



"We have to support Israel to fulfill prophecy."

Prophecy isn't a checklist. It's not a divine to-do list for warmongers. Judas fulfilled prophecy too—that doesn't mean he was right. **God doesn't need your nationalism to make His promises come true.**

Why this is a dangerous distortion of Scripture

Many evangelicals have been taught that modern-day Israel is the direct fulfillment of biblical prophecy—and that supporting the Israeli state is a spiritual obligation, even when it commits human rights abuses. But that belief is based more on 20th-century political theology than on the gospel of Jesus.

Here's why that idea falls apart under honest biblical reflection:

1. Biblical prophecy was never about unchecked power

God's promises to Israel in Scripture were always **conditional**—tied to justice, mercy, and covenant faithfulness.

“Execute justice, show mercy... do not oppress the foreigner, the fatherless, or the widow.”

– Zechariah 7:9–10

Prophecy was never a blank check for domination. When Israel abandoned justice, the prophets didn't cheer it on—they called it to repent.

2. Jesus redefined the meaning of “Israel”

In the New Testament, the promises of God are fulfilled not through one ethnic or political group, but through **Christ himself**—and extended to all who follow Him.

“There is no longer Jew or Gentile... for you are all one in Christ Jesus.” – Galatians 3:28

The Kingdom of God is not built through borders, bombs, or military alliances—it's built through love, mercy, and radical inclusion.

3. Prophecy obsession often leads to moral blindness

When Christians support violence in the name of prophecy, they **trade the heart of the gospel for a political agenda.**

- They look at home demolitions and say, “It’s God’s will.”
- They see children under rubble and say, “It’s part of the plan.”

That’s not biblical faith. That’s fatalism.

Jesus didn’t teach us to excuse injustice to fulfill prophecy. He taught us to **stand with the oppressed, even when it’s inconvenient.**

4. Jesus never endorsed empire

If your theology leads you to support apartheid, land theft, or ethnic cleansing, it’s time to ask:

Whose kingdom are you really serving?

Jesus didn’t bless political domination. He flipped the tables of religious leaders who had compromised with power. He wept for Jerusalem—not because it lacked military might, but because it had “missed the things that make for peace.”

5. Faithfulness doesn’t mean enabling harm

You don’t need to support a nation-state’s human rights violations to honor God. In fact, true faithfulness means calling those violations out—even when they come from people who claim to speak in God’s name.

Standing with Palestinians isn't "anti-Israel."

It's pro-justice.

It's pro-human dignity.

It's pro-Jesus.

What Does the Bible Say?

Many Christians support the modern State of Israel because they believe it's what the Bible says to do. But Jesus never called us to bless nations or governments. He called us to love our neighbors. To feed the hungry. To stand with the oppressed.

Here's what Jesus—and the Bible—actually say about power, justice, land, and peoplehood:

1. Jesus Wept for Jerusalem, Not the Empire

"If you, even you, had only known on this day what would bring you peace."

—Luke 19:42

Jesus loved Jerusalem. But he didn't defend its rulers. He wept over its violence, warned of destruction, and refused to support systems of domination. He came not to take political power, but to transform hearts and liberate the oppressed.

2. Blessed Are the Peacemakers—Not the Warmongers

"Blessed are the peacemakers, for they will be called children of God."

—Matthew 5:9

Jesus never said blessed are the militarized. Or those who build walls. Or those who drop bombs. He said peacemakers—those who choose justice and mercy even when it costs them everything.

3. The Greatest Commandment Wasn't "Support Israel"

"Love the Lord your God... and love your neighbor as yourself."

—Matthew 22:37–39

Nowhere did Jesus say to support governments. But he did say this: love your neighbor. That means loving Palestinians, who are being dispossessed, dehumanized, and killed. And it means refusing to bless systems that violate that love.

4. Jesus Had No Loyalty to Empire

"My kingdom is not of this world. If it were, my servants would fight."

—John 18:36

Jesus didn't come to reinforce earthly borders. He came to dismantle hierarchies, to welcome the outsider, and to subvert the power of empire. Any theology that merges Jesus with military occupation **is not Christianity—it's idolatry.**

5. You Can't Worship Jesus and Ignore the Oppressed

"Whatever you did not do for one of the least of these, you did not do for me."

—Matthew 25:45

Jesus didn't ask how loyal we were to a nation-state. He asked how we treated the hungry, the imprisoned, the refugee. When Palestinians are denied water, medical care, safety, and freedom—it's Jesus who suffers too.

6. God Is Not a Nationalist

“Do not say to yourselves, ‘We have Abraham as our father.’ I tell you that out of these stones God can raise up children for Abraham.”

—Matthew 3:9

Jesus told his followers not to rely on their ethnic or religious identity for righteousness. Faith isn't inherited. It's lived out in love, humility, and justice.

7. In Christ, There Is No Ethnic Supremacy

“There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.”

—Galatians 3:28–29

Paul wasn't just preaching unity—he was declaring the end of supremacy. In Christ, we're all equal heirs to God's promises. No one group has a divine right to dominate another. That includes the idea of land inheritance based on ethnicity. The new covenant is rooted in faith, not geography—and in justice, not conquest.

“If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.”

—Galatians 3:29

8. Even the Hebrew Prophets Condemned Injustice

God's heart has always been with the oppressed, not the powerful. The Old testament is filled with **warnings for those who hoard land, ignore justice, and use religion to justify violence.**

“Woe to those who make unjust laws... who deprive the poor of their rights and withhold justice from the oppressed.”

—Isaiah 10:1–2

“He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly, and to love mercy, and to walk humbly with your God.”

—Micah 6:8

From Genesis to Revelation, the story of scripture is one of liberation, not land grabs.

So What Does Jesus Say?

He says to love radically. **To stand with the oppressed.**

To reject empire.

To stop weaponizing faith.

To choose justice, not propaganda.

To see Palestinians as fully human, fully beloved.

To remember that the gospel is good news for the oppressed—not a weapon for the powerful.

What About the Verses Used to Justify Support for Israel?

Some Christians have been taught that certain Bible verses “require” us to support the modern-day State of Israel no matter what it does. But many of these verses are taken out of context—and used to justify injustice. Let’s take a closer look.

“I will bless those who bless you, and I will curse those who curse you; and in you all the families of the earth shall be blessed.” —Genesis 12:3

This is God’s promise to Abraham—not a blank check to a modern nation-state.

God was saying that through Abraham’s lineage, blessing would come to all nations. And who is that ultimate blessing? **Jesus**. The promise finds its fulfillment in him—not in military aid, land seizures, or occupation. In fact, Galatians 3:8–9 tells us plainly:

“Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: ‘All nations will be blessed through you.’ So those who rely on faith are blessed along with Abraham...”

Bottom line: This verse is about Jesus—not a political alliance.

“All the land that you see I will give to you and your offspring forever.” —Genesis 13:14–15

Yes, God promised Abraham's descendants a land. But the Bible also says this:

"The land is mine, and you reside in my land as foreigners and strangers."

—Leviticus 25:23

Land in the Bible is always connected to **justice**, **obedience**, and **hospitality to the stranger** (Deuteronomy 10:18–19). It was never a license for ethnic supremacy or eternal entitlement.

And again, Galatians 3 flips the whole idea on its head:

"If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."

—Galatians 3:29

So: **those who follow Jesus**—regardless of ethnicity—are the true heirs of God's promise.

Numbers 24:8–9

"Blessed is he who blesses you, and cursed is he who curses you."

This was part of a poetic oracle given by Balaam, a pagan prophet, praising Israel at a specific time in history. It doesn't give modern Christians permission to ignore injustice or fund violence.

The real question is: **What does it mean to bless Israel today?**

Is it blessing to support a government committing war crimes?

Is it blessing to be silent while Palestinians suffer?

Or is true blessing found in calling for justice, peace, and repentance?

Jesus blessed those who mourn. Not those who bomb.

Romans 11

“All Israel will be saved.”

Romans 11 is often used to suggest that God still has a special, separate plan for ethnic Israel.

But Paul is making a deeply complex argument about **mercy and inclusion**. His point is that God hasn't given up on anyone—not Jews, not Gentiles. But this isn't a defense of nationalism or land claims. It's a vision of spiritual reconciliation through Christ.

The real climax of Romans 11 is humility:

“Do not consider yourself to be superior... If God did not spare the natural branches, he will not spare you either.”

—Romans 11:18, 21

Romans 9–11 is not a license to fund apartheid. It's a call to awe and humility in the mystery of salvation.

Psalms 122:6

“Pray for the peace of Jerusalem: May those who love you be secure.”

Yes—pray for peace. But praying for peace isn't the same as blindly supporting power.

If you truly love Jerusalem, you will weep for it like Jesus did (Luke 19:41). You will mourn the bloodshed, the walls, the checkpoints, and the military occupation. You will refuse to pray only for one people and ignore the cries of the other.

True peace in Jerusalem means freedom, safety, and **dignity for all** who call it home—Israeli and Palestinian alike.

In Summary:

The verses often quoted to support the State of Israel don't say what many think they do.

They speak of covenant, justice, mercy, and ultimately point us to **Jesus**—not to tanks, bulldozers, or settler colonialism.

Supporting justice for Palestinians is not anti-Bible. It's deeply biblical.

