

Tours:

Jerusalem Cornerstone Foundation with JCF Guide, Yoni Gerrish is offering the following tours this Fall

-Feast of Tabernacles and Israel Study Tour - October 8-23, 2003 with Wycliffe Bible Translator, Frank Mechlenberg

-Let's Go Up To Zion - November 3-14, 2003 - Hosted by Jack & Judy Stone and Jim & Betsy Gerrish. To make reservations call Judy at 817-488-0114. Seating is limited so act quickly.

For more touring details visit our website: www.jerusalemcornerstone.org

-Adam's Road continued

recent birth of their first child, Emanuel. Adam is currently working part-time as an assistant manager and youth leader with the JAMM (Jerusalem Artists Music and Media), a ministry that reaches out to youth in Jerusalem's night-club scene. As new parents living in a troubled land, Adam and Gili would greatly appreciate your prayers and support.



Jerusalem Cornerstone has been able to bless the lives of the hurting and wounded in the land of Israel by helping to keep some of Magen David Adom's Ambulances in service through our *Israel Emergency Aid fund*.



Adam's Road

By Joel Ehrlich

Good News From the Middle East

Arab Israelis Initiate a Visit to Auschwitz by Liz Kopp

In late May of this year, 260 Arab and Jewish Israelis were joined by 200 Muslims, Christians, and Jews from France to make a first time ever pilgrimage to Auschwitz.

Describing his experience in *The New Republic*, Yossi Klein Halevi writes,

"for a Jew to be comforted by an Arab in Auschwitz is so counterintuitive that all my accumulated rage, from the Holocaust to the Intifada, yields to grief. Our starting point is political despair. We are entering the abyss together, hoping to emerge in some way transformed. It's no coincidence that this pilgrimage was conceived by a priest, Emile Shoufani, an Arab Catholic from Nazareth, whom we all call 'Abuna,' Arabic for father. Abuna speaks grandly of creating 'a new human being.' Fostering dialogue between Israeli Arabs and Jews seems ambitious enough.

We gather for the Israeli custom of reciting the names of victims. This time, though, Arabs read the names. While much of the Arab world promotes Holocaust denial, here Arabs are affirming the legitimacy of our

story. Whatever disagreements await our return to Israel I know that for my Arab partners, the notion of Jews being murdered for being Jews has become unbearable. Listening to the Yiddish names recited in Arabic accents, I sense a new language being born."

Stuart Schoffman adds in the *Jerusalem Report*,

"Together we were sobbing and dumbstruck, Arab and Jew, in the 'sauna' where slave laborers were deloused, shorn, humiliated: amid the rubble of gas chambers and crematoria that the Germans destroyed as the Soviets drew near.

Father Emile Shoufani initiated this journey, titled Memory for Peace. "Love, charity, compassion is what this journey is all about. We did not only enter a place of death, we emerge from death into life and hope...If two peoples engaged in conflict can have experienced something like this, everything is possible."

JCF:

Is peace breaking out all over? Hardly.

And yet we can be the ones who are praying for it and cheering it on. While we applaud the "roadmap" we recognize that this is as far as flesh and blood leadership can take us. Indeed, without the Prince of Peace, the process can only go so far. Only he can bring about forgiveness and reconciliation in our hearts.

For some, the wars and conflicts here are like an enthralling novel whose pages may be closed and forgotten. On location, it is quite another thing altogether. Friends and neighbors are lost in this war. Homes and property go up in smoke. Families are shattered. More dramatic and real than any Saturday afternoon matinee can ever depict.

Just ask anyone who has known conflict. One cannot advocate, in the face of daily funerals, that we resolve ourselves to war just because perfect peace is not immediately attainable. Unfortunately, we live in a less than perfect world, one that is broken and in need of the Savior now.

In this imperfect world, Jesus commands us to continue to pursue reconciliation on all fronts in unwavering hope that His Kingdom is advancing to heal hearts, souls, and bodies - both now and for eternity.

Charles Kopp

On Wednesday June 11, in the heart of Jerusalem on Jaffa road a suicide bomber blew himself up on a bus next to a busy stop. Seventeen people lost their lives and many more were wounded. These recurring tragedies would be much more devastating without the tireless efforts of Magen David Adom employees and volunteers. At any given time there are about 13 ambulances on call for the city of Jerusalem. When a terrorist attacks or catastrophe occurs, between 30-40 ambulances are called up to help save lives. Because of this need for manpower, Magen David Adom relies heavily upon trained EMT (Emergency Medical Technicians) volunteers, many of whom are the first to reach the scene of an emergency.

One of these brave and sacrificing volunteers is Adam Focht. Adam volunteers for Magen David Adom, working 20 hours a week on their morning shift. Emergency calls that he responds to range from heart attacks to suicide bombings and even going into Arab villages to help those in need. The involvement with both the Jewish and Arab communities is one element of M.D.A.'s work that gets little attention. Adam related that his job is challenging, but he feels it is a practical way to help the people of the land of Israel. In addition to his volunteer work with M.D.A., Adam is also a member of the Board of Directors of Jerusalem Cornerstone.

Upon finishing a BA in Political Science from Georgia Southern University, Adam felt called to study in Israel. After his arrival in 1997, he began studying at the Hebrew University of Jerusalem, completing an MA in Bible. During the course of his studies, he was also actively involved in Narkis St. Congregation as Youth Leader. At Narkis, he met his wife Gili who is a *sabra* (native born Israeli) and has degrees in Biology and Geology. Gili was working at a Biotech company doing cancer research until the

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The Roots of Jerusalem Cornerstone

by Gary Alley

(1969-1982): Baptism of Spirit and Fire

The Jesus People Movement broke out in America in 1967, the same year as Israel's miraculous triumph in the Six Day War. Randall Butth, today, Jerusalem Cornerstone's director of biblical education, began following Jesus in 1969 and God's plan for him involving Bible translation. He studied in Jerusalem in 1974-5 during the outbreak of God's Spirit which initiated unity among many Christians in Israel. Narkis Street Baptist Congregation under the leadership of Bob Lindsey played a key part in the renewal in the Land. With this move of God, multiple incendiary attacks were aimed at a number of Christian properties, among them Zion House on 33 Prophets Street and the Narkis Street Baptist Congregation on 4 Narkis Street.

Long-haired Jesus Freak

During the same year that Israel pulled off its miraculous victory in the Six Day War of '67, a spiritual awakening was occurring among the disenchanted youth of America. The first recorded phenomenon of the Jesus People Movement, as it would come to be called, began at a small storefront evangelical mission called the Living Room in San Francisco's Haight Ashbury district in 1967. During the next eight years, similar revivals sprung up throughout America especially on the West Coast. Chuck Smith, a former Foursquare pastor of seventeen years, felt called by God to reach out to these hippies; he recruited Lonnie Frisbee, a long-haired and bearded, spirit-filled young man, to be a liaison between the tiny Calvary Chapel of Costa Mesa and the counterculture of California.

In the summer of 1968, Lonnie Frisbee shared the gospel with another long-haired type hanging out on Newport Beach. Randy Butth, an eighteen year-old, second year student at UC Irvine thought about Frisbee's proposition over the next half year, and in February, 1969 he became a follower of Jesus. He was baptized by Chuck Smith in the Pacific Ocean at Newport Beach in May and attended Calvary Chapel meetings into the summer months. In the summer of '69 while the counterculture was celebrating the zenith of its era with a drug-induced, rain-soaked muddy festival in the rural New York fields of Woodstock, Randy was contemplating God's purpose for his life. He only knew one thing—he wanted to serve God and study His Word, so he began



Randall Butth translating Bibles in Sub-Sahara Africa

biblical studies at California Lutheran College. There Randy met Margret Guldseth, who had also had her life touched by the recent movement of God's Spirit. Both Randy and Margret felt called to Bible translation work and began additional studies with Wycliffe Bible Translators. They wed in summer of 1971. Randy, with a keen interest in linguistics and the biblical languages, was encouraged to study at the American Institute of Holy Land Studies in Jerusalem, Israel, which he did from 1974-5. During that time the Butths began to frequent a little Baptist church in Jerusalem on Narkis Street where God's Word was being taught in the power of the Spirit.



Bob Lindsey baptizing Danny Kopp, 1989

The Wooden-legged Baptist from Oklahoma

Around the same time that the Jesus People Movement was growing among the American youth, meetings were being held with local Jerusalem young people at the Zion Messianic House on 33 Prophets Street. Chuck and Elizabeth Kopp, directors of this ministry, also started a coffee shop at the house to reach out and communicate with the youth culture of the early 70's. In 1971, the ministry of the Koppes and Zion Messianic House came into fellowship with West Jerusalem's Lone Baptist Church at 4 Narkis Street.

The Narkis Street Baptist Congregation was then pastored by Robert "Bob" Lindsey, a Southern Baptist minister from Oklahoma, who first visited the British Mandate of Palestine from 1939-41 to learn Hebrew. Lindsey had participated in the work of the Baptist Convention in Israel since 1945. Bob was known equally as an astute scholar and as a shepherding pastor. In the 1960's, he began making significant contributions within the field of Synoptic research (the study of the first three gospels, Matthew, Mark, and Luke) while translating the book of Mark into modern Hebrew. In 1962, Lindsey started a unique relationship with David Flusser, an orthodox Jewish professor at the Hebrew University of Jerusalem as they both studied the Synoptic Gospels. Both Flusser and Lindsey would share this common love for studying the words of Jesus over the following decades and would pass it on to their students.

Bob was also known for his passion and call to action. In 1961, Bob traversed through no-man's land that separated Jordanian East and Israeli West Jerusalem to rescue Edward Salim Zoomout, an Arab boy who had been orphaned during the Israeli War of Independence and was now stranded in Trans-Jordan. Bob crossed safely into Jordan through the minefield, located Edward and together they began their journey home. Spotted by the Jordanian border guards, Bob and Edward were forced to quickly rush and Bob stepped on a mine which blew up his left leg. His left foot was amputated in a Jordanian hospital. Meanwhile his case gained national and international exposure



in the press. Lindsey was repatriated to Israel the following month, and Edward was brought home to Israel the following year. Later, Lindsey enjoyed shocking children by jabbing a knife into his left pants leg and watching their looks of horror as the knife reverberated in his wooden stump.

1973: The Holy Spirit Conference and Yom Kippur War

Before 1973, Israel was considered by many to be a dry and closed area with regard to the gospel. There were only a handful of congregations in the Land and probably only a few hundred Israelis who called Jesus their messiah. Then in 1973, one major event stirred the Body of Christ in Israel—the Holy Spirit Conference, and another event shook the nation of Israel's identity—the Yom Kippur War.

The 1973 Holy Spirit Conference brought the work of the Holy Spirit to the forefront in the lives of a wide spectrum of different Christian workers in the Land, spanning Catholics and other high churches to Baptists, Mennonites, and Pentecostals. This conference spawned the "Thursday Night Meeting" where over the next couple of years, different churches and congregations would unite in Jerusalem for prayer and testimony. Bob Lindsey was among those touched by God's Spirit during these years, and he began praying for the sick and lost as many were healed and saved.

Later that year, Israel was ambushed by an invasion of Egyptian and Syrian forces on the holiest day of the Jewish calendar—Yom Kippur, or "the Day of Atonement." Israel eventually rallied its troops and repelled the invaders, but 2,688 Israeli soldiers fell in the two and a half week battle. Israel's psyche was much like a teeter-totter flying high with the euphoria of the Six Day War that came crashing down with the brutal mortality of the Yom Kippur War. Israelis began to seek more after the meaning of life. The Body of Christ in Israel had been prepared by God for such a time as this: to offer hope and healing, compassion and meaning to the lost.

Dueling Fires: Growth and Opposition

The Messianic Movement—Jews who follow Jesus as messiah, would never be the same after the mid 70's, as dozens upon dozens of congregations popped up all over Israel, from Tel Aviv



to Jerusalem, from Eilat on the Red Sea to the foothills of the Golan Heights. At the same time, existing congregations grew and matured. One example was Narkis Street Baptist Congregation, bursting forth from its structural cocoon. In the early 70's, its congregants numbered a few dozen, but by the early 80's, its members were more than three hundred. Chuck Kopp, with sledgehammer in hand, helped Bob Lindsey knock down the side walls of the little chapel in 1976 to expand the congregation.

Yet with the expansion of God's kingdom, opposition arose, especially from the extreme orthodox Jewish groups. In 1974, the Zion House on 33 Prophets Street was gutted and ravaged by fire, along with the Swedish center and the Baptist Bookstore. Over the following decade, extremist attacks were carried out on various Christian buildings. Graffiti was commonly painted on the walls and doors proclaiming Christians as bloodthirsty and Nazis. In 1978, a nail bomb was detonated on Baptist House property. In 1980, the Zion House was set on fire on two separate occasions.

Finally, these ferocious attacks claimed national and international headlines when the Narkis Street Baptist chapel was burnt to the ground by arsonists after midnight on October 8th, 1982. Two days later on Shabbat (Saturday) with only a burnt-out shell of the building remaining, a thousand people, both Jews from local synagogues and Christians from around the country, gathered at Narkis Street to stand in solidarity with the congregation. Instead of incinerating the crescendoing work of the Lord in the Land, the devastating inferno branded and sealed the power of the gospel as a life-changing force, which the darkness would not overcome.