



Christian Zionism and Its Impact on USA Politics

► Araştırma makalesi / Research article

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Abstract

As we will see in this study, "Christian Zionism," which was historically introduced about half a century before Jewish Zionism and inspired it, is not merely a concept consisting of two words. While the Jewish ideology of returning to Palestine had a Messianic and religious jargon in ancient and medieval times, contemporary Jewish Zionism has additional secular, nationalist, and socialist components to it. It is not possible to evaluate Christian Zionism independently of specific prophecies and, of course, religion. When we look at the history of Christianity, although we see extreme anti-Semitism and, within the framework of this enmity, severe oppression and persecution of Jews, in recent years, significant Christian groups, especially American Evangelicals, have not only renounced the oppression and genocide of Jews but have decided to support Jews under all circumstances and even seem to be filled with sympathy for Jews. Can it be the reason that Christians, through their reading of the Old Testament from a different perspective in the post-Reformation period, have truly regretted their mistreatment of the Jews up to this point and have come to appreciate the Jews? Or else do economic and political interests now require such a theopolitics? Or do Christian Zionists, together with Jewish Zionists, believe that the coming Messiah at the end of the world will destroy the Al-Aqsa Mosque and build the Temple of Solomon in its place? Is it because of these beliefs that Evangelical Christians and their puppet US administration support the state of Israel under all circumstances, regardless of the human tragedy in Gaza? By seeking answers to these and similar questions in the current study, it will be presented to the reader's attention why the Western states, especially the United States, support and participate in this crime against humanity by Israel, which massacres dozens of innocent people every day.

Keywords: Christianity, Zionism, Christian Zionism, Dispensationalism.

Hıristiyan Siyonizmi ve ABD Siyasetine Etkisi

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Öz

Tarihsel olarak Yahudi Siyonizminden yaklaşık yarım asır önce tedavüle sokulan ve Yahudi siyonizmine ilham kaynağı olan "Hıristiyan Siyonizmi", bu çalışmada göreceğimiz gibi sadece iki kelimeden müteşekkil bir kavram değildir. Yahudilerin Filistin'e dönme ideolojisi, Eski ve Orta Çağda Mesihçi ve dini bir jargona sahipken, çağdaş Yahudi Siyonizmi ilave olarak laik, milliyetçi ve sosyalist bileşenlere de sahiptir. Hıristiyan Siyonizmini ise birtakım kehanetlerden ve elbette dinden bağımsız değerlendirmek mümkün gözükmemektedir. Hıristiyanlık tarihine baktığımızda aşırı bir Yahudi düşmanlığı ve bu düşmanlık çerçevesinde de Yahudilere yönelik çok ciddi baskı ve zulümler söz konusudur. Buna karşın son yıllarda hatırı sayılır Hıristiyan gruplar, özellikle de Amerika Evanjelikleri Yahudilere uyguladığı baskı ve soykırımlardan sadece vaz geçmekle kalmamış, her şart altında Yahudileri desteklemeye karar vermiş hatta Yahudi sevgisiyle dolmuş bir görüntü vermektedir. Bunun nedeni acaba Hıristiyanlar, Reformasyon sonrası dönemde farklı bir perspektiften yaptıkları Eski Ahit okumalarıyla bu zamana kadar Yahudilere yaptığı kötü muameleden gerçekten pişman olarak Yahudilerin değerini mi anlamaya başlamışlar? Yoksa ekonomik ve politik çıkarlar mı artık böyle bir teopolitiği gerektirmektedir? Ya da Hıristiyan Siyonistler Yahudi Siyonistlerle birlikte dünyanın sonuna doğru gelecek Mesih'in Mescidi Aksa'yı yıkıp yerine Süleyman Mabedini inşa edeceğine mi inanıyor? Bu inançları sebebiyle mi Evanjelik Hıristiyanlar ve onların kuklası olan ABD yönetimi Gazze'de yaşanan bu insanlık dramına aldırmadan her şart altında İsrail devletini desteklemektedir? Bu çalışmada bu ve benzeri soruların yanıtları aranarak başta ABD olmak üzere batılı devletlerin, her gün onlarca masum insanı katleden İsrail'in bu insanlık suçuna neden destek verdiği ve ortak olduğu da bir şekilde okuyucunun dikkatine sunulmuş olacaktır.

Anahtar Kelimeler: Hıristiyanlık, Siyonizm, Hıristiyan Siyonizmi, Dispansiyonizm.

Introduction

Christian Zionism is a movement that began about half a century before Jewish Zionism. The term ‘Christian Zionism’ was first used in the early 19th century, when a group of British Christian clergymen began to lobby for the return of Jews to Palestine as a necessary precondition for the return of Jesus Christ. The movement characterized by this term gained momentum from the mid-19th century when the Palestinian region became strategic for British, French, and German colonial interests in the Middle East. When Jewish Zionism was introduced by Theodore Herzl about 50 years after Christian Zionism, some of its strongest advocates were Christian clergymen. As a modern theological and political movement, Christian Zionism is based on the most extreme ideological positions of Zionism and blocks from the outset any anchor for a just peace between Palestine and Israel. In the name of religion, Christian Zionists defend and promote a worldview reduced to the ideology of empire, colonialism, and militarism. Instead of advocating peace and justice based on any religion or religious text, Christian Zionists engage in warmongering in its most extreme form, emphasizing apocalyptic events leading to the end of history.

The proponents and followers of Christian Zionism see the establishment of the State of Israel in 1948 and the capture of Jerusalem by the State of Israel in 1967 as the beginning of the process of the realization of the desired state. In the theology of Christian Zionism, existence is divided into absolute good and absolute evil, placing themselves on the side of the good and their opponents on the side of the evil. This approach reminds us of the dualism of the Gnostic tradition. Modern Israel and its unconditional supporter, the United States of America, characterize their every action as the will of God and the slightest criticism of their actions and goals as anti-Semitic and demonic.¹

In this study, the definition, basic arguments, theology, and theopolitics of Christian Zionism are examined in detail, and its impact on U.S. foreign policy in the Middle East is discussed. To provide a better understanding of the subject, firstly, Zionism and Jewish Zionism, structures such as *Evangelicalism*, *Millennialism*, and *Dispensationalism*, which are the basis of the theology of Christian Zionism, will be outlined. Afterwards, the works and activities of Jewish and Christian pioneers of Zionism will be discussed. The reaction of Muslims to Zionist movements is a well-known issue since they are the first-degree victims of both Christian Zionism and Jewish Zionism. For this reason, these reactions will not be mentioned; instead, the views and arguments of Jews and Christians who react to both Jewish Zionism and Christian Zionism will be included. Since the main subject of the study is Christian Zionism and its power over American and European politics and its influence on Middle East policies, secondary issues will be briefly touched upon.

1. Concepts of ‘Zion’ and ‘Zionism’

The Hebrew Zion (יְרוּשָׁלַיִם *Şīyyōn*) was the name of a Canaanite hilltop fortress in Jerusalem, captured by the Prophet David and made the capital of the Kingdom of Israel and called the ‘City of David’ in the Old Testament. The German word *Zionismus* (Latin *Sionismus*), meaning ‘the movement to establish (and later support) a Jewish national state in Palestine,’ was first used in 1886 in *Selbst-Emancipation!*, written by Nathan Birnbaum (1864-1937)

¹ “Christian Zionism: The New Heresy that Undermines Middle East Peace”, *Middle East Monitor* (Accessed January 29, 2014).

under the pseudonym ‘Matthias Acher.’² During his student days in Vienna, Birnbaum joined the *Kadima* movement against assimilation policies and used the word *Zionism* in his first pamphlet, and then in 1885, he started publishing the newspaper *Selbst-Emancipation!* which defended Jewish rights. Birnbaum uses the term ‘Zion’ in his writings to refer to the Land of Israel in general and Jerusalem in particular. At the centre of the Zionist dream is the ideal of the return of the entire land of Palestine as land, Jerusalem as a city to the Israelites, that is, to the Jewish people, and the rebuilding of the Temple of Solomon as a temple, and the realisation of this ideal either through pre-Messianic work or by the Messiah himself.³

‘Zionism’ originally described a secular Jewish movement of the late 19th century that aimed to secure a Jewish nation-state as a haven against rising European anti-Semitism. At the end of the First World War, Zionism evolved into a project to create a Jewish state in Palestine at the expense of the Arab majority in the former Ottoman province. This project was realized in 1948 and 1949 with the approval of the United Nations. For the majority of Jews in Israel and the Diaspora, Zionism was an innocent concept, not open to debate. Zionists meant advocating for a Jewish state. Some Jews believed a strong military force and territorial expansion could preserve this state. In contrast, others favored compromise with the Palestinians and their territorial concessions to achieve the same end. Still, in the end, both groups called themselves Zionists and aimed at making the entire land of Palestine the land of Israel.⁴

1.1. Jewish Zionism

Jewish Zionism is divided into two groups: religious Zionism and political Zionism. It is based on the belief that the return to the Land of Israel is a fulfillment of biblical prophecy. Most eminent pioneers of Religious Zionism are Rabbi Yehudah Alkalai (1798-1878), Rabbi Zvi Hirsch Kalischer (1795-1874), and Rabbi Avraham Yitzhak HaCohen Kook (1865–1935). He claims that the secular efforts to establish a Jewish state also is part of a divine plan to integrate religious values with nationalist aims. His idea is that the Zionist movement, though its secular leadership, is a means to fulfill the ultimate salvation of the Jewish people. According to Religious Zionists, the Jewish people have a God-given right to the Land of Israel and the establishment of a Jewish state is a religious duty. This return will prepare for the coming of the Messiah too.⁵

As for Political Zionism, it is a movement that emerged towards the end of the 19th century. The movement aims to establish and preserve a national state belonging to the Jewish people. Although Zionism has split into different currents over time, it has generally maintained the aim of the Jewish people to have a home of their nation where they can determine their destiny.⁶

² The article “Zion”, *Online Etymology Dictionary*; see, Eldar Hasanoğlu, “Yahudiler Siyonizm’i Hıristiyanlardan mı aldılar?”, *Kilis 7 Aralık Üniversitesi İlahiyat Fakültesi Dergisi* 9/1 (2022), 121.

³ Stephen Sizer, *Christian Zionism: Road Map to Armageddon?* Downers Grove (Ill: IVP Academic, 2004), 312; Ilan Greilsammer, *Siyonizm*, trans. Işık Ergüden (Ankara: Dost, 2007), 7-8; Avi Shlaim, *Demir Duvar İsrail ve Arap Dünyası*, trans. Tuba Demirci (İstanbul: Küre Yayınları, 2015), 43; See, Hasanoğlu, “Yahudiler Siyonizm’i Hıristiyanlardan mı aldılar?”, 121.

⁴ Victoria Clark, *Allies for Armageddon: The Rise of Christian Zionism* (New Haven: Yale University Press, 2007), 2.

⁵ Rachael Gelfman Schultz, “Religious & Zionist” *My Jewish-Learning* (Accessed August 24, 2024).

⁶ Ilan Greilsammer, *Le sionisme* (Paris: Presses universitaires de France, 2005), 5-6.

This goal was embodied especially in the early 20th century with the immigration of Jewish settlers to Palestine and efforts to establish a Jewish state in the region by either forcibly occupying or forcibly relocating the lands of the Palestinians. It is accepted that Political Zionism begins with the *Hibbat Zion* (*Love of Zion*) movement. It was considered as a pre-Zionist Jewish nationalist movement. This nationalist Jewish movement, famous pioneers were intellectuals such as Perets Smolenskin, (1842-1885) Mosheh Leib Lilienblum, (1843-1910), and Eliezer Ben-Yehudah, (1858-1922), emerged in Russia and Romania in the early 1880s. They claimed that Jews were not just a religious group rather they were a nation.⁷

The Lithuania-born Eliezer ben Judah as a linguist and educator who contributed significantly to developing the Hebrew-speaking community in Israel by creating a revised form of modern Hebrew. It can be said thanks to him Hebrew became a language used by Jews in everyday life. Eliezer ben Judah's efforts laid the foundation for Hebrew to become the official language of Israel. Itamar, the son of Eliezer ben Judah, who settled in Palestine and taught Hebrew to his wife, became the first child to learn Hebrew from his parents centuries after Hebrew ceased to be a spoken language.⁸

The movement gained momentum after the pogroms in Ukraine in 1881–1882, when leaders such as Leo Pinsker advocated for Jewish autonomy in Palestine. The movement was ideologically divided between secular and religious Jews, particularly over the issue of observance of traditional Jewish law in the new agricultural settlements in Palestine. These tensions, together with external pressures such as restrictions by the Russian government and improvements in conditions for Jews in Russia, led to the movement's decline in the late 1890s. However, many of its members later joined Theodor Herzl's Zionist movement, particularly in opposition to the Uganda Project, and influenced its direction.⁹

Between 1850 and 1870, nationalist discourses among Jews were influenced by modernity on the one hand and the religious-messianic tradition on the other. In this period, three pioneers, two rabbis, and one secularist, can be mentioned as the theoreticians of Zionism. The first of these was Judah Alkali (1798-1878). Alkali, born in Sarajevo and living in Jerusalem, interpreted teshuvah, which is understood as *repentance* in the traditional interpretation, as a return to the Land of Israel (Eretz Israel). He emigrated to Palestine and settled there as an example of the return to Palestine.¹⁰ The second was Zvi Hirsch Kallischer (1795-1874), a priest and thinker of German origin. In his work *Derishat Zion*, Kallischer argued that the Jewish people should return to their own land as soon as possible. He says the Messianic era has arrived, and the Messiah is coming. Kallischer's ideas, together with Alkali that the coming of the Messiah could be hastened by human endeavor were considered blasphemous by the Orthodox rabbis.¹¹ The third was Moses Hess (1812-1875), a German philosopher and one of the pioneers of the Zionist movement. Hess's *Rome und Jerusalem und Letzte Nationalitätenfrage*¹² is an early representation of Zionist thought. Hess emphasized Jewish national identity and argued that the Jewish people should establish their

⁷ Michael Stanislawski, "Hibat Tsiyon", *The Yivo Encyclopedia of Jews in Eastern Europe*. (Accessed August 24, 2024).

⁸ Greilsammer, *Le sionisme*, 22-24.

⁹ Michael Stanislawski, "Hibat Tsiyon".

¹⁰ Greilsammer, *Le Sionisme*, 17-18.

¹¹ Greilsammer, *Le sionisme*, 18.

¹² Moses Hess, *Rom und Jerusalem die letzte Nationalitätenfrage* (Leipzig: M. W. Kaufmann, 1899).

own state. He was also interested in socialism and became a friend of Karl Marx. Hess's ideas were influential on the Socialist Zionists and Theodor Herzl.¹³

Theodor Herzl (1860-1904) was a journalist, writer, and politician born in the Austro-Hungarian Empire and considered a pioneer of modern Zionism. Herzl was born in Budapest and studied law at the University of Vienna. He entered the journalism profession and worked for a while in the Austrian press. Herzl's acquaintance with Zionism began in 1894 when he witnessed the unjust conviction of French officer Alfred Dreyfus on charges of espionage. This event reinforced Herzl's belief that anti-Semitism posed a constant threat to Jews and led him to develop the idea of a Jewish state. In his book *Der Judenstaat*¹⁴ (*The Jewish State*), Herzl argued for the necessity of establishing a Jewish state and introduced Zionism. Herzl organized the First Zionist Congress in Basel in 1897, officially considered the beginning of the Zionist Movement. Herzl could not get the idea of a temporary Jewish state in Uganda, which was proposed by the British and accepted at the congress and faced stiff opposition. He sought support for a Jewish state in Palestine by meeting with many officials, including Abdulhamid II sultan of the Ottoman Empire, and Pope Leo XIII. He died in 1904 at the age of 44.¹⁵

Max Nordau (born Simon Maximilian Südfeld/1849-1923) was a Jewish physician, writer and Zionist leader. Born in Germany, he studied medicine in Paris and Germany. After meeting Theodore Herzl, he joined the Zionist movement, becoming an essential figure alongside Herzl and helping him to organize the First Zionist Congress. Nordau assumed the presidency of the Zionist Congress after the death of Theodore Herzl and played an active role in the development of the Zionist movement. In 1920, in a speech in London, he stated that the only meaning of the Balfour Declaration was 'to create a Jewish majority in Palestine through Jewish immigration and then to establish a Jewish state.'¹⁶

Chaim Weizmann (1874-1952) was a chemist, politician, and Zionist leader. He was born in Belarus, studied chemistry in Germany, and settled in England in 1904. Weizmann received a concession from the British with the Balfour Declaration, which Herzl could not get from the Ottoman Empire. Weizmann, one of the leading figures of the Zionist movement, served as the first President of the State of Israel after its establishment in 1948. Weizmann, who was highly respected by Jews for his role in the establishment of Israel and his leadership in Zionism, died in Israel in 1952.¹⁷

1.2. Christian Zionism

Until the modern period, from a Christian perspective, the concept of 'Return to Zion' was interpreted metaphorically and understood as the acceptance of the Jews to Christianity. This was how it was understood in the Catholic world during the Middle Ages, and the situation did not change during the Reformation. Huldrych Zwingli (d. 1531), Martin Luther (d. 1546), Philip Melancthon (d. 1560), and John Calvin (d. 1564) also understood the Return to Zion as spiritual salvation, that is, the acceptance of Jews to Christianity.

¹³ Greilsammer, *Le sionisme*, 17-20.

¹⁴ Theodor Herzl, *der Judenstaat* (Berlin: Jüdischer Verlag), 1920.

¹⁵ Greilsammer, *Le Siyonizm*, 44-45, 49-50;

¹⁶ Greilsammer, *Le Siyonizm*, 49-50.

¹⁷ Shlaim, *Demir Duvar İsrail ve Arap Dünyası*, 49-54; Greilsammer, *Le Siyonizm*, 51-54.

Encouraging Jews to return to Jerusalem and its environs (restoration) was considered heresy and punished. For example, in 1586, Ralph Durden claimed that he would return the Jews to Palestine and that he had been commissioned by God to do so, for which he was sentenced to imprisonment. Similarly, Francis Kett, a preacher from Cambridge University, was tried as a heretic in 1585 for a similar view and was executed by burning in 1589.

In the Christian world, the literal understanding of the physical return of the Jews to Jerusalem was met with a reaction by the Church, but from time to time, some defended this idea. The Italian priest Gerardo of Borgo San Donnino (d. 1276), argued that Jews could be saved and return to the promised land. However, other Jews reacted strongly to this idea. In 1263, he was tried by the Papacy on charges of heresy and sentenced to prison, where he died.

The advocacy of the physical return of the Jews to the Promised Land was first put forward in the 1520s by the German theologian Martin Cellarius (d. 1564), an expert on Judaism. His friend Wolfgang Capito (d. 1541), under his influence, expressed the view. Capito defended this view in his introduction to Cellarius' *De Operibus Dei*. According to Capito, the physical presence of the Jews in the Promised Land is a harbinger of the Kingdom of God to be established on earth. This would be realized through the return of the Jews to their ancestral homeland. From the 1580s onwards, the physical return was expressed more concretely. In the sermons and writings of theologians such as Roger Edwards, Ralph Durden, Francis Kett, and Edmund Bunny, the absolute return of the Jews to the promised land was mentioned.

The 1600s were still the years when the image of Jews in England was still negative, and Jews were still oppressed. However, with the resistance of the Puritans, the tendency towards Judaization increased in England, and many practices and beliefs were identified with Judaism. Some Jewish Puritans in England exhibited behaviors such as observing the Sabbath, celebrating Jewish holidays, observing kosher dietary rules, being circumcised, and identifying themselves as Jewish or a member of the Israelite lineage. On the other hand, views in favor of a physical return have become more widespread. Influential figures such as Thomas Brightman, Thomas Draxe, Giles Fletcher, Sir Henry Finch, Richard Sibbes, Joseph Mede, John Cotton, and Peter Bulkeley supported these views. The Puritans were now firmly convinced that the Jews would return to the land of Palestine and that Jerusalem would be the center. When the Puritans came to power in England, the settlement of Jews in the promised land was supported, and especially Oliver Cromwell took steps in this regard during the Republican period. Cromwell allowed Jews to return to Palestine and build synagogues.

Although the emergence of 'Christian Zionism' predates Jewish Zionism by half a century, it did not become widespread until the 1990s. Stephen Spector states that the first use of the term was in the early years of the 20th century, in the obituary in the New York Times and letters to the editor. Nahum Sokolow used the term in 1919 in his *History of Zionism* and Claude Duvernoy in 1967 in *Le Prince et le Prophete*, which provides a bibliography of Christian Zionist publications.¹⁸ Walter Riggans, Bishop of the Church of Scotland, defined a Christian Zionist in a very inclusive way as any Christian who supported

¹⁸ Stephen Spector, *Evangelicals and Israel: The Story of American Christian Zionism* (New York: Oxford University Press, 2009), 2; H. Şule Albayrak, "ABD'de Hıristiyan Siyonizmi: Kökeni, İnanç Esasları ve Günümüz Amerikan Siyasetine Etkisi", *Darulfunun İlahiyat* 30/1 (2019), 141-169.

the Zionist aim of establishing the state, army, government and other institutions of Israel and added that this definition could apply to any Christian who supports Israel for any reason. Moreover, the term Christian Zionist is broad enough to include liberal Protestants who sympathise with Palestinians rather than Israelis but who support the existence of a Jewish state because of their guilt over the Nazi Holocaust. Since Christian Zionism is a faith-based organisation, those who call themselves Christian Zionists have a different theology and religious interpretation from other Christians. Presbyterian minister Donald Wagner defines Christian Zionism as a religious movement within Protestant Fundamentalism that sees the modern state of Israel as the fulfilment of Old Testament prophecies and, therefore, works to secure political, financial, and religious support.¹⁹

Christian Zionists interpret the Old Testament promises to the Jews as establishing of modern Zionist Israel. In a literalist reading, Christian Zionists argue that the national borders of modern Israel should encompass the area referred to as *Eretz Yisrael*. In a literalist reading of Genesis 15:18, they claim that the Golan Heights, as well as most of present-day Egypt, Lebanon, and Jordan, the West Bank, the Gaza Strip, and all of Palestine, are the land given to the Jewish race by God. According to Christian Zionists, all bi-communal peace initiatives, including a two-state solution to the Israeli-Palestinian conflict, are unbiblical because they would thwart God's plan of salvation and should, therefore, be strongly discouraged. Since Israel is the only nation established by God, the Palestinians have no rights to the land. Christian Zionists believe that the establishment of a state of Israel, *Eretz Yisrael*, will be followed by the second coming of the Messiah and the establishment of the millennial Kingdom of God on earth.²⁰

Christian Zionism is a movement that was particularly influential in England in the 19th and early 20th centuries. The pioneers of Christian Zionism in England were Shaftesbury (Anthony Ashley-Cooper) (1801-1885) and William Hechler (1845-1931). Lord Shaftesbury was a politician and social reformist who lived in the first half of the 19th century. Lord Shaftesbury, one of the leading figures of the evangelical Christian movement in England, showed great interest in the Old Testament prophecies about the return of the Jewish people to their land, and in this context, as early as the 1840s, he put forward the idea that a Jewish state should be established in Palestine and Jewish settlers should immigrate to the region.²¹

William Hechler, an Anglican priest born in Germany, carried out his activities in England. He met Theodor Herzl and supported the Jewish Zionist movement. Hechler introduced Herzl to British leaders and wrote many articles supporting the idea of Zionism. Herzl writes in his diaries that Hechler opened the map of Palestine in the train compartment and showed the map of New Israel, with the northern border being the mountains overlooking Cappadocia and the southern border being the Suez Canal.²²

¹⁹ Spector, *Evangelicals and Israel*, 3.

²⁰ Carlo Aldrovandi, "Theo-Politics in the Holy Land: Christian Zionism and Jewish Religious Zionism", *Religion Compass* 5/4 (2011), 115.

²¹ Spector, *Evangelicals and Israel*, 18.

²² Clifford Attick Kiracofe, *Dark Crusade: Christian Zionism and US Foreign Policy* (London; New York: I.B. Tauris, Macmillan, 2009), 95.

1.2.1. Religious Movements Preparing Christian Zionism and Apocalyptic Reviews

Until the Reformation, the concept of Israel and apocalyptic expressions in the Old Testament were read entirely from the perspective of the New Testament. This reading was based on an allegorical interpretation of apocalyptic expressions and the concept of Israel rather than a literal reading. Since the authority to understand and interpret the Bible before the Reformation belonged only to the Church, no other reading was possible other than the allegorical reading. The pre-Reformation mainstream Christianity interpreted the Old Testament words 'Abraham's seed' and 'Israel' as the 'Christian community' for the period from the coming of Jesus. The battle of Armageddon²³ took place in 70 AD, and Jesus unleashed Rome on the Jews and made them pay for what they had done to him and his disciples. When Christianity came to power, the Kingdom of God was realized.²⁴

When Martin Luther first began to express his reformist ideas, he used positive expressions for the Jews, reminded them that Jesus was a Jew, and even wrote an article on *Dass Jesus Christus ein geborener Jude sei* ('On Jesus Christ born as a Jew'). In this article, the oppression of the Jews by the Papacy and the Catholic world was condemned, and it was recommended to treat them more compassionately. According to Luther, the Jews have been deeply and long deluded by their extreme delusion that God cannot be a man. Therefore, they must be dealt with carefully. Luther hopes that even if they are treated well, they will become good Christians.²⁵

However, when he could not find what he hoped from the Jews, he turned against them in time, and years later, he wrote a handbook named *Über die Juden und ihre Lügen* (*On the Jews and their Lies*) that would later be used by the Nazis during Jewish prosecutions. In this article, Luther wrote about how they, as Christ-killers, were slanderers and liars about Christ and Mary and how they acted contrary to God's plan of salvation.²⁶ He recommended burning their synagogues and schools, confiscating their property, forcing them to give up their trade, which is nothing more than usury, and forcing them to make a living with a pair of sticks like other people.²⁷

However, with Protestantism, there was a growing tendency to literal interpretation of Old Testament readings and Hebrew. The process that began with the Protestant Reformation evolved in a completely different direction with Britain's imperial policies and interests.

²³ According to the Book of Revelation, the last book of the New Testament, Armageddon is a place prophesied where armies will gather for a final battle in the end times. It is interpreted in various ways as either a literal or symbolic location. The term is also used more generally to refer to any end-of-the-world scenario. In the Old Testament, Megiddo is mentioned twelve times, with ten of those references referring to the ancient city of Megiddo and two to the "Valley of Megiddo," likely meaning simply "the plain near the city. Due to the relative symbolic and even cryptic language of this New Testament passage, some Christian scholars conclude that Armageddon must be an idealized place. In Megiddo, there are no mountains, only the plains of Megiddo. Some academics, including C.C. Torrey, Kline, and Jordan, suggest that the word is derived from the Hebrew word "moed" (מועד), meaning "assembly" or "meeting." (Please see., "Christian Zionism: The Real Threat to The World Peace *Salaam One*, (Accessed January 15, 2024).

²⁴ Aldrovandi, "Theo-Politics in the Holy Land", 115.

²⁵ Martin Luther, "Dass Jesus Christus ein geborner Jude sei", 1523 WA 11, 314-336, hier: 325-333; See, Hakan Olgun, *Sekülerliğin Teolojik Kurgusu Protestanlık* (İstanbul: Milet Nihal Yayınları, 2019), 298-299.

²⁶ Martin Luther, *Über die Juden und ihre Lügen*, (München: Deutscher Volksverlag 1940), 68-77.

²⁷ Luther, *Über die Juden und ihre Lügen*, 339; Olgun, *Sekülerliğin teolojik Kurgusu Protestanlık*, 300-301.

Supporters of Zionism are less widespread among evangelical churches, which show more respect for the work of the United Nations, support for human rights, the rule of international law, and empathy with the Palestinians. Pew Research Centre figures show that support for Zionism reaches 63 percent among white evangelicals. Christian Zionism is widespread in mainstream American evangelical, charismatic, and independent denominations, including the Assemblies of God, Pentecostals, and Southern Baptists, as well as in most independent megachurches.²⁸

In the history of Christian theology, theologians have put forward three alternative proposals for interpreting Revelation 20:1-10²⁹ and speculating on the meaning of the millennium. Postmillennialism refers to a literal or symbolic millennial period of a thousand years in which the Church triumphs over evil before Christ returns. Premillennialism is the doctrine that Christ will return to deliver the Church from evil and then reign on earth for a thousand years.³⁰ As for Amillennialism, it is a Christian eschatological view that rejects the idea of a literal thousand-year reign of Christ on Earth, and they claim that thousand years in Revelation 20:1-10 should be understood symbolically. They claim that the millennium has already begun and coincides with the current church age. The reign of Christ or the Heavenly Kingdom during this period should be spiritual, not physical. Toward the end of the world Christ will return for final judgment and the permanent reign in a new heaven and a new Earth will begin.³¹

According to the post-millennialist understanding that the Messiah would come to earth after the realization of the kingdom of God, it was necessary to prepare the world for the coming of Christ by spreading Christianity as much as possible in the world before the coming of Christ. During the nineteenth century, Protestant missionaries tried to spread Christianity all over the world. Their success initially encouraged evangelicals. The new problems of industrialization and urbanization, the slave trade, the American Civil War, the idea that the world was not getting any better and that, therefore, the kingdom of God could not have been established on earth until today, and that it would be established in the future

²⁸ "Middle East Monitor: Christian Zionism- The New Heresy that Undermines Middle East Peace (By Revd Dr Stephen Sizer)-Dci", (Accessed January 16, 2024).

²⁹ The verses related to this subject are as follows: ¹And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. ²He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. ³He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time. ⁴I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They[a] had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. ⁵(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. ⁶Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and Christ and will reign with him for a thousand years. ⁷When the thousand years are over, Satan will be released from his prison ⁸and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number, they are like the sand on the seashore. ⁹They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. ¹⁰And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever. (Revelation 20:1-10).

³⁰ Sizer, *Christian Zionism*, 28.

³¹ Anthony A. Hoekema, "Amillennialism", *Monergism, Search the Directory of Theology*.

after Christ's bodily descent to earth, that is, the idea of premillennialism, began to gain weight. Dispensationalism and premillennialism were reinterpreted and took their place in the agenda of Christian Zionists.³²

After Premillennial Dispensationalism became popular among Christian Zionists, those who believed that the return of the Jews to Jerusalem was a divine sign confirming their dispensationalist understanding of the Bible now formed the majority. For them, the establishment of the modern state of Israel in 1948 signaled the end of history. The political turmoil in the Middle East against Israel is part of God's plan of salvation. This will be followed by Armageddon, which will culminate in the second coming of Christ. Finally, the millennial Kingdom of the Messiah will begin.³³

Thomas Brightman (d. 1607), described as the father of the doctrine of the gathering of all Jews in Palestine, predicted the imminent conversion of the Jewish people to Christianity (not to mention the murder of two-thirds of them). In his *Apocalypsis Apocalypseos*, he claimed that the seven bowls³⁴ mentioned in the Book of Revelation began with Elizabeth's accession to the throne in 1558 and that the seventh trumpet of Revelation 10 was sounded in 1588 with the destruction of the Spanish Armada. Brightman also prophesied that the alliance between the Roman Catholic Church, which he saw as the Antichrist³⁵, and the Ottoman Empire, which he saw as a false prophet, would be destroyed, and then the Jews would be called to become a Christian nation, and the world would be at peace.³⁶

1.2.2. Apocalyptic Dispensationalism

One of the essential components of Christian Zionist theology is Dispensationalism. *Dispensation* means the power of disposition, the act of distributing, as well as the relaxation of the law in certain exceptional cases. The Latin *dispensatio* is used in the sense of administration and remuneration and is derived from the verb *dispensare*, 'to distribute, to administer'. In theology, the term refers to 'the method or scheme by which God develops his purposes and reveals himself to men' (late 14th century) or 'a particular period during which a religious system prevails' (1640's).³⁷

³² See, Mustafa Bıyık, "Amerikan Protestan Fundamentalizmi'nin Köken ve Öğretisi Açısından Bir Analizi, *Dini Araştırmalar* 10/28 (2007), 88-89.

³³ Asena Acar, *Christian Zionism and Doctrinal Islamophobia: Expediting the End Times* (Urbana-Champaign: University of Illinois, Master Thesis, 2020), 3-4.

³⁴ In the Book of Revelation, there is a prophecy describing the signs of the apocalypse using the images of seven seals, seven trumpets, and seven bowls. Seven angels are commanded to pour out seven bowls, the first on the earth, the second angel poured out his bowl on the sea, the third angel his bowl on the rivers and water, the fourth angel poured out his bowl on the sun, the fifth angel poured out his bowl on the throne of the beast, the sixth angel poured out his bowl on the Euphrates River, and the seventh angel poured out his bowl on the air. (Revelation, 16:1-21).

³⁵ Although the issue of who the Antichrist is and from whom he will emerge varies according to historical-political events, the view that the Antichrist will emerge from the Jews is dominant in traditional Christian belief. According to the church fathers such as Irenaeus, Hippolytus, Origenes, Chrysostom, Hieronymus, and Augustine, the Antichrist will come from the Jews. The claim that the Antichrist will come from the Jewish tribe of Dan is based on some statements of the Old Testament Books such as Daniel, 11:17; Genesis, 49:17; Deuteronomy, 33:22; Jeremiah, 8:16 and Revelation. 7:4-8. See, Mustafa Bıyık, "Hristiyan Eskatolojisinde Deccal ve Yecüc Mecüc Kavramları Üzerine Bir Değerlendirme", *Hitit Üniversitesi İlahiyat Fakültesi Dergisi* 6/11 (2007), 57.

³⁶ Sizer, *Christian Zionism*, 28.

³⁷ The article "Dispensation", *Online Etymology Dictionary*.

The theology of dispensationalism divides human history into seven periods, each period being interpreted in terms of divine intervention. Each period signifies some change in God's way of dealing with mankind. After God judges and closes each period, He begins a new one. Each period ends in a catastrophe, and a new period begins. The first period is called the Period of Innocence and includes the time when Adam and Eve lived in paradise. The second period is called the Period of Consciousness, which began with the expulsion of Adam and Eve from Paradise and continued until the Flood of Noah. The third period is the Period of Human Power, which began after Noah's Flood. The fourth period is the Period of Promise, which began with the Prophecy of Abraham and ended with the Exodus of the Jewish people from Egypt. The fifth period is the Mosaic Dispensation, which began with the Exodus from Egypt and ended with the crucifixion of Jesus Christ. The sixth period is called the Period of Grace and began with the New Covenant of Christ. It will end with the Rapture of Christ's true followers near the end of time. The seventh and final period is Christ's millennial kingdom of God on earth.³⁸

Each of these periods represents a change of method in the divine plan of salvation and a new test for mankind. The sixth period, the period of Grace, also known as the Church Age, is the present period and not yet the period of the kingdom of God. The kingdom that dispensationalists expect will not be realized in the natural course of history and following the laws of nature, as the classical premillennialists understand it, but in a miraculous, supernatural way through God's intervention.³⁹

There are two common approaches to how Christian Zionists generally justify their support for the Land of Israel (*Eretz Yisrael*). The first approach is based on the statement found in Genesis 12:3: '*I will bless those who bless you and curse those who curse you, and through you, all the peoples of the earth will be blessed*'. This statement has caused great controversy among both Christians and non-Christians. According to Antizionist Christians the Zionist Jews arrogantly misinterpreted the context of this biblical statement and Christian Zionists ignorantly accepted this misinterpretation.⁴⁰

The second approach to participation in Zionist ideology is 'based on dispensationalist theology' and states that 'we are living in the end times.' Understanding that we are in the last times, according to the biblical Book of Revelation, essentially means that the return of the Messiah depends on the occurrence of a series of events, among which is the existence of the State of Israel.

Dispensationalist theology is a theology that provides a roadmap for the Christian Zionist movement. According to Tony Campolo, a 19th-century Anglican clergyman named John Nelson Darby (d. 1882), who emigrated from England to the USA, played a major role in the creation of dispensationalist theology. Although Darby is a little-known theologian, his theology has greatly influenced today's Christian Right movement. According to Campolo, 'without analyzing dispensationalist understanding, it is almost

³⁸ Albayrak, "Tarihi ve Sosyal Bir Realite Olarak Amerika Birleşik Devletleri'nde Gelişen Protestan Fundamentalizmi", 132; Bıyık, "Amerikan Protestan Fundamentalizmi'nin Köken ve Öğretisi açısından bir Analizi, 89-90; "What are the seven dispensations?" *Your Questions, Biblical Answers*, (Accessed May 07, 2024).

³⁹ Bıyık, "Amerikan Protestan Fundamentalizmi'nin Köken ve Öğretisi Açısından Bir Analizi", 90.

⁴⁰ Anderson, Andrea, "Improbable Alliances in Uncertain Times: Christian Zionism and the Israeli Right", M. Tobin et al (eds.), in *How Long O Lord* (Cambridge: Cowley, 2002), 77-104.

impossible to understand how he dominated American evangelicalism and how much he influenced the course of US policy in the Middle East'.⁴¹

Although Nelson Darby made the most significant contribution to the establishment of dispensationalist theology, another influential figure in the spread of dispensationalist theology in the 19th century was Cyrus Ingerson Scofield (d. 1843). In 1909, Scofield published his translation of the Bible, *the Scofield Reference Bible*. This Bible is one of the most important sources used by early dispensationalists to propagate their theology.⁴² In fact, according to Campolo, it is 'the most famous scripture study text ever published.'⁴³

One of Scofield's core teachings was the theology of the 'Rapture.' The rapture refers to the dispensationalist belief that God will take all true believers from the earth before the coming of Christ and that this will occur either before or after Christ or during the reign of the Antichrist. Dispensationalists believe this will occur without warning. All true followers of God will instantly disappear, and their souls will ascend to heaven, while unbelievers will be left behind. Scofield often spoke of the rapture in his sermons and told his listeners that the present situation also gave signs that this prophecy would be fulfilled.⁴⁴

Despite the spiritual equality between Christians and Jews as defined by progressive dispensationalism, there are still functional differences between the groups. Progressive dispensationalism does not see the Church in this period as the same as the State of Israel and considers a different identity and function for ethnic Israel in the future millennial kingdom.⁴⁵

Dispensationalist theology has experienced a great revival among mainstream Christians in the United States due to the current state of instability in the Middle East, to the point where many believe that this situation is a prerequisite for the return of Christ. Dispensationalist theory has enjoyed considerable favor among mainstream Christians, who have become convinced of this theology through the best-selling left-wing novel series *Left Behind* and other popular literature on Dispensationalist theology. Books on Dispensationalist theology have had a major influence on American political thought. In a review of the *Left Behind* series, Gershom Gorenberg writes: '*The Left Behind* books offer millions of people a paradigm of interpretation in which extreme views appear plausible. Propaganda disguised as fiction captures our attention'⁴⁶. The *Left Behind* series is the most famous example of contemporary libertarianism, and *Left Behind* authors Tim LaHaye and Jerry B. Jenkins (1996) describe themselves as Dispensationalist Christian Zionists. The *Left Behind* series depicts 'clerical' scenarios and the chaos that ensues after the true Christian has escaped to heaven. Although such books are classified as fiction, readers of this series are subtly taught Dispensationalist theologies.

⁴¹ Tony Campolo, "The Ideological Roots of Christian Zionism", *Tikkun* 20/1 (2005), 19.

⁴² See, Cyrus Scofield, *The Scofield Reference Bible* (New York: Oxford University Press, 1909).

⁴³ Campolo, "The Ideological Roots of Christian Zionism", 19.

⁴⁴ Broenfeld, "Strange Bedfellows: The Jewish Establishment and the Christian Right", *WRMEA* (2009), 72; see, Bıyık, "Amerikan Protestan Fundamentalizmi'nin Köken ve Öğretisi Açısından Bir Analizi", 99-100.

⁴⁵ Charles Ryrie, "Update on Dispensationalism", *Issues In Dispensationalism*, eds. Master and Wesley R. Willis (Chicago: Moody 1994), 20.

⁴⁶ Gershom Gorenberg, "Intolerance: The Bestseller. Rev. of *Left Behind* series, by Tim LaHaye and Jerry Jenkins", in *American Prospect* (September 23, 2002), 45.

Dispensationalists believe that a 3.5-year period of false peace, characterised as a period of ‘hated abomination’, will be followed by the beginning of the ascension. This period is described in Daniel 8 as the time of the ram and the goat. Daniel 8:13-14 describes the message revealed to the prophet Daniel as follows. ‘Then I heard a holy one speaking, and another holy one said to him, “How long will this vision last, the vision of the daily offering, of the rebellion that brings destruction, of the trampling underfoot of the holy place and of the army?” And the holy one said unto me, 2 300 evenings and mornings, and then shall the holy place be restored. Dispensationalists believe that the 3.5-year period of false peace that follows the ‘hated abomination’ is a period of war, famine, and disease. According to them, this hated period of false peace will be followed by a period of ‘Great Catastrophe’. It is believed that during the Great Tribulation, the world will be completely taken over by the Antichrist. In Revelation 13, the anti-Christ, the Antichrist, will announce the number 666 and call all people to duty. Dispensationalists believe that the Antichrist will enjoy great popularity worldwide and that anyone who opposes him will be ostracised from their society.⁴⁷

Dispensationalist theology has become not only a personal belief but also a political endeavor/issue for some Christian Zionists. Dispensationalists believe that during the ‘Great Tribulation’⁴⁸, 144,000 Jews will be converted to Christianity and that this conversion will reveal to them the true intentions of the Antichrist. These 144,000 converted Jews⁴⁹ will be the central element in the spread of the Christian faith to the unbelievers who have not ascended to heaven. Furthermore, these 144,000 Jews who embrace the Christian faith will meet and single-handedly defeat the Antichrist in the final battle known as Armageddon.⁵⁰ After this battle, the seven-year tribulation period will end, after which Jesus will return to defeat and imprison Satan and establish the millennial Messianic Kingdom on Earth.⁵¹

Hal Lindsey, who has written several works on dispensationalist thought, is most notable for his use of current political situations to explain how the last days will unfold. Lindsey’s 1970 work, *The Late Great Planet Earth*, which specifically relates contemporary events to the end times, emphasizes that the present European Union, then known as the European Economic Community (EEC), represents the 10-horned beast mentioned in the Book of Revelation and that this 10-horned beast could prepare the way for the Antichrist to take political and economic control of the world.⁵² According to Haija, Lindsey must have despaired when the EEC later cooperated with the European Free Trade Union (EFTU), resulting in the present European Union.⁵³ Indeed, Lindsey made many other predictions that did not come true, such as the prediction that the rapture would take place, which has been repeatedly fulfilled since Israel became a state.⁵⁴ Although none of his predictions have come true, Lindsey has retained his reputation among dispensationalists and has a significant

⁴⁷ Rammy M. Haija, “The Armageddon Lobby: Dispensationalist Christian Zionism and the Shaping of US Policy Towards Israel-Palestine”, *Holy Land Studies: A Multidisciplinary Journal*, 5/1, May 2006, 83

⁴⁸ See, Revelation, 7:4

⁴⁹ See, Revelation, 7:14

⁵⁰ Halsell, *Forcing God’s Hand*, 80.

⁵¹ Haija, “The Armageddon Lobby: Dispensationalist Christian Zionism and the Shaping of US Policy Towards Israel-Palestine”, 84

⁵² Hal Lindsay, *The Late Great Planet Earth* (Michigan: Grand Rapids, MI: Zondervan, 1980), 184-185.

⁵³ Haija, “The Armageddon Lobby: Dispensationalist Christian Zionism and the Shaping of US Policy Towards Israel-Palestine”, 84.

⁵⁴ See, Lindsay, *The Late Great Planet Earth*, 137.

following through his television programmes broadcast by the *Trinity Broadcasting Network* (TBN), the Dispensationalist broadcasting network.

Explaining all of the colonisation and genocide practices from the establishment of Israel to the present day by staying within the framework of how the eschatological statements in the Judeo-Christian Holy Texts should be understood in one way or another may cause some other important issues to be overlooked. It should not be overlooked that British imperialism and the Puritans had strategic aims against the Catholic Church and the Ottoman Empire. The Puritan theologians and politicians in Britain, who were afraid of the military power of the Ottoman Empire and the Papacy, believed that the British victory over the Ottomans and the Papacy would come after the conquest of Palestine by the Jews. Therefore, when analysing the Puritans' support for the Jews, it should not be overlooked that the issue is not only a matter of interpretation of religious texts but also that the US and Britain saw the Jews as strategic allies against the Ottomans and the Papacy, that is, against Catholics and Muslims.

This alliance could also be a reasonable answer to why Britain, which had been trying for centuries to take Jerusalem from the Muslims, gave it to the Jews and withdrew. The only way to make the Jews forget the persecution that had been inflicted on them for centuries and to make them stop being enemies of the persecutors and become loyal allies with plenty of money would have been to give them Palestine as a gift. It was also a way to turn the Jews, who had been persecuted by Christians for centuries, against the Muslims who had treated them with compassion.

2. The Influence of Christian Zionists on the Middle East Policy of the USA

Although the Christian Zionist lobby constitutes a group of 10-15% among US Christians, it is a fact that this group is quite successful in creating a pro-Israel electorate among American voters and influencing American politics in favor of Israel through the literalist understanding of the Bible and dispensationalist doctrine they advocate and with the support of the Israel lobby. The Christian Zionists in the USA, also known as the 'Armageddon Lobby' and 'Christian AIPAC', support Israel's decades-long massacre policy against the Palestinian people under all circumstances and conditions and even shape American policy in this regard. After the 7 October Hamas raid on the Al-Aqsa Flood, US Secretary of State Blinken traveled to Israel and said, 'I am here as a Jew' and supported Israel's massacre of Palestinian civilians it seems.⁵⁵

Towards the end of the 1970s, Israel tried to improve its image in the international arena without compromising its occupied territories and its occupation policy. Israel gained significant international support by joining the Camp David Peace Accords with Egypt in 1978. However, United Nations Resolution 3379 of 1975 placed Israel in a disadvantageous position in the international arena, defining Zionism as a form of racism and discrimination. During this period, the Christian Right officially gained strength in the US, while Jewish organizations sought to increase their influence and image at the international level by allying with Christian Zionists in the US. The Christian Right's commitment to the State of Israel and its strong American presence attracted the attention of Israeli interest groups. Aware of

⁵⁵ Romesh Ratnesar, "The Right's New Crusade", *Time* (Accessed May 06, 2002). 26; see, Samuel Goldman, *God's Country: Christian Zionism in America* (Philadelphia: University of Pennsylvania Press, 2018), 10-11.

the diversity of their social and religious views, Jewish political organizations saw an alliance with Christian Zionists as a critical element to ensure and maintain a positive image of Israel in US politics and the American mainstream. Initially, Jewish-American leaders opposed an alliance with the Christian Right, seeing the movement as a potential rival.⁵⁶

However, these concerns quickly dissipated when the Christian Right was officially established and became an influential political bloc in the United States. Zionist groups realized that an alliance with this bloc would be beneficial to their political interests. In the late 1970s, there was growing discontent among conservative Christians in the United States about the lack of political mobilization of their constituency. They felt that their agenda could be better implemented from a recognized institution than the one they were being offered. Therefore, in 1979, the Reverend Jerry Falwell founded an organization called the ‘Moral Majority’ with the aim of mobilizing the Christian church on behalf of moral and social issues and encouraging the participation of people of faith in the political process. The Moral Majority movement quickly became a household name. Through charismatic preachers, the organization mobilized thousands of churches and millions of registered voters to form a Christian political bloc, the so-called Christian Right. When political strategists began to analyze how important the Christian Right was for American politics, they discovered that it was the largest social movement in the United States and constituted the largest group of voters within the Republican Party.⁵⁷

In response to an Israeli-funded visit to the Holy Land in 1979, in addition to a growing Jewish settlement near the city of Nablus, Falwell stated that ‘God had done America a favor because America had done the Jews a favor’.⁵⁸

Just a few months after the founding of the Moral Majority, Falwell and long-time evangelist Billy Graham were invited to a gala dinner in New York City by Menahem Begin, then Likud leader and Prime Minister of Israel. The occasion was the presentation of the Jabotinsky Centenary Medal, named after the right-wing Zionist leader Vladimir Jabotinsky. The medal is an award recognizing a person as a lifelong friend of the nation and is given by the State of Israel.⁵⁹ That year, the inaugural medals were awarded to Jerry Falwell and Billy Graham. This was a clear indication that these two men were recognized as staunch supporters of Israel. These awards were, in fact, a clear indication of the beginning of the official alliance between the Christian Right and Israel.

Interestingly, during this inauguration ceremony, reports surfaced that Israeli Prime Minister Begin gave Jerry Falwell a Learjet as a present on behalf of the State of Israel. Grace Halsell, in an interview in which she gave extensive information about the Moral Majority, said the following: ‘*I have documented that Israel gave Jerry Falwell a jet plane, which was a beautiful gift, and I can safely say that he used it politically, not only to get around but also to show strong support for Israel’s Palestinian policy. While traveling with Falwell, I heard him thanking the Israeli leader Moshe Arens*’.⁶⁰

⁵⁶ Broenfeld, “Strange Bedfellows” (Accessed July 22, 2009), 71.

⁵⁷ Berlet Chip- Jean Hardisty, “Exporting Right-Wing Christianity”, See, Biyık, “Amerikan Protestan Fundamentalizmi’nin Köken ve Öğretisi Açısından Bir Analizi”, 96.

⁵⁸ Broenfeld, “Strange Bedfellows”, 71.

⁵⁹ Andrea Anderson, Improbable Alliances in Uncertain Times: Christian Zionism and the Israeli Right’, in *How Long O Lord*, eds. M. Tobin et al. (Cambridge: Cowley), 77.

⁶⁰ Halsell, *Forcing God’s Hand*, 100-101.

The Jabotinsky Centenary Medal and the Learjet led to a strong relationship between Begin and Falwell, which later became essential to the Israeli Prime Minister. In 1981, when Israel unilaterally bombed Iraq's nuclear reactor, Begin immediately called Jerry Falwell to ask American Christians to support Israel's action. Falwell used his organization as a vehicle to promote Israel's political interests. In 1985, the National Christian Leadership Conference for Israel (NCLCI), an organization affiliated with the Moral Majority, launched a campaign to repeal United Nations Resolution 3379, spearheaded by Franklin Littell.⁶¹

The alliance between the Christian Zionists and the pro-Israel lobby of the United States was the cause of the Israeli civilian massacre in Gaza on the morning of 7 October 2023, after thousands of rockets fired by the Kassam Brigades, the armed wing of Hamas, penetrated Israel's so-called Iron Dome defense system.

2.1. Propaganda Tools and Activities of Christian Zionists

According to Grace Halsell, Christian Zionists have made it their roadmap to support every action taken by Israel as God's will and to turn a blind eye to actions that seem unjust and cruel. Dale Crowley, a Washington-based religious broadcaster, describes dispensational Christian Zionism as a cult, even 'the fastest growing cult in America.' Members of this sect of middle-class Americans donate millions of dollars every week and read the books of Hal Lindsey and Tim LaHaye, television evangelists who explain the foundations of the sect. Their sole purpose is to facilitate their journey to heaven, free from all troubles, where they will watch the hand of God, Armageddon, and the destruction of planet Earth.⁶²

Estimates of the size of Christian Zionism vary widely. Critics such as Crowley claim that at least one in 10 Americans is pro-Israel, while advocates such as Robertson and Falwell claim to have the support of 100 million Americans with whom they communicate every week. Dale Crowley estimates that the number of pro-Israel Christians in America is 'between 25 and 30 million' and growing. Robert Boston, for example, in his biography of Pat Robertson, argues that with an annual budget of \$25 million and over 1.7 million members, the Christian Coalition is 'arguably the most influential political organization in the US'. The National Unity Coalition for Israel brings together 200 different Jewish and Christian Zionist organizations, including the International Christian Embassy, the Christian Fellowship, and others who support Israel's position against Israel.⁶³

2.2. Israel's Colonisation Policies and Christian Zionists

It is worth noting the dreams of some Christian Zionists that extend beyond Israel. *Just as the early Christian Zionists encouraged European Jews to go to Palestine and take as much land as they could, so today Christian Zionists such as Jerry Falwell urge Jews to go beyond Palestine and take over all Arab lands from the Euphrates in the east to the Nile in the west,*' says Halsell.⁶⁴

⁶¹ "Mainline American Christian 'Peacemakers' against Israel", *Jerusalem Center for Public Affairs*.

⁶² Sizer, *Christian Zionism*, 15-16.

⁶³ Sizer, *Christian Zionism*, 19-20.

⁶⁴ Broenfeld, "Strange Bedfellows", 71-72

Despite their Christian roots, Christian Zionists deny the Palestinians the right to an independent homeland and oppose Israel's withdrawal to pre-1967 war borders and the ceding of land in return for peace. Like many fanatical Jews, Christian Zionists argue that Israel's claim to sovereignty over the West Bank, the Gaza Strip, the Golan Heights, Jerusalem, and, of course, the Haram al-Sharif is divinely ordained. Moreover, they loudly claim that Israel has divine authorization to rule over much more land. Basing this claim on Genesis 17:4-8, they assert that God promised Abraham a land extending from the Nile River in Egypt to Israel, Palestine, and Jordan, and from part of Saudi Arabia to the Euphrates River.

Millions of American evangelical Christians believe that the territories occupied in 1967 should belong to the Jews because God miraculously helped them conquer them. In addition, their Bible-based programs argue that there will be no talk of a Palestinian state or any peace in the region until Jesus makes his 'Second Coming' and establishes his millennial reign of peace on earth.⁶⁵ Moreover, in these programs, it is stated that Jerusalem as a whole will be the capital of Israel and that the Jewish Temple, the Temple of Solomon, will be rebuilt in place of Al-Aqsa Mosque, which will be demolished. According to evangelical Christian Zionists, with the completion of the Temple, a European diplomat, the secretary general of the United Nations, or an Iraqi Antichrist will emerge. During the seven years of the Tribulation, or *Jacob's Trouble* (tribulation), the Antichrist will create a series of catastrophes on a cosmic scale. The Antichrist's demand that the Jews worship him in the Temple will initiate the Battle of Armageddon. All Christians will be slaughtered in this conflagration, including two-thirds of all Jews who, until then, had refused to accept Christ as their savior. During this war, after the Second Coming of Christ and his subsequent victory over the Antichrist, the Kingdom of God will be established on earth, which will last for a thousand years, and Christ will rule the whole world in his Divine Kingdom with Jerusalem as its capital.⁶⁶

James Mountain Inhofe, an American politician from the Republican Party who served as Senator of Oklahoma from 1994 to 2023, has argued that it is not necessary to support Israel and oppose the land arrangements because Israel has a right to the land. Because this is what God intended. Inhofe, who claims that God promised Abraham that all the land promised to Abraham would belong to his descendants, cites Genesis 13:14-15 and argues that the Zionist occupation of the land in Palestine and its opening to Jewish settlers is not a political event, but a struggle over whether God's word is accurate.⁶⁷

2.3. Initial Gains of the Christian Right-Wing

Littell was one of the founders of the contemporary 'Israel Above All' ideology espoused by Falwell. In the 1950s and early 1960s, when France was Israel's strongest ally and primary arms supplier, Littell became concerned for the state of Israel. It was widely recognized that France's relationship with Israel was aimed at maintaining control over the Suez Canal in

⁶⁵ Clark, *Allies for Armageddon*, 3.

⁶⁶ Clark, *Allies for Armageddon*, 3.

⁶⁷ Samuel Goldman, *God's Country: Christian Zionism in America*, (Philadelphia: University of Pennsylvania Press, 2018), 9-10.

Egypt.⁶⁸ Littell believed that the security of the State of Israel required an unconditional alliance based on a religious basis and not on political motivations. Littell was committed to using his influence as a Christian leader to support the State of Israel and to foster this unconditional alliance. In the immediate aftermath of the Six-Day War in June 1967, Littell founded an organization called Christians Concerned for Israel (CCI) with the aim of ‘reviving the pro-Israel spirit’ in Mainstream Protestant Churches. At the time, Littell and his organization were only a tiny minority. In the mainstream Protestant and Catholic churches, support for the Palestinian cause had grown, especially among the leadership. Littell saw this as a threat to Israel and wanted CCI to expand to help stop this growing trend.⁶⁹

UN Resolution 3379 was first presented at the Conference of Foreign Ministers of Non-Aligned Countries in Lima, Peru, in August 1975 (United Nations 1975: 84). The resolution was presented to the UN General Assembly two months later, but the focus was not exclusively on Israel; only the last nine words of this 450-word resolution are about Israel. The resolution was intended to condemn racism and discrimination by UN member states. Christian Zionists vigorously objected to UN Resolution 3379, but after its adoption by the Third Committee of the UN General Assembly, Israeli efforts to have it canceled seemed futile.⁷⁰

The adoption of this resolution was followed by a protracted effort by Israeli lobby groups to put pressure on the UN. However, these efforts proved ineffective. When the Christian Right lobby joined the effort, the authorities in Washington began to respond to the pressure. Christian Right organizations encouraged their constituents to write to their congressmen and demand that they support the cancellation of the resolution. During the 1985 Feast of Tabernacles, a vigorous campaign was waged against the resolution. Participants were given leaflets entitled ‘Danger at the UN’ and were told that the resolution was not only Zionist but also anti-Semitic. On 23 January 1990, a group of Congress representatives introduced Resolution 457, calling the UN to cancel Resolution 3379. According to Resolution 457, Zionism is a national movement for the self-determination of the Jewish people and is considered a legal and moral aspiration characteristic of many national groups in the modern world. Therefore, UN General Assembly Resolution 3379 was intended to remove the legitimacy of the State of Israel. Then, US President George H.W. Bush supported the Assembly resolution, which was adopted. On 3 May 1990, a similar resolution, Senate Joint Resolution 246, was proposed by Senator George Mitchell and passed unanimously.⁷¹

⁶⁸ Gil Chaya, “Why Is France Allowing Hate Messages on TV?” *Chicago Daily Herald*, (Accessed December 06, 2004), 12.

⁶⁹ See, David Blewett, ‘Christian Support for Israel’ (Accessed in January 2003).

⁷⁰ H. J. Resolution 457, *Congressional Reference Records, 101st United States Congress* (Accessed January 23, 1990), 9.

⁷¹ Please see, Aaron Jacob, “The Zionism: Racism Lie Isn’t Over” *AJC Global Voice* (Accessed May 07, 2024); “Fighting Delegitimization: The United Nation’s “Zionism Is Racism” Resolution, a Case Study” (Accessed May 07, 2024); Please see, Sidney Liskofsky, “UN Resolution on Zionism”, *The American Jewish Year Book* 77 (1977), 97-126.

3. Reactions to Christian Zionism

3.1. Reactions from the Jews

One of the Jewish groups vehemently opposed to Zionism and the usurpation of Arab lands is Neturei Karta (נטורי קרתא in Aramaic). Neturei Karta leaders regularly participate in protests against Israel, intending to give them a sincere Jewish face. In interviews and at events they organize, they describe Israel as a Nazi state and compare the Zionist State of Israel to a cancer. They do not hesitate to use violent rhetoric against Zionists. Neturei Karta's main point of departure is the idea that Judaism and Zionism are not the same thing, and that Zionism has nothing to do with true Judaism. The movement's leaders claim that if a Jew supports Zionism, their Jewish identity is fundamentally undermined. In July 2010, Neturei Karta members chanted, 'Netanyahu is not a Jew!' during Israeli Prime Minister Benjamin Netanyahu's speech at the Council on Foreign Relations in New York. Neturei Karta leaders participate in anti-Israel programs and events on university campuses. They also take part as Jewish representatives in multi-faith events organized by pro-Palestinian student groups in 'dialogue' events on Israel-Palestine.⁷² Rabbi Israel Domb, one of the leading clergymen of this movement, argued that the Torah in Kesubos 111a⁷³ instructed its believers 'not to land in the Holy Land in groups by force' and that the present state of Israel was established without God's authorization.⁷⁴ Christian Zionists see Genesis 12:3 as a message from God to the Jews of Old Testament times. Christian Zionists, therefore, take this premise of faith literally, i.e., literal, in which God promises to bless those who bless his 'chosen people.'⁷⁵

According to Rabbi W. Günther Plaut (d. 2012), the status of the chosen people in the Torah is not unconditional. Israel must uphold its side of the covenant and fulfil the terms of the covenant. What is expressed in the Bible is the promise that if the Israelites faithfully obey God and honor His covenant, they will be superior to others. It is not an inherent superiority. Through Israel, God has promised to bless the nations of the world. God has fulfilled His promises to the patriarchs (Abraham, Isaac, and Jacob) and will continue to do so. The nation of Israel is still loved because of God's promises to the fathers, but this does not include the unsaved, blasphemous, arrogant, hateful Jews.⁷⁶

Prophecies relate to future events that will occur according to God's plan. God's Will is not dependent on men to carry out His plans; they try to take God's work into their own hands, which may be contrary to His Will. Since interpreting scripture and prophecy is an error-prone human endeavour, any action that would undermine peace, safety and security must not be permitted.⁷⁷

⁷² "Naturei Carta", *Anti-Defamation League* (Accessed May 07, 2024), <https://www.adl.org/resources/backgroundner/neturei-karta>, For the ideas and activities of this movement, see, <https://nkusa.org>.

⁷³ Koren Steinsaltz, "Ketubot 111a1", *The William Davidson Talmud* (Accessed May 07, 2024), <https://www.sefaria.org/Ketubot.111a.1?lang=bi>

⁷⁴ Rammy M Haija, "The Armageddon Lobby: Dispensationalist Christian Zionism and the Shaping of US Policy Towards Israel-Palestine", *Holy Land Studies: A Multidisciplinary Journal* 56/1 (2006), 80; Rabbi Israel Domb / Neturi Karta -Jews United Against Zionism, -Originally aired 1989 (Accessed May 07, 2024).

⁷⁵ Anderson, "Improbable Alliances in Uncertain Times", 77-104.

⁷⁶ "Christian Zionism: The Real Threat to The World Peace | Salaam One" (Accessed January 15, 2024).

⁷⁷ "Christian Zionism: The Real Threat to The World Peace | Salaam One".

3.2. Reactions from Non-Zionist Christians

In 1904, when Theodor Herzl asked Pope Pius X for support for a Jewish state in Palestine, the Pope stated that the Zionist movement could not be supported and emphasized that they would neither prevent nor encourage Jews to go to Jerusalem:

‘Even if the land of Jerusalem has not always been holy, it has been sanctified by the life of Christ. As head of the Church, I can say no more. The Jews did not recognize our Lord, so we cannot recognize the Jewish people. If you come to Palestine and settle your people there, we will have churches and priests ready to baptize you all. ‘Upon this answer, Herzl asked the Pope how he welcomed Jerusalem being in the hands of the Turks. The Pope answered: ‘I cannot say that I am happy with this situation. But I cannot help the Jews to get out of this situation.’⁷⁸

Recognizing the existence of a state based on the premise that the Jews were the ‘chosen people’ was contrary to one of the fundamental teachings of the Catholic Church. The Catholic Church understood the phrase ‘chosen people’ to mean ‘the Church’ and the descendants of Abraham to mean ‘believers in Jesus Christ’. Supporting the movement of Jews to Palestine contradicted its fundamental values.

For most of the short history of the modern state of Israel, therefore, the Vatican did not maintain official diplomatic relations with the Israeli government or even recognize Israel’s right to exist. On 30 December 1993, however, the Vatican reversed this policy, officially recognizing Israel and opened diplomatic relations. Such an action would seem to endorse the erroneous idea (an idea popular among some high-ranking Church fathers) that Jews do not have to convert and recognize Christ as the Messiah. Regardless of the prudence of this decision, the Vatican has consistently criticized Israel’s oppressive policies towards Palestinians (both Muslim and Christian).⁷⁹

Criticism of Christian Zionism has come mainly from liberal organizations such as Evangelicals (the vast majority of whom are Zionists) and the World Council of Churches. The Middle East Council of Churches similarly rejects Christian Zionism ‘because it represents a heretical interpretation of the Bible,’ while John Stott describes them as ‘biblically accursed.’⁸⁰

In 2010, a conference organized by Bethlehem Bible College and managed by the Holy Land Trust, attended by 250 people from about 20 different countries, criticized Zionism and Israel’s occupation policies. Mitri Raheb, a Lutheran pastor from Bethlehem, stated that ‘Israel represents biblical Rome, not the people of the land’ and that Israeli Prime Minister Benjamin Netanyahu is not a Jew with legitimate ties to Israel because he ‘comes from an Eastern European tribe that converted to Judaism in the Middle Ages.’ Naim Ateek, founder of the Sabeel Ecumenical Centre for Liberation Theology in Jerusalem, told the audience that modern Israel is in the grip of a tribal understanding of God. German theologian Manfred Kohl told in the conference that the Palestinian people were subjected to the

⁷⁸ Theodor Herzl, “Audience with Pope Pius X (1904)” *Council of Centers on Christian Jewish Relations*.

⁷⁹ “Christian Zionism: The Real Threat to the World Peace | Salaam One”.

⁸⁰ Sizer, *Christian Zionism*, 15-16.

holocaust by Zionists who believed that they were God's chosen people but who, in fact, retained a tribal mentality.⁸¹

In 2006, four of the patriarchs of the Church in Jerusalem signed the Jerusalem Declaration on Christian Zionism, signed by Michel Sabbah, Roman Catholic High Priest of Jerusalem; Sveryus Melki Murad, Archbishop of the Syrian Orthodox Patriarchate in Jerusalem; Riyâ Abu'l-Assal, Archbishop of the Patriarchate of Jerusalem and the Middle East; Munîb Yûnan, Archbishop of the Lutheran Church of the Gospel in Jordan and the Holy Land, in the *Jerusalem Declaration*, declared that they regard Christian Zionist doctrines as a false teaching that distorts the message of the Bible of love and peace, and that they reject the alliance of Christian Zionist leaders and organizations with Israel and the United States.

The signatories rejected Christian Zionism's unilateral imposition of pre-emptive borders on Palestine, which has led to an endless cycle of violence that threatens the security of all peoples in the Middle East and the world at large. The Patriarchs emphasized that Christian Zionists pursue a policy based on racial discrimination and warmongering, doomed to Armageddon, instead of the universal principles of love, liberation, and peace.

Noting that Palestine has been transformed into impoverished ghettos surrounded by Israeli apartheid policies and private settlements, the Patriarchs called on Christians around the world to pray for the Palestinian and Israeli peoples who are victims of occupation and militarism. They also expressed their support for the establishment of an independent Palestinian state and their opposition to the construction of illegal settlements and the Separation Wall, which threaten peace and security in the region.⁸²

Dr. James R. Graham, an educator, and theologian serving in the Chinese mission to China, has subjected the Scofield Bible and the basic ideas of its author, which Christian Zionists hold in their hands, to severe criticism from the point of view of the basic teachings of Christianity.⁸³

Graham Scofield's method of biblical exegesis destroys the fundamental principle of the Gospel, first and foremost, of God's love for all men throughout the ages, and violates the meaning of the concepts of Christ and Christianity. It does so by making Christians hostages to what contemporary Jews do or do not do. Scofield places the Jews and Israel, not Christ, at the center. The teaching that the Jewish state has priority in the sight of God makes the land of Israel a cult and places the Jewish state and its priority in the sight of God above the Church and the teaching of its head, Jesus Christ. According to Scofield, God has chosen Jews on earth and Christians in heaven. This claim is a Scofield fantasy that has no place in Scripture. Scofield speaks of an unconditional covenant between God and man. This also has no place in the Bible. Also, Scofield speaks of a secret Rapture. This Greek word for 'we will be caught up' (ἀρπαγησόμεθα from the root ἀρπάζω/harpazo)⁸⁴ is figurative. It cannot be understood in its literal sense.

⁸¹ Dexter Van Zile, "Evangelical Anti-Zionism as an Adaptive Response to Shifts in American Cultural Attitudes", *Jewish Political Studies Review* 25/1/2 (2013), 40-41.

⁸² Stephen Sizer, "Christian Zionism - The New Heresy that Undermines Middle East Peace", *Middle East Monitor*.

⁸³ Halsell, *Forcing God's Hand*, 47.

⁸⁴ Please see, I. Thessalonians 4:17. ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα: After that, we who are still alive and are left will be caught up together with them in the clouds to

While the point is resurrection, Scofield highlights the apocalypse. He goes further and says that the Messiah will return to establish a Jewish kingdom, sit on the throne in Solomon's Temple, which will be built for the third time, and preside over Old Testament-style temple worship with sacrifices of red heifers. According to Graham, that means going back to tribal law. Christ never came on such a mission. He came with a new message and is already seated on his eternal throne. His kingdom has already been fulfilled, and his mission has been completed.⁸⁵

Graham argues that Scofield and the Christian Zionists contradict the theology and fundamental dogmas of Mainstream Christianity, which has created a heretical movement outside orthodoxy by ignoring tradition and reading words in a literal sense.

Conclusion

Christian Zionists have shown varying degrees of enthusiasm in implementing the six core political beliefs that stem from their ultra-literal and fundamentalist theology. The belief that the Jews remain God's chosen people leads Christian Zionists to bless Israel. However, this has also led to a not-always-uncritical endorsement and exposure of Israel's racist and apartheid policies.

The eventual return of the Jews to Israel as God's chosen people is actively promoted by Christian Zionist Evangelicals. *New settlements should be opened, and Jewish people should be settled in these settlements so that the area described as Eretz Yisrael from the Nile to the Euphrates, as defined in the holy books, and everyone living there, especially Palestinians, should either be expelled or systematically exterminated before the eyes of the world, as has been done to the people of Gaza since 7 October 2023. Jerusalem, which is recognized as the eternal exclusive capital of the Jews, must be ensured to belong to the State of Israel as a whole, followed by the destruction of the Al-Aqsa Mosque and the construction of the third Solomon's Temple. If this is done, the prophecies of both the Old Testament and the New Testament will be fulfilled, and the second coming of Jesus Christ will be possible. We would also like to emphasize the following point. While the Jews believe in the prophecy that the Temple of Solomon must be rebuilt for the Messiah to come and establish the Great Kingdom of Israel, the Dispensationalists believe in the prophecy that Israel must have the land of Palestine and that the Temple of Solomon must be rebuilt for the third time for the Messiah to come to earth again and complete his unfinished work and realize the Divine Kingdom, and for the fulfillment of this prophecy, they support the Zionist Jews and thus the state of Israel under all circumstances.*

Christian Zionists have become a danger not only for the Middle East and Muslims but also for all humanity with their great political, economic, and military power to realize their utopia based on prophecy, mythology, and war-mongering without showing the slightest interest in the discourses of reason, science, equality, democracy, freedom of opinion and peace that are in the showcase of the West and marketed to the nations of the world.

On 5 December 2023, the US Congress adopted a resolution identifying anti-Zionism with anti-Semitism with a majority of votes against the events that took place on the Israel-

meet the Lord in the air. And so, we will be with the Lord forever. (Bible Hub: Search, Read, Study the Bible in Many Languages (Bible Hub), (Accessed August 24, 2024)).

⁸⁵ Halsell, *Forcing God's Hand*, 48.

Gaza line since 7 October 2023 and the student movements protesting the genocide committed by Israel as a result.⁸⁶

After this decision failed to prevent the student demonstrations aiming to force Israel to make peace with the Palestinians, which started in essential universities in the USA in the last few weeks and spread all over the world in waves, this time the US House of Representatives passed the ‘Antisemitism Awareness Act’ on 30 April 2024, which is based on the definition of antisemitism adopted by the International Holocaust Remembrance Alliance and considers peaceful protests on university campuses as antisemitic.⁸⁷

This law, which would altogether abolish freedom of expression, is fuelling a dangerous process. Some members of the House of Representatives have labeled any opinion that does not support the bill and any criticism of current Israeli policies as anti-Semitic. Based on the International Holocaust Remembrance Alliance’s definition of antisemitism, they have included even biblical statements that Jews were hostile to Jesus Christ and attempted to kill him, and according to Christians, even murdered him, within the scope of anti-Semitism.⁸⁸

In conclusion, as this study has shown in detail, Christian Zionists are not only a radical Christian group that poses a threat to Muslims; they also represent a heretical movement that is overturning traditional Judaism and Christianity and, in Hassel’s aforementioned phrase, forcing God into an apocalypse by their actions: or the consequences of their actions. Forcing God into an apocalypse means more bloodshed and tears in the world, especially in the Middle East, and ultimately makes the world a much less safe place to live. If we want our world to be a place where the principle of “living together in difference” prevails, the voices of the Christian Zionists, who are mainly rooted in Western countries, especially the USA, and who influence the current political powers, must be silenced. Indeed, the systematic oppression and persecution of the Palestinian people since the establishment of the State of Israel, which has almost become a genocide since October 7, 2023, must come to an end. The protests initiated by university students in many Western countries, especially in the USA, and which continue to grow despite all obstacles, are aimed at ending this oppression and persecution. For world peace to be established sooner or later, Jewish Zionism and, as mentioned above, Christian Zionism, which supports Jewish Zionism under all circumstances or its messianic expectations, must be neutralized. Such ideologies and discourses have no positive side on social peace. In addition, it can be said that Christian Zionism’s use of the Bible texts for modern political purposes is theologically erroneous, morally problematic, and politically dangerous. Such an approach prevents a just solution in the region.

⁸⁶ Ali Harb, “‘Anti-Zionism is antisemitism,’ US House asserts in ‘dangerous’ resolution”, *Aljazeera* (December 06, 2023).

⁸⁷ *The Guardian*, “US House votes to pass antisemitism bill in response to campus protests” (May 01, 2024, last modified on Wed 1 May 2024 23:42 CEST).

⁸⁸ See Ron Kampeas, “Taylor Greene: Antisemitism bill rejects ‘Gospel’ that Jews handed Jesus to executioners” *The Times of Israel* (May 02, 2024).

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