

EVANGELICAL REVIEW OF THEOLOGY

VOLUME 1

Volume 1 • Number 1 • October 1977

Evangelical Review of Theology

*A digest of articles and book reviews selected from
publications worldwide for an international
readership, interpreting the Christian Faith for
contemporary living.*

The articles in the EVANGELICAL REVIEW OF THEOLOGY are the opinions of the authors and reviewers, and do not necessarily represent those of the Editor or the publishers.

Copyright 1977 by the World Evangelical Fellowship.

phrase an “African Theology” has about it, therefore, the quality of a slogan of vindication. It refers first to the attempt to find points of similarity between Christian notions and those drawn from the traditional religions of Africa. Secondly, it refers to the hope that a systematic theology expressed in the language and concepts of traditional religion and culture, may one day be written ... The phrase implies in its popular usage an attempt to amalgamate elements of Christian and elements of traditional belief.’²⁹

African Theology seems to be heading for syncretism and universalism. This subject is dealt with elsewhere.³⁰ Suffice it to sound a note of warning that our search for African personality should not lead us to a compromising position. But this should not be a moratorium on further research on African thought patterns. In our effort to express Christianity in the context of the African, the Bible must remain the absolute source. It is God’s Word addressing Africans and everyone else within their cultural background.

Conclusion

The term African Theology has come to mean different things to different people. Furthermore, it has the inherent danger of syncretism. The term therefore is viewed with suspicion. It is more appropriate to talk of Christian Theology and then define whatever context we find it related to, e.g. reflections from Africa; the context of marriage in Africa; Christian Theology and the spirit world in Africa. But there should be a continuing effort to relate Christian Theology to the changing situations in Africa. It is only as the Bible is taken as the absolute Word of God that it can have an authoritative and relevant message for Africa. May the Lord help us all to experience the life of Christ, stand by his sure Word of truth, and proclaim it firmly and unmistakably throughout our continent, so that Africa may hear the voice of him who is saying, ‘Come to me, all who labour and are heavy laden, and I will give you rest’ ([Matthew 11:28](#)). p. 48

BIBLIOGRAPHY

Black Theology: The South African Voice (London, C. Hurst & Co., 1973).

Mbiti, John S., *N.T. Eschatology in an African Background* (London, Oxford Univ. Press, 1971).

Kittel, G., *Theological Dictionary of the N.T.* (Wm. B. Eerdmans, 1964).

Presence (Nairobi, WSCF, Afropress, Vol. V, No. 3, 1972).

Kato, Byang H., *Theological Pitfalls in Africa* (Nairobi, Evangel Publishing House).

The late Dr. Kato was the Executive Secretary of the Association of Evangelicals of Africa and Madagascar and Chairman of the Theological Commission of the World Evangelical Fellowship. He is the author of “Theological Pitfalls in Africa” reviewed elsewhere in this issue. p. 49

The Gospel in a Hostile Environment

²⁹ *Journal of Religion in Africa*, Vol. IV, pp. 64–65.

³⁰ Byang H. Kato, *Theological Pitfalls in Africa*.

by SAPHIR P. ATHYAL

Printed with permission.

AT THE 1974 Lausanne Congress, one of the largest and perhaps most representative gatherings of the Christian Church in history, the assembled Christian leaders from practically all nations of the world, made the following significant assertion:

'It is the God-appointed duty of every government to secure conditions of peace, justice and liberty in which the Church may obey God, serve the Lord Christ, and preach the Gospel without interference. We therefore pray for the leaders of the nations and call upon them to guarantee freedom of thought and conscience, and freedom to practice and propagate religion in accordance with the will of God and as set forth in the Universal Declaration of Human Rights. We also express our deep concern for all who have been unjustly imprisoned, and especially for our brethren who are suffering for their testimony to the Lord Jesus. We promise to pray and work for their freedom. At the same time we refuse to be intimidated by their fate. God helping us, we too will seek to stand against injustice and to remain faithful to the Gospel, whatever the cost. We do not forget the warnings of Jesus that persecution is inevitable' (Lausanne Covenant, Clause 13).

Ideally, one should not have to suffer for one's conscience and convictions. But the normal experience of Christians in many parts of the world, throughout the history of the Church, was one in which they were discriminated against and persecuted because of their faith and obedience to the Gospel of Jesus Christ. A brief glance at the history of God's people in the past centuries makes this evident. [p. 50](#)

1. RÉSUMÉ OF THE HISTORY OF HOSTILITY TO THE GOSPEL

1. Hostility to True Faith in old Testament Times

The oppression and sufferings that Israel as a nation went through at the hands of other more powerful nations were not for their faith. But within the nation itself during its times of apostasy and spiritual decadence, the prophets and other faithful men of God had to suffer under the rulers and leaders of the nations for their firm stand for the Lord. Jesus called the Jewish leaders of his times, sons of 'those who murdered the prophets' and shed innocent blood from the time of Abel to that of Zechariah ([Matthew 23:29-36](#)). So also Stephen in his trial indicted the members of the Jewish Council, 'Which of the prophets did not your fathers persecute?' ([Acts 7:52](#)).

While according to the Old Testament accounts several leading prophets enjoyed great freedom in their ministries under God-fearing rulers, most others lived under the threat of their lives. During the reign of Ahab and Jezebel, a great number of faithful followers of God were destroyed except those prophets who escaped by hiding in caves. It is very possible that a great number of prophets and devout men of God were included in the many innocent men that the king Manasseh slaughtered ([II Kings 21:16](#)). During the last days of Judah, Jeremiah narrowly escaped being killed more than once.

Hostility to the Jews

The first time the Jews as a nation suffered severe persecution for their faith was under the Seleucids in the 2nd century B.C. Antiochus IV Epiphanes, in his attempt to unite his Empire under one faith and one culture, used cruel force to Hellenize the Jews. He drove out their legitimate high priests, profaned the temple by sacrificing swine on the altar, and decreed the possession and study of the Law, the circumcising of one's own sons, and

other traditions very dear to the Jews, as offences against the State punishable by death. Some segments of the Jews co-operated with the Seleucids. 'But many in Israel chose to die standing true to their faith and refusing 'to profane the Covenant' ([I Maccabees 1:62–64](#)). With intensified persecution, the Jews united in resisting the Syrians and succeeded p. 51 in establishing temporary independence for the nation under the Maccabees.

The author of Hebrews, at the end of a list of the great men and women of faith during the time before Christ, says, 'Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy' ([Hebrews 11:36–38](#)).

3. Hostility to Jesus and His Followers

King Herod's attempt to kill baby Jesus was of political, and not religious, motivation. During the ministry of Jesus, opposition to him from the Jewish leaders and the Pharisees gradually increased. He often forewarned his own followers that 'he must suffer many things from the elders and chief priests and scribes, and be killed', but should rise again from the dead ([Matthew 16:21](#)). His enemies tried to trap him in his speech ([Matthew 22:15](#)), ridiculed him ([John 8:48](#)), questioned his authority ([Mark 11:28](#)), considered him a lawless man, charged him with blaspheming God ([Mark 15:29](#)), and finally arrested him illegally, bringing against him false accusations and executing him by crucifixion.

The early followers of Jesus suffered heavily for their faith from both the Jews and the Gentiles. Central to the Gospel was the belief that Christ was resurrected while the Sadducees, the leaders of the time, did not believe in the resurrection. Stephen was stoned to death by the Jews, and his martyrdom was followed by 'a great persecution' ([Acts 8:1](#)); James, the brother of Jesus, was put to death. Peter was put in prison, destined to be killed. Paul and his followers faced persecution and severe opposition in most places where they preached. Paul's life was such that he was 'afflicted in every way' and while living 'always carrying in the body the death of Jesus' and 'always being given up to death for Jesus' sake' ([II Corinthians 4:8–11](#)).

The members of the churches that were established by the apostles must as a rule have faced hostility and opposition to the Gospel. In writing to the Church at Thessalonica in perhaps his earliest letter, Paul says, 'You suffered the same things from your own countrymen as they (the churches in Judea) did from the Jews' ([I Thessalonians 2:14](#)). p. 52

4. Rome's Hostility to the Early Christians

During the early years of the Roman Empire, various religions that existed within it, though not officially recognized, were tolerated. Christianity came to have a certain freedom and privileges, as it originally appeared to be a sect within the Jewish faith. But when the Gentile converts to Christianity refused to offer incense before the image of the Emperor, and when their number increased to a potential force, Christianity came under suspicion and dislike by the rulers. Until about the middle of the 3rd century the persecution of the Christians remained primarily a local affair administered by the Roman Governor of each district rather than on an Empire-wide basis.

Often Christians suffered under mob violence, and local officials intervened to protect them, for example Gallio at Corinth ([Acts 18:12](#)). The legal basis for their persecution was obscured. They were charged with cannibalism, illegal assembly, atheism, and disloyalty to the State. Faithfulness in their confession of Christ and refusal to deny him, and in his place worship the State gods, was considered 'obstinacy'.

The Book of Revelation makes many references to those who had to suffer. The Apostle sees under the altar the souls of those who were slain for their testimony, awaiting other martyrs to join them ([Revelation 6:9–11](#)). Rome is described as ‘drunk with the blood of the saints and the blood of the martyrs of Jesus’ ([Revelation 17:6](#)).

Emperor Nero, according to Tacitus, blamed the Christians for the devastating fire that broke out in Rome in A.D. 64. While the alleged offence of Christians in this case was arson and not an offensive belief, Nero’s attitude to Christians set a precedent throughout the Empire for cruel treatment of them.

Pliny in his letter (A.D. 112) to Trajan speaks of the torture and execution of Christians in Bithynia, but Trajan instructs him not to seek out Christians but rather punish those who are brought before him. From the time of Trajan to that of Decius there was no harsh repression of Christianity though Christians were as a rule disliked and several outstanding leaders were martyred. It was Decius who first launched a systematic attack upon Christians. His order in A.D. 250, that all his subjects who would not sacrifice to the State gods should be put to death, brought serious threat [p. 53](#) to the lives of Christians throughout the Empire. Many renounced their faith but many suffered death.

After a short period of less intensive persecution, again Diocletian in A.D. 304 by an edict ordered churches to be burnt, clerics tortured and scriptures destroyed. Severe persecution continued until Galerius’s edict of toleration (A.D. 311) and the time of Constantine, who granted legal recognition to Christianity and freedom to all religions by what is commonly known as the Edict of Milan (A.D. 313). This was eventually followed by Christianity becoming the official religion of the State (A.D. 380), the Church enjoying special privileges, and in turn beginning to use repressive measures against peoples of other religions.

5. Christians Persecuting Christians

Generally, Christianity has continued to be a dogmatically intolerant religion. St. Augustine’s principle of demanding corporal punishment for heretics became the norm for the treatment of dissenters by the Roman Catholic Church during the Middle Ages. There was an intermingling of the powers of the Church and the State, and the Church could use physical force to its own end. The death penalty was meted out to those who did not conform to the Church’s doctrines and practices.

In spite of the spirit of the Renaissance with its indifference to religion, the Reformers as well as the Roman Catholics continued to practise religious intolerance. Martin Luther, T. Beza, John Calvin, and several other key reformers as a rule approved and practised religious persecution of those who differed with them in their convictions. Protestants persecuted Roman Catholics especially in the Lutheran lands. Many from free church groups such as Anabaptists were killed both by Roman Catholics and Protestants.

Because of the persecution of those who were dissident in England in the 17th century, many devout men of God left England, to be followed by the exodus from other parts of Europe, and founded new settlements in the eastern part of America, such as in Maryland under the leadership of Lord Baltimore and in Rhode Island under Roger Williams.

In England the religious Toleration Act of 1689, in order to unite all Protestants against the Roman Catholics, and a series of [p. 54](#) other acts gave increasing freedom to those of various convictions, but excluded Roman Catholics and the Unitarians.

By the 18th century, there was increasing irreligion. The profound influence of writers such as Rousseau, Voltaire and Lessing, and also the American Bill of Rights (1776) and the spirit of the French Revolution (1789), all led to the practice of religious tolerance as the normal policy for the countries of the West in general.

II. PRESENT-DAY HOSTILITY TO THE GOSPEL

Practically all countries of the world profess to give assent to the following Universal Declaration of Human Rights, passed by the United Nations in 1949: 'Everyone has a right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance' (Article 18). But in practice many countries of the world only give lip service to the above declaration, and religious toleration is only on paper.

It seems that all the different types of hostility and persecution that the Christian Church faced throughout its 2000 years of history are all simultaneously experienced by the Christian Church today. This is particularly true with the Church in Asia and Africa. Innumerable are the examples one can cite of imprisonment and torture of Christians by the State, political parties dominated by religious ideologies bringing repressive measures upon Christians, converts from Hinduism and Islam to Christianity being often oppressed or even killed by their own people, and many other forms of persecution today.

Certain segments of the Church are under totalitarian systems of government where religions, including Christianity, are considered a hindrance to man's progress and incompatible with the State policies. Therefore every attempt is made to stamp out the Church. Christians are deprived of their various rights and privileges, churches are closed down, their young people are indoctrinated in atheistic teachings, and many Christian leaders are illegally imprisoned or made to live under many hardships.

In some other parts of Africa and Asia, hostility to the Christian Church arises due to the prevailing strong nationalism. Christianity [p. 55](#) is viewed as a religion of the Western imperialists. With the development of nationalism, there has been a revival of indigenous cultures and values as well as native religions. Thus Christianity is considered to be foreign, unnecessary and even harmful.

The Christian Church also faces hostility today from other religions and religious ideologies. The non-Christian religions during the past decades have gone through revivals and new growth. They have conducted aggressive missionary efforts in recent years and their influence is on the rapid increase both in the East and in the West. Orthodox adherents of these religions are very intolerant of Christianity, and in many countries political policies are influenced by religious factors. Particularly in countries with a predominantly Muslim majority, very little freedom is given to the Christian Church. Evangelism is prohibited, conversion from Islam to another religion is severely punished, and Christians are deprived of their rights.

In certain African countries, tribal movements such as the Mau Mau group, with their fanatical beliefs and convictions, have ruthlessly persecuted Christians. In recent years, many missionaries and national Christians in several parts of that continent became victims of tribal leaders who achieved political power.

Opposition to the Gospel and discrimination against Christians comes from mobs of people and also individuals who are in influential positions such as employers or directors of firms and institutions. This type of hostility is unpredictable and difficult to be controlled by any law. In many parts of Asia in a society where Christians are a minority, their privileges are not recognized. If they do not conform to the standards and practices of the majority, they pay a price for their convictions.

We must make note here of certain subtle forms of hostility to the Gospel which, while they do not appear to persecute Christians, have always been some of the worst enemies of the Gospel. Only two examples need to be mentioned:

First, economic and social oppression of the people. In the so-called open societies and in modern democracies, we find that the bulk of the wealth is accumulated by a small minority of people by which an average man is denied his basic needs of life. Often the Christian Church itself has sided with exploiters of the poor. The prophets of the Old Testament considered justice for the poor, [p. 56](#) the fatherless and widow as an essential aspect of one's knowledge of God ([Hosea 4:1-2](#); [Isaiah 58:6-7](#); [Micah 6:8](#)).

The Gospel of Jesus Christ in its full implication means that we love our neighbour as ourselves, the neighbour being the one in dire need. The emphasis of the epistle of James is that our faith should have a visible, practical implication of what we do for 'the things needed for the body' ([James 2:17](#)). The thrust and the power of the Gospel is weakened when those who advocate it do not have sufficient courage to put the whole Gospel of Christ into action at the personal, social and national levels. Christians often remain as a professing group rather than as a 'prophetic' force.

Secondly, heresies within the Church. False teachings in the Church have done more harm to the cause of the Gospel than hostility to it from outside. Those from outside are easily detectable, but those from within come as wolves in sheep's clothing and deceive many people.

In many segments of Christendom today, the Gospel is explained as primarily or even solely our participation in the progress of man and human development, as Christ works in all spheres to create all things new. This understanding is a distorted one, and essentially a denial of the very core of the Gospel and its offence. Many prevalent doctrines in the Church today are universalistic and humanistic and they reject the authority of the Scriptures. Those within the Church who accept a form of religion but deny its power ([II Timothy 3:5](#)) and dilute the Gospel to fit the world, are the worst enemies of the Gospel.

III. FACING HOSTILITY TO THE GOSPEL TODAY

Widespread persecution for Christ's sake along with the Gospel being proclaimed to all nations, is a sign of the last days. People in the same family would betray each other; Christians would be brought to trial, be beaten up and killed. 'You will be hated by all for my name's sake' ([Mark 13:7-13](#)). These forewarnings of Jesus are being accomplished today, and persecution seems to be on a steady increase.

We cannot create conditions by which hostility will be removed nor make careful preparation to avoid it. But a few thoughts as to how we may better prepare the Church to face hostility and persecution may be suggested. [p. 57](#)

1. Focus on the Real Cause of Hostility

It is most important that in the suffering of Christians the real cause of suffering is clear, without which their witness becomes distorted. One should not suffer for a mistaken cause. The focus should not be on the wrong issues but rather on the real offence of the Gospel. For example, it is said that one of the offences charged against the early Christians for which they were executed by the Romans, was their practice of cannibalism, a misunderstanding of their custom of eating the body and drinking the blood (of their Lord).

In certain parts of the world, hostility against Christians is due to some grave misunderstanding, and it is pointless if one suffers for the wrong cause. Two examples may be stated.

First, the misunderstanding that Christianity is the religion of imperial Western nations and irrelevant to the rest. One cause of this misunderstanding is the fact that the expansion of Christian missions in the continents of Asia and Africa coincided with the

political aggression and colonization of the Western powers in these continents. Still another reason is that Christians in these regions often uncritically adopt a Western lifestyle, worship forms and patterns, and live a life isolated from their fellow citizens.

The Christian Church of each nation should truly belong to the nation. It should develop an indigenous character of its own. It should totally identify with the struggles and needs of the people whom it serves, and be a servant of the people and not a 'privileged class' by itself. For example, in Asia the Gospel originally came to man in the context of an ancient society within Asia and not of the West. Many of the contexts in which the Biblical messages were given are very close and similar to the contemporary social condition in much of Asia. There is no reason why we should permit through our lifestyle, religious practices, and patterns of theological thought, an impression that our faith is Western-oriented and therefore does not and cannot belong to Asia.

Secondly, the misunderstanding that Christians are otherworldly people with no real interest in the total needs of man. Of course there are many places where the persecution and the oppression of Christians is based on religious issues, but many societies are becoming increasingly secular, or at least indifferent to religion. In such situations, the Gospel we proclaim should take [p. 58](#) a more tangible form in its concern for the total man. The scope of the Gospel covers all areas of Christ's sovereignty and therefore those who belong to the Gospel should be concerned with all areas of man's life, individual and corporate. Therefore the Lausanne Covenant rightly asserts: 'Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty' (Clause 5).

The Christian Church should never give an impression that it is indifferent to human progress and unconcerned about man's development. There is no reason why the Christian Gospel should not be known widely as a dynamic force for the transformation of people and thus for the change of social and political conditions.

2. Strengthening and Training the Whole Church

In times of persecution the top leadership of the Church will be removed, the traditional seminaries and training centres will either be closed or greatly restrained in their activities, and much of the programme of the Church curtailed. The normal liturgical and cultic ministry that many churches give to their members will prove to be very inadequate for upholding the faith of Christians during difficult years. To find strength to remain faithful during oppression and hostility, Christians should be founded in the Word of God. There should be a vigorous programme for giving Biblical training to the whole Church.

Much of the battle in the coming years will be fought at the level of ideologies. The Communist countries take seriously the systematic training of all members of the Party and all others, especially the young people. In the long run this type of indoctrination helps the influence and rapid spread of its philosophy. Likewise the Church should do something to enable each layman to understand clearly his beliefs and convictions.

This means that the fundamental beliefs of the Christian faith should be simply and clearly stated in a succinct form in the language of the layman, and taught to all people. The emphasis should be the Biblical basis of these beliefs rather than their orientation to the unfortunate differences between various denominational confessions. It is important also that a renewed emphasis should be [p. 59](#) placed on the memorizing of key Biblical passages. Invariably during times of persecution, Bibles are in very short supply, and the only feeding from the Word of God an average believer can get is from the Scripture passages and verses he has learned by heart.

3. Developing Dynamic Small Groups

Especially under the totalitarian systems there will be drastic restrictions put on the structure and programmes of the organized churches with their bureaucracy and multiple programmes. Church structures will come under serious suspicion. If a few churches are allowed to continue, they will be more like show-pieces run by puppets of the rulers rather than the Church of Jesus Christ. In times of persecution, the dynamism of the Church will be the small groups of believers meeting together for worship and fellowship. The early Christians had such house-churches and nucleus groups which helped to tide them over severe persecutions.

Even when organized and large churches are allowed to function without any serious restrictions, we should develop small groups which become the focus of Christian worship, learning and mutual upbuilding. In small groups Bible study can be done more effectively at the level of ordinary men, and they also will serve as centres for fervent prayer of those who know each other closely and pray with involvement. In such groups there should be an emphasis on personal evangelism, both in study and in the sharing of experiences. Even under circumstances where public teaching and witnessing are prohibited, personal evangelistic efforts cannot be effectively restricted by the authorities.

4. Realism with a Sense of God's Power

The Church should not have any false sense of security or false hopes when it faces the possibility of persecution. It should be realistic but not pessimistic because it has as its resources God's enabling presence and his counsel. This realism can express itself in various ways. For example:

First, the Church should carefully and patiently study the forces of opposition and hostility. If one third of the world's population lives under atheistic communist philosophy and if it is hostile to the Church—there are different forms of communist systems [p. 60](#) and it is difficult to make clear-cut general statements—the Church cannot be an onlooker but should seriously and thoroughly study the system. So also other forces such as nationalism, resurgent religions, heresies that threaten the Church from within, should be thoroughly studied if the Church is to understand the strengths and weaknesses of the forces hostile to it.

Secondly, the Church should learn the lesson from history that in totalitarian systems the leaders of the Church who are approved and often brought into office by the State, will remain servants of the State and often their agents, working against committed Christians who are nonconformists. They become 'the shepherd who destroys and scatters the sheep of (God's) pasture' ([Jeremiah 23:1](#)).

Thirdly, the Church should be clearly warned of the cost of discipleship of Jesus Christ. Its teaching should recapture the Biblical emphasis on the inevitability of suffering and persecution for those who remain faithful to the Lord. In this learning, there could also be exercises of experiments in hypothetical situations of persecutions, such as closing down churches, cancelling Sunday worship services, and dismissing clergy and other leaders, for a period, to encourage small groups and to develop grassroot-level dynamism of faith.

5. Participation in the Fellowship of Suffering

It is one thing to read and tell of the gruelling stories of martyrs who gave their lives so valiantly under the Romans, being fed to hungry lions and being burned as human torches, but it is another thing to be awakened to the fact that the persecution of Christians under no less cruelty and perhaps on a larger scale, is going on today right under our noses.

What is our responsibility to our fellow Christian brothers and sisters who are suffering for the sake of the Gospel today?

Most nations, except those petty ones which are still struggling to grow past their childhood, are very sensitive to world opinion, especially if the opinion is raised in the Third World. Christians in free societies have the responsibility for gathering correct information of religious persecution that is going on now, and exposing it in forms of protest to government embassies and through public media, and thus encouraging repressive governments to uphold basic human rights as agreed upon by the nations of the world. **p. 61** Every effort ought to be made to maintain the question of religious toleration as a key world issue. Even closed societies of the world today can be evangelized through powerful radio broadcasts and the supply of Christian literature in various forms. One major means of assistance we can give to Christians in the totalitarian system is to supply them with Bibles using all means available.

We should pray and work for the release of those who are in prison in the spirit of Onesiphorus, of whom Paul says, 'He was not ashamed of my chains' ([II Timothy 1:16](#)). It is our duty to bear in our bodies the marks of those who suffer and participate in Christ's suffering, looking to the Lord for wisdom in suffering with all who suffer for Christ's sake in all lands. The Biblical exhortation to us is 'Let brotherly love continue ... remember those who are in prison as though in prison with them' ([Hebrews 13:1-3](#)).

Dr. Athyal is Principal of Union Biblical Seminary, Yavatmal, India. **p. 63**

Prophecy and the Gospel in the Middle East

by COLIN CHAPMAN

Reprinted from Crusade (December 1976) with permission.

'If you want to know where we are in history, look at the Jewish people. They are God's timepiece and people of prophecy. Part of an eternal clock ticking away as an everlasting reminder that although other peoples or nations may come and go, these people will remain forever. Because that's the way God wants it. Promised it. And planned it. Long ago. He made a covenant with Abraham, promising a large portion of the Middle East as an inheritance for him and his descendants ... The covenant is unconditional Just like his love....

As the Jewish people continue to return to their promised land by the thousands, they take part in fulfilling prophecy today. And history tomorrow. Bringing us one step closer to the most important event of all. The return of the Messiah. Because the Jewish people are the people of prophecy, they are the people of the land.

And we, knowing Him who made the promise, totally support the people and land of Israel in their God-given, God-promised, God-ordained right to exist.

Any person or group of nations opposed to this right isn't just fighting Israel. But God and time itself.'