

The Role of Evangelical Christians in the Survival and Regional Hegemony of the Zionist Regime

Amir Aghajani¹, Seyed Asadollah Athary^{2*}, Hojjatollah Darvish Pour³, Mohammadreza Hatami⁴

^{1, 3} Department of Political Science, Central Tehran Branch, Islamic Azad University, Tehran, Iran

^{2*} Department of Political Science, Takestan Branch, Islamic Azad University, Takestan, Iran

^{1, 3} Department of Political Science, PN. University, Tehran, Iran

Received: 18 Oct 2024 ; Accepted: 20 Dec 2024

Abstract

Since the 16th century, evangelical Christians have always made extensive efforts to attract Jews and Christians and tried to induce the thinking of managing the events of the end of time and making the appearance of Christ come into being. They have done major works such as authoring books, writing many articles, holding congresses, and influencing them; Because they believe that one of the steps of the reappearance of Christ is the return of all Jews to Palestine and the support of the Israeli government so that currently the most essential concern of evangelical Christians is; The issue is the territory, power, and survival of the Zionist regime. Therefore, the question arises, what role do evangelical Christians play in Israel's survival and regional hegemony? The hypothesis of the article states that the evangelist current is a cultural, political, and discourse current that relies on Talmudic and Torah teachings and the support of Western countries, especially the United States of America, as well as influence in the mass media today, has been able to survive and regional hegemony. become a Zionist regime, and this article, based on the descriptive-explanatory method and using the discourse analysis theory of Laclau and Mouffe, tried to examine how evangelical Christian's influence and support the survival of the Zionist regime.

Keywords: Evangelical Christians, Jews, the United States of America, Jesus Christ, the Zionist regime

*Corresponding Author's Email: athary.asadolah@yahoo.com

Introduction

Sometimes, centuries of continuous work and effort are needed for an issue to become widespread, or a project in a field. In this regard, the Jews, who were always presented by the Christians as the most important enemies and opponents of the Messiah, were able to create a strategic link with the Christians by using the idea of the appearance of the savior, and in 1730, the Evangelical sect was established in England. Then this sect spread in America and most of the followers of evangelism live in this country. In this article, while examining the slogans and practical principles of this sect, we are trying to warn about the dangers that these followers of this thought will create for the Islamic world and our beloved country, Iran. Since the 16th century, the missionaries of evangelical thought, with the possession of hundreds of media, universities, and also the support of the world's financial giants, have made an extensive effort to deceive and attract Jews and Christians. And they have been trying to induce the thinking of managing the events of the end times and implementing the prophecies of the Bible. And they believe that the return of Christ is conditional on the return of the Jews to the Holy Land (Palestine). Therefore, they support the formation and survival of the Zionist regime in the region. The followers of this idea are even more aggressive than the Jews in supporting the Zionist regime and consider Muslims as their main enemy. Therefore, this issue is important for us from the point of view that whether we (Muslims) want it or not, geographically and ideologically, they have involved in these prophecies. And they introduce Muslims as examples of anti-Christ predicted in their texts. Evangelist Christians in line with their religious teachings and to speed up the belief in the

return of the promised savior; And in order to establish contact with the Jews, that is, the human material they wanted, and to encourage them to leave the ghettos and join the Zionist movement, they did major works such as authoring books, writing many articles, and holding congresses. Because they believed that one of the steps of the savior's reappearance is the return of all the world's Jews to Palestine and the formation of the state of Israel. So that between 1800 and 1875, more than two thousand writers wrote about the necessity of returning Jews to Palestine, and finally four centuries of their efforts came to fruition and the Zionist state of Israel came into being on May 14, 1948 (Al-Masiri, 1996, p. 14).

The idea of evangelicalism was originally a political movement among evangelical Protestant Christians who considered the existence of the Zionist regime to be the fulfillment of the prophecies of the Bible and knew it from God. Evangelicalism believes that this country should be unconditionally supported economically, spiritually, politically and technologically. Because the formation and survival of the Jewish state in Palestine will be one of the most important signs of Christ's re-appearance. In the second half of the 20th century, this idea gained wider and deeper dimensions than in the past and became an effective and active current in the conscience and minds of the Christians of the world to support the Jewish state of Israel. This idea is based on the belief that God does not look at all people in the same way. Rather, the Jews are God's chosen people, and a divine plan has been prepared for their rule over the world, which will be fulfilled when Christ comes again, and the Jews will rule the world for a thousand years by winning over the Muslims. With this

explanation, perhaps it can be said that the most important reason for choosing this topic for research is the rational principle of the necessity of knowing the enemy. Our main goal in this article is to investigate and analyze the thought of evangelism, which emerged among the Protestant Christians of Anglo-Saxon countries from the middle of the 16th century and became so widespread and powerful that it became the ruling political ideology of these countries. Evangelism was able to encourage many simple-minded and loving Jews of the Promised Land to immigrate to Palestine through extensive propaganda and instrumental use of symbols and religious slogans, even if by means of force and by conquering and seizing the properties of the native inhabitants of that land.

We tried to answer this main question with a descriptive-explanatory method: "What role do evangelical Christians play in the survival and regional hegemony of the Zionist regime?" And some sub-questions that have been taken into consideration are; 1- Where did the idea of evangelism come from and how did it emerge? 2- What are the most important intellectual and theoretical foundations of Evangelical Christians? 3- What plans and programs do evangelical Christians use to support the survival and regional hegemony of the Zionist regime? We follow the hypothesis that the idea of evangelism is a cultural, political and discursive trend; Relying on Talmudic and Torah teachings and the support of various Western countries, especially the United States of America, has been able to sustain the life and gain the power of Israel's regional hegemony. Therefore, the dependent variable in this article is the role of evangelical Christians in the Zionist regime, and its independent variables are: belief in the return of Jews to Palestine, the formation of the Jewish

government, the rebuilding of Solomon's temple, and the occurrence of the Armageddon war.

Research background

Regarding the issue of the role of evangelical Christians in the survival and regional hegemony of the Zionist regime, no independent and comprehensive research has been conducted in this regard. Most of the conducted research has dealt with this trend sporadically and sometimes they have made brief references to its issues and manifestations. In the following, we refer to some of these sources that have discussed the thought of evangelism. One of the most significant sources is the book Fundamentalism in Israel by Shahak, which analyzed and investigated the fundamentalist currents in Israel with a historical approach. Another important work is a book titled Jewish Zionist Fundamentalism by Gideon Aran, in which Various topics are discussed in the same field, and another book, Jewish Supremacy by David Cook, traces the roots and examples of racism and supremacy of the Jewish people throughout history. Another source is the book "Jews and the Labyrinth of Freemasonry in Christianity" by Gallianares, which examines the description of the Jews' attempt to infiltrate the great civilization of Christianity. The next item is the book "political foundations of the Christian Zionist movement and the idea of promiseism" by Mohsen Ghanbari Alataq, which seeks to reveal the hidden corners of political Zionism in the international arena and to find links between Christian Zionism and Jewish imperialism. All the mentioned sources, although they have considerable strength from a historical-theoretical point of view, their information is not very up-to-date and due to the rapid socio-political developments, sometimes they cannot be cited. Therefore, no noteworthy work has been

presented so far and this topic is entirely new and practical.

Conceptual and theoretical framework

To investigate the role of evangelical Christians in the survival and regional hegemony of the Zionist regime, we needed a theory that could explain all the dimensions and goals of this thought. Among the range of theories of philosophy and linguistics, we chose Ernesto Laclau and Chantal Mouffe's discourse analysis theory; Because this theory can explain this flow in the best way due to components such as central signifier, floating signifiers, articulation, mute discourse area, othering, highlighting, hegemony and suppression. The theory of Laclau and Mouffe in the field of discourse can be considered as one of the most practical theories in this field. What distinguishes the discourse analysis of Laclau and Mouffe from other discourse theories is the expansion of discourse from the field of culture and philosophy to society and politics (Hosseini Zadeh, 2004, p. 194). In political science, Laclau and Mouffe, by reconstructing the method of discourse analysis in the framework of the Marxist tradition, have applied it to the analysis of the contemporary complex society. According to them, discourse is a meaningful set of interrelated signs that derives its meaning from discourse articulations and in contrast with opposing discourses. Discourses that form people's understanding of reality, truth, identity and social behavior are political structures based on power relations (Hosseini Zadeh, 2007, p. 13).

Discourse analysis consists of a large number of multiple and complex concepts. The concepts in this theory are related to each other and the precise understanding of the structure of discourse theory and other surrounding

concepts depends on their understanding. Although these concepts have aspects and complexities, they have and have a network and chain relationship. The definition of these concepts can provide the semantic theory part of the discourse and help to understand its social theory part (Moghadami, 2011, p. 98).

Central signifier: Laclau and Mouffe borrowed this concept from Lacan. The central sign is a sign around which other signs are organized. The central core of the discourse system is formed by the central signifier (Hikarit, 2006, p. 517). The central point is a prominent and distinguished sign in the shadow of which other signs find order and are articulated together. For example, in medical discourse, the body is a central point around which other signs such as the context of disease symptoms, surgery and all the words used in medical sciences are gathered. (Sultani, 2005, p. 77).

Floating signifiers: Floating signifiers are signs that different discourses try to give meaning to in their own way (Phillips and Jorgensen, 2010, p. 28).

Articulation: According to Laclau's discourse theory, articulation is a combination of elements that find a new identity by being placed in a new set (Phillips and Jorgensen, 2010, p. 56). Therefore, the identity of a discourse is formed due to the relationship that emerges through articulation between various elements (communicative identity) (Tajik, 2004, p. 46).

Discourse field: Laclau and Mouffe place the possible meanings of signs that are excluded from discourse in the field of mute discourse; Therefore, the overflowing of the meanings of a sign or sign into the field of mute discourse is done with the aim of creating uniformity of meanings in a discourse (Laclau and Mouffe, quoted by Moghadami, 2011, p. 101). Therefore, the domain of mute discourse is a

container of additional and potential meanings outside of the specific discourse system that are rejected by it. On the other hand, they provide special materials for new articulations (Hikarit, 2006, p. 518).

In addition to these, Laclau and Mouffe's theory of discourse can effectively and significantly enable the understanding of future developments based on the recognition of the empty signifiers of the ruling discourses and thus enter the field of future research knowledge. With such an approach, this theory can be used as a tool for the pathology and self-repair of hegemonic discourses and enable their continued domination over society and politics. Also, from a pragmatic point of view, the function of this theory is to help political subjects to better understand the existing social conditions and how to organize a new discourse to achieve hegemony. According to Laclau and Mouffe, everything makes sense in discourse, and identity is a matter of discourse that discourse gives to people and social phenomena (Moghadami, 2011, p. 102).

In the discourse analysis theory of Laclau and Mouffe, it is impossible to understand the method of discourse without understanding the concepts of opposition and otherness. Discourses are basically formed in opposition and difference with each other. Discourse identification is only possible in conflict with other discourses. The day can only be understood in contrast with the night; The identity of the day is dependent on the night and vice versa. The identity of all discourses is dependent and conditional on the existence of others. Therefore, discourses always create alienation against themselves (Kasraei and Shirazi, 2009, p. 347).

The origin of evangelical political thought

Durability and stability of socio-political phenomena has a deep connection with the intellectual and theoretical foundations that lay the foundations of those phenomena. Therefore, knowing the intellectual and theoretical foundations of a phenomenon makes it systematic, predictable and programmable; And for this reason, in order to correctly explain socio-political phenomena, one must first pass the level of the object and reach its lower layers, i.e. the subject, and analyze such a phenomenon. Therefore, based on the above logic, every phenomenon should be conceptually and religiously rooted first of all (Azizkhani, 2009). Now, if we want to correctly and appropriately recognize the role of evangelical Christians in the survival and regional hegemony of the Zionist regime; First, we have to start with the foundations of the formation of this sect, which was indeed a current that arose from Protestantism and a return to Hebrewism, which, contrary to the historical belief of Christians, does not fight with Jews, but encourages its followers to be friends and serve Jews. And in order to express the origin of the thought of evangelicalism, first of all, the grounds of its formation and especially its religious beliefs should be analyzed, the roots of which should be searched in the centuries before the 16th century. The history of the idea of evangelism actually goes back to before the formation of the Zionist government and even before the emergence of Zionist Jews. And the influence of Jewish thought on Christianity began when the King of England ordered the translation of the Torah into English in 1538. This made it possible to study the Torah among all Christians and brought the ideas of the Jewish religion into the Christian society. The study of these Jewish texts led to many changes in the Christology of most Christians, and they no longer considered Christ to be the Messiah of Nazareth, the son of Mary. Rather,

he was considered Jesus of Nazareth, one of the Jewish prophets. In fact, when the Bible was translated into different languages, what was written in the Old Testament about the history and beliefs of the Hebrews, as well as their rule over Palestine, was exposed to everyone's study. At that time, most of the Jews were rejected from the European Christian civilization and had to live in closed areas (ghettos) and spent a period of suffering and hardship. The Catholic Church considered the fall of Jerusalem and the dispersion of the Jewish people to be a punishment from God, which the Jews have suffered because of the crucifixion of Christ. Therefore, the followers of this church tried to expel the Jews from all over Europe or turn them back from the Jewish religion, which happened in countries such as Germany, France, England, Portugal, Spain, etc. In most of these countries, the wealth and property of the Jews were usurped, or the church masters ordered the beheading of thousands of them. Jews were always described as devils, murderers of Christ and that they smelled special (Tahiri and Din-Panah, 2016). But at the same time as the renaissance period and the industrial revolution in Europe, Martin Luther turned the page with the religious revolution against the Catholic Church (Which during the Middle Ages, by resorting to the teachings of the Bible, imposed strict measures on people and prevented the spread of science, causing severe suffocation.) and the establishment of the Protestant religion, and eventually Judaism was accepted as an official religion in Europe. Therefore, Luther can be seen as the flag bearer of the change of attitude of Christians towards Jews.

The prevailing thought among evangelical Christians between 1775-1735 was the doctrine of the millennial reign, that Christ will

return and rule the world for a thousand years, and the seat of his rule will be in this land of Palestine. According to this belief, every Christian should sell his possessions and go to Palestine with all his possessions so that he can meet Christ when he returns. Reverend William Blackstone is considered one of the famous American figures who moved based on the evangelical political model, and the centrality of this model was the call to establish a national homeland for the Jews in Palestine. In this context, he wrote a book entitled "Mesiah is Coming" in 1881. With the establishment of the state of Israel, the dream of the evangelical sect came true, and this dream served as an emphasis on the correctness of the theory of the missionaries of this sect. In this regard, the brilliant victory of the Zionist government over the Arabs in 1967 and the domination of the Jews in East Jerusalem was considered as a strong proof for the followers of evangelicalism for the validity of their views. And they came to believe that they are living in the apocalypse and the time has come for the fulfillment of the prophecies derived from the teachings of the Torah Bible. Therefore, the year 1948 can be considered as the starting point of the consistency of the thought of evangelism. Because their two predictions, i.e. the immigration of Jews to the Promised Land and the formation of the Jewish state by Jewish immigrants, came true and the victory in the war with the Arabs brought the religious values of Evangelicalism to the stage more than ever. Moshe Dayan (Israeli Defense Minister) said in the same year; Anyone who was not religious has become religious today, because with the occupation of Jerusalem, the borders of Israel have become more consistent with the borders of the Promised Land. And it also provides another context for the

appearance of Christ, which is the destruction of the Al-Aqsa Mosque and the Dome of the Rock (Saheb Khalq, 2005, p. 20).

Intellectual and theoretical foundations of evangelism

Based on the intellectual foundations of evangelism; Events must take place by the Protestants so that Jesus Christ will reappear, and the followers of this sect consider it their religious duty to be diligent in speeding up the realization of these events. Protestants living in America and England have called this action the fulfillment of Christ's wishes and the fulfillment of the prophecies of the Gospel. Among the events that must take place in order for the Messiah to appear, we can mention the migration of Jews from all over the world to Palestine, the formation of the state of Israel in the area from the Nile to the Euphrates, the rebuilding of Solomon's temple, and the occurrence of the final battle of Armageddon. Evangelical Christians believe that "divine history will soon begin with the coming of the Messiah at the beginning of the millennium of happiness." For this reason, among theologians and religious thinkers, new interpretations of the book of Daniel and Revelation of John were made. According to evangelical Christians, the conversion of Jews to Christianity and the reappearance of the disappeared Jewish tribes are the last steps of the end of human history. And great events such as the return of the Jews to the land of Zion, the rebuilding of Solomon's temple and the re-establishment of God's rule on earth in Jerusalem are connected to this. Therefore, the idea of evangelism is a fusion of the teachings of Christianity and Judaism, which on the one hand, has an eye on the benefits and evangelical theology, and on the other hand, strictly follows the teachings of the Torah; Emphasizing the Old Testament and John's revelations in the New Testament

(the Bible), this current believes that the coming of the Messiah is near, and for this important event, the necessary foundations should be provided and the obstacles should be removed (Mozaffari, 2007, p. 93). Therefore, they consider the reunification of the Jews, the return of the Jews to the promised land (Palestine), the formation of the Zionist regime, the reconstruction of the ancient temple of the Jews, and such things as necessary prerequisites for the reappearance of the Messiah. Therefore, they are always trying to introduce this principle into the faith of Christians that supporting Israel is not optional, but is God's will, and standing in front of Israel is standing in front of God, which brings His anger and wrath. (Azizkhani, 2011, p. 171).

Evangelical Christians also believe that Christianity is the only truth and that all other religions are either evil or false; All the Jews must gather in the land of Palestine to fulfill the famous mission of the Bible; Or that there will soon be a great world war that will lead to the killing of hundreds of millions of people and the appearance of the promised savior. All of these clearly indicate the global expansionist plans of the evangelical sect. In the ideal of this sect, Palestine is the land that contains the holy place, and taking possession of this land is considered a great success. Because this region is one of the most sensitive parts of the world due to the special geographical location of the Middle East, which is the major energy reserves and the birthplace of great civilizations such as Islam, Christianity and Judaism, which can be the center of world politics. In general, evangelical Christians always emphasize the survival and return of Jews to Palestine, and they consider the victories of the armed Jewish soldiers, the industrial progress of the Zionist regime, the fertility of the soil and the abundance of flowers and fruits in this land, as divine miracles. They also consider

the Zionist regime to be the cradle of democracy and the land of individual freedoms and the rule of law, which is surrounded by dictatorial governments that hinder individual freedoms. They believe that the world will witness a great war in the end, which the evangelical Christians consider to be the apocalyptic war between Allah, the God of the Muslims, and Jehovah, the God of the Jews. In addition, Evangelical Christians believe that the occupation of Palestine and the killing of Arab children, women and men is a holy act, and the Al-Aqsa Mosque should be destroyed and Solomon's Temple should be built in its place, because this is God's will. And whoever supports the Zionist regime, God blesses his life, and in this context, Israel should be encouraged to annex more lands and not accept the invitations for peace or prevent them from being realized. Because negligence and delay in annexing the land will delay the return of Christ (Al-Najiri, 2005, p. 76). The propagandists of this thought also emphasize that we should not worry about the spread of nuclear weapons in the world and we do not need to try to prevent a war between the Arabs and the Zionist regime. Rather, instead of all this, we should pray that this war will break out as soon as possible and take the whole world in its grasp, because this war is part of the heavenly plans (Halsell, 2005, p. 71). Basically, the term evangelical Christians, although it brings to mind Zionism, which originates from religious motivations derived from the Bible, but the fact is that its political motivations have been more important than their piety and religious beliefs from the very beginning. (Halsell, 1998, p. 220).

According to the theory of evangelism, seven stages or seven divine providences can be listed in their theology, each of which can be

evaluated based on the Bible. Of course, all Christians who consider themselves to be evangelists do not believe in all these seven principles or at least do not adhere to them to the same extent. In any case, these seven stages provide us with a summary of the distinctive characteristics of Evangelical followers, which distinguish them from other religious movements:

1. Belief in an early apocalypse: Belief in an early apocalypse is one of the fundamental principles of evangelical Christians. Based on this, the world is nearing its end and believers should prepare themselves for the events that will take place in the apocalypse. Evangelical Christians consider the apocalypse to be accompanied by the appearance of Christ and the formation of the world government by him. But this emergence requires preparations, the most important of which are the establishment of the Jewish government in Palestine, the destruction of Jerusalem and the rebuilding of Solomon's Temple, and finally the holy war of Armageddon.
2. The return of Jews to Palestine: according to the opinion of Evangelical Christians, Jews from all over the world should be brought to Palestine and the state of Israel should be established in an area from the Nile River to the Euphrates, and only Jews who immigrate to Israel will be saved. Therefore, evangelical Christians always try to encourage the Jews of the world to immigrate to Palestine; Because they believe that the return of Christ depends on the return of the Jews to the Holy Land, and regarding the necessity of the Jewish immigration to Palestine, they believe that the immigration to Palestine is the blood that insures the continued existence of the Zionist regime. And with the increase of the Jewish population against the non-Jews in Israel, the security and

future of this country will be guaranteed. Therefore, migration to Palestine is the cornerstone of the evangelism sect.

3. Creation of the Jewish state: The founders and theoreticians of the evangelical sect, by adhering to the distorted religious teachings, have named the creation of the artificial state of Israel as a means to reach the heavenly goal and the reappearance of the Messiah and the millennium of happiness. They believe that the actions of the Zionist government are actually designed by Christ and should be fully supported by Christians around the world. They also consider the formation of the Jewish state of Israel unifying and solving the confusion and displacement of the Jewish people. According to them, all the Christians of the world should support the idea of forming a Jewish state and its policies, because they believe that the prophecies of the Old Testament about the Jewish people will gradually be fulfilled in the current state of Israel. They believe that unless there is Israel, the Messiah will not appear. And of course, the territory of Israel promised by the religious texts is from the Nile to the Euphrates, and therefore they are against any peace negotiations or granting any concessions to the Palestinians that would lead to the non-realization of a greater Israel.

4. Reconstruction of Solomon's Temple: Evangelical Christians believe that the Jews should rebuild Solomon's Temple, which was destroyed in 70 A.D., after they were able to gain control over the entire Palestinian land (Moody, 1990, p. 542). Because Christ will appear only when Jerusalem is destroyed and Solomon's temple is rebuilt in its place and this temple is considered as the capital of Christ's government. In this regard, we have repeatedly witnessed the efforts of Zionists (both Jews and non-Jews) to destroy Jerusalem, because they believe that Jerusalem

should not be based on the ruins of Solomon's Temple.

5. Age of Tribulation: Based on the thought of evangelism, the Age of Tribulation is a period that is usually considered seven years; During this period, the Antichrist will rise to power and the world will be destroyed by war, disease, and earthquake, criminal rule and other ugliness (abhota info). During the age of tribulation, God will punish those who did not follow Him, and the Antichrist will cause Jews, wicked Christians, and all unbelievers to endure untold horror and misery (Clark, 2007, p. 62).

6. The occurrence of the Armageddon war: According to the followers of evangelicalism, a war between the forces of good and evil will take place in the end of time, which, according to Gopin's interpretation, will result in the destruction of God's enemies completely and in the most terrible way imaginable (Gopin, 2000, p. 10). They also believe that on the day when the final holy war begins, all the Christians following the beliefs of fulfilling the wishes of Christ, who are indeed evangelical Christians, will meet Christ and will be transported from the world to heaven by a huge ship. They will watch the destruction of the world and severe punishment in this holy war from heaven with Christ.

7. Age of Millennialism: According to evangelical Christians, the age of Millennialism is based on the claim that in this age Christ will establish the kingdom of God on earth after overcoming the kingdom of evil and one-third of the Jews believing in him. And this kingdom will rule under the rule and leadership of Christ for a thousand years (Al-Najiri, 2005, p. 70).

The plan and program of Evangelical Christians to support the survival and regional hegemony of Israel

According to Laclau and Mouffe, discourse does not only mean linguistic propositions. For example, in the discourse of liberal democracy, ballot boxes, party competitions, media, university teaching chairs, etc., are all discourse phenomena. According to its specific definition, power can be considered the most basic concept in Laclau and Mouffe's discourse theory; Because the formation of any discourse is possible only through the exercise of power. According to Laclau and Mouffe, power is the power to define and impose this definition against everything that negates it (Nash, 2001, p. 49). Laclau and Mouffe's definition of power is indebted to Foucault's definition of power. Foucault sees power as a capillary distributed throughout society that is not in the hands of any group or party. The power of the society affects the subjects and the entire social life and makes it meaningful. You can never imagine a society without power. Therefore, in socio-political conflicts, a discourse that has more power to hegemony will win. Of course, this power arises from the ability of the discourse to highlight its own semantic system and marginalize the competitor's semantic system. From their point of view, power is not only destructive, but can also be productive. Power can make society orderly and livable for us (Moghadami, 2011, p. 105).

By examining the theory of Laclau and Mouffe, four factors can be found that are effective in the hegemonic of a discourse or its deterioration. These four factors are: A and B: validity and access; Laclau and Mouffe, mainly by using two concepts of accessibility and credibility, try to explain how during crises, some discourses are more welcome and successful than others. They seem to imply that if the social crisis is severe enough to

undermine the entire discourse, accessibility alone is sufficient to ensure the victory of a particular discourse. In other words, the possibility of a discourse winning is not due to its inherent characteristics, but simply because the discourse is the only relatively coherent construction in the completely chaotic world of others (Saeed, 2000, p. 78). C and D: exclusion and highlighting; Another factor that is of fundamental importance in the hegemonic or deterioration of discourses, and is implicitly and generally referred to in Laclau and Mouffe's theory, is exclusion and highlighting. As the discourse theory says, political discourses flow through the dual processes of highlighting and exclusion in society and try to become hegemonic or establish dominance. Highlighting and marginalization is a way of maintaining and perpetuating power. In this way, power both produces meaning and excludes and rejects the enemy and others by applying the tools of discipline and subjugation (Sultani, 2005, p. 112).

Since the middle of the 20th century, Evangelical Christians have taken the helm of the political ship of the United States of America and guided it to the border of the great evangelical land in the Middle East and laid the groundwork for the implementation of the last stage of the project of establishing a world government in Israel. They believe that although the Jews are a cruel nation that denies the Messiah; But their existence and survival is inevitable and should be done as a religious duty and in order to fulfill the conditions for the re-appearance of Christ, to establish them in an independent country. Evangelical Christians basically look at Israel through religious and biblical glasses (Diamond, 1989, p. 200). Their political position regarding Israel is more derived from religion than a geopolitical

strategy or democratic peace theory (Neuhaus, 1987, p. 15), as one expert says; They do not hesitate to consult the Bible (Morken, 1988, p. 155). It can be said that the Bible for evangelical Christians is the magazine of foreign policy or foreign relations for politicians.

From the beginning of the formation of the Zionist regime, the followers of Evangelist always sought to gain regional hegemonic power of the Zionist regime in order to fulfill their most important religious doctrine, that is, the possession and rule of the Jews on the promised land. The best means to understand their cause is the flag of this country (Israel). The blue color above and below the flag represents the Nile and Euphrates rivers, and the white color with the Star of David symbol (symbol of the Jews) also represents the rule of the Jews in this region. In this context, David Ben-Gurion said to Israeli students in the 60s that this current map is not the map of our country. We have another plan that you, the youth and students of Israeli schools, must make it a reality. The nation of Israel must expand its territory from the Nile to the Euphrates. These exaggerations can be clearly seen in the statements and words of other Israeli leaders, and they have no concern or fear of clarifying it (Krimian, 2016, p. 44).

According to the evangelical missionaries, the formation and development of the Zionist regime owes its support to the great world powers at different historical times. This is a point that the first leaders and ideologues of Israel were not oblivious to. Israel's early leaders, such as Theodor Herzl and Edmund Rothschild, realized that what they needed most was a great patron. According to the national security doctrine of the Zionist regime, it is always necessary for this regime to have the support of at least one major power behind it. According to David Ben-Gurion, the diplomatic, military, economic and cultural support

of a great power, preferably the United States, is vital and inevitable. Evangelical Christians believe that the establishment of the State of Israel in 1948 and its control over all of Jerusalem is a confirmation of biblical prophecy and a sign that the second coming of Christ is nearby. As Pat Robertson, the founder and president of the Christian Coalition and one of the biggest evangelists in America, writes, "The reunification of Jews in Israel is a clear sign in the Old and New Testaments that our present age is witnessing." He also stated just before the fiftieth anniversary celebrations of the establishment of Israel in 1998; "I guess evangelical Christians are the best friends the Israeli government has on the planet. We are even stronger and more steadfast for the unity of Israel than the Jews" (Lowy, 1998).

Jerry Falwell, another evangelist, also writes in his book entitled "America Listen" that Bible-believing Christians in America are the best friends of Israel and we should remain so (Falwell, 1980, p. 98). He also stated that when he founded the Moral Majority Coalition in 1979, we support the state of Israel and the Jewish people everywhere. Therefore, supporting Israel is one of the basic commitments of the moral majority coalition (Falwell, 1982, p. 48). Because whoever stands in front of Israel is standing in front of God. He also believed that the surest guarantee for America's freedom, prosperity, prosperity and national security is to have a favorable foreign policy in support of the Zionist regime. He says: Any country that is with the Jews will feel God's mercy upon them. I deeply believe that God has blessed America because it has been on the side of the Jews (Falwell, 1980, p. 98). From the point of view of evangelical Christians, the Israeli government cannot do anything wrong, because it is God's chosen one, and they generally believe that America's policy towards Israel should be unconditional.

These preachers (Falwell and Robertson) go further and say that America has no choice but to support Israel. Because if America reduces its support, then God will severely punish the Americans. Falwell said in this context, I personally believe that God, in judging countries, looks at how they behave and relate to Israel. Therefore, I think that America should provide financial and military support to Israel without any hesitation. Therefore, according to the belief of Evangelical Christians, in order to support the survival and regional hegemony of Israel, various means should be used. Because not supporting Israel is joining the opponents of God's goals, and for this reason, it is necessary for the country of Israel to be fully supported politically, economically, militarily, and in propaganda terms. Of course, this will not be possible except with sufficient control over these resources and influence in decision-making centers and organizations that influence world politics and economy. It is very clear that those who have evangelical thinking or unconditional defenders of this thinking must be placed at the top of the pyramid of these centers and organizations so that they can use this power to advance the goals of this sect. Therefore, according to the discussed topics, it can be clearly understood that their plan and program to support Israel is: 1-Advertising support 2-Economic and political support 3-Military support.

Advertising support

At the same time as the rapid development of technology and media propaganda tools along with the amazing growth of propaganda science and art in the years after World War II, Evangelical Christians found new windows in front of them and realized the great power of mass media. Today, an army of evangelists

and religious missionaries promote this idea in the world, the most important of which are Pat Robertson, Jerry Falwell, Billy Graham and John Hagee. So that today, mass media play a fundamental role in creating and changing people's attitudes towards the surrounding world and the realities of life, and they represent the events as they want. Therefore, the evangelical Christians used the mass media, which is one of the effective factors in shaping the mentality of individual members of the society about a specific issue, as a tool to represent the real and surrounding world. Although this industry and science was initially developed for material purposes and consumer advertising, but the evangelical Christians benefited from it to promote spirituality and religion in the society precisely by using the opportunities. Because they were fully aware of the basic point that changing the facts is difficult and sometimes practically impossible. But it is possible to change the mental world of people and public opinion by providing them with false data; In this way, evangelical Christians were able to influence the public opinion of the world in the direction of their goals by using the power of the media; By establishing dozens and maybe hundreds of institutes, institutions, educational centers, etc., they exploit the training of specialists with religious beliefs to secure key positions. Therefore, Christian evangelists, understanding the importance and place of mass media in shaping the audience's perception of the environment within the framework of their goals, appeared in this arena with more power. And they became a repressive power, never allowing anyone to say a word against the interests of the Jews and the Zionist regime. And all in all, it can be safely claimed that evangelical Christians were the first group to realize the

decisive role of mass media in shaping public opinion. Since 1961, by establishing radio and television networks, in other words, visual and auditory churches, they put the rapid and widespread transmission of religious messages on their agenda. Pat Robertson, a Protestant pastor and evangelist, started the first television station (Christian Broadcasting Network) in Virginia and in less than thirty years reached 500 televangelists and 750 radio evangelists. It is worth mentioning that until 1989, a total of 984 research institutes and religious organizations were responsible for the procurement and production of materials and programs for this extensive network. With the beginning of the 80s, the worship of the Zionist regime became the focus of evangelical missionaries in the United States and caused religious television and radio channels to raise Israel as the most important topic and issue of the day in their programs. (Shafi'i Sarvestani, 2011, p. 121).

In the past century, evangelists were able to penetrate the world community with the extensive use of mass communication tools such as radio, television, newspapers, periodicals, and recently cyber space. They invaded the entire area of North America, Latin America and parts of Europe and crossed the borders of the West and set foot in Asia and the Indian subcontinent. And in search of the audience and attracting them, they did not hesitate from any cultural and material measures (Shafi'i Sarvestani, 2011, p. 121). And now this sect has the most powerful and active religious organizations in America and has a lot of influence in political centers (Thomas, 2008, p. 25).

With these efforts, they not only intend to maintain Israel's position, but also to expand it with minimal losses and damages. So, what is happening today in the Middle East by the government of Western men, the main reason

is not the existence of huge oil reserves in this region, but the goal of maintaining the security and survival of the Zionist regime, whose foundation is also based on the religious beliefs of Evangelicalism. Another topic that evangelical Christians designed to attract the attention of public opinion, justify the occupation of Palestine, violate international laws, and finally to gain the support of Western countries, is the "Holocaust" topic. They claim that Adolf Hitler designed and implemented a targeted movement for the massacre of Jews, during which six million Jews were killed. According to this claim, a large part of this population was killed in gas chambers and then destroyed in crematoriums, and after burning, the Nazis produced soap from the fat of these victims' bodies. The legend of the Holocaust has become a kind of ideological weapon for Jewish supporters, whose most important benefits are to oppress Jews, create the Zionist regime, and protect Israel from criticism. In addition to these, evangelical Christians pursue two other goals of holocaust sanctification. First, "preventing the general uprising of the world against Zionism". Second, "oppressing and arousing the feelings of the Jewish race and creating a political union between them." (Garudi, 1375, p. 47)

So, from the very beginning, the followers of the evangelist, with careful planning, calculated and spent huge expenses, started non-stop efforts to take over the mainstream media around the world. Affiliation of the world's largest news media, such as Reuters, Associated Press, United Press, NBC, ABC, CBS networks; And prestigious publications such as New York Times, Washington Post, Times, Daily Express and hundreds of other publications belonging to the Evangelical sect are the result of these persistent efforts (Lak Aliabadi, 2013, p. 20). Other advertising networks of the Evangelist sect include the following:

National Religious Out Reach Association
The radio station of the herald of the good prayer of Jesus Christ
Christian Outreach Network (founded by Robertson)
The 700 Club TV show (hosted by Robertson and broadcast by Fox News)
Global Evangelism Television Corporation (founded by Hagi)
Evangelistic Lutheran network
Trinity Broadcasting Network
God's TV channel (broadcasts its programs from Jerusalem)
D Star TV channel
National Religions Publicity Company
New Evangelition TV channel
Total Living TV channel
Tri-State Television Network
Word TV channel
Holy God TV channel

Economic and political support

Evangelical Christian support for Israel is not only limited to spiritual and propaganda support. It also includes economic and political support in the form of grants or public donations through churches or unconditional support in international organizations, especially in the United Nations. American taxpayers annually provide more than 6 billion dollars in foreign aid to the Zionist regime, and this is apart from the millions of dollars that are sent to the Israeli government under other headings and are mostly allocated from state budgets (Halsell, 2014, p. 132). In fact, it is under the help and support of evangelical Christians that Israel has become an economically advanced country today. Since the establishment of the Zionist regime, Western countries, especially the United States, have always supported this regime the most and spent more than any other

country in the world to defend the Zionist regime. The main reason for the US government's support for Israel is only the pressures and actions of the Evangelical sect, which has an effective and strong presence in the decision-making centers of that country. Of course, this does not mean that other Jewish lobbies, including the American Israel Public Relations Committee known as AIPAC, and Jewish voters do not play an important role; But what has always made the US government have a coherent policy in relation to Israel is the role and influence of these evangelical Christians. One of the most important economic services of evangelist followers to the Zionist regime is holding pilgrimage tours that continuously send citizens from America and other western countries to Israel to visit the location of the apocalyptic conflict and conflict of Armageddon. This issue benefits the Zionist regime in two ways; First, in terms of the heart solidarity of Christians with this regime and helping to repair the hateful image of this regime at the international level, and secondly, the dollars of these tourists will flow into the coffers of the Israeli government, which will increase the economic growth of this regime. In addition, evangelical Christians believe that there should be pressure on the foreign policy of Western countries, especially the United States, so that the prophecies of the Bible are fulfilled based on their perceptions. In fact, they try to rebuild the world society based on the biblical laws. Policies such as the following can be considered among the cases of influence of the Christian society from the sect and evangelism. Unconditional support of the Zionist regime, opposition to Islamic countries and the weakening and occupation of part of their lands, and the adoption of unilateralist

policies in the international arena by Western politicians.

One of the most obvious manifestations of America's political assistance to the Zionist regime is the support of this country in international forums, especially in the United Nations. America has always tried to reduce the amount of blame and criticism of this country by using tools such as using or threatening to use the right of veto or threatening to cut off financial aid to the United Nations and prevent it from being further condemned. Most of the time, America's position is against the opinion of the majority of members of the international community and even its allies, and this country has borne the burden of supporting the Zionist regime. It can be said that America has been alone in practically all the cases in which America used its veto right in the Security Council to support this regime; Even friendly countries like Britain and France have in many cases avoided joining the US in using the veto right in favor of Israel and have voted yes or no to anti-Israeli resolutions. (Ball, 1992, p. 307).

Military Support

Simultaneously with the formation of the Zionist regime in 1948, the issue of its security and survival became the main concern of Evangelical Christians and they have always emphasized that Arab and Islamic countries can be a serious threat to the existential security of this regime. Therefore, they realized that strengthening the military power is necessary for the survival of the Zionist regime as an independent and nascent country. As a result, they tried to expand their relations with the United States of America as a trans regional power to ensure the security of this regime and develop its military machine (Babazadeh, 2004, pp. 187-188). Therefore, one of the main components of the support of

Evangelical Christians is to strengthen the defense and military sphere of the Zionist regime, which they follow by creating extensive intelligence organizations and increasing military power in the fields of advanced weapons technology and obtaining nuclear weapons as a deterrent, along with a strong and experienced army in the air, sea and land fields. Most evangelical Christians seek to realize their goals and interests as very ideological figures and by using influence in political decision-making centers, and in fact, it can be said that today evangelical Christians are considered to be the designers of America's new war; who not only want a big war in the Middle East, but also in the whole world, and they are constantly working for the stability and establishment of the Zionist regime. Condoleezza Rice says: "Today, the key to world security is Israel's security." Tony Blair also says: "We are obligated to maintain the security of Israel." George Bush Jr. expresses something similar to this theme, that "maintaining Israel's security is one of our priorities" (Sidafaqhi, 2003, p. 18). Therefore, the most important goal of evangelical Christians is to support the survival of the Zionist regime, and anything that is aimed at the interests of Israel is at the top of their affairs, and in other words, the Zionist regime is the main decision-maker of the American government (Al-Najiri, 2005, p. 68).

Therefore, the idea of evangelism is a cultural, political, economic, and military movement that today relies heavily on the power of the apocalypse; And with hateful literature and clear hostility to the Shia culture and by announcing the imminent appearance of Christ, he has tried to mobilize all his forces against Islamic countries to provide all the necessary grounds for the appearance of the holy savior and remove the obstacles on the way. Because the propagandists of this thought, by referring

to the Torah sources and believing in the prophecies of the distorted books of the Jews, recognize the appearance of the promised savior as conditional on the occurrence of a great and world-wide war and declare the center of this war to be the Armageddon region located in occupied Palestine. And according to these prophecies, the occurrence of the Armageddon war is also introduced as a condition for the formation of the great Israel and the domination of the Jews over the entire land of Palestine and even beyond that, i.e. Syria and Iraq. It is clear that they have connected all the links of this chain, and they consider the last link to be the removal of the obstacles facing Israel, that is, the destruction of Islamic lands and the suppression of any justice-seeking movement of Muslims and Shi'as, especially the Islamic Republic of Iran.

Conclusion

In general, the idea of evangelicalism has always sought to call the Christians of the world to an alliance with the Jews and prepare for the battle of Armageddon and prepare for the reappearance of Jesus Christ and the formation of the Jewish world government under his leadership. And according to what was stated in the analysis of this issue, it should be stated in general that the evangelical sect, which is caused by a kind of religious-political understanding of the Torah, with the aim of realizing and implementing Zionist ideas; which gradually over the course of four centuries and

with the support of Western governments (America) was able to attract the public opinion of Christians and Jews towards the promised land (Palestine) in the 20th century by creating a common discourse; And by promising peace to the immigrant Jews in the designated land, he proposed the extraterritorial idea of the Nile to the Euphrates. And indeed, the great desire of evangelical Christians, like the Jews, is to dominate and rule the world, and it is for this purpose that all Jewish protocols written by Jewish thinkers and scholars are aimed at destroying the foundation of Christianity and more importantly, Islam. In this regard, evangelical Christians were able to master the propaganda devices and use them as a very efficient weapon to spread news and information in order to serve the interests of the Jews and reach their final goal. All these actions show this global reality. So that all the plans presented in different parts of the world after the end of the Second World War until today, only consider the interests of the Jews with the aim of the domination of the Evangelical Christians over the fate of the states and nations. Goals such as: establishing regional security in the Middle East with the aim of providing security for the Zionist regime; Ensuring Israel's military superiority over regional governments in terms of quality and quantity; Preventing the spread of nuclear weapons and ballistic missiles in states that do not have nuclear weapons and helping the Zionist regime to have this equipment.

References

Al-Masiri, Abdul Wahab (1995). Zionism, translated by Luwa Rudbari, Tehran, Ministry of Foreign Affairs

Al-Najiri, Mahmoud (2005). Armageddon, the battle of the end of time according to the narrative of Christians-Zionists,

Reza Abbaspour and Qods Zafarani, Tehran, Hilal.

Azizkhani, Ahmad (2009). "Examination of indicators of Christian fundamentalism in America", Religion and Politics Quarterly, No. 19-20, 88-61

Azizkhani, Ahmad (2011). "The impact of Christian fundamentalism on the foreign policy of the United States of America", Political Knowledge, third year, first issue, 163-191

Babazadeh, Rahim (2004). "The role of AIPAC in the foreign policy process of America", Journal of Faculty of Human Sciences of Imam Hossein University, Misbah, 13th year, number 55, 83-93

Ball, George W. and Ball, Douglas B (1992). The Passionate Attachment: America's involvement with Israel, 1947 to the Present. New York and London: W.W. Norton & company.

Clark, Victoria (2007). Allies for Armageddon: The Rise of Christian Zionism, USA Yale University Press.

Garudi, Roger (1996). History of an Apostasy; Foundation Myths of Israeli Politics, Majid Sharif, Tehran, Rasa Cultural Institute.

Gopin, Marc (2000). Between Eden and Armageddon: The Future of World Religions, Violence, and Peacemaking, New York: Oxford University Press.

Hagit, Seyyed Sadegh (2006). Political Science Methodology, Qom, Mofid

Halsell, Grace (1998). Preparing for the Great War (Based on the Prophecy of the Prophets of the Children of Israel), Khosrow Asadi, Tehran, Rasa Cultural Institute.

Halsell, Grace (2005). Yadullah, Arabic translation and commentary and additions: Mohammad Samak, translation from Arabic to Persian: Qods Zafarani, Tehran, Hilal.

Hosseini Zadeh, Seyyed Mohammad Ali (2004). Discourse Theory and Political Analysis, Political Science Quarterly, No. 28

Hosseini Zadeh, Seyyed Mohammad Ali (2007). Political Islam in Iran, Qom, Mofid University Press

Hubert Morken, Pat Robertson: Where He Stands (Old Tappan, NJ: Fleming H. Revell Company, 1988), p. 155.

Jerry Falwell, "An Agenda for the 1980s," in Piety and Politics: Evangelicals and Fundamentalists Confront the World ed. Richard John Neuhaus and Michael Cromartie (Washington, DC: Ethics and Public Policy Center, 1987). p.114;

Jerry Falwell, Listen, America, (New York: Bantam Books, 1980). p. 98

Joan Lowy, "U.S. Evangelical Christians among most ardent Israel backers," Scripps Howard News Service, 1998. <http://archive.nando-times.com/net/special/israel24.html>.

Karimian, Ahmad (2007). Jews and Zionism, Tehran, Bostan Kitab Publications.

Kasraei, Mohammad Salar; Shirazi, Ali, (2009). Laclau and Mofe's discourse theory, an efficient tool in

understanding and explaining political phenomena, *Politics Quarterly*, No. 39.

Lak Aliabadi, Mohammad (2013). *Armageddon*, Ch2, Qom, Hanares Publishing House.

Moghadami, Mohammad Taqi (2011). "Laclau and Mofe's Discourse Analysis Theory and Its Criticism", *Cultural and Social Knowledge Quarterly*, Volume 2

Moody, Dale, (1990). *The World of Truth: A Summary of Christian Doctrine Based on Biblical Revelation*, USA: Wm B. Eerdmans Publishing.

Nash, Keith, (2001). *Political Sociology*, Mohammad Taghi Delfrooz, Tehran, Kavir

Phillips, Louise and Jorgensen Marian (2010). *Theory and Method in Discourse Analysis*, translated by Hadi Jalili, Tehran, NI

Richard John Neuhaus, "What the Fundamentalists Want," in *Piety and Politics: Evangelicals and Fundamentalists Confront the World* ed. Richard John Neuhaus and Michael Cromartie (Washington, DC: Ethics and Public Policy Center, 1987). p.15

Robert Zwier, *Born-Again Politics: The New Christian Right in America* (Downers Grove, IL: InterVarsity Press, 1982). p. 48

Saeed, Babi (2000). *Fundamental fear: Europeanism and the rise of Islamism*, translated by Gholamreza Jamshidiha and Musa Anbari, Tehran University Press.

Saheb-Khalq, Nasir, (2004). *Protestantism, Puritanism and Zionist Christianity*, Tehran, Hilal.

Sara Diamond, *Spiritual Warfare: The Politics of the Christian Right* (Boston, MA: South End Press, 1989). 200

Seyed Affaqahi, Seyed Hadi (2003). "Zionist Christianity Roundtable", p. 45, July and August, *Mouood Magazine*.

Shafii-Sarvestani, Ismail (2011). *Zionist Christians and their performance in the Islamic East*, Tehran, Hilal.

Soltani, Ali Asghar (2005). *Power, Discourse and Language*, Tehran, NI

Taheri Akerdi, Mohammad Hossein; Din-Panah, Hassan (2016). Analytical review of cultural Zionism and political Zionism, *Political Knowledge Quarterly*, No. 16

Tajik, Mohammadreza (2004). *Anti-discourse and politics*, Tehran, Humanities Research and Development Institute

Thomas, Pardip Nina (2008). *Strong Religion Zealous Media: Christian Fundamentalism and Communication in India*, New Delhi: Sage

<http://www.abhota.info/endgloss.htm>