

Faith and Firepower: How Betar US and the Hagee Dynasty Enable Genocide in Gaza

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May 28, 2025

The ongoing devastation in Gaza—over 61,000 killed, including nearly 18,000 children—is not only a military and humanitarian catastrophe but a moral indictment of the ideologies and institutions that have enabled it. Within the United States, two key forces have played outsized roles in shaping unwavering political and religious support for Israel’s policies: Betar US, the American wing of Ze’ev Jabotinsky’s militant Revisionist Zionism, and the Hagee family, spearheading Christian Zionism through Christians United for Israel (CUFI). These organizations, though rooted in different traditions, are united by a theology of domination, a veneration of military power, and a strategic influence campaign targeting politicians and believers alike. Central to their message is a worldview shaped by the Scofield Reference Bible, which rewrote dispensational theology to enshrine the modern State of Israel as sacred and untouchable. This paper unpacks how this fusion of ideology, prophecy, and power has turned religious faith into a justification for war, and calls for moral, theological, and political reckoning in the face of what many now recognize as genocide.

Keywords: Betar US, John Hagee, CUFI, Gaza genocide, Christian Zionism, Revisionist Zionism, Scofield Bible, Texas theology, Israeli war crimes, American complicity, Zionist lobbying, Smotrich, Netanyahu, evangelical support, apocalyptic theology, theological heresy, militarized faith, child casualties, religious nationalism, Middle East policy. A collaboration with GPT-4o. CC4.0.

I. Introduction

The war on Gaza, which erupted in October 2023 and continued with devastating consequences into 2025, has brought the moral and political crisis of American complicity into sharp focus. With over 61,000 Palestinians killed — including more than 17,000 children — and more than 14,000 still missing and presumed dead, the sheer scale of death demands not only humanitarian concern but also a forensic accounting of the ideological, theological, and institutional enablers of genocide. While the bombs have fallen thousands of miles away, the machinery that makes such destruction possible has roots in American soil.

This paper sets out to expose the ideological and institutional support systems within the United States that have empowered and justified this ongoing genocide. Specifically, it examines the roles of Betar US, an American arm of Revisionist Zionism, and the Hagee family, leaders of the Christian Zionist movement and founders of Christians United for Israel (CUFI). These two forces represent distinct but overlapping spheres of influence — one grounded in secular ethno-nationalism and militant Zionist ideology, the other in evangelical Christian prophecy and dispensationalist theology. Together, they constitute two pillars of a larger American Zionist machine.

The thesis of this paper is that Betar US and the Hagee family are not merely advocacy groups or religious figures; they are central nodes in a deeply entrenched system that merges militaristic nationalism, apocalyptic theology, and financial influence to exert pressure on U.S. foreign policy and stifle moral opposition. The ideological backbone of this system is the Scofield Reference Bible, first published in the early 20th century and widely distributed across Texas and the American South. The Scofield Bible reinterpreted scripture to place modern Israel at the center of biblical prophecy, planting the seeds for a political theology that demands unwavering support for Israel, regardless of its actions.

Texas is not incidental in this story — it is foundational. From the early days of the Scofield Bible's dissemination to the emergence of John Hagee's megachurch in San Antonio, the state has served as an incubator for a dangerous merger of religion, nationalism, and political ambition. Through the Hagee family's CUFI

network and Betar US's grassroots youth indoctrination, these ideologies have been exported nationwide, shaping public opinion, directing campaign donations, and silencing critics with accusations of antisemitism or heresy.

The consequence of this ideological export has not been abstract. It is written in the names of the dead in Gaza, in the shattered hospitals, in the bombed refugee camps, and in the grieving families who no longer look to the United States as a beacon of human rights but as an architect of their destruction. The American religious and political establishment — through its silence, its money, and its theology — is complicit in these atrocities. This paper is an attempt to name that complicity, trace its roots, and begin the long process of reckoning.

II. Betar US: Militant Zionism Marketed to American Youth

Betar US is not merely a cultural or educational organization for young Jewish Americans; it is the ideological transmission belt for one of the most radical strains of Zionist thought — Revisionist Zionism, developed by Ze'ev Jabotinsky in the early 20th century. Jabotinsky's worldview rejected the socialist and pacifist tendencies of mainstream Zionism, advocating instead for an uncompromising vision of Jewish nationalism that would be realized through strength, separation, and force. His followers viewed the struggle for a Jewish state not as a moral dilemma to be negotiated with the indigenous Palestinian population, but as a military challenge to be overcome.

Founded as the North American arm of this movement, Betar US has taken up the task of embedding Jabotinsky's militant ethos into a new generation of Jewish youth. Central to its mission is the cultivation of a worldview in which military force is glorified, self-defense is mythologized, and territorial maximalism — the belief that Jews have a divine and historical right to all land between the Jordan River and the Mediterranean Sea — is accepted as axiomatic. The ideological project is framed as empowerment, but its substance is indoctrination: training youth to see Palestinian existence not as a parallel narrative or a competing national claim, but as an existential threat.

Betar US operates through summer camps, regional seminars, and national conferences that provide immersive environments for ideological formation. These activities are not benign. They cultivate a sense of historical grievance, religious entitlement, and siege mentality — often reinforced with paramilitary-style exercises, Hebrew nationalism, and selective interpretations of Jewish history. These environments form a pipeline into broader political Zionist activism, connecting young participants with powerful lobbying groups such as AIPAC (American Israel Public Affairs Committee) and the Zionist Organization of America (ZOA). Through this network, Betar alumni gain access to congressional internships, Israeli military programs, and leadership roles in Jewish institutional life.

A defining characteristic of Betar US is its normalization of extremist policy positions. These include the rejection of a two-state solution, the acceptance of permanent occupation, the justification of settlement expansion, and the outright denial of Palestinian nationhood. The language used in Betar-affiliated spaces often mirrors that of Israeli hardliners — Palestinians are depicted as culturally incompatible, inherently violent, or biologically predisposed to hatred. This dehumanization of Palestinians is not a fringe aberration; it is part of the curriculum. It serves a strategic purpose: to foreclose empathy and solidify ideological conformity under the guise of Jewish continuity and security.

What emerges from Betar US is not a thoughtful engagement with Jewish identity or a commitment to Jewish ethics, but a hardened political identity shaped by militarism and fear, primed to support — and fund — any action the Israeli government takes under the banner of defense. The youths shaped in these programs often carry this ideology into adulthood, influencing community leadership, policy advocacy, and the American Jewish relationship to Israel writ large.

In sum, Betar US is a radicalizing force in American Jewish life, offering not spiritual nourishment or cultural enrichment but a political worldview in which the annihilation of the Palestinian people is either denied or rationalized. It is a

critical node in the American engine that legitimizes, funds, and defends genocidal actions against Gaza and beyond.

III. The Hagee Dynasty: Christian Zionism as Militarized Prophecy

At the heart of American Christian Zionism stands John Hagee, senior pastor of Cornerstone Church in San Antonio, Texas, and founder of Christians United for Israel (CUFI) — the largest Christian Zionist organization in the world. What began as a local church ministry has evolved into a sprawling religious-political machine with enormous influence over U.S. foreign policy and the beliefs of millions of evangelical Christians. More than any other figure, Hagee has weaponized theology into a political instrument, transforming biblical prophecy into a call for unconditional support of the modern State of Israel — not for the sake of peace or justice, but to hasten the apocalypse.

CUFI's theology is rooted in dispensationalist eschatology, a framework popularized by the Scofield Reference Bible, which teaches that Israel's restoration as a nation is a prerequisite for the Second Coming of Christ. In this vision, the Jewish people are not loved for who they are or for their covenantal role, but instrumentalized in a cosmic narrative. Israel must not only exist but expand and dominate — because in the dispensationalist script, the final battles of history are to be fought in Jerusalem. Peace is not the goal; war is destiny.

This theology manifests in political dogma: Israel must be supported at all costs, no matter how many civilians are killed, homes are destroyed, or international laws are violated. Any opposition to Israel — including calls for justice, diplomacy, or human rights — is cast not only as political error but as rebellion against God's divine plan. In this framework, Palestinians are not simply political opponents; they are spiritual obstacles to be removed.

The Hagee family has built an intergenerational dynasty upon this ideology. Matthew Hagee, John's son, has assumed increasing leadership over both CUFI and Cornerstone Church, maintaining the fusion of militant theology with political action. Diana Hagee, John's wife, plays a key role in women's ministry, media

outreach, and event organization — helping to cultivate a loyal base that equates religious faith with geopolitical allegiance. Together, the Hagee family presents a polished image of unity and moral clarity, while peddling a vision that glorifies domination, devalues non-Christians, and fuels the engines of war.

The financial structure of their empire is both vast and opaque. Through tax-exempt donations, televised sermons, best-selling books, speaking tours, and CUFI-sponsored events, the Hagees have accumulated enormous wealth and political access. CUFI operates with the efficiency of a corporate lobbying group, yet it is shielded from public scrutiny by its religious status. This legal insulation enables the organization to function as a de facto foreign policy PAC with a Bible in one hand and an Israeli flag in the other.

At the core of CUFI's outreach strategy is the targeting of vulnerable believers — individuals struggling with poverty, isolation, or fear, and seeking clarity in an increasingly chaotic world. These individuals are offered simple answers: support Israel and be blessed; oppose Israel and be cursed. Through emotionally charged sermons and choreographed media, CUFI constructs a dualistic worldview in which war is holy, dissent is heresy, and political loyalty is indistinguishable from spiritual salvation.

The implications of this movement are catastrophic. By aligning Christian faith with the machinery of occupation, apartheid, and genocide, CUFI has not only betrayed the teachings of Christ but has created a theological foundation for endless war. This is not merely theological error; it is a radicalization of millions, many of whom vote, donate, and lobby on the basis of these beliefs.

In short, the Hagee dynasty has constructed a religious empire that sanctifies violence, rationalizes oppression, and provides political cover for some of the worst atrocities of the 21st century — all in the name of preparing the world for Christ's return. The result is a political theology of death, exported from Texas pulpits into the highest levels of American foreign policy.

IV. The Scofield Bible and Texan Theological Engineering

The ideological scaffolding for Christian Zionism in the United States did not emerge by accident. It was meticulously constructed, beginning in the early 20th century, through the wide dissemination of a single book: the Scofield Reference Bible, first published in 1909 by Cyrus Ingerson Scofield. This annotated edition of the King James Bible was revolutionary not for its translation, but for its commentary — an interpretive layer that reframed biblical history through the lens of dispensationalism, a theological framework that would come to reshape American evangelicalism and ultimately global geopolitics.

Dispensationalism, as presented in Scofield's notes, divided biblical history into a series of epochs or "dispensations," culminating in the belief that modern-day Israel is the fulfillment of God's prophetic promises to the Jewish people. According to this framework, the reestablishment of Israel in 1948 was not merely a historical or political event — it was a divine milestone in the unfolding of end-times prophecy. This theological shift elevated the modern Israeli state to a near-sacred status, requiring absolute allegiance from believers, no matter its actions or policies. In this worldview, the existence, expansion, and military victories of Israel are seen not only as justified but as predestined acts of God.

The South, and particularly Texas, became the theological greenhouse in which Scofield's ideas took root and flourished. Preached in thousands of fundamentalist and Pentecostal churches throughout the 20th century, Scofield's dispensationalism found an especially receptive audience in regions already shaped by apocalyptic thinking, literal biblical interpretation, and a strong alignment between religion and nationalism. These teachings were not treated as interpretive suggestions, but as divine keys to understanding the world itself. The region's churches, Bible colleges, and radio ministries helped convert millions of Christians into ideological Zionists, often without their full awareness of the theological and political implications.

The legacy of this theological engineering reaches into the present day through figures like John Hagee, whose sermons and writings echo Scofield's dispensationalist vision almost verbatim. In Hagee's hands, the Scofield Bible is

not just a sacred text but a strategic weapon, used to sanctify Israeli state violence and neutralize Christian moral inquiry. Whether it is the bombing of Gaza, the expansion of illegal settlements, or the denial of Palestinian human rights, these actions are interpreted not through the lens of ethics or international law, but through a prophetic template that renders them not only permissible but necessary. For Hagee and others like him, criticism of Israel is tantamount to blasphemy — a rejection not just of a nation, but of God’s plan.

This distortion has been carefully documented by Rev. Dr. Stephen Sizer, an Anglican theologian and internationally recognized authority on Christian Zionism. In his pivotal work, *Christian Zionism: Road-map to Armageddon?*, Sizer exposes the Scofield Bible’s central role in forging a militant, politically charged theology that justifies war in the name of divine fulfillment. He demonstrates how dispensationalism divorces Christianity from its ethical roots, replacing the gospel of peace with a political eschatology in which violence becomes sacramental. According to Sizer, this is not simply bad theology — it is dangerous theology, with global consequences.

Sizer’s work further reveals how the Scofield tradition has been co-opted by political interests in both Israel and the United States. Dispensationalist teachings create a loyal voting bloc that reliably supports hawkish foreign policy, defunds humanitarian aid to Palestinians, and opposes diplomatic efforts for peace. This bloc has become a determinative force in American politics, particularly within the Republican Party, where support for Israel is often framed as a theological mandate rather than a policy position.

In essence, the Scofield Reference Bible did not merely influence religious belief — it engineered a theological system that weaponized American Christianity, transforming millions of believers into foot soldiers for a foreign state and rendering them complicit in a geopolitical agenda masked as divine destiny. This fusion of scripture and statecraft, born in the pews of Texas and the publishing houses of early 20th-century fundamentalism, remains one of the most potent ideological engines behind the ongoing atrocities in Gaza and the broader dehumanization of the Palestinian people.

V. Structural Power: How Zionist and Christian Zionist Forces Shape U.S. Policy

The alliance between Zionist and Christian Zionist forces in the United States is not merely a shared sentiment — it is an organized, well-funded, and strategically coordinated system of political power. Operating through a network of advocacy organizations, lobbying groups, church institutions, and media platforms, this apparatus exerts disproportionate influence on American foreign policy, especially regarding the Israeli-Palestinian conflict. At the heart of this system are interlocking institutions such as AIPAC (American Israel Public Affairs Committee), CUFI (Christians United for Israel), the Zionist Organization of America (ZOA), and Betar-aligned youth movements, each playing a specific role in the architecture of compliance.

This network functions through coordination, not redundancy. AIPAC works the halls of Congress and exerts elite policy influence, while CUFI delivers the mass voter base, mobilizing millions of evangelicals through churches, email campaigns, and media broadcasts. ZOA provides the ideological framework of maximalist Zionism, legitimizing apartheid, ethnic cleansing, and permanent occupation through legal briefs and congressional testimonies. Betar-affiliated groups, often targeting Jewish youth, offer early ideological grooming and integration into the pro-Israel political machine. Together, these entities form a multi-tiered pressure system — one that seamlessly spans grassroots organizing, elite lobbying, and mass theological justification.

The effect on U.S. politics is undeniable: bipartisan obedience to Israeli state interests. Politicians across both parties are conditioned to understand that opposition to pro-Israel policies comes at a high cost. AIPAC and CUFI have made examples of dissenters, pouring campaign money into primary challenges and leveraging vast communication networks to smear critics. Representative Ilhan Omar, for example, was publicly excoriated and labeled antisemitic merely for calling attention to the role of lobbying groups like AIPAC. More recently, members of Congress who opposed unconditional military aid to Israel during the Gaza bombardments faced threats to their reelection and were accused of supporting

terrorism. These smear campaigns are calculated acts of deterrence, designed to enforce party discipline and shut down debate.

Legislatively, the results are staggering. Year after year, Congress approves billions of dollars in unconditional aid to Israel, even as that aid is used to bomb hospitals, schools, and refugee camps. In 2023 and 2024, amidst the flattening of Gaza, the U.S. passed additional emergency aid packages and fast-tracked arms shipments without any preconditions or human rights oversight. At the United Nations, the U.S. has repeatedly vetoed resolutions calling for ceasefires, investigations into war crimes, or recognition of Palestinian statehood — not because these measures lack merit, but because the pro-Israel lobby holds a de facto veto over U.S. foreign policy.

This structural power is also embedded in legislative and legal discourse, where a coordinated effort has been made to criminalize and stigmatize criticism of Israel. One of the most effective tactics has been the equation of anti-Zionism with antisemitism — a rhetorical maneuver that collapses critique of a political ideology with hatred of an entire people. This conflation is not only intellectually dishonest but strategically potent: it renders Palestinian solidarity a hate crime, silences Jewish dissenters, and immunizes Israeli policies from ethical scrutiny. State and federal laws have been proposed — and in many cases passed — to punish individuals and institutions that support the Boycott, Divestment, and Sanctions (BDS) movement, violating free speech in the name of defending an apartheid regime.

Meanwhile, Christian Zionist influence operates through sheer volume. CUFI's claim of over 10 million members translates into a massive pool of voters who make Israel a central litmus test for their political support. Pastors instruct congregants on how to vote; media personalities frame foreign policy as biblical obedience. Unlike AIPAC, CUFI does not need to purchase influence — it mobilizes it at scale, turning churches into campaign machines and theological obedience into legislative pressure.

The result is a political culture in which Israel's impunity is guaranteed. No matter the crime — be it the bombing of UN shelters, the execution of journalists, or the

starvation of civilian populations — the response from U.S. officials is uniform: unwavering support, deafening silence, or deflection toward Hamas. This is not diplomacy. It is doctrinal enforcement, driven not by the national interest of the United States or by humanitarian law, but by a religious-political compact that renders Israeli policies sacred and untouchable.

In sum, the fusion of Zionist and Christian Zionist power in American politics has created a system of theological lobbying and ideological coercion. It has short-circuited democratic deliberation, corrupted public discourse, and shackled U.S. policy to a genocidal campaign — not because the facts are unclear, but because the infrastructure of denial is well-built, well-funded, and deeply entrenched.

VI. The Gaza Genocide: Mass Death and Moral Catastrophe

The war on Gaza, which began in October 2023 and stretched into 2025, stands as one of the most documented and deliberate campaigns of mass violence in the 21st century. It is not a conflict between equals, nor is it merely an unfortunate consequence of war. It is a genocide — an intentional, systematic effort to destroy a civilian population under the guise of military necessity. The facts speak not only of human tragedy but of calculated policy, sustained by material aid and moral silence from powerful Western actors, foremost among them the United States.

As of February 3, 2025, the verified toll of the Israeli military campaign in Gaza is staggering:

- Killed in Gaza: at least 61,709 people
 - Among them: 17,492 children
- Injured: more than 111,588
- Missing and presumed dead: over 14,222
- Killed in the Occupied West Bank: at least 905, including 181 children
- Israeli casualties from October 7: revised down to 1,139 (from the originally reported 1,405)

The ratio of death is not simply disproportionate — it is grotesquely asymmetrical, and clearly reveals the nature of the war as not one of defense, but of obliteration.

Gaza, a densely populated strip of land under siege since 2007, was already experiencing a humanitarian crisis before the war began. But after the October 7 Hamas attack, the Israeli military response moved rapidly beyond the stated goal of neutralizing combatants. What followed was the systematic destruction of Gaza's civilian infrastructure. Hospitals were bombed — some while filled with patients. Schools were leveled — even those functioning as UN shelters. Residential neighborhoods were flattened by airstrikes. Water treatment facilities, bakeries, and humanitarian aid convoys were directly targeted or denied access. All of this occurred under near-total blockade, with electricity, fuel, and medical supplies deliberately cut off.

These are not collateral damages of a legitimate military campaign. They are deliberate strategies of starvation, trauma, and mass death. In many cases, Israeli officials explicitly admitted to targeting “civilian infrastructure” under the rationale that anything serving Palestinians was serving Hamas. But even this thin veneer of justification collapses under the weight of overwhelming evidence: entire families wiped out in single airstrikes, ambulances bombed mid-rescue, infants dying in incubators due to power loss, and rescue workers turned into casualties.

The siege of Al-Shifa Hospital and the destruction of Jabalia Refugee Camp exemplify the scale and brutality of the operations. In Jabalia, a community already displaced from earlier Israeli conquests, entire apartment blocks were reduced to dust. Bodies were left in the streets, and survivors — mostly children — described digging through rubble for family members with their bare hands. Meanwhile, drone footage captured long lines of displaced civilians being herded from bomb zones with nowhere safe to go.

Such acts are consistent with the UN definition of genocide, which includes: “acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group.” While defenders of Israeli policy claim this was a war against terrorism, the scale, method, and rhetoric used throughout the campaign reveal a

broader aim: the forced removal, subjugation, or eradication of the Palestinian people in Gaza. As the International Criminal Court and human rights organizations have increasingly noted, intent can be inferred not only from military action but from public statements, policies, and systemic patterns of harm.

Indeed, Israeli leaders — including cabinet ministers, generals, and even the Prime Minister — have issued repeated statements that meet the legal threshold for incitement to genocide. References to Palestinians as “human animals,” calls to “erase Gaza,” and allusions to biblical commands for total annihilation (such as the Amalek narrative) point to an intent that is not ambiguous but theologically and politically endorsed. These statements are not rogue outbursts. They reflect a militarized consensus, backed by Western arms and theological justification from allies like CUFI and Betar US.

The result is a moral catastrophe that has shattered the credibility of Western human rights discourse, exposed the moral bankruptcy of international diplomacy, and left an entire generation of Palestinian children maimed, orphaned, or buried. It has redefined the term “unlivable” — not as a metaphor, but as a lived condition.

And yet, in Washington, London, and Ottawa, politicians continue to frame Israeli operations as “self-defense,” refusing even to acknowledge the word genocide. In churches across America, pastors preach prophecy over peace. On college campuses, students protesting for Palestine face surveillance, blacklisting, and threats. In this environment, the greatest obscenity is not the murder of children — but the silence that follows.

This silence is not ignorance. It is structural complicity. It is the price of campaign donations, theological alliances, and ideological grooming. It is the cost of turning sacred texts into justifications for empire. And it is the reason why this genocide has not only occurred — but continues.

VII. Genocidal Rhetoric by Israeli Leaders

Genocide is not only a matter of actions; it is a matter of intent, as established by the Genocide Convention of 1948. That intent need not be found in private memos or hidden documents—it is often spoken aloud, publicly, and repeatedly. In the case of Israel’s assault on Gaza, top Israeli officials have made explicit, genocidal statements that reveal both the ideological framework and the strategic goal behind the devastation: the destruction of the Palestinian people, particularly in Gaza. These statements are not isolated outbursts or rhetorical exaggerations — they are part of an escalating, coordinated, and unapologetic campaign of dehumanization and incitement.

Yoav Gallant (Defense Minister)

On October 9, 2023, shortly after the initial Hamas attacks, Defense Minister Yoav Gallant declared, “We are fighting human animals and we are acting accordingly.” He then announced a complete siege on Gaza, cutting off food, water, electricity, and fuel — actions that directly targeted the civilian population and violated the basic tenets of international humanitarian law. Gallant’s dehumanization of Palestinians was not symbolic; it was the preamble to a policy of collective punishment that would result in tens of thousands of civilian deaths. In international legal terms, such language from a sitting defense minister constitutes direct incitement to genocide.

Bezalel Smotrich (Finance Minister)

Finance Minister Bezalel Smotrich, a settler leader and far-right ideologue, called for the “total annihilation” of entire Palestinian communities. He has repeatedly invoked the biblical story of Amalek, the ancient enemy of Israel whom God commanded to be completely destroyed — “men, women, children, and livestock.” Smotrich has framed the war in Gaza in explicitly religious terms, suggesting that Palestinians must be eradicated to fulfill divine prophecy. In a chilling echo of theological genocide, he stated that the Gaza Strip should be “flattened like Dresden.” These are not metaphors — they are operational visions rooted in extremist ideology.

Amihai Eliyahu (Heritage Minister)

In a televised interview in November 2023, Heritage Minister Amihai Eliyahu suggested that “a nuclear bomb on Gaza is one of the options.” While later walked back by the Netanyahu administration, the statement reflects an alarming normalization of nuclear rhetoric in the discourse surrounding Palestinian civilians. The fact that a minister in Israel’s cabinet could float such an idea on national television, with no political consequences beyond a temporary suspension from cabinet meetings, demonstrates the extremist permissiveness within the Israeli government — a permissiveness that borders on enthusiastic approval.

President Isaac Herzog

President Isaac Herzog, often portrayed as a moderate and a statesman, stated during a press conference that “an entire nation is responsible” for the Hamas attacks, adding, “It is not true this rhetoric about civilians not being aware, not involved. It’s absolutely not true.” This claim — that there are “no innocent civilians in Gaza” — provides ideological cover for total war, including the targeting of children, hospitals, schools, and refugee shelters. Herzog’s statement flattens 2.2 million people into a single enemy unit, thereby granting moral legitimacy to the erasure of civilian life.

Moshe Feiglin (Former Knesset Member)

Far-right politician and former Knesset member Moshe Feiglin has been even more direct. He stated in an interview, “Every baby, every child in Gaza is an enemy combatant.” He went on to describe Palestinians as “a gang of savages,” suggesting that their existence poses a fundamental threat to Jewish life. Feiglin’s language is openly eliminationist, leaving no room for distinction between combatant and non-combatant. Such speech fits the textbook definition of incitement to genocide: the direct public incitement to destroy a group in whole or in part.

Benjamin Netanyahu (Prime Minister)

Prime Minister Benjamin Netanyahu, the most powerful figure in Israeli politics, has also leaned heavily on biblical language that justifies extermination. In various

speeches, he has cited the Amalek narrative, invoking God's command in the Book of Samuel to "utterly destroy" the Amalekites — a command historically interpreted as genocidal. In one statement during the Gaza war, Netanyahu declared, "Remember what Amalek did to you," signaling to his political base and military forces that the current conflict was not just a war, but a divinely ordained purge. Such messaging creates a religious imperative for mass killing, cloaking genocide in the language of holy warfare.

These statements have not gone unnoticed by international legal bodies and civil society organizations. Law for Palestine, a legal advocacy group, has compiled a continuously updated database of over 500 instances of incitement to genocide by Israeli public figures, ministers, and media personalities. These are not fringe voices; they are members of Israel's political and military elite, making public, recorded calls for the destruction of the Palestinian people. Under international law — including the Rome Statute of the International Criminal Court — these statements constitute evidence of both incitement and intent, and those who utter them can be held criminally responsible.

Yet the United States, Israel's chief international sponsor, has remained silent. No condemnation has been issued by the White House. No sanctions have been applied. In fact, these leaders are rewarded with additional military aid, diplomatic cover at the United Nations, and public declarations of support from American politicians — many of whom are directly influenced by the ideological networks described earlier in this paper, including Betar US, CUFI, and their lobbying arms.

Genocide is not only committed with bombs — it is spoken into being, over pulpits, in parliamentary chambers, and on prime-time television. The words of Israeli leaders are not accidental. They are the doctrine of destruction, declared openly, executed deliberately, and financed generously by their allies in the West.

VIII. American Churches, Morality, and the Fall into Apostasy

The war in Gaza has not only revealed the catastrophic failure of politics and international law — it has exposed the theological and moral bankruptcy of much of the American Church. Nowhere is this clearer than in the widespread embrace of Christian Zionism, a theology that has transformed the Gospel of Jesus Christ — a message of peace, mercy, and love — into a political doctrine of militarism, supremacy, and divine nationalism. This is not merely doctrinal error. It is apostasy in its truest and most dangerous form.

At the center of this fall is the belief, popularized by the Scofield Reference Bible, that modern-day Israel holds a unique and central place in God's redemptive plan — not as a people to whom the Gospel must be brought, but as a political entity to be supported unconditionally, even as it commits acts that stand in direct contradiction to the ethics of the New Testament. In this view, Jesus' teachings are no longer the measure of Christian conduct. They are subordinated to the imperatives of state power and Old Testament conquest narratives — especially those dealing with the extermination of ancient enemies such as Amalek.

The result is a reversal of the Gospel. Where Jesus preached peace, Christian Zionism demands allegiance to war. Where Jesus taught to love one's enemies, Christian Zionism provides theological cover for their annihilation. Where Christ wept over Jerusalem, Christian Zionists celebrate the destruction of Gaza as a sign of prophetic fulfillment. The Sermon on the Mount is forgotten; the bombs falling on refugee camps are applauded as steps toward the Second Coming.

This theological deviation has infiltrated not only evangelical megachurches but also many mainline denominations, which have chosen silence over controversy. Rather than rebuke the heretical alignment of Christian witness with nationalist violence, pastors, bishops, and denominational leaders remain largely complicit. They speak in vague platitudes about “peace in the Middle East,” while refusing to name the Israeli occupation, the apartheid system, or the ethnic cleansing of Palestinians. They offer prayers for “all sides” while refusing to say the names of the dead children. They invoke “God's sovereignty” to justify inaction in the face of state-sponsored genocide.

Such silence is not neutrality — it is theological cowardice, if not spiritual complicity. The church that once stood at the forefront of abolition, civil rights, and opposition to apartheid in South Africa has, in many corners, now become a cheerleader for colonization and genocide, provided those crimes are carried out by a government waving the Star of David and claiming divine favor.

The time has come for a radical theological reformation — one that calls Christian Zionism what it is: a distortion of the Gospel and an abandonment of the ethical foundations of Christianity. This reformation must begin by rejecting the Scofield-based dispensationalist framework, which has led millions of believers into an eschatological delusion in which mass death is celebrated as prophecy fulfilled. It must demand a return to the biblical witness of Jesus, who blessed the peacemakers, stood with the oppressed, and offered forgiveness even to those who crucified Him.

It is also a call to reclaim the prophetic voice of the Church — the voice that speaks truth to power, denounces injustice, and refuses to be co-opted by empires, ideologies, or political lobbies. That voice must now rise against the machinery of Christian Zionism, against the platforms that host its conferences, the churches that parrot its talking points, and the institutions that refuse to name its heresies.

In the end, the Church must ask itself: will it serve the Prince of Peace, or the gods of war? Will it stand with the oppressed — or with the oppressors, if they claim to fulfill prophecy? The blood of Gaza's children cries out from the ground. The Church's response — or its silence — will be remembered.

IX. Conclusion: Unmasking the True Axis of Extremism

The horrors of Gaza did not emerge from a vacuum. They were enabled, justified, and financed by a transnational ideological system with deep roots in the United States — a system where militant Zionism and apocalyptic Christianity intersect to produce a theology of domination. At the heart of this system are not obscure radicals or fringe groups. They are institutions embedded in American civil society:

Betar US and the Hagee family, the former shaping Jewish youth into ideological soldiers of territorial maximalism, the latter transforming Christian faith into a doctrine of geopolitical absolutism.

This is the true axis of extremism: not between East and West, not between religions, but within them — in the unholy union of faith and force, of biblical literalism and political violence, marketed through polished sermons and sanitized summer camps. Betar US and CUFI are not separate. They are complementary arms of a decades-long project to marry American religiosity with Israeli militarism, a project that has rendered war sacred and peace subversive.

The tragedy of Gaza — over 61,000 dead, including more than 17,000 children — is not just the outcome of bombs and tanks. It is the result of doctrines preached in pulpits, commentary footnotes written in Texas, and campaign contributions justified by prophecy. It is the predictable fruit of a theology that has replaced Christ with Caesar, and of a politics that has rendered Palestinian life invisible — or worse, expendable.

To confront this crisis, we must begin with a clear and unflinching diagnosis: Christian Zionism is not a legitimate theological tradition; it is a politicized heresy. Revisionist Zionism is not a survival movement; it is a settler-colonial ideology whose contemporary expression is apartheid and ethnic cleansing. The institutions that propagate these ideologies — from AIPAC to CUFI to Betar — must be named for what they are: ideological engines of war, masked in religious garb and protected by democratic immunity.

Faith, in both Christianity and Judaism, must be reclaimed — not as a weapon of ethnic supremacy, but as a source of moral resistance. Christianity must return to the radical nonviolence of Jesus of Nazareth, who did not bless the war-makers or the empire-builders, but the poor, the peacemakers, and the persecuted. Judaism must reclaim its prophetic tradition — the tradition of Amos, Isaiah, and Jeremiah — who denounced injustice and declared that no temple sacrifice could substitute for the cries of the oppressed.

But theological reformation alone is not enough. We also need a political reckoning. This begins with defunding and deplatforming institutions that use theology to sanctify war. No more tax exemptions for churches that advocate genocide. No more public platforms for lobbyists who twist sacred texts into weapons of mass destruction. No more diplomatic immunity for regimes that declare entire populations to be subhuman. And no more silence — especially from those who know better.

This is a call to conscience. Recognize the genocide for what it is. Speak the truth while the bombs are still falling. End American complicity — not with tepid statements, but with structural action. Boycott the war machine. Challenge the religious lies. Stand with the occupied, the displaced, the grieving. The time to choose is now. Neutrality, at this point in history, is not piety — it is betrayal.

Let this be the moment when a generation of Americans — Jews, Christians, Muslims, and all others — stand up and say: not in our name, not with our money, and never again — for anyone.

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