

Evangelical Christian Stances on Israel's Bombing of Iran: A Two-Month Review

Executive Summary

This report synthesizes the positions of evangelical Christians concerning Israel's recent military actions against Iran over the last two months. The dominant stance among prominent evangelical leaders and organizations is one of strong support for Israel's bombing campaigns, largely rooted in Christian Zionist theological interpretations that view these events as fulfilling biblical prophecy and as necessary acts of self-defense against an existential threat. This perspective frames geopolitical chaos as part of a divine plan, offering spiritual comfort and actively fueling support for aggressive military action, legitimizing actions as divinely ordained or as hastening a desired prophetic future. The deep connection between eschatological beliefs and political action highlights how theological convictions are not merely personal but are actively mobilized to shape foreign policy advocacy within a powerful demographic.

However, a notable, though less publicized, spectrum of divergent and critical voices exists within the broader Christian community, including some evangelicals. These voices express concerns over humanitarian impacts, critique specific biblical justifications for war, and advocate for de-escalation and diplomatic solutions. This represents a fundamental interpretive divide within evangelicalism, revealing a deeper theological struggle over the nature of God's covenant, the application of prophecy, and Christian ethics in warfare. Furthermore, a significant generational shift among younger evangelicals indicates a growing complexity in their views, moving away from unquestioning support for Israel towards a greater emphasis on justice and human rights. This demographic trend could eventually weaken the Christian Zionist lobby's influence and lead to a more nuanced, or even critical, stance on U.S. foreign policy toward Israel and the broader Middle East in the coming decades.

1. Introduction: The Landscape of Evangelical Christian Zionism

Evangelical Christian support for Israel, often termed "Christian Zionism," represents a significant force in American religious and political life. Its foundations are deeply theological, rooted in specific interpretations of biblical prophecy and covenant. Understanding this theological bedrock is essential to comprehending the stances adopted by various evangelical groups regarding the ongoing conflict between Israel and Iran.

Historical and Theological Foundations

Christian Zionism is fundamentally a biblical and theological conviction derived from a particular reading of the Scriptures.¹ This perspective underscores God's enduring covenants and promises to Israel, emphasizing the election of Israel as a nation, as referenced in Deuteronomy 7:6 and Psalm 135:4. It also highlights the promise of a specific land for the descendants of Abraham, Isaac, and Jacob, as found in Psalm 105:9–11. These promises trace their origin to the Abrahamic Covenant in Genesis 12:1–3, 15:18, and 17:1–5, which is regarded as the "central theological rubric of the Old Testament".¹ This covenant contains the roots of future redemption through a land, a nation, and ultimately universal blessing through the Messiah, Jesus.¹

This theological framework contrasts sharply with "supersessionism," a historical church position that generally posits that the coming of Jesus spiritually fulfilled God's covenantal promises to Israel through the church. This view effectively removes any distinctive national role for Israel and universalizes the specific land promises.¹ While the term "Christian Zionist" emerged in the late 19th century, those who affirmed a Jewish return to the land and a future role for Israel were previously known as "restorationists," and they enthusiastically supported modern political Zionism upon its rise.¹

A core tenet of Christian Zionism is the belief that the establishment of the State of Israel in 1948 aligns with biblical prophecies, particularly the "Gathering of Israel," which is seen as a prerequisite for the Second Coming of Jesus Christ.² This deeply held conviction transforms geopolitical events into divine milestones, providing a powerful, non-negotiable theological imperative for political action. For many

adherents, supporting Israel's security, even through military means, becomes a religious duty rather than merely a political preference, elevating the conflict beyond human politics to a cosmic struggle with eternal implications.

The prominence of Christian Zionism largely shifted to the United States in the 20th century, significantly influenced by the rise of dispensationalism. This theological viewpoint emphasizes a clear distinction between Israel and the church and maintains a firm belief in Israel's continued election and importance, coupled with a keen interest in eschatological (end-times) events.¹ Some proponents of Christian Zionism also believe that Jewish returnees should be encouraged to embrace Christianity to fulfill biblical prophecies.²

Despite their strong support for Israel, some Christian Zionists clarify that their position does not necessitate endorsing every Israeli policy or disparaging Palestinians. They assert that they "fully affirm God loves Jewish people, Arabs, and all inhabitants of the Middle East" and that Jesus provides a path for reconciliation for all.¹ However, this theological principle of universal love often coexists with a primary political advocacy and financial support overwhelmingly directed towards Israel. This creates a practical tension where universal theological love is expressed, yet political and material commitment remains highly selective, sometimes at the expense of Palestinian well-being or broader regional peace initiatives.

Table 2: Biblical Interpretations in the Context of Israel-Iran Conflict

Biblical Passage/Concept	Interpretation/Application	Key Proponents/Critics	Relevant Snippet IDs
Genesis 12:3	A divine promise that God will bless those who bless Israel and curse those who curse Israel; used to advocate for U.S. support of Israel.	Pastor Greg Laurie, Senator Ted Cruz, CUFI	³
Ezekiel 38-39	Prophecy predicting a coalition including Persia (Iran) rising against Israel in the last days; current conflict seen as a "foreshadowing" or precursor to this.	Pastor Greg Laurie, Joel C. Rosenberg, Yael Eckstein	³

Numbers 23:24	Israel rising "like a lion" to defend itself; used by Netanyahu to justify military action. Critiqued as a misapplication of poetic text.	Benjamin Netanyahu, Charisma (supportive); Brian Kaylor, Yohanna Katanacho (critical)	6
End Times Prophecy	Current events, particularly Israel's re-establishment and conflicts, are seen as signs or prerequisites for the Second Coming of Jesus Christ and the Rapture.	Pastor Greg Laurie, Yael Eckstein, Mike Huckabee, Ray Comfort, Christian Zionists with dispensationalist beliefs	2
Supersessionism	Belief that the Church has replaced Israel in God's covenantal promises, removing a distinctive national role for Israel. Contrasts with Christian Zionist views.	Historically, Catholic, Eastern Orthodox, Lutheran, Reformed Churches	1
"Amalek" (Deuteronomy 25)	Used by Netanyahu to justify military campaigns, interpreted as a call to "blot out the memory" of an enemy. Critiqued as a justification for genocide.	Benjamin Netanyahu (proponent); Brian Kaylor (critic)	6

2. Mainstream Evangelical Support for Israel's Actions

Over the last two months, mainstream evangelical voices have largely expressed strong support for Israel's military actions against Iran, framing them within a narrative

of biblical prophecy and necessary self-defense.

Pro-Israel Stance Amidst Recent Conflict

Many influential evangelical leaders and publications have articulated robust support for Israel's recent military actions, including "Operation Rising Lion," which commenced on June 12, 2025.⁴ These operations are widely perceived as vital for Israel's self-defense against Iran's nuclear program and its extensive network of proxies.³ The conflict is frequently contextualized against Iran's historical role as a "sponsor of terror" through groups such as Hamas, Hezbollah, and the Houthis. Specific events, including the October 7 massacre in 2023 and large-scale missile and drone attacks in April 2024, followed by subsequent retaliations, are cited to underscore the perceived threat from Iran.³

Prime Minister Benjamin Netanyahu's public use of biblical verses, such as Numbers 23:24, to justify military actions like "Operation Rising Lion" is widely reported and often affirmed by supportive evangelical outlets. This framing casts Israel's defense as rising "like lions" against those who seek its destruction.⁶ The portrayal of Israel's bombing of Iran as "preemptive" and "necessary for its self-defense" is not merely a geopolitical justification but is deeply intertwined with the prophetic narrative. This intertwining transforms military action into an act of fulfilling divine will by protecting the "chosen people" and potentially accelerating the prophetic timeline. This theological layering legitimizes aggressive military action within the evangelical worldview, making it not just permissible but a religiously sanctioned imperative.

Biblical Prophecy as Justification

The current conflict is frequently interpreted through the lens of biblical prophecy. Pastor Greg Laurie of Harvest.org views the unfolding events as a "foreshadowing" of end-times prophecy, specifically referencing Ezekiel 38–39, which foretells a coalition, including Persia (modern-day Iran), rising against Israel. He considers the regathering of Israel in 1948 a "super sign" that initiated the prophetic time clock, and he points to the increasing isolation of Israel and the rise of anti-Semitism as further signs of

prophecy unfolding.³

Yael Eckstein, CEO of the International Fellowship of Christians and Jews, describes the conflict as "biblical prophecy unfolding," emphasizing God's unique involvement with the land of Israel and its unparalleled historical return from a 2,000-year exile.⁸

Joel C. Rosenberg, Editor-in-Chief of All Israel News, asserts that Israel is "castrating the apocalyptic, genocidal death cult that rules in Tehran" and eliminating an existential threat to the region. He believes these actions pave the way for future peace and prosperity, though he clarifies that the current situation does not represent the "ultimate final showdown" described in Ezekiel 38.⁹

Influential figures such as Mike Huckabee, U.S. Ambassador to Israel, and other evangelical leaders frame President Donald Trump's role in supporting Israel against Iran as a "providential decree." They draw comparisons to Queen Esther, suggesting he was "raised for such a time as this" to protect the Jewish people from the "Iranian menace".¹⁰ For some Christian Zionists adhering to dispensationalist beliefs, the confrontation between Israel and Iran is seen as the fulfillment of a "crucial Biblical prediction" and a precursor to the Rapture.¹⁰

The characterization of Iran's Supreme Leader as "the new Hitler," as recounted by Joel Rosenberg from an anecdote involving the Saudi Crown Prince⁹, functions as a potent rhetorical tool. When amplified by influential evangelical voices, this framing serves to dehumanize the Iranian regime and its leadership. Such rhetoric not only justifies aggressive military action by presenting the adversary as irredeemable evil but also potentially suppresses internal dissent or calls for diplomacy by simplifying a complex geopolitical situation into a clear-cut moral crusade against an absolute enemy, echoing the "never again" sentiment.¹¹

Advocacy for U.S. Support

A strong and consistent call exists within mainstream evangelical circles for the United States to "stand with our loyal ally, the nation Israel." This advocacy often cites Genesis 12:3 ("I will bless those who bless you, and I will curse him who curses you") as a biblical basis for God's blessings upon the U.S..³ Christians United For Israel (CUFI), recognized as the largest pro-Israel organization in the U.S. with over 10 million members, is a leading voice in this advocacy. CUFI is identified as an "undeniably influential pro-war bloc in Washington" that mobilizes Americans to

defend Israel and the Jewish people.¹³

CUFI's 2025 Washington Summit includes sessions directly addressing the conflict, such as "Iran Strikes: An Expert Discussion on the Path Forward" and "America, Israel and Protecting the Judeo-Christian Alliance," underscoring their focus on policy advocacy and confronting indifference.¹⁵ The organization explicitly advocates against funding the "ayatollahs" and Iran's perceived terrorism.¹⁴ A.S. Ibrahim, writing for World News Group, argues that a failure to support Israel emboldens Iran's threat and contradicts justice. He urges the international community to demand Iran's denuclearization and unite behind Israel's mission to "eradicate the shadow of Islamic tyranny".⁴ Mark Tooley of

Providence magazine, adopting a "Christian realist" perspective, supports U.S. intervention to assist Israel in destroying Iran's nuclear program, deeming a nuclear Iran "unacceptably dangerous" and an existential threat to Israel. However, this support is offered with "grim necessity," acknowledging potential negative repercussions.¹¹

Table 1: Key Evangelical Organizations and Their Stances on Israel-Iran Conflict

Organization/Leader	Primary Stance	Key Justifications/Arguments	Relevant Snippet IDs
Pastor Greg Laurie (Harvest.org)	Strong Support	Biblical Prophecy (Ezekiel 38-39 foreshadowing, 1948 as "super sign"), God's blessing on those who bless Israel (Genesis 12:3), Israel's self-defense.	3
Yael Eckstein (International Fellowship of Christians and Jews)	Strong Support	Biblical Prophecy unfolding, God's hand on Israel, historical return of Jewish people.	8
Joel C. Rosenberg (All Israel News)	Strong Support	Israel's necessary action against "genocidal death cult," removing existential threat,	9

		paving way for regional peace, prophetic context (not ultimate showdown).	
Christians United For Israel (CUFI)	Strong Support/Advocacy	Defending Israel and Jewish people, combating antisemitism, Genesis 12:3, influencing U.S. policy against Iran's "terrorism."	13
A.S. Ibrahim (World News Group)	Strong Support	Neutralizing existential threat (Iran's nuclear program), strategic dominance, crippling Iranian leadership, weakening proxies, global freedom.	4
Mark Tooley (Providence magazine)	Nuanced/Christian Realist Support	U.S. intervention necessary to prevent nuclear Iran (existential threat to Israel), "grim necessity" acknowledging unforeseen consequences.	11
Brian Kaylor (Word&Way)	Critical	Critique of Netanyahu's biblical misinterpretations (Numbers 23:24, Deuteronomy 25), condemnation of "Amalek" as call for genocide, advocating for peace over violence.	6
Lutheran World Federation (LWF)	Peace Advocacy	Condemnation of escalation, call for de-escalation,	16

		dialogue, respect for international law, protection of civilians, "Blessed are the peacemakers."	
Presbyterian Church (U.S.A.) (PCUSA)	Peace Advocacy	Condemnation of attacks as unlawful, call for de-escalation, diplomacy, justice, human dignity, opposition to military escalation.	17
Anglican Archbishop Hosam Naoum (Jerusalem)	Peace Advocacy/Humanitarian Concern	Deep concern for innocent civilians, calls for prayer, bridge-building, restraint, suffering of church members.	18
Bishop Guli Francis-Dehqani (Chelmsford)	Peace Advocacy/Humanitarian Concern	Concern for innocent civilians in both countries, prayers for peace, born in Iran.	18
Younger Evangelicals (demographic)	Evolving/Critical	Growing "moral clarity," rejection of "false gospel of empire," awareness of humanitarian issues, listening to Palestinian Christians.	12

3. Divergent and Critical Evangelical Voices

While mainstream evangelicalism largely supports Israel's actions, a growing segment, including some evangelicals and other Christian denominations, expresses critical and divergent views, often focusing on peace, justice, and humanitarian concerns.

Critiques of Biblical Interpretation and Justification for War

Some evangelical and broader Christian voices strongly challenge the use of scripture to justify military aggression. Brian Kaylor of *Word&Way*, for example, highlights that Prime Minister Netanyahu's frequently quoted phrase, "When someone comes to kill you, rise and act first," originates from the Babylonian Talmud, not the Christian or Jewish Bible.⁶ This distinction is important because it undermines the claim of direct biblical mandate for preemptive military action.

Kaylor also strongly condemns Netanyahu's application of Deuteronomy 25, specifically the "Amalek" reference, to justify the Gaza campaign. He argues that this interpretation amounts to a call for genocide, which has resulted in tens of thousands of deaths and mass displacement.⁶ Historical precedents where similar interpretations led to atrocities are cited to underscore the dangers of such readings.⁶ Theologian Yohanna Katanacho, also featured in

Word&Way, stresses that biblical texts like Numbers 23:24 are poetic in nature and should not be applied literally to justify violence, particularly given that drinking blood is forbidden in the Pentateuch. He contends that the blessing of Israel should serve as a means to bless all nations, not to wage wars, advocating instead for the prophetic vision of an end to conflict.⁶ This fundamental interpretive divide within evangelicalism fuels the conflict between those who support Israel's military actions and those who condemn them, revealing a deeper theological struggle over the nature of God's covenant, the application of prophecy, and Christian ethics in warfare.

Critics further point out that Netanyahu's recurring assertions about Iran being "months away" from nuclear weapons have been made for decades and have consistently proven incorrect, drawing parallels to his past stance on Iraq.⁶ This raises questions about the reliability of the justifications provided for military intervention.

Concerns for Peace, Diplomacy, and Humanitarian Impact

Several Christian denominations and organizations have voiced strong opposition to the escalating conflict. The Lutheran World Federation (LWF) and the Presbyterian

Church (U.S.A.) (PCUSA), alongside other ecumenical bodies such as the World Council of Churches, have unequivocally condemned Israel's recent military attacks on Iran. They urge de-escalation, dialogue, and strict adherence to international law, characterizing the conflict as an "immediate and dangerous threat to an already fragile region, and to global peace".¹⁶

These groups express profound alarm over the risk of further military confrontation, the tragic loss of life, the erosion of diplomatic pathways, and the looming threat of nuclear weapons use.¹⁶ They emphasize that "indifference is not an option" and call upon churches and religious leaders worldwide to advocate for justice and peace, embodying the peacemaking teachings of Jesus, as articulated in Matthew 5:9.¹⁶

Anglican leaders, including Dr. Hosam Naoum, the Anglican Archbishop in Jerusalem, and Dr. Guli Francis-Dehqani, the Bishop of Chelmsford (who was born in Iran), have expressed deep concern for innocent civilians suffering in both countries. They call for prayer, bridge-building, and restraint, stressing that civilians disproportionately bear the brunt of the conflict.¹⁸ UN experts have also condemned Israel's attacks as "a flagrant violation of fundamental principles of international law" and an "act of aggression," noting civilian casualties on both sides, including women and children. They express alarm over the undermining of diplomatic efforts and highlight the risks associated with military action near nuclear facilities.¹⁹ Even Christian Realists like Mark Tooley, while supporting U.S. assistance to Israel, do so with "grim necessity," emphasizing the "constant expectation of unintended consequences" and the need for humility in warfare.¹¹

Evolving Views Among Younger Evangelicals

Recent research indicates a significant generational shift among younger American evangelicals (ages 18-29), demonstrating a dramatic decline in support for Israel. A study by the Barna Group found that support dropped from 75% in 2018 to 34% in 2021, a trend likely intensified by the ongoing conflict in Gaza.¹² This significant and documented decline suggests a potential long-term shift in the political landscape of American evangelicalism.

This shift is not attributed to ignorance but to a "moral clarity" and a rejection of what some perceive as a "false gospel of empire" that equates unwavering political support for Israel with love for the Jewish people.²⁰ Younger evangelicals are described as

"awakening to realities their elders either overlooked or deliberately ignored," including uncensored footage of civilian casualties and reports from human rights organizations. They are increasingly listening to Palestinian Christians' calls for justice.²⁰ This demographic trend also reveals a rising inclination among young evangelicals to support Palestinians, with the percentage desiring the U.S. to lean towards Palestinians increasing from 3% in 2015 to 18% in 2018.²¹ This trend, driven by "moral clarity" and increased exposure to diverse narratives, could eventually weaken the Christian Zionist lobby's influence and lead to a more nuanced, or even critical, stance on U.S. foreign policy toward Israel and the broader Middle East in the coming decades.

Table 3: Shifting Support for Israel Among U.S. Evangelicals (2015-2021/2023)

Demographic Group	Year	Percentage Supporting Israel	Percentage Supporting Palestinians	Source	Relevant Snippet IDs
Young Evangelicals (under 30)	2018	68%	5%	Barna Group	¹²
Young Evangelicals (18-29)	2021	34%	24%	Barna Group	¹²
Young Evangelicals	2015	40%	3%	UNC/Barna	²¹
Young Evangelicals	2018	21%	18%	UNC/Barna	²¹

Note: The 2021 data for "Percentage Supporting Palestinians" is specifically for young evangelicals under 30, and the source suggests this number has likely increased following the war in Gaza.²⁰ The 2015 and 2018 data from UNC/Barna refers to those who wanted the U.S. to "lean toward" Israel or Palestinians.

4. The Role of the United States and Geopolitical Context

The conflict between Israel and Iran is deeply intertwined with the role of the United

States, which is a major focus for evangelical advocacy, both in terms of support and calls for restraint.

U.S. Involvement and Influence

The United States is consistently viewed as a crucial ally to Israel by many evangelicals, with leaders advocating for continued strong support, often invoking the Genesis 12:3 "blessing".³ The administration of former President Donald Trump is noted for its commitment to Israel's security and opposition to Iran's nuclear ambitions. Some evangelical leaders, such as Mike Huckabee, frame Trump's actions as divinely appointed and part of a "providential decree".⁴

However, Trump has also expressed a desire to avoid drawing the U.S. into another war and has, at times, delayed decisions on direct U.S. military involvement, allowing Israel to lead its own efforts while urging Iran to negotiate.⁵ Concerns exist among some U.S. lawmakers that direct military engagement alongside Israel against Iran could lead to Iranian retaliation against U.S. assets in the region and potential entanglement in another prolonged Middle East war.¹³ Efforts are underway in Congress to assert its sole power to declare war, with War Powers Resolutions being introduced to prevent unauthorized military action.¹³ Public opinion in the U.S. also shows significant opposition to U.S. strikes on Iran.¹³

The active lobbying by powerful groups like Christians United For Israel (CUFI)¹³ and the direct influence of evangelical advisors on political figures like President Trump¹⁰ reveal a significant domestic political dynamic. This influence suggests that U.S. foreign policy decisions regarding Israel and the broader Middle East are not solely based on traditional geopolitical analysis but are also shaped by the domestic political imperative of appealing to and maintaining the support of a powerful and ideologically motivated evangelical voting bloc. This creates a feedback loop where religious beliefs directly impact national policy.

Framing Iran as a Threat

Iran is consistently portrayed by pro-Israel evangelicals as a "longtime sponsor of

terror" through proxies like Hamas, Hezbollah, and the Houthis, and as a regime that has repeatedly targeted Israelis and Americans.³ Its nuclear program is highlighted as an "existential threat" to Israel, with claims that Iran is enriching uranium to 60% and violating non-proliferation treaties, making it untrustworthy with nuclear capabilities.⁴

The Israeli strikes (Operation Rising Lion) are presented as having successfully weakened Iran's military capabilities, delayed its nuclear ambitions, and injected "tremendous fear" into Iran's leadership, potentially leading to the regime's fall.⁴ Interestingly, some reports suggest that Iranians themselves welcomed Israel's attack, viewing it as a potential catalyst for change due to the bleak and difficult situation inside Iran.²⁴

The portrayal of Iran as an "apocalyptic ideology"⁴ and a "genocidal death cult"⁹ by influential evangelical media serves a strategic purpose beyond mere description. This highly charged rhetoric not only justifies aggressive military action against Iran but also frames the conflict as a defense of "global freedom" and "good causes for humanity." This broadens the appeal for intervention and legitimizes Israel's actions on a universal moral scale, making it easier to mobilize support for potentially devastating military engagements.

5. Conclusion: A Spectrum of Engagement

The evangelical Christian stance on Israel's bombing of Iran over the last two months is complex and multifaceted, characterized by a dominant narrative of unwavering support alongside a growing, though less prominent, chorus of dissenting voices.

Summary of Key Positions

The prevailing position, strongly articulated by Christian Zionist organizations and prominent evangelical leaders, is one of robust support for Israel's military actions. This support is deeply rooted in a dispensationalist theological framework that interprets the modern State of Israel and the conflict with Iran as significant fulfillments or foreshadowings of biblical end-times prophecies, particularly those found in Ezekiel 38-39. Israel's actions are largely seen as necessary acts of

self-defense against an existential threat posed by Iran's nuclear ambitions and its regional proxy networks, often framed as a battle against an "evil regime".³ This perspective often leads to a focus on "prophetic preparedness," interpreting current events as signs of the End Times and supporting actions that align with this perceived divine plan, often leading to support for military intervention.

Conversely, a significant minority of evangelicals and other Christian denominations advocate for peace, de-escalation, and adherence to international law. These voices often critique the literal application of biblical prophecy to justify military aggression, emphasize the humanitarian consequences of war, and call for dialogue and justice for all peoples in the region.⁶ This approach emphasizes a "peacemaking imperative," actively seeking de-escalation, dialogue, and justice in accordance with Christ's teachings, advocating for peace as a core Christian duty.

Complexity and Internal Debates

The evangelical community is far from monolithic. While Christian Zionism remains a powerful and influential force, particularly among older generations, there is increasing internal debate and complexity in views, especially among younger evangelicals. This generational shift reflects a growing awareness of humanitarian issues and a re-evaluation of the uncritical support for Israel, leading to a greater emphasis on justice and human rights for all parties involved.¹²

A critical ethical consideration arises from the concept of a "theological loophole," where certain dispensationalist beliefs might diminish perceived culpability for actions.¹⁰ If military actions are viewed as part of God's predetermined plan or as necessary steps towards prophetic fulfillment, it can potentially reduce the perceived need for moral or ethical accountability for the human consequences of those actions, including civilian suffering. This could lead to a less critical engagement with the human cost of conflict, viewing it as an unfortunate but necessary part of a larger divine process rather than a direct outcome for which human actors are fully responsible.

Future Outlook

The ongoing conflict between Israel and Iran continues to serve as a focal point for evangelical interpretation and engagement. The documented generational shift in views suggests that while traditional Christian Zionist support for Israel will likely persist due to its deep theological roots and institutional backing, future evangelical engagement with Middle East conflicts may become more diversified and critical. This could potentially lead to different forms of advocacy and political influence, pushing for more balanced U.S. foreign policy that considers the well-being of all populations in the region.

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