War On Gaza & Who Are The Jews in Israel

The Root Cause of War

The major cause of the sub-title is obvious—SIN in the heart of man. However, another cause that will be addressed here, for sure will get push back from many. As this topic of Gaza is explored, but most importantly who those are that reside in the land once called Palestine, we will get to passages from God's Word to see what He says, because truth is approached only by one who gives us truth, and that One is the one and only sovereign of the universe, God all mighty Himself.

On October 7, 2023, the actions perpetrated by Hamas against the innocent population of Israel were utterly indefensible. Nevertheless, while these acts were indeed horrific, they do not justify the subsequent disproportionate actions that have severe repercussions for the approximately 2 million individuals living in Gaza.

Equally disturbing is the fact that many Western nations appear to endorse these actions without expressing any dissent. Instead, the United States and other Western countries continue to provide military equipment and munitions, thereby facilitating ongoing violence. This complicity contributes to the tragic loss of innocent lives, including women, children, and humanitarian workers. Moreover, the justification for Israel's retaliatory measures, which have resulted in the deaths of thousands, cannot be overlooked. Should the indiscriminate violence that has persisted for a year be overlooked, or should we delve into the underlying reasons for the ongoing conflict in this region?

It is recognized that such remarks may be interpreted as antisemitic criticism aimed at Israel; however, understanding the historical context is crucial to fully comprehend the complexities of this issue. Given that this narrative originates in the Middle East, particularly concerning what is referred to as the “Modern Nation-State of Israel,” it is important to explore the topic of Israel in depth. This exploration necessitates an examination of the descendants of Jacob and how they came to be identified as Israelites, beginning with Jacob’s marriages and the birth of his twelve sons, who were collectively known as Israel. Furthermore, it is critical to consider how the term “Jew” has evolved over time and the implications of this evolution.

Misconceptions of Who is Israel – Part 1

The New Testament clarifies that true Israel is not defined by ethnicity or descent from Abraham, but by faith in the promises of God, which are fulfilled in Christ.

- **Romans 9:6**
  “Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

In the society we live in today, we are told that those residing in what’s consider today the state of Israel are Israelites, but is this appearance true? How does a nation-state comprised of Israelites, or commonly the term used today as Jews, can these who occupy what we call Israel be really Israel when the people who are for the most part not of Israel? After all, should we not consider those living there to be Israelites? Let us investigate to see who the people are

that claim to be Israel. Jesus words will ring true when two passage in the Book of Revelation are read and studied – Rev. 2:9, & 3:9 will give us the clue.

The notion that the contemporary state of Israel, which resides in the area formerly referred to as Palestine, represents the Israel of God is a misconception. In contrast, the scriptures provide a different perspective. Many Americans, particularly evangelical church leaders and their followers, have overlooked the biblical truths surrounding this matter. Their understanding of scripture tends to be partial, lacking a comprehensive grasp of the Bible's teachings. A frequently referenced verse that's promoted is in Genesis.

- **Genesis 12:1-3**

  "[1]Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: [2]And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: [3]And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

This passage, most notably verse 3, is often used to justify uncritical support for modern Israel. However, scripture makes it clear that the promises to Abraham were ultimately fulfilled in Christ, not in any political nation-state. The apostle Paul explains:

- **Galatians 3:16**

  "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Furthermore, the New Testament teaches that true Israel consists of those who belong to Christ, whether Jew or Gentile. Paul adds in the book of Romans emphasizing that not all who are descended from Israel are part of God's covenant people:

- **Romans 9:6-8**
  "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

The mixing of bloodlines with the Canaanites and Edomites further complicates the issue. Esau, the brother of Jacob (Israel), married Canaanite women, which went against the wishes of his parents, Isaac and Rebekah, leading to a mingling of the Edomites with the Canaanites.

- **Genesis 26:34-35**
  "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah." – Esau's marriage to Hittite women caused distress to his parents, showing that these unions were not in line with preserving the purity of their bloodline.
- **Genesis 28:8-9**
  "And Esau seeing that the daughters of Canaan pleased not Isaac his father; Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife." – Esau's further intermarriage with Ishmael's descendants, and previous unions with Canaanite women,

introduced more non-Israelite blood into the Edomite line.

Additionally, the Bible indicates that the Israelites intermingled with other peoples, including the Canaanites, which was a direct violation of God's commands:

- **Deuteronomy 7:3-4**
  "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." – Despite these warnings, Israel repeatedly intermarried with the surrounding nations, leading to spiritual and genealogical corruption.

This intermingling continued even after the Israelites returned from exile. They had not fully separated themselves from the foreign peoples, leading to the mingling of the holy seed:

- **Ezra 9:1-2**
  "Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass." – This passage shows how intermarriage with other nations continued to

dilute the bloodline of Israel, particularly among the leadership.

The Edomites' Integration into Judea

The Edomites, descendants of Esau, were later forcibly converted to Judaism, further complicating the ethnic purity of those who came to be known as Jews. During the Hasmonean period, John Hyrcanus forced the Edomites to adopt Jewish customs, including circumcision, making them de facto Jews even though they were not descendants of Judah.

- **Obadiah 1:6, 8-9**
  "How are the things of Esau searched out! how are his hidden things sought up! … Shall I not in that day, saith the Lord, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter." – This prophecy against Edom (Esau's descendants) shows God's judgment on them, but historically, many of these Edomites were absorbed into the Jewish population.

The historian Josephus also records this forced conversion:

Josephus, Antiquities of the Jews, Book 13, Chapter 9, Section 1:
"Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews." – Many Edomites who lived

in Idumea (southern Judea) became known as Jews by adopting Jewish customs, but they were not true descendants of Judah.

Having established some background information on the identity of the occupants in the land today known as Israel, we can now proceed to the sub-topic outlined at the beginning. However, it is essential to view two specific videos and a post on “X” (formerly Twitter) that discusses Israel’s actions in Gaza. These videos are strongly recommended and can be viewed by clicking on the superscript number seen here at paragraph’s end. [1]

Next we will explore the reasons behind the steadfast support for Israel among many western evangelical church leaders.

Misconceptions of Who is Israel – Part 2

The following content presents a synthesis of perspectives as previously discussed in part 1, offering alternative viewpoints. While it may reiterate some points already addressed, the integration of these elements and the choice of language provides a fresh interpretation that may enhance understanding through this supplementary information.

The term “Jew”

Jew as the term we know today, has undergone significant evolution in both meaning and usage over time, with profound implications for identity, religious practice, and historical understanding.

Etymological Evolution

1. **Origins in Judah**: The term “Jew” is derived from the Hebrew word *Yehudi* (□□□□□□□□), which originally referred to a member of the tribe of Judah—or individually referred as a Judahite—one of the twelve tribes of Israel. In the Bible, this usage is clear in the time of the monarchy, especially after the division of the Kingdom of Israel into the northern kingdom (Israel) and the southern kingdom (Judah). In this period, the term referred specifically to those who were from the Kingdom of Judah.
2. **Exilic and Post-Exilic Periods**: After the Babylonian exile, “Jew” came to refer more broadly to anyone from the former southern kingdom of Judah, and eventually to anyone practicing Judaism, regardless of tribal affiliation. This shift happened as the northern kingdom had been conquered earlier by Assyria, and many of its inhabitants were exiled or assimilated. The term “Jew” began to encompass anyone of the Judaic faith, not just the tribe of Judah.
3. **Hellenistic Influence**: In the Greek world, the term *Ioudaios* (Ἰουδαῖος) was used to refer to the people of Judah or Judea and their religious practices. As the Jewish diaspora spread, the term became associated more with religious identity rather than strictly ethnic identity. This Greek term eventually influenced the development of the Latin word *Judaeus*, which in turn led to the Old French *Giu* and later the English “Jew.”
4. **Rabbinic Period**: In the centuries following the destruction of the Second Temple in 70 A.D., the term “Jew” became increasingly tied to religious practice and identity rather than strict lineage or geographical association. Rabbinic Judaism emphasized religious adherence and the study of the Torah, thus broadening the identity of a Jew to anyone who followed these

religious laws, even those who were converts or of mixed lineage (like proselytes).

5. **Medieval and Modern Periods**: By the medieval period, the term “Jew” was commonly used across Europe and the Middle East to refer to both the religious and ethnic identity of the people who practiced Judaism. In this period, anti-Semitic attitudes often conflated Jewish ethnicity and religion in a way that led to the stigmatization and persecution of Jews, particularly in Christian Europe.

Implications of the Evolution

1. **Ethnic vs. Religious Identity**: One of the most significant implications of this evolution is the shift in the identity of “Jew” from a primarily ethnic term (descendants of Judah) to a broader religious and cultural identity. Today, one can be considered Jewish by birth (ethnically) or by conversion (religiously). This complexity has led to ongoing debates within Judaism about who is considered a Jew, especially between various sects (Orthodox, Conservative, and Reform Judaism).
2. **Political and National Identity**: The term’s evolution also affects the modern political and national discourse, especially concerning the state of Israel. For some, the term “Jew” carries both a religious and a nationalistic meaning, while for others, it is a matter of heritage and cultural identity. The establishment of Israel in 1948 and the re-establishment of a Jewish state has reignited discussions around the identity of Jews as a people, their right to the land, and the modern interpretation of biblical promises related to the descendants of Abraham.
3. **Religious and Theological Implications**: Theological debates, especially in Christian circles, have also been

affected by the evolution of the term “Jew.” For instance, as you have noted, some view the term “Jew” in biblical prophecy as referring to physical descendants of Judah, while others believe that being part of God’s chosen people today is through faith in Christ, transcending ethnic distinctions. This ties into the covenantal vs. dispensational interpretations of Scripture, where some argue that the promises to the Jews are fulfilled in Christ and the church, while others see future fulfillment tied to ethnic Israel.

4. **Historical Context of Misunderstanding**: The term has been a source of misunderstanding, particularly regarding who constitutes the Jewish people today. Some argue that not all labeled as “Jews” today are truly descendants of Judah, pointing to historical events such as the forced conversions of the Edomites (Idumaeans) under John Hyrcanus and the mingling of other peoples with those of Judah. This view has implications for interpretations of passages like Revelation 2:9, where some believe it refers to those who claim to be Jews but are not, aligning with a broader critique of those who misidentify or misappropriate Jewish identity.

Modern Identity and Challenges

In modern times, the complexity of the term “Jew” reflects the various dimensions of Jewish life—ethnic, religious, cultural, and political. The term can have different meanings depending on context:

- **Ethnic Identity**: Many Jews today, even those who are secular, consider themselves Jewish due to their ancestry or culture.
- **Religious Identity**: Practicing Jews adhere to the faith and its teachings, and many identify as such regardless of their lineage.

- **Cultural Identity**: Some people consider themselves Jewish more due to shared traditions, language (e.g., Yiddish or Hebrew), and historical experience, rather than strictly religious adherence.

The implications of the evolution of the term “Jew” continue to influence debates on theology, politics, and identity, especially in relation to Israel, Messianic expectations, and interfaith relations.

As you’ll see, there are complexities of Jewish identity, particularly in relation to lineage, conversion, and biblical promises associated with Israel. Historically and theologically, the distinction between ethnic descent from Jacob (renamed Israel) and religious or cultural affiliation with Judaism has profound implications, especially when considering claims to the land and the promises made to Abraham.

Contradiction in the Identity of Jews as “Descendants of Jacob”

Many people who identify as Jews today might not be direct descendants of Jacob, who was renamed Israel by God. Over time, several factors contributed to the broadening of the term “Jew” to include those who were not ethnically descended from Jacob:

1. **Conversion**: Throughout history, many individuals converted to Judaism. These conversions include both voluntary conversions and instances of forced conversion, such as mention already the Idumaeans (Edomites) under John Hyrcanus. Though they practiced Judaism, they were not of the lineage of Jacob. This is especially relevant when considering Herod the Great, an Idumaean who ruled over Judea, further blending the ethnic and religious lines.

2. **Intermarriage**: This factor has also contributed to the dilution of strict ethnic descent. When someone marries into Judaism and converts or adopts the religion, they are considered Jewish, even though their ancestry may not trace back to Jacob. According to Jewish law, particularly in rabbinic interpretations, one's Jewish status can be conferred either through matrilineal descent or through conversion, but this does not necessarily mean they are of the "stock of Jacob."
3. **Conversions in the Time of Esther**: In Esther 8:17, we see an example of mass conversions: *"Many among the peoples of the land became Jews because fear of the Jews had seized them."* These individuals adopted the religion and practices of Judaism out of fear of the Jews' growing power, but they were not originally of Israelite descent. This further supports the argument that the term "Jew" evolved to include people not of the ethnic lineage of Israel.

Implications for the Promises to Abraham and Israel

A crucial contradiction to bring into focus is when we consider modern claims to the promises made to Abraham. If Jewish identity today encompasses people who are not of the stock of Jacob, how can the biblical promises that were specifically made to Abraham's descendants be applied to this broader group?

1. **Promises to Abraham's Descendants**: Genesis 12:1-3 and other passages speak of the promises God made to Abraham, particularly that his descendants would inherit the land and be a blessing to many nations. <u>These promises were made before the nation of Israel existed</u>, and they were made to Abraham and his descendants. If many who identify as Jews today are not ethnically

descended from Abraham through Jacob, it raises questions about how these promises apply.

2. **Covenantal Understanding**: From a covenantal perspective – this is covered **HERE** discussing the topic – the fulfillment of the promises to Abraham comes through Christ. According to this view, the promises are not tied solely to ethnic Israel but extend to all who come to faith in Christ, including Gentiles. This understanding sees the true descendants of Abraham as those who share in the faith of Abraham, not just those who are ethnically descended from him.
3. **Bloodline vs. Faith**: This distinction between bloodline and faith is critical. While ethnic Israel played a unique role in the unfolding of God's plan in the Old Testament, the New Testament introduces the idea that **God's chosen people are defined by faith in Christ rather than by ethnic descent**. Galatians 3:7-9 reinforces this point: "Understand, then, that those who have faith are children of Abraham. 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, the man of faith."

The Land and the Modern Political State of Israel

The modern political **claim to the land of Israel often hinges on ethnic and religious identity**. However, if Jewish identity today includes those who are not descended from Jacob but who converted or married into Judaism, the argument that the land belongs exclusively to Jews as descendants of Abraham through Jacob becomes more complex.

1. **Ethnic vs. Religious Claims**: Many Jews today may not be of the ***"stock of Jacob."*** This raises questions about the

legitimacy of claims to the land based solely on ethnic heritage. If the biblical promises were made to the descendants of Jacob, then those who are not of his lineage but are practicing Judaism through conversion or intermarriage do not have this same claim.

2. **Spiritual Inheritance**: In the New Testament, the idea of inheritance shifts from a physical land to a spiritual inheritance. Hebrews 11 speaks of Abraham looking forward to ***"a city with foundations, whose architect and builder is God"*** (Hebrews 11:10), indicating that the ultimate fulfillment of the promises is not tied to a specific physical location but to the spiritual inheritance of those who are in Christ.
3. **Contemporary Challenges**: The blending of ethnic, religious, and national identities among Jews today complicates the modern political and theological discourse surrounding the land of Israel. If Jewish identity is no longer tied strictly to descent from Jacob, it challenges the idea that the modern state of Israel represents the fulfillment of the biblical promises made to Abraham's descendants.

Conclusion

The evolution of the term "Jew" from a tribal or ethnic designation to a broader religious and cultural identity has far-reaching implications. Historically, individuals who were not descended from Jacob became identified as Jews through conversion, marriage, or cultural affiliation. This broadening of the term raises significant theological questions, particularly concerning the biblical promises made to Abraham and his descendants. If modern Jewish identity includes people who are not of the stock of Jacob, then the basis for claiming the promises related to the land and the descendants of Abraham shifts from ethnic heritage to religious or cultural practice.

From a covenantal theological perspective, the promises made to Abraham find their ultimate fulfillment in Christ, meaning that **God's chosen people are defined by faith rather than ethnicity**. This understanding transcends ethnic or territorial claims, focusing instead on the spiritual inheritance available to all who come to faith in Christ, whether Jew or Gentile. As a result, the modern political and religious landscape surrounding Israel and the Jewish people continues to reflect the complexity of this evolving identity.

Dispensationalism & Unwavering Support of Israel

The unwavering support of Israel by many evangelical churches and American politicians is a complex issue that is deeply rooted in a combination of theological, political, and historical factors. While the reasons are varied, the following points help to explain this strong commitment, as well as the potential spiritual and ethical concerns regarding innocent bloodshed.

1. Theological Influence of Dispensationalism

One of the primary reasons for evangelical support of Israel stems from the influence of **Dispensationalist theology**, which became popular in the 19th and 20th centuries. Dispensationalism teaches that the modern state of Israel plays a key role in God's prophetic plan, especially concerning the end times. According to this view, the return of the Jewish people to the land of Israel is seen as a fulfillment of biblical prophecy, leading up to events such as the **Rapture** and the **Second Coming of Christ**.

Many evangelical Christians believe that the promise made to Abraham in *Genesis 12:1-3* about blessing those who bless Israel and cursing those who curse it is still directly applicable to the modern state of Israel today. This leads them to offer unwavering political and financial support for Israel, believing that doing so ensures God's favor on America.

However, as previously discussed, this interpretation of scripture fails to take into account the New Testament fulfillment of these promises in Christ (Galatians 3:16, 28-29) and the nature of true Israel being those who are in Christ (Romans 9:6-8).

2. Political Alliance and Strategic Interests

On the political front, American support for Israel has strong historical and strategic foundations. The U.S. has long considered Israel an important ally in the Middle East, a region fraught with instability and conflicts. Israel's geographic location, military strength, and democratic government make it a key partner in advancing U.S. interests in the region, particularly in relation to oil, security, and counter-terrorism efforts.

This strategic relationship often translates into significant political support from American leaders, who see Israel as essential to maintaining influence in the Middle East. Evangelical Christians, who are a significant voting bloc, reinforce this political stance by advocating for pro-Israel policies, believing it aligns with biblical prophecy.

3. Misinterpretation of Scripture

Many evangelicals may also be acting out of **sincere but misguided interpretations of scripture**. The idea that modern Israel is the continuation of biblical Israel has been

promoted heavily by teachers of Dispensationalism, like John Darby and C.I. Scofield. This teaching encourages Christians to believe that any criticism of Israel is a violation of God's promise to bless those who bless Israel (Genesis 12:3), as if modern political Israel is equated with the biblical people of God.

Yet, as pointed out earlier, the New Testament redefines who the people of God are through Christ. *Romans 2:28-29* makes it clear that being a Jew is not merely an outward matter of ethnicity, but an inward matter of the heart:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29, KJV)

4. Moral and Ethical Concerns: Blood on Their Hands

The disproportionate support for Israel by both evangelical Christians and American politicians raises serious **ethical concerns** about the ongoing conflict in the region, particularly regarding the killing of innocent civilians. The Bible speaks strongly against the shedding of innocent blood. *Proverbs 6:16-19* lists shedding innocent blood as something God hates:

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, A heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren." (Proverbs 6:16-19, KJV)

When Christians and political leaders turn a blind eye to the suffering of innocent Palestinians—women, children, and non-

combatants—and justify their deaths for political or theological reasons, they risk having **blood on their hands**. This is not in keeping with the teachings of Christ, who emphasized loving your neighbor and enemy alike (*Matthew 5:43-44*). As Christians, we are called to **pursue peace** and **justice**, and to speak out against any form of oppression or violence.

Furthermore, the prophets consistently warned against alliances that lead to injustice. *Isaiah 1:15-17* issues a rebuke to those who offer prayers and sacrifices while engaging in acts of injustice:

"And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah 1:15-17, KJV)

5. Call for Discernment and Justice

The support for Israel by many American evangelicals and politicians must be balanced with a **call for justice and peace**. The Bible calls for us to seek the well-being of all people, including both Israelis and Palestinians. Jesus' teachings on peace and non-violence make it clear that as Christians, we cannot support the unjust killing of civilians, regardless of which side commits the violence.

Christians are called to act as **peacemakers** (*Matthew 5:9*), not as blind supporters of any nation that engages in the killing of innocents. To continue to support such actions without discerning the full scope of the conflict, and without seeking a just and peaceful resolution, puts blood on the hands of those who do so.

Concluding Scripture & Comments

So to wrap up let's go back to Genesis 12:1-3. The passage specifically addresses Abraham, not the nation of Israel, which did not exist at the time. The promise to make Abraham a father of "many nations" is prophetic and ultimately points to the inclusion of the Gentiles, who would become part of God's people through faith in Christ. This understanding aligns with the teaching to the *Galatians*:

- **Galatians 3:7-9**
  "Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

This passage confirms that the blessing promised to Abraham extends beyond ethnic Israel to include all who come to God through faith in Christ, making them part of God's chosen people. The distinction is clear: it is not ethnic or physical descent that defines the people of God, but faith in Jesus Christ. This idea is reinforced by Paul in *Romans 4*:

- **Romans 4:13**
  "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

So, the promise to Abraham points toward Christ and the inclusion of both Jews and Gentiles who have faith in Him. Therefore, today, even those who are ethnically Jewish must come to God through Christ to be part of the covenant people, as Paul emphasizes in *Romans*:

- **Romans 2:28-29**
  “ “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

So, we must challenge the mainstream orthodox views and rightly challenge this idea that the promises made to Abraham apply exclusively to a modern political state or an ethnic group. Instead, they point to a spiritual reality that encompasses all who believe in Christ.

The following Bible passages encourages believers to carefully examine what they are taught, ensuring that it aligns with scripture. We read in Act that the Bereans are a prime example of this.

- **Acts 17:11**
  “These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”

The Bereans listened to the teachings of Paul, but they didn’t just accept his words without question. They diligently examined the Scriptures to verify whether what they were being taught was in accordance with God’s Word.

Additionally, other passages also urge believers to test and discern what is taught:

- **1 Thessalonians 5:21**
  “Prove all things; hold fast that which is good.” – This verse encourages believers to test everything they hear and only hold on to what is true and in line with

scripture.

- **1 John 4:1**
  “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” – Here, John warns the early church about false teachings and instructs them to test the spirits to see whether they are from God.
- **2 Timothy 3:16-17**
  “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.” – This passage highlights that Scripture is the ultimate authority for teaching, correction, and training, and should be the standard by which we measure all teaching.

These passages encourage believers to approach what they are taught with a spirit of discernment, using the Bible as the final authority. It’s important to challenge teachings and test them against the truth of God’s Word to avoid being led astray.

In closing we see why there was strong support for Israel from many American evangelicals and politicians. It’s a product of misguided theological views, political interests, and historical alliances. However, the uncritical backing of Israel, especially when innocent lives are being lost, is in direct conflict with the teachings of Jesus and the biblical principles of justice and righteousness. Christians must carefully consider the ethical implications of their support and seek to follow the way of Christ, who called us to love our enemies, seek peace, and stand against injustice in all its forms. The shedding of innocent blood is a grave sin, and both the church and America must heed the warning that support for unjust violence will not go unnoticed by God.