



Point of View

A BIBLICAL VIEW ON

Zionism

By Kerby Anderson



Zionism

How should we view Israel, the Jewish people, and the church? That perennial question became even more important due to several recent interviews. Tucker Carlson engaged in a robust debate on his podcast with Senator Ted Cruz. Dr. Michael Rydelnik (former professor at Moody Bible Institute) was encouraged to provide a biblical perspective to the ongoing debate. He was on the *Point of View* radio

program after his booklet was published, which occurred shortly after Tucker Carlson interviewed groyper Nick Fuentes.

In that interview, Tucker Carlson said that Christian Zionists (like Ambassadors Mike Huckabee) have a “brain virus” and are promoting a Christian heresy. That is why Dr. Michael Brown wrote a column that addresses “The Truth About Christian Zionism.” And Victor Davis Hanson also wrote about “The New Antisemitism” that is found not just on the left wing of the political spectrum but on the right wing as well.

In addition to these comments is the reality that many Christians believe that the promises made to Abraham and the Jewish people are no longer relevant. Therefore, the U.S. does not need to support the modern nation of Israel. Even

if you accept that view, Dr. Ralph Reed makes a compelling case that “Evangelical Support for Israel Is About More Than Theology.”

Definitions

Michael Rydelnik begins his book (*How Should Christians Think About Israel?*) with some definitions. In the interest of space, I will only deal with three of the most important.

1. Israel is the new name God gave the patriarch Jacob, meaning “he strives or persists with God.” His sons became the forebears of the twelve tribes of Israel. Critics argue that modern Israel has no relation to ancient Israel.

2. Jews are the descendants of Abraham, Isaac, and Jacob. The kingdom of Judah was taken into exile. When they returned to the land, it became known as the “land of the Jews.” A

few critics argue that the people in Israel today are not Jewish (but DNA analysis demolishes that view).

3. Zionism was the movement to return Jews to Israel. The Temple Mount was known as Mt. Zion, and eventually Jerusalem came to be known as Zion.

Israel and the Jews

Michael Rydelnik tells the story of churches that met for prayer. One pastor suggested the group “pray for the peace of Jerusalem” based on Psalm 122:6. Another pastor asked, “Why?” The first pastor expressed his commitment to bless Israel based on Genesis 12:3: “And I will bless those who bless you, and the one who curses you I will curse.” This led to debate as to whether this verse now applies to a “new Israel.” First, it should be stated that God’s

covenant with Abram (later known as Abraham) is an unconditional covenant. Second, it is reiterated to Jacob, as the forefather of Israel (Genesis 27:29). Third, it is also mentioned in Romans 9:1 and again in Romans 11:29. To understand the theological significance of these passages, you might want to consult the Additional Resources listed at the end of this booklet.

Michael Brown argues that “Christian Zionism” is not an oxymoron and neither is it a heresy. First, God’s covenant with the patriarchs remains intact (Psalm 105:7-11). Second, Jesus the Messiah did not cancel the promises to the patriarchs (Romans 15:8-9). Third, there are many Old Testament prophecies about the Jewish people regathering to the ancient homeland (Ezekiel 36-37). And the Sinai Covenant can-

not annul the earlier promises to the patriarchs (Galatians 3:17).

We should also discuss the issue of antisemitism, as well as anti-Zionism. Not all people who are critical of Jewish people, Israel, or Zionism are antisemitic. But we must acknowledge that a hatred of Jesus' people goes back to the first chapters of the Bible and has continued to this day.

Pharaoh attempted to reduce the Jewish population in Egypt by killing baby boys (Exodus 1:15-16). Many Christians will remember the story of Esther (7-9) where Haman attempted to kill the Jewish people in Persia. Jewish people have suffered at the hands of the Crusaders, the Inquisition, European pogroms, and Hitler's Nazi Germany.

As we document in *A Biblical View on Antisemitism*, the number of

antisemitic incidents in this country and other countries has risen dramatically in the last two decades. So much hatred of the Jews comes from a hatred of the God of Israel (Psalm 83:2-5). We need to remember to “deliver those who are being taken away to death” (Proverbs 24:11-12). We should stand with the Jewish people.

Israel ≠ Church

Michael Rydelnik talks about what he calls “spiritual identity theft,” which is the idea that God rejected His people and transferred His promises from Israel to the church. He provides a few distinctions that we will briefly summarize (since his discussion is more than 20 pages).

1. Different beginnings – God calls Abraham and makes a promise to his descendants (Genesis 12:2; 15:3-5). This promise is passed on

to Isaac and Jacob/Israel (Genesis 16:3-5; 35:11-12). By contrast, Jesus said He will build his church (Matthew 16:18) indicating it will come into existence in the future.

2. Different communities – In Romans 11:1-5, Paul asserts that God has not rejected His people, despite their unbelief in Jesus the Messiah. He argues there will always be a faithful remnant within ethnic Israel.

3. Different elections – God’s choice of Israel resulted in the nation being called “the chosen people” (Deuteronomy 7:6-7; Romans 11:28). Christians become members of the church through conversion (Ephesians 1:4). Followers of Jesus are called Abraham’s seed (Galatians 3:29).

He also discusses a few passages often used to argue that the church has replaced Israel. One verse is Romans 9:6, in which some want to “spiritual-

ize” the word “Israel.” First, consider the context. Paul seems to be speaking about Jewish believers who are the remnant. Second, consider the other times the word “Israel” is used in the New Testament. In the 73 times the word “Israel” is used, it always refers to the physical descendants of Abraham, Isaac, and Jacob.

Another verse is Galatians 6:16, which is used because it has the phrase “Israel of God.” Paul seems to be providing a special blessing for Jewish followers. First, the verse uses the conjunction “and”, which suggests he is talking about two different groups: those who walk by this rule, and the Israel of God. Second is the issue just discussed, that 73 times the word “Israel” refers to the descendants of Abraham, Isaac, and Jacob.

Why Support Israel?

We can list biblical reasons as well

as political and economic reasons to support the nation of Israel. And let's add the obvious disclaimer that just because we support Israel doesn't mean we have to support every policy from its government or every military action of the IDF. Let's first look at some theological reasons to support Israel provided by Michael Rydelnik:

1. Israel is distinct among the nations – Israel has a distinctive status and is more than just another nation or another people. Moses made this clear in Deuteronomy 7:6-8.

2. God loves the Jewish people forever – God through Jeremiah announced his love to Israel (Jeremiah 31:3). Even though many Jewish people rejected the Messiah, Paul reminds us that God has not rejected His people (Romans 11:2) and they are beloved for the sake of

their fathers (Romans 11:29).

3. God has compassion for Israel

– God never forgets the sorrow and suffering of the Jewish people, whether because of the Holocaust or the more recent attack on Israel by Hamas.

4. We can care for the Messiah

Jesus Himself – we should care for Israel because it is a way to show our love for the Messiah Jesus.

Jesus explains that what we do to the least of people, we did to Him (Matthew 25:31-46).

Even if you reject all these theological reasons to support Israel, there are many reasons why the U.S. should support Israel. Ralph Reed acknowledges that many evangelicals support Israel because of their belief in prophecy and eschatology. But he points to other issues as well:

“Christian empathy for the Jewish people is leavened with a clear-eyed assessment of U.S. security interests and the geopolitics of the Middle East. During the Cold War, as Gamal Abdel Nasser’s Egypt and other Arab nations allied themselves with the Soviet Union, Israel emerged as a vital strategic partner to America.”

He concludes that “Israel became a beachhead for democratic capitalism and America’s most reliable ally in the region.” That relationship grew even more after Sept. 11, 2001. “Americans suffered national trauma that caused many to feel sympathy for the plight of Israelis in confronting terrorist threats.”

This relationship has grown due to actions of President Trump, who has been committed to the security

of Israel. For example, he relocated the U.S. Embassy to Jerusalem, recognized Israeli sovereignty over the Golan Heights, and brokered the Abraham Accords. In his second term, he provided critical support to end the war in Gaza and bombed Iranian nuclear facilities.

He also reminds us of the common commitment that Jews and Christians have to the Holy Land. He mentioned that Vice President J.D. Vance wanted to visit the Church of the Holy Sepulchre during a recent trip to Israel. It is the land where Jesus was born and conducted his ministry. And we might mention that Jesus is returning to Jerusalem, not to any other city in the world.

As I often remind listeners, if you were looking for a democracy in the Middle East, you would first look at Israel. If you were looking for

a country in the Middle East that treats women with respect, you would first look at Israel. If you were looking for a country that provides equal rights to both Jews and Arabs, you would first look at Israel.

I understand that many Christians and even political commentators disagree with some of the statements and arguments in this booklet. But you should at least acknowledge that there are reasons for these beliefs, which shouldn't be labeled as heresy since they are based on a clear reading of many passages in both the Old Testament and New Testament. And this provides a clear biblical foundation to speak against the antisemitism in our world today.



Additional Resources

Kerby Anderson, *Biblical Point of View on Antisemitism*, 2023.

Kerby Anderson, *Biblical Point of View on Israel*, 2024.

Michael Brown, “The Truth About Christian Zionism,” *Townhall*, 2025.

Victor Davis Hanson, “The New Antisemitism,” *The Free Press*, November 4, 2025.

Ralph Reed, “Evangelical Support for Israel Is About More Than Theology,” *Wall Street Journal*, November 7, 2025.

Michael Rydelnik, *How Should Christians Think About Israel?* Moody Publishers, 2025

Michael Rydelnik, *Point of View* interview, November 5, 2025.

Scripture tells us to “Pray for the peace of Jerusalem” (Psalm 122:6). While we as Christians do not have to support everything Israel does as a nation, we most certainly should support Israel’s right to exist. God will fulfill His promises and covenants with Israel.



Participants in a ‘United for Israel’ march, led by The Pursuit NW Christian Church, stand on the University of Washington’s campus in May 2024. *Jason Redmond/AFP via Getty Images*



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