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How to Be a Friend of Israel

Series: The Biblical Roots of the Middle East Crisis

The Village Church at Shell Point

Evening Service

May 19, 2024

I. The Call to Love

- A. Jay Adam's Story
 - 1. Woman says she's no longer in love with her husband
 - a. The Bible teaches that you must love your husband
 - 2. Woman objects – really don't love him romantically any more; can't love him as my husband
 - a. The Bible teaches that you must love your brother in Christ
 - 3. Woman objects – really don't understand: I actually hate my husband
 - a. The Bible teaches that you must love your enemies
- B. There is no escape from the call to love
- C. Jean and I have developed a love for Israel
 - 1. One trip will do that for you
 - 2. Amazed at the wonderful geography
 - a. Extraordinary diversity of climate and terrain
 - 3. Really is something to "walk where Jesus walked"
 - a. So much history – thousands of years
 - b. So much to see in such a small area
- D. We have developed a love for the Israeli people
 - 1. We've made friends
 - 2. One of my closest colleagues – Eitan Eldar
 - a. Was Professor at the Wingate Institute I mentioned last week
 - b. Father was one of the founders of the Wingate Institute
 - c. We correspond with each other frequently
 - d. We used to get together every time he's in the US
 - e. We've had him in our home
 - f. We used to do the same kind of research; professional kindred spirits
 - 3. We've talked about Christ
 - a. Eitan is typical of most Israelis – little spiritual interest; "I'm not religious"
 - b. His primary commitments are to science, human progress, and the naturalistic assumptions that underlie those commitments
 - c. Only in recent years as difficulties have mounted has he really begun to be interested in having spiritual discussions
 - 4. Friendship with Eitan resulted in having a doctoral student from Wingate
 - a. Rachel was the finest doctoral students I have had

- b. Her dissertation was one of two awarded as the finest electronic dissertations in the world in any discipline
 - c. She teaches now at Georgia State University
 - d. Her husband Yoav did a second masters degree at WVU
 - (1) We played basketball together
 - e. Rachel and Yoav are also typical Israelis in many ways
 - (1) Not really religious; Rachel taught Hebrew in the local synagogue in Morgantown – not so much as a religious activity but because so many people want to learn it
 - (2) They are essentially secular in their outlooks
 - f. We haven't talked much about spiritual things
 - g. Rachel was shocked to discover that there were actually Jews who believe in Jesus
 - (1) That there were Jewish believers in Jesus in Israel
 - (2) We worshiped in a Messianic church overlooking the Dead Sea
 - h. She'd never been exposed to that idea before; to be Jewish was an ethnic category
5. Others we could mention
- a. We have a genuine affection for them
 - b. They are easy to love
- E. Our love for the Israelis does not preclude our love for Palestinians
- 1. The Bible doesn't teach that love for one category of people necessarily diminishes love for another category of people
 - 2. We spent time with Bob and Nancy Martin in Nazareth
 - a. Taught us a great deal about the kind of love that Christians ought to give to those in the Arab world
 - 3. Many of those Arabs are Christians
 - a. Not as many as there used to be; but many are still there
 - b. And as Christians the Bible doesn't suggest, but commands, that a special kind of love be reserved for these brothers and sisters
 - c. **Galatians 6:10** (ESV) — 10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.
 - 4. Unfortunately, we find ourselves in a climate in American evangelicalism where many people, with a particular view of eschatology, believe that it is appropriate, even necessary, to set aside that command to do good to our brothers and sisters in order to support the state of Israel
 - a. I'm still looking for a biblical foundation for that perspective
- F. That text from Galatians also teaches plainly that as Christians we have an obligation to do good to all people
- 1. Not just to those we like
 - 2. Not just to those who are also Christians
 - 3. But to all people

4. That would include the Jewish people as well as those in the Arab world who are Muslims

G. Is it possible to love a people and to criticize them and their government?

II. **Lovers of Israel in the Bible**

A. Let's ask **Jeremiah**

1. **Jeremiah 2:1–13** (ESV) —

- a. 1 The word of the LORD came to me, saying,
- b. 2 “Go and proclaim in the hearing of Jerusalem, Thus says the LORD, “I remember the devotion of your youth, your love as a bride, how you followed me in the wilderness, in a land not sown.
- c. 3 Israel was holy to the LORD, the firstfruits of his harvest.
- d. 4 All who ate of it incurred guilt; disaster came upon them, declares the LORD.”
- e. 5 Hear the word of the LORD, O house of Jacob, and all the clans of the house of Israel.
- f. 6 Thus says the LORD:
- g. “What wrong did your fathers find in me that they went far from me, and went after worthlessness, and became worthless?
- h. 7 They did not say, ‘Where is the LORD who brought us up from the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deep darkness, in a land that none passes through, where no man dwells?’
- i. 8 And I brought you into a plentiful land to enjoy its fruits and its good things.
- j. 9 But when you came in, you defiled my land and made my heritage an abomination.
- k. 10 The priests did not say, ‘Where is the LORD?’
- l. 11 Those who handle the law did not know me; the shepherds transgressed against me; the prophets prophesied by Baal and went after things that do not profit.
- m. 12 “Therefore I still contend with you, declares the LORD, and with your children’s children I will contend.
- n. 13 For cross to the coasts of Cyprus and see, or send to Kedar and examine with care; see if there has been such a thing.
- o. 14 Has a nation changed its gods, even though they are no gods?
- p. 15 But my people have changed their glory for that which does not profit.
- q. 16 12 Be appalled, O heavens, at this; be shocked, be utterly desolate, declares the LORD,
- r. 13 for my people have committed two evils:
- s. they have forsaken me, the fountain of living waters,
- t. and hewed out cisterns for themselves, broken cisterns that can hold no water.

2. Jeremiah – a man who loved Israel

- a. Yet he was simply God’s spokesman

- b. It was God who gave him this message of judgment
- c. Judgment rooted in their failure to be His covenant people
- 3. Jeremiah was given another message of hope and future for Israel
 - a. Even that message of hope of restoration was predicated on a genuine spiritual renewal and repentance
- 4. **Jeremiah 31:1–14** (ESV) —
 - a. 1 “At that time, declares the LORD, I will be the God of all the clans of Israel, and they shall be my people.”
 - b. 2 Thus says the LORD: “The people who survived the sword found grace in the wilderness;
 - c. when Israel sought for rest, 3 the LORD appeared to him from far away.
 - d. I have loved you with an everlasting love; therefore I have continued my faithfulness to you.
 - e. 4 Again I will build you, and you shall be built, O virgin Israel!
 - f. Again you shall adorn yourself with tambourines and shall go forth in the dance of the merrymakers.
 - g. 5 Again you shall plant vineyards on the mountains of Samaria; the planters shall plant and shall enjoy the fruit.
 - h. 6 For there shall be a day when watchmen will call in the hill country of Ephraim:
 - i. ‘Arise, and let us go up to Zion, to the LORD our God.’ ”
 - j. 7 For thus says the LORD: “Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations;
 - k. proclaim, give praise, and say, ‘O LORD, save your people, the remnant of Israel.’
 - l. 8 Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, they shall return here.
 - m. 9 With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn.
 - n. 10 “Hear the word of the LORD, O nations, and declare it in the coastlands far away;
 - o. say, ‘He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.’
 - p. 11 For the LORD has ransomed Jacob and has redeemed him from hands too strong for him.
 - q. 12 They shall come and sing aloud on the height of Zion, and they shall be radiant over the goodness of the LORD, over the grain, the wine, and the oil, and over the young of the flock and the herd;
 - r. their life shall be like a watered garden, and they shall languish no more.

- s. 13 Then shall the young women rejoice in the dance, and the young men and the old shall be merry.
 - t. I will turn their mourning into joy;
 - u. I will comfort them, and give them gladness for sorrow.
 - v. 14 I will feast the soul of the priests with abundance, and my people shall be satisfied with my goodness, declares the LORD.”
5. Later in Chapter 31 Jeremiah goes on to prophesy the New Covenant under which this restoration would take place
 - a. The very same New Covenant that Jesus established in the upper room
 - b. The very same New Covenant that we celebrate every time we take the Lord’s Supper
 - c. The very same New Covenant in which the Law would be written in them, on their hearts; in which they would be God’s people and God would be their God; in which all would know God personally
 6. Jeremiah loved Israel because God loved Israel
 - a. He was the voice of chastisement
 - b. He was also the voice of hope
 - c. That hope would reside in the New Covenant
- B. Let’s ask **Isaiah**
1. **Isaiah 1:1–20** (ESV) —
 - a. ... 2 Hear, O heavens, and give ear, O earth; for the LORD has spoken:
 - b. “Children have I reared and brought up, but they have rebelled against me.
 - c. 3 The ox knows its owner, and the donkey its master’s crib, but Israel does not know, my people do not understand.”
 - d. 4 Ah, sinful nation, a people laden with iniquity, offspring of evildoers, children who deal corruptly!
 - e. They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged.
 - f. 5 Why will you still be struck down? Why will you continue to rebel?
 - g. The whole head is sick, and the whole heart faint.
 - h. 6 From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and raw wounds;
 - i. they are not pressed out or bound up or softened with oil.
 - j. 7 Your country lies desolate; your cities are burned with fire;
 - k. in your very presence foreigners devour your land; it is desolate, as overthrown by foreigners.
 - l. 8 And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city.
 - m. 9 If the LORD of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah.

- n. 10 Hear the word of the LORD, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah!
- o. 11 “What to me is the multitude of your sacrifices? says the LORD;
- p. I have had enough of burnt offerings of rams and the fat of well-fed beasts;
- q. I do not delight in the blood of bulls, or of lambs, or of goats.
- r. 12 “When you come to appear before me, who has required of you this trampling of my courts?
- s. 13 Bring no more vain offerings;
- t. incense is an abomination to me.
- u. New moon and Sabbath and the calling of convocations— I cannot endure iniquity and solemn assembly.
- v. 14 Your new moons and your appointed feasts my soul hates; they have become a burden to me; I am weary of bearing them.
- w. 15 When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.
- x. 16 Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil,
- y. 17 learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.
- z. 18 “Come now, let us reason together, says the LORD:
- aa. though your sins are like scarlet, they shall be as white as snow;
- bb. though they are red like crimson, they shall become like wool.
- cc. 19 If you are willing and obedient, you shall eat the good of the land;
- dd. 20 but if you refuse and rebel, you shall be eaten by the sword;
- ee. for the mouth of the LORD has spoken.”

2. Isaiah loved Israel

C. Let’s ask **Jesus**

1. **Matthew 23:37–39** (ESV) —

- a. 37 “O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it!
- b. How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!
- c. 38 See, your house is left to you desolate.
- d. 39 For I tell you, you will not see me again, until you say, ‘Blessed is he who comes in the name of the Lord.’ ”

2. Jesus loved Israel

- a. He longed for Israel to call on the Messiah

D. Let’s ask **Paul**

1. **Romans 9:1–5** (ESV) —

- a. 1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—

- b. 2 that I have great sorrow and unceasing anguish in my heart.
 - c. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.
 - d. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises.
 - e. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.
 - 2. **Romans 11:25–32** (ESV) —
 - a. 25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers:
 - b. a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.
 - c. 26 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”;
 - d. 27 “and this will be my covenant with them when I take away their sins.”
 - e. 28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers.
 - f. 29 For the gifts and the calling of God are irrevocable.
 - g. 30 For just as you were at one time disobedient to God but now have received mercy because of their disobedience,
 - h. 31 so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.
 - i. 32 For God has consigned all to disobedience, that he may have mercy on all.
 - 3. There is hope for Israel
 - a. That hope comes through the grace of God and the word of faith (**Romans 10**)
 - b. That hope comes through the gospel
 - E. The true lovers of Israel never minced words
 - 1. Never shrank from calling Israel to repentance
 - 2. Even as their desire was to declare the grand benevolence of God for His covenant people
- III. **The Essence of Biblical Responsibility**
 - A. Wonderful – the Bible boils down its essential requirements in a number of ways to help us understand them
 - 1. **Deuteronomy 6:4–5** (ESV) —
 - a. 4 “Hear, O Israel: The LORD our God, the LORD is one.
 - b. 5 You shall love the LORD your God with all your heart and with all your soul and with all your might.
 - 2. Great Shema of Israel
 - 3. **Matthew 22:37–40** (ESV) —

- a. 37 And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind.
- b. 38 This is the great and first commandment.
- c. 39 And a second is like it: You shall love your neighbor as yourself.
- d. 40 On these two commandments depend all the Law and the Prophets.”

B. One of the most striking is in Micah

- 1. **Micah 6:8** (NKJV) —
 - a. 8 He has shown you, O man, what is good;
 - b. And what does the LORD require of you
 - c. But to do justly,
 - d. To love mercy,
 - e. And to walk humbly with your God?
- 2. This is the word of God, not just to us, but to Israel
- 3. Israel is called to do justice, love mercy, and walk humbly
 - a. We are called to do the same

C. **Do Justice**

- 1. There is nothing just about taking land without compensation
 - a. BTW – Muslim Arabs have stolen land from Christian Arabs as well
 - b. There is nothing just about oppressing the alien
- 2. There is nothing just about strapping a bomb to yourself, walking into a restaurant or onto a bus, and blowing up yourself and dozens of other civilian Israelis
 - a. It’s not just even if you happen to be a victim of oppression from the other side
- 3. **Na’im Ateek**
 - a. Remember – he was 11 when his town of Beisan was overrun by the Israelis and he wasn’t allowed to return
 - b. What did Na’im Ateek do?
 - (1) Convert to Islam?
 - (2) Join Jihad?
 - (3) Consort with Hamas or Hezbollah to terrorize the Israelis in retaliation?
 - c. No – he didn’t do that
 - (1) Na’im Ateek is a Christian
 - d. Na’im furthered his theological education in the US
 - (1) Went back to East Jerusalem
 - (2) Began Sabeel – a ministry of justice and reconciliation for the Palestinian and Israeli people
 - (3) Sabeel means “the Way” and also “Spring of Water” in Arabic

- (4) Theological center designed to develop a biblical spirituality in order to establish a foundation of justice and peace through non-violence
- (5) Also designed to communicate more accurately to the international community the identity, presence and witness of Palestinian Christians
- e. Na'im Ateek could do that because in Christ he has been forgiven of his sins
 - (1) And he is therefore able to forgive those who have oppressed him, his family, and his people
- f. He has also saved other Palestinians from the bitterness that naturally arises in the context of oppression
 - (1) There are many more Palestinian Christians because of Na'im Ateek

D. **Love Mercy**

- 1. Nothing merciful in restricting rights to people who are ethnically different from the majority population
- 2. Nothing merciful in providing money to families of suicide bombers in order to encourage false hopes and aspirations
- 3. **Nora Kort**
 - a. Her family home on a hill overlooking the Jaffa gate just west of Jerusalem was taken over by Israel in 1948
 - b. Remember how her father walked from Jaffa Gate to his old home and community church every day the last 25 years of his life
 - c. Remember how he made Nora promise to never forget what had happened to their family homestead that had been in their possession for generations
- 4. What did Nora do?
 - a. Convert to Islam?
 - b. Support Jihad?
 - c. Raise her children to hate Israelis?
- 5. No
 - a. Nora Kort is a Christian
 - b. One of the most prominent social workers in Jerusalem
 - c. Head of the Office for International Orthodox Christian Charities, a Christian ministry which provides medical care, counseling, and material aid to poor residents of Jerusalem and the West Bank
 - d. In 1991 helped to establish the Melia Art and Training Center inside the Old City
 - (1) Staff works with 500 Palestinian women
 - (2) Teach them Arab embroidery
 - (3) Sold to tourists at the Melia outlet inside the New Gate
 - (4) 90% of the money goes to poor Arab families
 - e. In 1996 the Bint El Balad Café

- (1) Employing women in outlying Arab villages who make traditional foods in their homes for sale
 - (2) Profits return to their villages
6. How could she do that?
 - a. She's a Christian
 - b. She's forgiven of her sins
 - c. She is able to forgive those who have oppressed her, her family, and her people
 - d. It frees her to help others in need
 - e. Kort: "God is working here. I can see his hands in great ways. He is here. Sometimes I dream – like my grandfather – I dream that this area of Jerusalem will become a cultural center for our people."
7. Sometimes showing mercy is costly
 - a. November (2002) **Bonnie Witherall** was ministering – volunteering – in a women's health clinic in Sidon, Lebanon
 - (1) Second floor of the church whose pastor was Sami Dagher, a courageous pastor associated with the CMA
 - (2) Clinic sponsored by the CMA
 - b. She entered the clinic early on November 21, with a sweet smile on her face, anxious to get things set up for another wonderful day of showing love to Palestinian refugee women
 - c. A man followed her into the clinic, put three bullets into her head; she was 31 years old
 - d. She was murdered because she was on a hit list of radical Muslims
 - (1) As were Sami Dagher, Darrel and Cheryl Phenicie, and other Alliance missionaries in Lebanon
8. How do we respond as Christians when that happens?
 - a. Gary Witherall, her husband, was a missionary with a different agency in Lebanon
 - b. When he was called to come to the clinic the police wouldn't let him into the room where Bonnie was; dragged him into an adjacent room while they worked the crime scene
 - c. Gary: While lying on the floor in grief near Bonnie I felt God's presence and a deep desire to just forgive whoever did that. It is a forgiveness that seems to cost everything that I am but I recognize the forgiveness of God [for the] sin in my life. It was His blood that was poured out for me. I am sensing at this time that Bonnie's life is going to be a great challenge to missions in our time. I think that many are going to respond to go into all the world because of the commitment of this beautiful girl that has been my wife for the last five and a half years.
 - d. How could he say that?
 - (1) He's a Christian

- (2) The most merciful thing we can ever do is to share the forgiveness of Jesus Christ with others – Palestinian, Israeli, anyone

E. **Walk Humbly**

1. To be a Christian and live in Israel requires “walking humbly with Thy God”
2. To many, there is not much room for anything else
 - a. Christian Palestinians don’t tend to have enough material resources or political power to be filled with pride
 - b. Certainly, pride is still possible without material resources or power
 - (1) But those two elements are the common occasions for pride
3. I have never met more humble people than Bob and Nancy Martin
 - a. Never seen two people with more gentle spirits
 - b. Nancy went to be with the Lord a few years ago
 - c. Working with a Mennonite organization, they spent more than 18 years in Israel
 - d. Their academic qualifications are exceptional – both have doctoral degrees, Bob’s in medicine, Nancy’s in Nursing Education
 - (1) But they spent the major part of their lives living and working to improve health care and health education among Palestinians in Nazareth
 - e. Under Bob and Nancy’s direction, the Nazareth Hospital (oldest continually operating hospital in Israel, celebrating 160 years last year) grew enormously, even opened a satellite in East Jerusalem called St. Luke’s Hospital
 - f. Nancy nearly singlehandedly developed the only Arab nursing education program in Palestine
 - g. Enormously important in filling severe shortages in healthcare among poor Palestinian villages
 - h. When we were back there in 2012, Nancy, who served on their board, was there; to see the nurses who had been trained by Nancy back in the 1990's embrace her was deeply moving
4. **Elias Chacour** is a Palestinian example of the same kind of person
 - a. One of the best known Palestinian Christians
 - (1) Both within Palestine and in the West
 - (2) Published two books on being a Christian in Israel /Palestine
 - (a) **1984 – Blood Brothers**
 - (b) **1990 – We Belong to the Land**
 - (3) Much of what little the west knows about being a Christian Palestinian are the result of his pen
 - b. His beginnings were humble
 - (1) He was born in a Christian village in northern Galilee called Biram

- (2) In 1948 his village was tricked into being abandoned by the Israelis
 - (3) They were warned of an attack, told to leave, and given a written promise of return
 - (4) When they returned, their homes were looted and ransacked, their food supply gone
 - (5) The Israelis rounded up the men of the village at gunpoint and drove them to the eastern border with Jordan
 - (6) Women and children were left to fend for themselves
 - (7) His father and other brothers thus disappeared for two months; walked through Jordan, Syria, Lebanon, and then slipped back into Galilee without detection
 - c. By the time they returned the village was abandoned
 - (1) In 1950 the Israeli Supreme Court ruled for the village and demanded the return of the villagers
 - (2) In spite of that ruling, Israeli bulldozers leveled the village in 1951
 - d. Today, families of the villagers return to bury their dead; but no one lives in Biram; they only die there
5. After study in France, Elias Chacour became a priest in the Melkite church
- a. Assigned a parish in Ibiliin in northern Galilee near Haifa
 - b. Quickly recognized that in order to rebuild a Christian community that education was necessary
 - c. The Christian education and training of Arab young people would be necessary to develop leaders of the next generation
 - d. Set about the task of setting up a school system
 - e. Started a high school in 1982 with 80 students
 - f. By 1990 it had 1,300 students
 - g. Today its degrees are recognized by all the Israeli universities
 - h. Started a college in 1994; today the combined Mar Elias Educational Institutions, primary, high school, and college, enroll over 4,500
 - i. Their college of education routinely receives awards for excellence from the Israeli government
 - j. It is the site for the largest continuing education program for teachers in the Galilee
6. How could he do this?
- a. He's a Christian; he has been forgiven, and this enables him to forgive
 - b. Chacour: You who live in the United States, if you are pro-Israel, on behalf of the Palestinian children I call unto you: give further friendship to Israel. They need your friendship. But stop interpreting that friendship as an automatic antipathy against me, the Palestinian who is paying the bill for what others have done

against my beloved Jewish brothers and sisters in the Holocaust and Auschwitz and elsewhere.

c. Chacour: And if you have been enlightened enough to take the side of the Palestinians – oh, bless your hearts – take our sides, because for once you will be on the right side, right? But if taking our side would mean to become one-sided against my Jewish brothers and sisters, back up. We do not need such friendship. We need one more common friend. We do not need one more enemy, for God's sake.

7. It is interesting to note how the educational enterprise developed
 - a. Walking humbly before the Lord doesn't mean being afraid of walking into government offices and demanding that the government do what is right
 - b. Bob and Nancy Martin had to do a lot of that as they had to work through all the government red tape in order to develop their ministries
 - c. The story of Elias Chacour is even more striking
8. When Chacour began to develop his schools he ran into a problem
 - a. The Israelis refused to grant him building permits
 - b. After months of working through the system turned into years, all to no avail, he decided to take matters into his own hands
 - c. He invited western media to watch, enlisted the support of evangelical Christian organizations like World Vision, and began to build anyway
 - d. The Israelis kept threatening to destroy the buildings
 - e. That is until 1992
 - f. Chacour was visiting Washington, D.C.
 - g. He had his driver take him to the home of James Baker
 - (1) Baker was Secretary of State under the elder Bush
 - (2) He and his wife Susan are evangelical Christians
 - h. He met Susan at the door, explained his plight, invited the Bakers to visit Ibilin
 - i. After Baker completed his tenure in Washington at the end of the year, he called in a favor
 - j. He contacted Shimon Perez, the Israeli Prime minister
 - k. Perez went to bat for Chacour and they've never had a problem with a permit or an accreditation since
9. Walking humbly before God enables Christians to walk with strength and steadfastness among the powerful of the world

IV. God's Word to Us

- A. **Micah 6:8** (NKJV) — 8 He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?
- B. How can we do that?
 1. We can do that because we're Christians

C. May we that kind of people