

About Zionism

By [Michael A. Fenemore](#)

Zionism is rooted in the belief that Jews have an exclusive and eternal right to the ownership of Palestine because of promises made to Abraham in the book of Genesis. However, under the New Covenant, Jews who reject their Messiah, Jesus Christ, lose their identity as children of Abraham *and* their claim to any promises made to him:

Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved. (Acts 4:12)

Produce fruit in keeping with repentance. And *do not begin to say to yourselves, 'We have Abraham as our father.'* For I tell you that out of these stones God can raise up children for Abraham. (Luke 3:8)

Therefore I tell you that the kingdom of God will be *taken away from you* and given to a people who will produce its fruit. (Matt. 21:43)

Under the New Covenant, the term *Jew* has been redefined. God no longer favors a *physical* people. Now, the “**chosen people**” are a *spiritual* people. Those who have accepted Israel’s Messiah, whether Jew or Gentile, now constitute “**the Israel of God**” (Gal. 6:16):

A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God. (Rom. 2:28-29)

Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. Therefore, *as God’s chosen people*, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. (Col. 3:11-12)

But *you are a chosen people*, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, *but now you are the people of God*; once you had not received mercy, but now you have received mercy. (1 Pet. 2:9-10)

Christians are the true children of Abraham:

If you belong to Christ, then you are Abraham's seed, and heirs according to the promise. (Gal. 3:29)

The following is the teaching of [William Barclay](#), author of the famous *Daily Bible Study Series* of books:

(i) Abraham is not the father of those who have been circumcised; he is the father of those who make the same act of faith in God as he made. He is the father of every man in every age who takes God at his word as he did. This means that the real Jew is the man who trusts God as Abraham did, no matter what his race is. All the great promises of God are made not to the Jewish nation, but to the man who is Abraham's descendant because he trusts God as he did. Jew has ceased to be a word which describes a nationality and has come to describe a way of life and a reaction to God. The descendants of Abraham are not the members of any particular nation, but those in every nation who belong to the family of God.

(ii) The converse is also true. A man may be a Jew of pure lineage and may be circumcised; and yet in the real sense may be no descendant of Abraham. He has no right to call Abraham his father or to claim the promises of God, unless he makes that venture of faith that Abraham made. (William Barclay, *The Letter to the Romans Revised Edition*, [Philadelphia, PA: The Westminster Press, 1975], 66.)

In the first century, only a remnant of Jews was saved (Rom. 9:27). The rest were as branches "broken off because of unbelief" (Rom. 11:20). However, through Jesus Christ, Jews may be "grafted" back into the tree:

And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. (Rom. 11:23)

Under the New Covenant, there is no distinction between Jews, Gentiles or any other group:

For there is no difference between Jew and Gentile — the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved." (Rom. 10:12-13)

There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. (Gal. 3:28)

The New Covenant is not bad news for Jews; it's good news for *everyone*.

Many Christians believe that the existence of modern-day Israel established in 1948 is a fulfillment of prophecy. However, since all Bible prophecy has been

fulfilled, modern Zionism is irrelevant. It means nothing in terms of God's plan of salvation which was completed in the first century.

If being back in Palestine is such a blessing for Jews, why is it that Israel is about the most dangerous place on earth for a Jew to live? Willem Glashouwer of *Christians for Israel* (CFI) mentions "the constant fears Jews have to face, day after day" (Willem J. J. Glashouwer, "Joseph's Tomb" in *Christians for Israel Today*, Summer 2000, 5). Grace Halsell agrees:

The ratio of soldiers to civilians in a country of fewer than four million is one to 22—by far the highest in the world. How sad a development that Israel, proclaimed as a haven for the world's Jews, has become one of the least safe places for Jews to live. As they build more weapons, they grow more fearful, less secure. (Grace Halsell, *Prophecy And Politics*, (Westport, CT: Lawrence Hill & Company, 1986), 60.)

We might casually assume that the name *Israel* makes everyone in that country religious. This is a fantasy. Most Israelis today have no more regard for God than the ancient Jews who were consigned to Babylonian captivity. Regarding his 1995 visit to Jerusalem, CFI's Dean Bye admitted that, "so many in Israel seemed preoccupied with themselves and other abominable things" (Dean Bye, "Have You Felt God's Heart for Israel?" in *Christians for Israel Canadian Update*, Autumn 2000, 1). Tel Aviv is often referred to as the "sin city" of the Middle East.

The construction of a new temple on the site where the **al-Sakhrah mosque** currently stands would be seen as a highly significant religious event by most modern prophecy teachers. However, many behind the effort are not religious at all:

Some of the most fanatic leaders in the plan to destroy the mosque are not religious Jews but militant Zionists. They may not believe in God, but they want a temple for nationalistic, political reasons. And it's not that they want a temple so much as they want to negate the presence of the mosque. (Halsell, 106)

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