Why Do Evangelicals Remain Silent on Israel's Actions Against Gaza?

In recent days (*Sunday, April 13, 2025)*, the world has witnessed yet another heartbreaking tragedy as Israel bombed one of the last remaining hospitals in Gaza—an act that, if committed by any other nation, would be widely condemned as a war crime. Yet among the vast ranks of Christian leaders, evangelical pastors, and prominent organizations, there is a deafening silence. Why is it that the evangelical community, which claims to uphold biblical truth and moral righteousness, turns a blind eye to the suffering of the Palestinian people and offers unwavering support to the modern state of Israel? Under international law acts as such on a medical facility is a war crime.

The outpatient and laboratory wards of the Al-Ahli Arab Baptist hospital are seen after being hit by an Israeli army strike late Saturday, following a warning issued by the army

to evacuate patients, in Gaza City, Sunday, April 13, 2025. [AP Photo/Jehad

The answer lies in a tangled web of theological error, historical misinterpretation, political entanglement, and moral blindness. To understand this silence, we must examine each of these layers.

I. The Misuse of Genesis 12:3

> *“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.”*
> ***—Genesis 12:3 (KJV)***

This verse, often quoted as the foundation for unconditional support of Israel, was originally spoken to **Abraham**, not to the modern political state of Israel. The promise was ultimately **fulfilled in Christ** (Galatians 3:16), who is the true seed of Abraham. Those who are in **Christ by faith** are now counted as Abraham’s seed and heirs according to the promise (Galatians 3:29).

The evangelical world, largely shaped by poor exegesis, has twisted Genesis 12:3 to suggest that blessing Israel—meaning the current nation-state—is a requirement to receive God’s favor. This faulty application not only ignores the context of the passage but elevates a **secular political entity** to a **sacred status**, resulting in the suppression of moral accountability.

II. Dispensationalism and Christian Zionism

At the root of much evangelical loyalty to Israel lies **dispensational theology**, a 19th-century innovation popularized by **John Nelson Darby** and widely disseminated through the **Scofield Reference Bible**. Dispensationalism teaches a rigid distinction between Israel and the Church, claiming that God has a separate prophetic plan for ethnic Israel that remains unfulfilled.

This belief has led many Christians to view the establishment of Israel in 1948 as a direct fulfillment of prophecy and to interpret all of Israel's actions through a **prophetic lens**, regardless of their legality or morality. Criticizing Israel, then, becomes tantamount to opposing God's plan. Thus, even war crimes are justified or ignored under the guise of divine purpose.

III. Political and Financial Entanglement

The evangelical movement, particularly in the United States, is deeply entangled with **pro-Israel political groups**, such as **Christians United for Israel (CUFI)**. Many churches and ministries receive support or endorsement from such organizations, creating a climate where questioning Israel is not only discouraged—it's considered betrayal.

Additionally, Christian Zionist lobbies have effectively linked **theological loyalty** to **political allegiance**, making Israel an untouchable ally. Pastors who raise concerns risk being ostracized, losing financial backing, or being labeled as anti-Semitic, even when they are simply advocating for

truth and justice.

IV. Media Bias and Demonization of Palestinians

The portrayal of Palestinians in much of the Western media is deeply skewed. Evangelicals are often exposed to narratives that equate all Palestinians with **terrorists** or **Islamic extremists**, especially those in Gaza. The **Palestinian struggle for basic human rights and dignity** is painted as aggression, while Israeli military actions are framed as self-defense.

This distorted lens makes it easy for Christians to dismiss or dehumanize Palestinian suffering. The deaths of children, the destruction of hospitals, and the displacement of entire families are often rationalized as unfortunate but necessary consequences of war—rather than as violations of international law and moral justice.

V. Moral and Theological Blindness

Evangelical silence on Israel's crimes reveals a deeper **theological and moral failure**. Many have conflated **biblical Israel** with the **modern secular state**, forgetting that the true people of God are defined by **faith in Christ**, not ethnicity or geography.

> *"For they are not all Israel, which are of Israel."*
> ***—Romans 9:6 (KJV)***

When injustice is ignored because it comes from a group labeled "God's chosen," then God is made a respecter of

persons—which He is not (Acts 10:34). Evangelicals who excuse evil under a banner of prophetic necessity betray the very Gospel they claim to uphold.

Christ, the Prince of Peace, calls His followers to stand for righteousness and to love truth more than tradition, nation, or tribe. Yet the modern Church too often resembles the priest and Levite who passed by the wounded man on the road to Jericho, offering no help because of the politics of the moment.

Conclusion: Truth Must Triumph Over Tribalism

> *"Blessed are the peacemakers: for they shall be called the children of God."*
> ***—Matthew 5:9 (KJV)***

It is not anti-Semitic to speak the truth. It is not betrayal to cry out for justice. When hospitals are bombed, children are buried under rubble, and innocent civilians are maimed or killed, silence is not neutrality—it is complicity.

The Church must return to a **biblical** and **Christ-centered understanding of Israel**. God does not call His people to blindly support a nation, but to stand for **righteousness, mercy, and truth**. The true seed of Abraham are those in Christ, and the true enemies of God are not those who criticize injustice—but those who commit it in His name.

Let the Church repent of its idolatrous loyalty to a geopolitical state, and let it once again be the voice of the voiceless, the defender of the oppressed, and a faithful witness to the God who judges with equity.