

Eschatology and Politics:
How Your View of “The End” Effects Your Opinion of
America’s Geo-Political Relationship with Israel

- A Statement Regarding History and Importance
 - Undoubtedly American politics has been influenced by the eschatological perspective known as Dispensational Premillennialism
 - Conservative leaders from the past and present have emphasized the need for a close relationship between America and Israel based on concerns of “blessing” and “curse” and the “fulfillment of prophecy”
 - Figures of note: Jerry Falwell (1979 founding of Moral Majority), Hal Lindsay, Jack Van Impe, Pat Robertson, John Hagee, etc.
- A Statement Regarding Perspective
 - Why is this so touchy?
 - Rhetoric:
 - Jack Van Impe called Amilleniannalism the “greatest heresy of the church” brought about by “bigots.”
 - Jerry Falwell stated, “I firmly believe God has blessed America because America has blessed the Jew. If this nation wants her fields to remain white with grain, her scientific achievements to remain notable, and her freedom to remain intact, America must continue to stand with Israel.” And “There’s nothing that would bring the wrath of the Christian public in this country down on this government like abandoning or opposing Israel in a critical matter.”
 - Consider the Classic Dispensational, Premillennial Perspective
 - Genesis 12:1-3 is about the physical, nation-state, border land/people group known as Israel.
 - Israel always means this distinct group of people in all of the Scripture
 - The “End” requires the re-establishment of Israel and (likely) the rebuilding of the Temple in Jerusalem
 - The “church” will be removed (rapture) and the nation of Israel will be converted, ushering in the Great Tribulation, followed by Jesus’ Second Coming to reign from the rebuilt Temple in Jerusalem for a literal 1000 years
 - To oppose this idea is to oppose all God’s redemptive history is moving toward
 - The dominant perspective of the Moral Majority of the late 1970s to present time has held this view: significantly impacting American political perspective, and by extension, the perspective of the church
- Another Consideration: A Big “What If”
 - The millennium of Revelation 20 is not a literal future 1000 year period, but a metaphor (like most of Revelation) for the expansive period of time in which Jesus presently reigns as king from heaven over His church?
 - What if the land promise is already fulfilled (Joshua 21) or is fulfilled in a greater way than expected, such as the promise applying to the whole world, and not just the Old Testament borders of Israel (Romans 4:13; 1 Corinthians 3:21-23)?

- What if the Temple was a physical picture of a future type, namely, the person of Jesus and the Incarnational embodiment of Jesus to the world through the church (John 2:18-22; 1 Corinthians 3:10-17)?
- What if the “land of Promise”, Jerusalem, and Mount Zion are all physical pictures of a future greater reality, namely, the complete redemption that will come one day at Jesus’ Second Advent (Hebrews 12:18-29; Hebrews 13:7-14; Revelation 21-22)?
- What if God really has just “One People”, and Israel was a physical picture of future type of God’s desire, through Jesus, to bless the whole world? What if he really has torn down the dividing wall and made one new man, there no longer being any Jew or Gentile, male or female, slave or free (Galatians 3:23-29; Ephesians 2:11-22)? What if the church, not being a replacement of Israel, is the expansion of what Israel was really all about, namely, God saving a people to Himself through His Son?
- What if the gospel really will reach people of every nation, people, tribe, and tongue, even those we might consider political enemies at our present time (Revelation 7:9-12)
- What if the threat of the “curse” given in Genesis 12:1-3 applies to those who curse Jesus and curse those who are Abraham’s seed by faith (Romans 4)?
- If so, would such a shift in perspective impact our opinion about Israel as it relates to American politics?
 - Would we always unilaterally support everything the nation of Israel did?
 - Would we make it one of our “singular” voting issues?
 - Would we work towards a political, military establishment “ripe” for end-times events, or would we pray and work spiritually toward the conversion of various peoples and the peace only the gospel brings?
 - Would we be more open to dialogue with Arab nations that are not pro-Israel, even those which are not necessarily militantly Muslim?
 - Would we be more or less mindful of the Christians that suffer in the region around Israel because of our decisions as Americans?
 - If there was no apocalyptic significance attached to the regaining of a piece of land, would we be more or less inclined to be concerned about issues of social justice, just war, civil rights, human rights, etc. in the region in and around the nation of Israel?
 - Would we be willing to look for more ways to evangelize Jewish and Arab peoples, given that both are in desperate need of the gospel?
- Some Follow-Up Questions and Concerns
 - Does your eschatological perspective embrace that the return of Jesus is a sovereign event of God, not something that can be “worked toward” by the scheming of man?
 - Does your eschatological perspective celebrate the diversity of various peoples in the world while simultaneously celebrating the unity of the “one people” of God, those who have been transferred from the kingdom of darkness to the kingdom of light?