



Journal of World Religions and Interfaith

ISSN: 2958-9932 (Print), 2958-9940 (Online)

Vol. 4, Issue 2, Spring (July-December) 2025, PP. 50-60

HEC Recog. no. 2(27) HEC/R&ID/RJ/24/630, Date: 16/4/2025

HEC: <https://www.hec.gov.pk/english/services/faculty/journals/Documents/List%20of%20national%20journals%20on%20web-1.pdf>

Journal homepage: <https://journals.iub.edu.pk/index.php/jwrih>

Issue: <https://journals.iub.edu.pk/index.php/jwrih/issue/view/278>

Link: <https://journals.iub.edu.pk/index.php/jwrih/article/view/4295>

Publisher: Department of World Religions and Interfaith Harmony, the Islamia University of Bahawalpur, Pakistan



Title American Christian Zionism and Israel-Palestine Conflict: A Contextual Analysis

Author (s): Munazza Batool
Assistant Professor, Department of the Study of Religions,
International Islamic University Islamabad

Received on: 14 December, 2025

Accepted on: 18 December, 2025

Published on: 20 December, 2025

Citation: Batool, Munazza (2025). American Christian Zionism and Israel-Palestine Conflict: A Rapture or Rupture. *Journal of World Religions and Interfaith Harmony*, 4(2), 50–60. Retrieved from <https://journals.iub.edu.pk/index.php/jwrih/article/view/4295>

Google Scholar



Publisher: The Islamia University of Bahawalpur, Pakistan



Journal of World Religions and Interfaith Harmony by the [Department of World Religions and Interfaith Harmony](#) is licensed under a [Creative Commons Attribution 4.0 International License](#).

American Christian Zionism and Israel-Palestine Conflict: A Contextual Analysis

Munazza Batool

Assistant Professor, Department of the Study of Religions, International Islamic University Islamabad.

Email: munazza.batool@iiu.edu.pk

Abstract

The main argument of this paper is that American support for the state of Israel needs to be considered in the backdrop of the Christian Zionism and as a religious and theological motif rather than merely a political ally. Thus, how the Christian Zionists have purposefully worked to support the Jews to get settled in Israel by assisting them in migration and by supporting their cause of restoration of the Promised Land needs to be seen as a profound ideological commitment. Through a contextual analysis of the emergence of Christian Zionists the paper attempts to explore and highlight the approaches, interpretations and the prospects of this theological utopia. The paper seeks the answers firstly, how the traditional supersessionist or replacement view of Israel was replaced with the restorationist views based on the literalist understanding of the Biblical verses about Israel after the reformation period? Secondly it explores that how this theological shift has contributed to the emergence of Christian Zionist eschatological view of the restoration of Israel and led to the the American Evangelical outlook. Finally, this paper attempts to conclude that the impact of American Christian Zionist tendencies on the Israeli-Palestinian conflict should not be undervalued rather it needs to be reconsidered in view of the American stance during the recent episodes of violence and genocide in Palestine.

Keywords: Zionism, Christian Zionism, Utopia, Biblical, Israel, Palestine.

Introduction

Despite all odds the America's support for the state of Israel may apparently be seen as a matter of political orientation, geo-political strategy and foreign policy. While a thorough analysis of these pro Israel policies helps to highlight the ideological aspects of this alliance. The paper attempts to highlight the theological and religious motif for such a support. It is very significant to understand the Palestine Issue from the religious and theological perspective particularly the Christian Zionist tendencies and their role and influence in Americas Middle East policy. It is argued that the crises in Palestine have not only emerged because of the Jewish Zionism and Israel's illegal expansionism rather it is

fully supported by the Christian messianic, apocalyptic and millennialistic attitude of an awaited rapture which is marked by the establishment of Jewish homeland.

There are multiple works dealing with the emergence and development of Christian Zionism and tracing its roots to post-reformation period. Scholars have highlighted that the impetus for return of Jews have not been solely a Jewish one rather its roots are much deeply connected with the literalist Christian tendencies emerging from seventeenth century onwards.¹ It is also pertinent to note that the Muslim thinkers and scholars who witnessed the settlement of the Jews keenly observed the Christian support and criticized it in their works.² While the Christian support for Israel after establishing it as a Jewish state and their backing the Israeli occupation of Palestinian lands and the forced displacement of the Arabs from their native villages and towns have been largely seen and interpreted in light of the political and foreign policy. This discussion mainly deals with the connotation and implication of the Christian theological currents for the American geopolitics in general and for the Israel Palestine conflict in particular.

Research Methodology:

This research is qualitative in its focus and mainly employs the contextual analysis. The contextual analysis seeks an in depth exploration of a given subject through various perspectives. The contextual analysis is thus more befitting for exploring the theological motifs underpinning a geopolitical or social phenomenon as the paper explores the major shifts in the Christian Biblical interpretation of Israel and its implications for emergence of Christian Zionist tendencies. It aims to highlight the role of Christian Zionism in Israel's occupation and settlement in Palestine through a contextual analysis of the

¹ The relevance of Samuel Mohr, 'Understanding American Christian Zionism: Case Studies of Christians United for Israel and Christian Friends of Israeli Communities' 2013; Pastor John Hagee, 'Seven Biblical Reasons Why Christians Should Support Israel', n.d.; Rammy M. Haija, 'The Armageddon Lobby: Dispensationalist Christian Zionism And The Shaping Of Us Policy Towards Israel-Palestine', *Edinburgh University Press*, May 2006; Darrell L. Bock, *The People, the Land, and the Future of Israel: Israel and the Jewish People in the Plan of God* (Kregel Publications, 2014); Donald M Lewis, *The Origins of Christian Zionism: The Lord Shaftesbury and Evangelical Support for a Jewish Homeland* (Cambridge University Press, 2009); Silje Belghaug Knarud, "'Bringing God's Chosen People Home" A Study of Christian Zionist Strategies Used to Support and Assist the State of Israel' (University Of Oslo, 2014). Also a research under my own supervision by Maryam Khalid titled *Evangelical Zionists and Israel: An Islamic Appraisal deal mainly with the Evangelical hermeneutics of biblical prophecies*. BÜLENT ŞENAY, *Christian Zionism. Theopolitics and Biblical Myth-Making* (Editura Universităţii din Bucureşti - Bucharest University Press, 2021).

² Mustafa Sabri, *Mawqif Al-'Aql Wa 'l-'Ilm Wa 'l-'Alam by Shaykh al-Islam Mustafa Sabri*, vol. 1, 2010, 18–19.

Christian Zionist and its relevance for the America's Israel Policy. The data is collected both through primary and secondary sources.

The paper mainly focuses on the theological shift in the Christian view of Israel from replacement to the restoration and attempts to analyze the context and aftermath of this change. The paper seeks to answer three basic questions about the Christian theological perspective on Israel; First what was the traditional Christian perspective of Israel in the before the reformation? Secondly, how the traditional supersessionalist or replacement view of Israel was substituted by the restorationist views based on the literalist understanding of the Biblical verses about Israel after the reformation period? And thirdly, how this theological shift has contributed to the emergence of Christian Zionism in some major Christian denominations in general and Evangelicals in America in particular?

Christian Theological Connotation of Israel

Traditionally Christians believed that the Israel or the Jews no more continue to enjoy God's special favor, likewise they never considered the idea of reestablishment of a state for Jews as a sign of the eschaton. Thus we find that during the crusades the whole united struggle of the Christendom was to establish a Christian kingdom in order to ensure access to the holy places for Christians themselves and not to support for the Jewish right to the holy land.

The traditional relationship between "Church" and "Israel" was seen in terms of replacement theory of St Augustine; which held that since Israel rejected Jesus as the Messiah, all the covenantal blessings and promises has been replaced by new Israel i.e. the "Church".³

With the advent of reformation this traditional view was changed and as the reformists insisted on the authority of Bible and saw that Bible can be interpreted by believers themselves inspired by the Holy Spirit. These reformist ideas soon gave way to literalist reading of the Biblical text. These literal interpretations particularly focused on the biblical prophecies in the books of Isaiah and Daniel in Old Testament and the book of Revelation in the New Testament and interpreted these texts as referring to an imminent Second Coming.⁴

Gradually the idea of the restoration of the Jews in holy land started emerging as an important theological connotation in various Protestant movements. Martin Luther's theses of the rejection of the Church to be the sole source of salvation and call to the authority of the scriptures provided a base for a great shift in the theology of replacement. The speculations about the Jewish historical destiny were shared by early Protestant figures like Henoah Clapham, Thomas Brightman and Joseph Mede as they interpreted many biblical prophecies by restoration of the Jews in their holy land. During the

³ Bock, *The People, the Land, and the Future of Israel*, 24.

⁴ Irvine H. Anderson, 'The Bible in Anglo-American Culture', in *Biblical Interpretation and Middle East Policy The Promised Land, America, and Israel, 1917-2002* (university press of florida, 2005), 88.

seventeenth century such ideas became very popular among the Puritans and Pietist Christians.⁵

Emergence of Jewish Zionism during the eighteenth century thus cannot be seen in a vacuum rather it needs to be considered in the backdrop of Christian restorationist tendencies. These Christian restorationists were also active for the political support of Zionist movement.⁶⁷ For instance in North America, William E. Blackstone wrote a petition to President Benjamin Harris in 1891 in order to convince him to support for establishment of a Jewish state in Palestine. He was so convinced and devoted to the idea of a Jewish state that he followed with the idea for years and after twenty five years he submitted another petition to President Woodrow Wilson. Likewise in Europe we find that another Christian Resorationist William Hechler was working closely with Jewish Zionist leaders Theodore Herzl and Leon Pinsker for the cause of a Jewish state in Palestine. Protestant Restorationist influence on the Balfour declaration in 1917 can be unmistakably gauged in the role and influence of the Earl of Shaftesbury.⁸

For these Christian Zionists the return of the Jews to Palestine was a first step in advancement of their messianic vision. The Puritans held that these Jews thus preserved as a distinct nation will be converted to Christianity. The most influential figure who held this restorationist view and spread it was British minister John Nelson Darby (1800-1882). He rejected the long-standing traditional “Replacement Theology” as a profound theological error. Instead he interpreted the divine blessings for the Jews are eternal and that God will keep his promise with the Jews is forever and to believe contrarily is to believe that God does not keep His promise.⁹

Christian Zionism interpreted the biblical prophecies of a future kingdom with mellinialist and the dispentionalist¹⁰ themes and verses like the following were interpreted literally: “And I will bless them that bless thee and curse him that curseth thee; and in thee shall all nations of the earth be blessed”.¹¹

The blessing here was then essentially seen and interpreted as support for a Jewish state in the promised land of Palestine. Further based on the description of the promised land

⁵ Aron Engberg, *Walking on the Pages of the Word of God: Self, Land, and Text Among Evangelical Volunteers in Jerusalem* (BRILL, 2019), 41.

⁶ Engberg, *Walking on the Pages of the Word of God*.

⁷ David W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, 1 edition (London u.a.: Routledge: Routledge, 1989), 34.

⁸ Muhammad A. Zakaullah, ‘The Cross and the Crescent: The Rise of American Evangelicalism and the Future of Muslims’ (Islamic Research Institute, International Islamic University, Islamabad, Autumn 2003), 77.

⁹ Stephen Spector, *Evangelicals and Israel* (New York: Oxford University Press, 2009), 21.

¹⁰ Dispensationalism, a system of biblical interpretation formalized by British minister John Nelson Darby (1800-1882), which asserts that God’s will is manifest through several stages or “dispensations” of history, each of which reveals a new way in which creation relates to God. The system provides a religious framework to order historical and current events, as well as anticipate future events.

¹¹ Genesis 12:3

in terms of geographical boundaries was also based on a literalistic reading of the Genesis Chapter 15:18 which states: “To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates.”¹²

Thus through a Biblical literalist approach this restorationist argued that this promised land indisputably belongs to the Jewish people and that this Biblical promise is applicable permanent. Some Biblical Zionists literalists subscribed to the idea of greater Israel while the less literalist simply support the state of Israel state without geographical details. Particularly those who subscribed to dispensationalist views interpreted these biblical passages in a most literal manner.¹³

"For if the Gentiles have shared in their (the Jews) spiritual things, they are indebted to minister to them also in material things."¹⁴ For Biblical literalist Zionists this reference in St. Paul's letter was interpreted as an eternal gratitude of the Christians to the Jewish people for giving them the Christian faith.¹⁵ A text which itself can be seen as a disclaimer for the Christian faith because if Christian faith is a gift and debt of the Jews for Christians then it should be the same faith shared by both the communities.

Thus it can be easily inferred that the stimulus for the contemporary American empathy for the State of Israel is primarily found within a tradition of Judeo-centric interpretations of the biblical prophecies that first developed by Protestant theologians in the early reformation period and was later refined in the seventeenth century and brought to North America via the Puritan settlers. This Christian literalist Zionism then has a transforming role in the emerging geo political policies of the United States.

State of Israel and Christian Zionist Interpretations:

As discussed above then this impetus for the restoration cause is first and foremost theological and has developed as a major theological shift from the traditional Christian understanding of the Jews. Thus the traditional Christian replacement view that was based on the idea of the rejection of the Jews by God and their replacement with the New Israel i.e. the Christian Church was revisited in the post reformation Christian thought.

According to the Christian Zionists who are mainly the Evangelicals besides many other Protestants the restoration of the Jews in Palestine is a Divine plan and to support and work for this cause is not a matter choice rather a will and a command of God. Further it is maintained by them that fulfilling this command will bring prosperity and the denial will lead to hardship.¹⁶ This position itself is a theological view known as “prosperity doctrine” based in Deuteronomy 8:18; according to which the prosperity of people is a visible confirmation of the blessings of God:

¹² Genesis 17:18

¹³ Samuel Mohr, ‘Understanding American Christian Zionism: Case Studies of Christians United for Israel and Christian Friends of Israeli Communities’, 292.

¹⁴ St. Paul in Romans 15:27

¹⁵ Pastor John Hagee, ‘Seven Biblical Reasons Why Christians Should Support Israel’, 5.

¹⁶ As God asks them to pray for the peace of Jerusalem (Psalm 122:6) or to never be silent for Zion's sake (Isaiah 62:1).

“But remember the LORD your God, for it is he who gives you the ability to produce wealth, and so confirms his covenant, which he swore to your forefathers, as it is today”.¹⁷

Thus for Evangelical support of Israel is incentivized by the blessing according their reading of Genesis 12:3:

“I will bless those who bless you, and whoever curses you I will curse and all peoples on earth will be blessed through you”.

These Christian Zionist hermeneutics provide ground for further theological approaches like millennialism, post millennialism and the pre millennialism. These apocalyptic approaches necessitate the restoration of Jews in their Holy Land as a pre requisite for the future hope.

The most popular version of these restorationist theologies in US is premillennial dispensationalist.¹⁸ The pre millennial dispensationalist holds that humanity is destined to follow God’s plan divided in different epochs or dispensations in the history. This idea of dispensations was chalked out by Darby who also added some distinctive theological longings about the "rapture" of true, born-again Christians prior to the return of Jesus and he interpreted all major prophetic texts with a future predictive understanding. Based on these predictions the fulfillment of these dispensational signs was considered symbolic which included the establishment of a Jewish state in Palestine.¹⁹

The study of dispensationalist theology also became popular through what is known as Scofieldism also after the name of Cyrus Ingerson Scofield who in 1909 published a study Bible known as Scofield Reference Bible, This Bible became the main and the most popular study Bible ever published.²⁰ This dispensational understanding of the historical fulfillment of the Biblical texts thus became a popular motif of the literalist Biblical reading particularly in the American Evangelicalism and contributed to the spread of Christian Zionist thought.²¹ These theological currents have a deep impact on the American Evangelicalism which in turn is very influential in shaping the US Middle East policy.²²

Scofield further added his theology of the ‘rapture’ to the dispensationalist’s views; according to this rapture theology which focused on describing the events that will occur at the time of the coming of the Messiah. Rapture theology held that all the true believers

¹⁷ Deuteronomy 8:18

¹⁸ Rev. Jerry Falwell, ‘Evangelicals and Christian Zionism: Standing with Israel’ (Universiteit Leiden, 2018), 98.

¹⁹ Don Wagner, ‘For Zion’s Sake’, *Middle East Research and Information Project, Inc. (MERIP)*, Summer 2002.

²⁰ Rammy M. Haija, ‘The Armageddon Lobby: Dispensationalist Christian Zionism And The Shaping Of Us Policy Towards Israel-Palestine’, 81.

²¹ Ibid.

²² Ibid., 82.

will be ascended to the heaven at the time of advent of Anti Christ.²³This is called as the rapture of the saints who will rise to heaven to meet the Lord before his manifestation on the earth. This rapture view further prophesied the existence of a Jewish remnant who will be guided by the Lord Jesus and will be saved through faith in him.

According to this rapture of the saints theology Holy Spirit and saints will be first removed from the world and that will lead to the appearance of Antichrist to finally be crushed by coming of Jesus Christ and the remnant of the Jews will be converted to Christian faith²⁴

This rapture was further associated with a period of horror on earth which is called as the Great Tribulation. According to dispensationalist rapture theology this period will be marked by reestablishment of the Roman Empire in Jerusalem to be headed by Antichrist. The rapture theology further adds details about a coalition of the rulers of North, South and the East to fight with Antichrist based on the Biblical prophecies.²⁵

This rapture then accumulates in a final battle *at har megiddo* a Hebrew name for a hill in north of Jerusalem. This site is identified as a battlefield for the final battle between Christ and Antichrist. Hence the English term Armageddon itself is but a universalization of a particular eschatological and geographical concept.

The most significant concept of this rapture theology is that the dispensationalists believe that at this time in future some 144,000 Jews will convert to Christianity. And these converted Jews will defeat the anti-Christ and proselytize the Christian faith to all non-believers who were not ‘raptured’. It is after this battle that the seven years of tribulation will conclude and upon this Jesus will return to defeat and imprison Satan and establish a Messianic Kingdom on earth for a period of a millennium.²⁶

It is interesting to note that the establishment of the state of Israel as a manifestation of the divine plan of the apocalypse and as a justification of their theological interpretations. Thus, for these Christian Zionist the state of Israel is a proof of the fulfillment of the Biblical prophecies.²⁷ Based on these assumptions the Christian Zionists is the major support for the Jewish Aliyah to Israel as according to their theological hope this will speed up the commencement of the millennial age. Resultantly the Christian Zionist are

²³ Scofield was known to preach often about the ‘rapture’ in his sermons, and told his listeners that the present scenario was ripe for a ‘rapturing’ and that the followers of Christ should welcome this final catastrophe to the world because they would be taken to their father before the world’s great suffering would begin

²⁴ Stephen Sizer, ‘John Nelson Darby (1800-1882) The Father of Dispensationalism’, in *Christian Zionism: Its History, Theology and Politics* (AAARGH Internet Editions, 2005), 80.

²⁵ Irvine H. Anderson, ‘The Bible in Anglo-American Culture’, 20.

²⁶ Rammy M. Haija, ‘The Armageddon Lobby:Dispensationalist Christian Zionism And The Shaping Of Us Policy Towards Israel-Palestine’, 84.

²⁷ Mohd Afandi Salleh and Hafiz Zakariya, ‘The American Evangelical Christians and the U.S. Middle East Policy: A Case Study of the Christians United for Israel (CUFI)’, *IJUM Press*, December 2012, 142.

also strong support for pro Israel policies in America and are allies of the extreme right-wing of the Israeli politicians and empower their plan of occupation of the Palestine.²⁸

Israel: A Divine Sign of the Coming or a Jewish state

These Evangelical interpretations and passionate support for Israel is seen and interpreted differently by the Jews. The rightwing Jews who are mainly highly religious and the settler activists are very welcoming and enthusiasts for having allies for their radical mission.²⁹ Amongst them are those who take Evangelical support for Israel as pragmatists and think that because Israel is at war and that the America Evangelicals support despite all the theological differences is very beneficial for them. There are also Jews who consider that Evangelical theology is in fact anti-Semitic as it is based on the ideal of the final conversion of the Jews to the Christian faith and the complete extinction of the Jews. Despite the political support the Jews are concerned about the main goals of the evangelical that is their objective of the sharing the Gospel or Christianization.³⁰

Likewise, some Old Testament scholars are concerned about the misinterpretations of the Biblical text in support of the state of Israel by the Christian and Jewish Zionists. Rabbi Domb for instance and as a matter of fact many Orthodox Jews hold that because the State of Israel has been established and sustained by force hence it does not have the blessings of God rather it is contrary to the injunctions of Torah to 'not to ascend to the Holy Land as a group using force'.³¹ The Christians' support for Israel on the other hand may appear very strong is not altogether out of interests as it has been discussed above that the Evangelicals enthusiasm and support for Israel and the Jewish people is basically oriented in their own theological paradigm where the restoration of the Jews and the state of Israel is seen as a key feature of their millennial messianic eschatology.

Further it is largely held by the Evangelicals and their supporters that because of United States's support of Israel and Jewish people it has been blessed. This is further highlighted by the Evangelicals and the pro Israel American Christians that if America leaves its support for Israel or turns against Israel God will also forsake America. "God has blessed America because America has blessed the Jew," said Jerry Falwell. If this

²⁸ Silje Belghaug Knarud, "“Bringing God’s Chosen People Home” A Study of Christian Zionist Strategies Used to Support and Assist the State of Israel’.

²⁹ Such as Dmitry Radyshesky, executive director of the Jerusalem Summit, lieutenant general Moshe Ya’alon, former IDF chief of staff, or late Knesset Member Yuri Shtern, former chairman of the KCAC. In 2007, out of the ten MK who are members of the Christian Allies Caucus, seven come from the right-wing side of the Knesset (three are from the settler-friendly nationalist religious Ichud Leumi-Mafdal party, two from Likud, one from the Pensioners party and one from Yisrael Beitenu the three remaining seats are occupied by one person of the three major centrist and left-wing parties, Kadima, Meretz, Labour).

³⁰ Celia Belin, 'Israel's Improbable Allies: Christian Zionism and Its Strategic Consequences for the United States, Israel and the Palestinians', March 2008.

³¹ Porter Speakman Jr., *With God on Our Side*, 2010.

nation wants her fields to remain ripe with grain, her scientific achievements to remain notable, and her freedom to remain intact, America must continue to stand with Israel”³²

The strong support that United States has always extended for the state of Israel is largely shaped by the Evangelical Christian Zionists. Also many of the ministers and policy makers have been from Evangelical denominations. For instance Stephen Harper was member of an Evangelical Christian and Missionary Alliance in Canada and strong supporter of Israel. Likewise William Hechler who is sometimes considered the founder of modern Christian Zionism was a chaplain of the British embassy in Vienna. He supported Herzl with his diplomatic efforts for establishment of a Jewish state. Even the founder of modern Zionism, Theodor Herzl, was said to be influenced by a Christian Zionist.³³

In fact, the establishment of the state of Israel has further prompted the interest of the Christian Zionists in America in the restoration of the Jews in the Holy Land. Not only the establishment of Israel but also its ability to further its territories by force and occupying the Palestinian territories have led to the popularity of the dispensationalist views and Christian Zionism. The early victory of Israel in 1967 and the occupation of Gaza, the Golan Height, the West Bank and East-Jerusalem has been also interpreted in the same theological tone. Thus, the victory of Israel has favored the Christian Zionist views and have increased its impact likewise increased the popularity of their doctrine. In the situation of conflict, the Christian Zionist not only have supported Israel rather they claim that God is on the side of Israel. Thus, during the Arab Israel war the victory of Israel over the Egypt, Jordan and Syria was compared with the Biblical account of the victory of king David. Likewise in result of this war when Israel occupied further territories of historic importance in East-Jerusalem it was also interpreted by the Christian Zionist as validation of their view. Israeli officials welcomed the Christian Zionists friendship, and in 1971, David Ben-Gurion addressed 1,400 Christians at the Jerusalem Conference on Bible Prophecy where he declared Israel as the Land of the Bible. The conference generated massive tourism by Evangelical pilgrims, which till this day is crucial for Israeli economy.³⁴

Zionist Expectations and US Policy on Israel Palestine Conflict

There is a deep theological binding between one of the largest Christian groups i.e. the Evangelicals and Israel. Though Evangelicals do not make the majority of America’s public but they are the largest religious denomination of United States. Their number in the United States reaches approximately over sixty million, and they have considerably a

³² Rev. Jerry Falwell, ‘Evangelicals and Christian Zionism: Standing with Israel’, 101.

³³ Ron Csillag, ‘Do Evangelicals Love Israel Because They Want All Jews to Convert?’, *The Canadian Jewish News*, 26 January 2017, <https://www.cjnews.com/perspectives/opinions/do-christian-zionists-want-all-jews-to-convert>.

³⁴ Silje Belghaug Knarud, “‘Bringing God’s Chosen People Home’ A Study of Christian Zionist Strategies Used to Support and Assist the State of Israel’.

seminal role in shaping the geopolitical strategies of United States on issues such as Israel – Palestine in particular and Middle East in general far beyond their numbers.³⁵ They are very influential through what is known as Televangelism and social media platforms that propagate their message to Christians outside the Evangelical churches. Evangelicals have a strong and distinct theological support for the Jewish state that is termed as Christian Zionism which represents a powerful political force in America.³⁶

Based on scriptural motifs Christian Zionists's commitment to Israel is a typical role in shaping the US geopolitics of the Middle East.³⁷ The political influence of Christian Zionism provides unwavering support for the pro-Israel policies of US and backs the armament, funding and even mobilizing the people for the cause of Israel.³⁸ The first decades of the new millennium and particularly last two years of war in Gaza have shown to the world that how US has repeatedly vetoed in favor of Israel. An d even the peace process has been subdued to favor Israel in marking it as a legitimate war and right to defend itself which itself is questionable. The influence of the Christian Zionism in US is and has been instrumental not only in the occupation of the Palestinian territories and creating a homeland for Jews by use of violence and war but also in materializing the Jewish Zionist settlements and ethnic cleansing of the Palestinian Arabs from their homeland.³⁹

So the Christian Zionist utopia and idealism has went further in its harnessing for a rapture of saints and second coming of Christ to a continues rupture of peace by backing the illegal occupation, violence and apartheid regime of Israeli in Palestine and the neighboring regions. In addition to shared Israeli and American geo-political concerns, evangelicals may see Israel as a guarantor of their future theological expectations as well as a doorway to the Middle East. Also they thin that by this geopolitical support they can also guarantee the Christian access to the holy sites in Israel and the Occupied Territories.

Conclusions

As a matter of fact, there is a deep theological binding between one of the largest Christian groups i.e. the Evangelicals and Israel as state and as a future hope. Their theological support for the Jewish state is termed as Christian Zionism. This Christian

³⁵ ” 23% of U.S. adults identify as evangelical Protestants according to a recent Pew Research survey <https://www.pewresearch.org/religious-landscape-study/religious-tradition/evangelical-protestant/>

³⁶ John Hubers, ‘Christian Zionism: A Historical Analysis And Critique’, n.d., 1.

³⁷ Stephen Spector, *Evangelicals and Israel: The Story Of American Christian Zionism* (Oxford University Press, 2009).

³⁸ Rev. Jerry Falwell, ‘Evangelicals and Christian Zionism: Standing with Israel’, 113.

³⁹ Silje Belghaug Knarud, “‘Bringing God’s Chosen People Home’ A Study of Christian Zionist Strategies Used to Support and Assist the State of Israel’.

impetus for restoration of Jews marks a key shift in the traditional Christian perspective and not only that it predates the Jewish Zionism but also provides them with all their political and theological spirit. It is very significant to understand the Palestine Issue from both the political and the theological perspective. Particularly the Christian Zionist tendencies and their role and influence in America's Middle East policy. As the crises in Palestine is not only rooted in the Jewish Zionism and Israel's illegal expansionism rather it has culminated also out of the Christian messianic, apocalyptic and millennialistic aspirations about a restored Israel. Thus America's support for the state of Israel is not only a geo-political strategy or foreign policy rather a theological commitment to bless Israel.