amen!

WHO ARE WE? WHAT DO WE DO?

DIRECTOR: STEPHEN ATKINSON

As **Director of Ministry** and 35 years of preaching experience, Stephen has been engaging with churches on behalf of CWI since 2004. With a Biblical mandate, historical reasoning, and present day missionary urgency, Stephen makes the case that every Church must have Jewish mission on its agenda!



MISSIONARY: MITCH TEPPER

As a **Jewish believer** Mitch has the apostle's burden for his own 'kindred after the flesh'. A graduate of Reformed Presbyterian Theological Seminary, his Scriptural knowledge and personal passion drive him in his street evangelism, one on one relationships, and household bible studies, with the singular purpose of 'Telling Jewish people about Jesus'.



International Mission to Jewish People

We have been sharing Jesus with Jewish people internationally for almost 180 years. Today we have missionaries in the USA, UK, Israel, France, Holland, Hungary, Australia, all faithfully witnessing to Jewish communities across the world.



CHRISTIAN WITNESS TO ISRAEL (N America)

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