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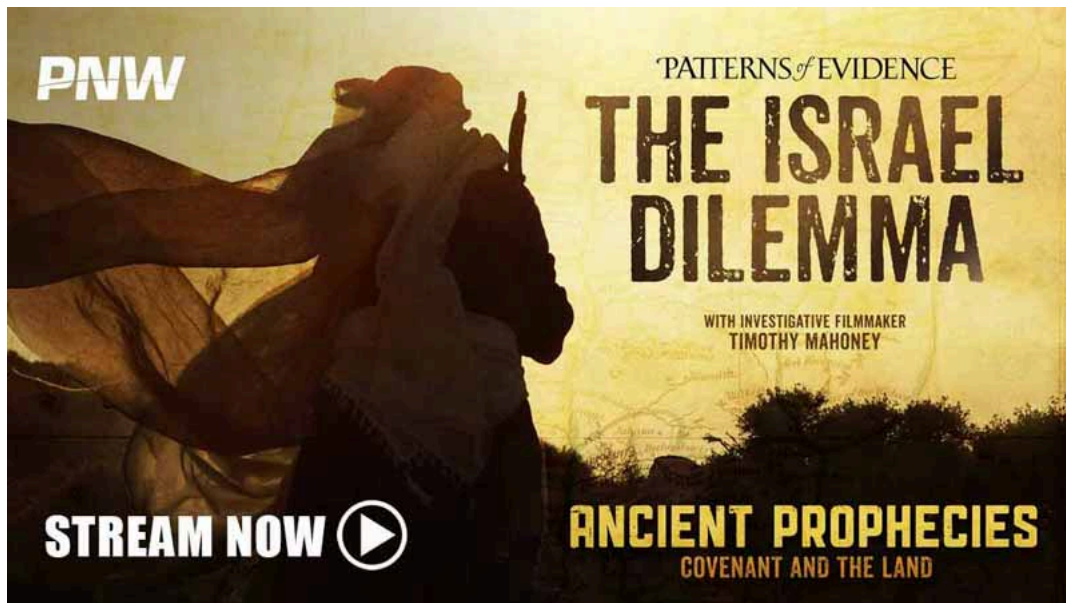
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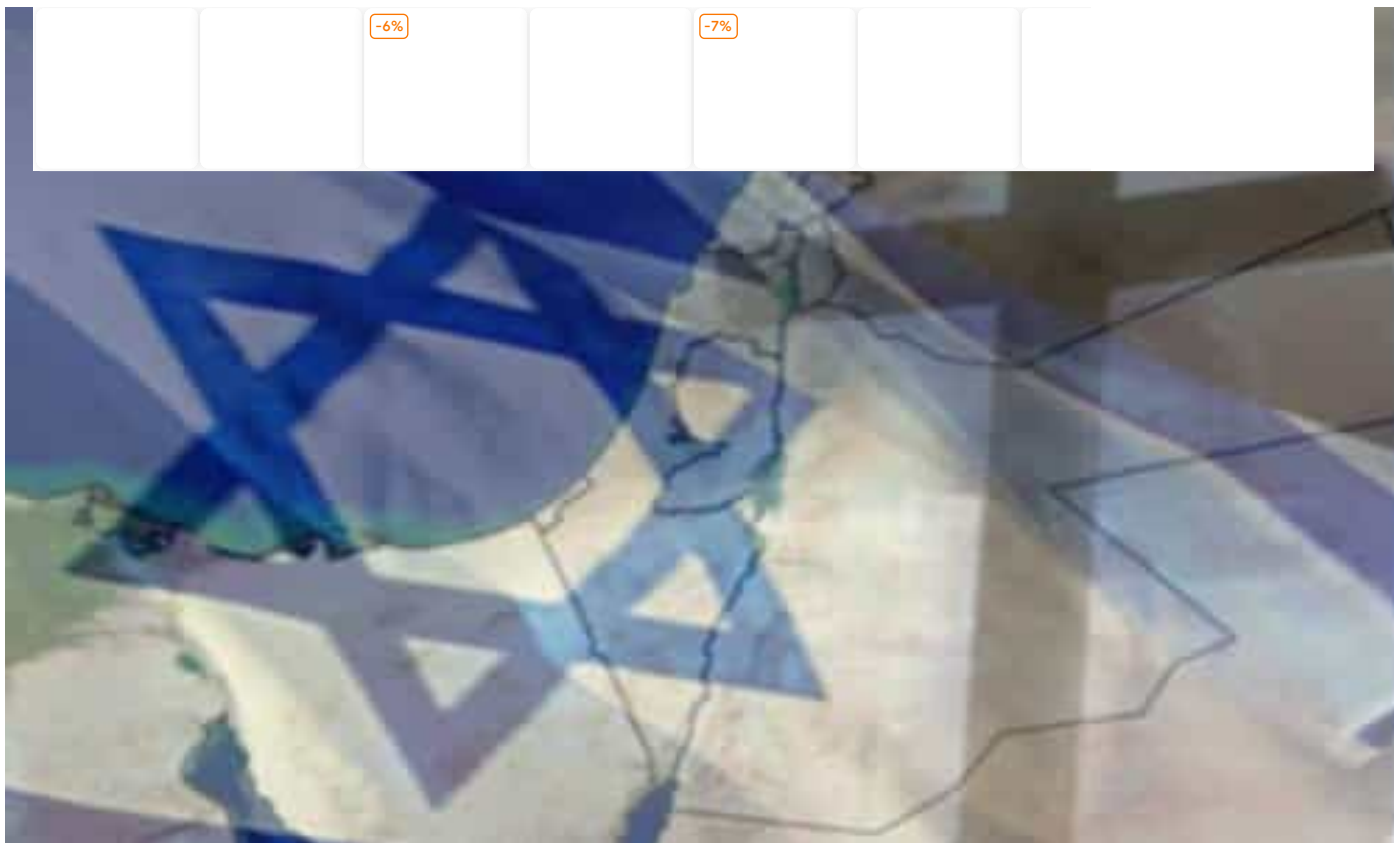


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ARTICLE

A Response To Those Churches Condemning Christian Zionism





BY PASTOR DOUG REED/ISRAEL 365 NEWS JANUARY 21 2026

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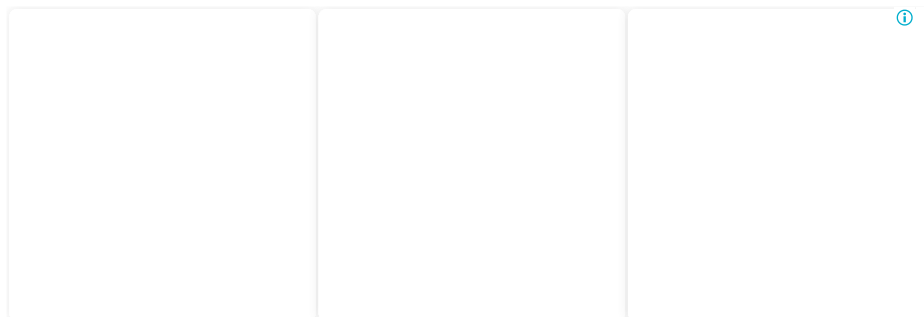
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Few words in the modern Christian vocabulary are as misunderstood or as emotionally charged as Zionism. In recent months, the tension has intensified. A joint statement by the Greek Orthodox and Catholic Patriarchs of Jerusalem recently labeled Christian Zionism a "damaging ideology," reinforcing the perception that Zionism is inherently political, extremist, or morally suspect.

But that framing fundamentally misunderstands what many Christians actually mean when they say they are Christian Zionists.

Christian Zionism, at its core, is not a political movement, a voting bloc, or a demand for blind loyalty to a modern nation-state. It is a theological conviction rooted in Scripture, flowing from covenant theology, confidence in God's Word, loyalty to a Jewish Messiah, and the teaching of the New Testament itself.

Before criticizing Christian Zionism, we must first define it accurately.



Amazing Deals on Temu
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What Is Zionism Biblically Speaking?

At its simplest level, Zionism is the belief that the Jewish people have the right to live in their ancestral homeland because God made promises and prophecies in Scripture that He intends to fulfill. Christian Zionism affirms those promises not because of modern politics, but because of biblical revelation.



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The foundation of Christian Zionism is not dispensational charts or modern geopolitics but rather the book of Genesis.

God promised Abraham land, descendants, and blessing:

"To your offspring I give this land... for an everlasting possession." (Genesis 12; 15; 17)

This promise is repeated, expanded, and reaffirmed throughout the Torah and the Prophets. Crucially, it is described as everlasting. At no point does Scripture say the promise is revoked, spiritualized away, or transferred to another people.

The New Testament does not cancel this promise. Paul explicitly teaches that the covenants belong to Israel (Romans 9:4) and that God's gifts and calling are irrevocable

(Romans 11:29). The Church is grafted into Israel's covenantal story, not substituted in her place.

To deny Israel's connection to the land is not a neutral theological position. It requires reinterpreting or dismissing hundreds of biblical texts.



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Christian Zionism Flows from God's Character

At stake in this conversation is not merely Israel but God Himself.

Scripture declares:

"God is not a man, that He should lie." (Numbers 23:19)

If God makes explicit promises, by oath, to a specific people concerning a specific land, and then permanently abandons those promises, what does that say about His faithfulness?

Christian Zionists argue that if God fails to restore Israel to her land as He promised, then the issue is not Israel's failure, but God's credibility. The prophets repeatedly connect Israel's return to the land with God vindicating His own name (Ezekiel 36). Restoration is not portrayed as a reward for righteousness, but as an act of divine faithfulness despite human failure.

A God who keeps His promises to Israel is a God Christians can trust with salvation, resurrection, and the future of the world.

Jesus Was, Is, and Will Return as a Jewish Messiah



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The incarnation is irreducibly Jewish.

Even more striking is the New Testament's future orientation. Jesus does not return to Rome, New York, or London. According to both the prophets and the apostles, He returns to Jerusalem.

Zechariah 14 depicts Him placing His feet on the Mount of Olives. Acts 1:11 insists that He will return in the same way and place from which He ascended. The geography of redemption matters.

Christian Zionists emphasize that the story of Jesus cannot be separated from the land, the people, or the promises of Israel--past, present, or future.

God Is Not Finished with Israel

Perhaps the clearest New Testament defense of Christian Zionism comes from Romans 9-11.

Paul explicitly rejects the idea that Israel has been permanently cast off. Israel's unbelief, he says, is partial and temporary. The Church does not replace Israel; it is grafted into Israel's covenantal tree.

Gentile believers share in Israel's spiritual blessings, but they do not erase Israel's calling. Paul warns the Church against arrogance and forgetfulness, reminding believers that they stand by grace alone.

Christian Zionists affirm that Israel still has a unique role in God's redemptive plan and that loving Israel is not a betrayal of the gospel, but an expression of it.

Addressing the Political Objections

Christian Zionism is often caricatured as uncritical political activism. But this is a straw man.

Christian Zionists do not support every action of the Israeli government any more than Christians support every action of their own nation. Moral critique, justice, and accountability apply to all governments.

Likewise, the accusation that Christian Zionists hate Muslims, Arabs, or Palestinians is false and unfair. Because Christian Zionism is biblical rather than political, it affirms the dignity and worth of every human being made in God's image. Loving Israel does not require hating anyone else.

In fact, many Christian Zionists are deeply committed to peace, reconciliation, humanitarian aid, and justice for all peoples of the land.

A Call for Theological Honesty

The real question before the Church is not whether Zionism is politically inconvenient or culturally controversial. The question is whether Scripture still means what it says.



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That is not a damaging ideology. It is the faithfulness of God on display.

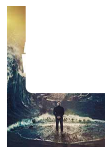
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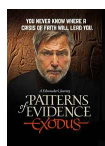
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