

## LCJE Paper

### *Perceptions of Israel by Young Evangelicals Suggestions for a Change of Trajectory*

March 1-3, 2022

#### **Introduction:**

I am grateful for the opportunity both Rich Hastings and I had to present an objective summary of what many of us understand to be anecdotally true – that younger evangelicals are not as pro-Israel and not as pro-Jewish evangelism as their parents.

The report consisted of two parts. First of all, Rich Hastings presented a synopsis of the findings discovered by Dr. Mordechai Inbari and Dr. Kirill Bumin, Chosen People Ministries and author Joel Rosenberg of surveys focused on evangelical support for Israel, conducted by both Lifeway Research and the Barna Group, between 2017 and 2021. Additionally, a presentation showing the implications of what was determined and suggestions as to how this growing unfavorable position of young evangelicals towards Israel might be turned more positive.

#### **Why Do Evangelicals Support Israel?**

We owe a great debt to both Dr. Moti Inbari<sup>1</sup>, an Associate Professor of Religion specializing in Jewish Studies, and Dr. Kirill Bumin,<sup>2</sup> Professor of Political Science and Statistics. When we began our relationship, both of these men were teaching at the University of North Carolina, Pembroke campus. Dr. Bumin has since moved on to be the Dean of the Graduate school at Stonehill College in Massachusetts.

The findings of this research (2018), administered by Lifeway Research, may be found in an article published by the Cambridge University Press in January 2020, in the journal *Politics and Religion*. The following identifies many of the issues covered in one way or another in their now three major surveys, which further indicate that a favorable attitude towards Israel today is waning among younger evangelicals.

Inbari and Bumin summarize,

*This study considers the sources of evangelical support for Israel, utilizing an original survey of 1,000 evangelical and born-again respondents. The results show that the three strongest predictors of evangelical and born-again Christian support for Israel are (1) age (older respondents are more supportive); (2) opinion of Jews; and (3) socialization (frequency of hearing other evangelicals talking about Israel). Our results also show that evangelical support for Israel is driven by respondents' beliefs rooted in evangelical Christian theology on eschatology and Biblical literalism. Thus, the most significant ideological statements that were found in the research were that the "State of Israel is proof of the fulfillment of prophecy regarding the nearing of Jesus' Second Coming" and that "Jews are God's chosen people." Another important finding is that there is less support toward Israel among young evangelicals (ages 18–29).<sup>3</sup>*

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<sup>1</sup> “Dr. Mordechai Inbari,” The University of North Carolina at Pembroke, accessed February 23, 2022, <https://www.uncp.edu/profile/dr-mordechai-inbari>

<sup>2</sup> “Kirill Bumin | LinkedIn,” accessed February 23, 2022, <https://www.linkedin.com/in/kirill-bumin-598348a2/>

<sup>3</sup> Moti Inbari, Kirill M. Bumin, and M. Gordon Byrd, “Why Do Evangelicals Support Israel?,” *Politics and Religion* 14, no. 1 (January 1, 2020): 1

This leads to our main question and is based upon their study of younger evangelicals administered by the Barna Group in 2021:

Will the growing lack of support for Israel on the part of young evangelicals also cause a lack of support for Jewish evangelism?

Inbari and Bumin focused on the question of evangelical support for Israel and the Jewish people whereas those affiliated with the LCJE are concerned with how this lack of support will impact the future of Jewish evangelism.

A survey conducted by the Barna Group between March 22 and April 2, 2021, prior to the most recent Gaza war, was constructed and analyzed by Dr. Moti Inbari and Dr. Kirill Bumin and funded by Chosen People Ministries. This survey specifically studied the views of 700, 18- to 29-year-old, self-identified evangelicals.

According to their previous research in 2018, 75% of evangelicals supported Israel in general. However, the spring 2021 survey indicated that younger evangelicals (18-29 year old) were less supportive of Israel and more likely to support Palestinians than the older age groups of evangelicals.

This confirmed the suspicions of the researchers who, after analyzing the earlier surveys, wrote a personal e-mail to me describing their rationale for wanting to do a further segmented study of younger evangelicals,

*Research (including yours and ours) had discovered that young evangelicals are not as supportive of Israel as older cohorts. We would like to conduct another nation-wide survey (500 participants), with closed and open-ended questions, among young evangelicals (ages 18-29) to better understand why this age group, which has many characteristics that we associate with strong support for Israel (e.g., high levels of religiosity), but is actually much cooler toward Israel than older evangelicals. This research would be the first of its kind. The particular focus of the survey will be in “unpacking” the young evangelicals’ conception of “fairness” and “justice,” and how these labels apply to the Israeli-Palestinian dispute. The value of the study is twofold. First, it would help scholars to develop a more nuanced understanding of the attitudes evangelical Christians hold in regard to Jews and Israel. Second, this study would elucidate how younger generations of Americans think about the Israeli-Palestinian conflict and how they justify their support (or lack thereof) for the parties of this dispute.<sup>4</sup>*

In an unpublished monograph summarizing the findings of the 2021 survey, the researchers comment,

*What makes this survey truly unique is our incorporation of targeted, open-ended questions that gave respondents an opportunity to explain their policy views in their own words. This, in turn, allows us to paint a rich picture of young evangelicals’ explanations for their support for the Palestinians, Israel, or neither of the parties to the dispute. There are literally hundreds of thoughtful comments that provide a unique glimpse into the reasoning of young evangelicals on the Israeli-Palestinian dispute, a highly complex foreign policy topic. We also challenged our respondents to explain why some studies (including ours) find that younger evangelical and born-again Christians express lower support for Israel than older evangelicals. We are pleasantly surprised by the thoughtfulness and detail of many of the written responses that we received; they bolster and illuminate the descriptive and statistical findings we report below.<sup>5</sup>*

The researchers in fact discovered that support for Israel among young evangelicals has continued to diminish over the last five years.

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<sup>4</sup> Moti Inbari, “Young Evangelicals Survey Draft One,” February 28, 2020

<sup>5</sup> K. Bumin and M. Inbari, “Change of the Guard: Young Evangelicals and the Israeli-Palestinian Dispute,” August 21, 2021

*In 2018, 68.9% (combined results for those who chose “lean toward support,” “support,” and “very strong support” for Israel). By contrast, a meager 33.5% of young evangelicals in our 2021 survey said that they support Israel. These differences are stark, especially considering that despite the obvious differences in sample size of twenty-somethings in 2018 versus 2021, the demographic characteristics of these young respondents are not fundamentally different on most of the factors that we compared above. The relatively large contrasts between 2018 and 2021 twenty-somethings, so far, center on ideology (2018 respondents were approximately 10 percentage points more conservative than the 2021 poll participants) and religiosity (26.3% more of 2018 respondents frequently attended church and 14.6% more of them frequently read the Bible than the 2021 under-30 respondents).<sup>6</sup>*

### **Changing the Trajectory**

The authors of this article believe a reduction in general support for Israel is an accurate reflection in the way younger evangelicals (under 30) view Israel and the Jewish people.<sup>7</sup> We know now that what we assumed anecdotally is verified by these surveys, but now we must find out why the support for Israel waned, and how, if possible, this trajectory can be changed.

The issue of Jewish evangelism was addressed in the 2017 Lifeway survey sponsored by Chosen People Ministries and Joel C. Rosenberg of 2,000 plus evangelicals performed by Lifeway Research.<sup>8</sup>

In that survey it was noted that approximately 70% of evangelicals are favorable towards Israel and 86% agree (71% strongly) that sharing the gospel with Jewish people is important, 55% agree the Bible teaches that one day most or all Jewish people, alive at that time, will believe in Jesus and 47% agree that Jesus will return when the Jewish people accept Jesus. Additionally, 30% of those with evangelical beliefs have Jewish friends, 35% of those with Jewish friends have prayed for the salvation of their Jewish friends in the last week and 60% of those with Jewish friends have not shared the gospel with any of them in the last year.<sup>9</sup>

It can be seen that even when a greater number of evangelicals are favorable towards Israel and the Jewish people, Jewish evangelism is still only practiced by 40% of the group even though the 2017 survey discovered that 71% of evangelicals strongly agree that sharing the gospel with Jewish people is important. Further, those age 65+ (91%) are more likely to agree than those 18-34 (82%) and 35- 49 (84%) as the differentiation among age groups was first indicated in the 2017 survey.

In the 2017 survey, 58% of those under 30 said they were favorable towards Israel, but this number dropped to 33% in the 2021 survey. If evangelism is motivated by a favorable attitude towards Israel among young evangelicals, then it is possible that interest in Jewish evangelism dropped as well. However, this question was not asked in the 2021 survey. We will need to study this more specifically to fully demonstrate the link between how Israel and the Jewish people are viewed by younger evangelicals and how it affects their motivation for Jewish evangelism.

Anecdotally we do see Jewish missions increase when those engaged have a favorable view towards Jewish people and the nation of Israel. We also understand this favorability is decreasing among a younger

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<sup>6</sup> *ibid*

<sup>7</sup> Drs. Inbari and Bumim also implemented a 2021 post Gaza war survey by the Barna Group which further explored the reasons for this shift in attitude as well as across a broader range of age groups.

<sup>8</sup> 2017 Survey LifeWay Research conducted the "Evangelical Attitudes Toward Israel and the Peace Process" study Sept. 20-28, 2017. The survey asked 2,002 Americans with Evangelical beliefs about a wide range of issues involving Israel—from its place in the Bible to its treatment of Palestinians. The survey focused on Americans with Evangelical beliefs rather than self-identified Evangelicals. For the full survey results, visit <http://lifewayresearch.com/2017/12/04/support-of-israel-among-younger-evangelicals/>.

<sup>9</sup> *ibid*

demographic which causes the LCJE community concern for the future of Jewish evangelism amongst the next generations of evangelicals.

With this in mind, we move to the second part of our presentation which is designed to suggest some ways the Jewish missions' community can disrupt the current trajectory and enlist greater support for Israel, the Jewish people and Jewish evangelism among younger evangelicals.

### **Concerns**

Rich suggested a number of concerns that grew out of the 2021 survey by Drs. Inbari and Bumin:

1. If young evangelicals do not support Israel, they are less likely to share the gospel with Jewish People.
2. If pastors neglect the Hebrew scriptures and the Jewishness of Jesus, then the witness of the Church to the Jewish people will evaporate in the next decade.
3. This decline will be exacerbated if our colleges and seminaries fail to instruct students about the Jewish Jesus or emphasize Old Testament studies equally with the New Testament.
4. The above could also drive younger pastors in an even greater acceptance of Replacement Theology.

### **Further Concern**

I would add a few more concerns to those noted by Rich:

1. The decline in support for Israel and interest in Jewish evangelism is generational in nature. Yet, we cannot stop there as we need to ask ourselves why? What is it about our current younger evangelicals that impacts their attitudes towards Israel and the Jewish people?
2. Since younger evangelicals told us through the 2021 survey that their information about Israel was neither coming from the Bible or the pulpit (44.4% of young evangelicals said that their religious beliefs do not influence their view of Israel) we must then ask where their information about Israel and the Jewish people comes from. As noted by the 2021 survey, friends, digital and social media, are key.
3. Short term missions programs, and missionary recruitment in general for Jewish missions is competing with opportunities for younger evangelicals who are more socially aware and prefer benevolence over direct evangelism. They are more interested in directly touching the lives of those who are hurting, etc. This creates a problem in recruiting for Jewish evangelism in the West where the needs of the Jewish people are far more spiritual than otherwise.
4. A pro-Israel position used to be part of the worldview and "faith agenda" of most evangelicals, but this is not true today. In fact, according to the surveys, anti-Semitism is not part of the next generation of evangelicals in the same way as human trafficking, racial injustice, poverty of funds and education and so much more. However, it was good to see that concern for anti-Semitism was shown to be high on its own accord from the 2021 survey.
5. This growing lack of support for Israel will not be solely solved by better Biblical training and more relevant forms of communication – though this might help.

The question then must be asked as to how we plan to pass the Israel baton to a new generation that is on the move and not necessarily ready to grasp a baton weighted down with evangelical views and values cherished by previous generations?

### **A Change of Evangelical Worldviews**

We believe the traditional evangelical worldview and values of the last 50 years are diminishing. The fundamental values and ways of looking at the Bible, which provide a critical number of the building blocks for our worldview, are in flux. This would include the ways in which younger evangelicals view Israel and the Jewish people.<sup>10</sup>

We will lose the *Israel battle* by simply trying to get younger evangelicals to re-recognize or embrace the worldview of a previous generation. In other words, it is a mistake to simply repackage or represent the world view of a previous generation and expect the next to embrace it. We cannot expect younger evangelicals to agree with their parents on the difficult issues we face today, as they were raised in a different time period, with different experiences related to Israel and the Jewish people.

We should add that there are also major differences in generational views on eschatology and the role of Israel in the “end times”. This was demonstrated in another survey initiated by Chosen People Ministries and implemented by LifeWay Research and analyzed by Drs. Inbari and Bumin in 2020.<sup>11</sup> This is a critical component of the worldview of evangelicals 65 years of age and older (boomers) and was passed along to them by a previous generation of evangelicals who witnessed the Holocaust and restoration of Israel as a modern nation in 1948. These two factors alone helped shape a more empathetic and positive view of evangelicals regarding Israel that passed to the next generation.

Unfortunately, the passing on of a worldview that includes a positive view of Israel to younger evangelicals has already lost its potency. Evangelicals between 18 and 30 years of age are far more influenced by the ways in which Israel is viewed by modern media than by the Bible or by the aforementioned critical shaping events in the first half of the twentieth century history.

We will lose the *Israel battle* if our solution to the declining support for Israel among younger evangelicals is to help our next generation recapture the worldview of a past generation. It would be like rearranging the deck chairs on the titanic!

So, how do we pass the Israel baton to a new generation that does not necessarily embrace the full package of evangelical biblical and socio-ethical values cherished by previous generations?

We must do what we can to make sure the baton is not dropped, and that the next generation of evangelicals has a firm grasp on what is passed to them before they start running into the future. This is why we cannot weigh down the baton with the variety of social, political and ecclesiological values of previous generations. As much as possible we must try to understand our younger generations and the life events which shape their attitudes and encourage them to think biblically about everything in life, including Israel, the Jewish people and Jewish evangelism. We must also give reasonable answers to the charges against Israel and the Jewish

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<sup>10</sup> Shared intergenerational values: Importance of family life, Anti-Abortion, Authority of Scripture, Person of Jesus. Younger “evangelicals” might have more in common in the following areas with their non-believing counterparts and with their older parents who are evangelicals: Race, Social Justice, Gender related issues, Societal violence, Guns, Less overt evangelism, Immigration, **Israel**, Institutional nature of the modern Evangelical church vs’s a less formal approach to church life, Conservative politics.

<sup>11</sup> Chosen People Ministries Survey of the “Eschatology of Pastors conducted by LifeWay Research (Phone survey of 1,000 pastors from Evangelical and Historically Black denominations was conducted January 24 – February 11, 2020. Released on April 7th, 2020

people and not expect our younger evangelicals to view Jewish history since 1948 in the same way as their parents and grandparents. We cannot take anything for granted!

### **Some Possible Actions for Previous Generation Evangelicals to Take:**

1. We need to recognize the difference in our worldviews and find a way to make issues related to Israel and the Jewish people more relevant to the next generation. We cannot impose our worldview on a new generation.
2. We need to start influencing evangelicals at a younger age:
  - children
  - teens
3. We need to produce new materials for Sunday Schools and other youth-oriented ministries and try to win the next generation before they turn 15.
4. We need to energize our ministries at evangelical Bible colleges, seminaries and various Christian campus groups by working with the leadership of these groups, and not to keep trying to simply get them involved with our programs.<sup>12</sup>
5. We need to pay particular attention to engaging with leaders, churches and conferences that appeal to next generation evangelicals.
6. We need to consider the ways in which our current political climate impacts the attitudes of younger evangelicals towards Israel. We cannot presume that our next generation share the political values of previous generations of evangelicals.
7. We need to distance ourselves from certain non-essential evangelical social and cultural positions and focus on our core biblical concerns. We should try to affirm the good younger evangelicals' desire for our culture.
8. We need to leverage the ardent desire of younger evangelicals for social change rather than view their desire for justice as an enemy.
9. We need to carefully, reasonably and creatively present contextualized responses to the many false charges about Israeli aggression, as this seems to be one of the key issues concerning younger evangelicals (see <https://www.thebulwark.com/support-for-israel-among-young-evangelicals-is-falling-heres-why-that-matters/>).
10. We need to create a climate for safe discussions between generations so that these issues can be intelligently and even dispassionately discussed.

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<sup>12</sup> "How to Engage with Younger Evangelicals about Israel," Alliance for the Peace of Jerusalem, May 24, 2021, <https://allianceforthepeaceofjerusalem.com/how-to-engage-with-younger-evangelicals-about-israel/>

## Addendum 1: Further Comparisons Between the Surveys by Drs. Inbari and Bumin

Popular media portrays evangelicals as ardent conservatives and as a critical part of the GOP base of support. The Associated Press VoteCast survey shows that 81% of white evangelical voters went for Trump in 2020 election, compared with 18% who voted for Biden. Most analyses of evangelicals' priorities show that they are focused predominantly on domestic policies. However, one area of foreign policy that elicits significant attention and engagement from evangelicals is the US relationship with Israel and America's stance on the Israeli-Palestinian dispute. Evangelicals are viewed as enduring and reliable supporters of Israel and the Jewish people. Our 2018 national survey of evangelical and born-again Christians confirmed this intuition, finding that roughly 75% of this religious community expressed support for Israel vis-à-vis the Palestinians. A new, in-depth survey on the attitudes of young evangelicals shows that change is brewing in this religious community.

A survey commissioned by us and administered by Barna Group among 700 evangelical and born-again Christians under 30 years of age in late March 2021 shows that this age cohort is significantly different from the older generations. For example, young evangelicals are substantially less supportive of Trump than the overall evangelical community. The results show that 46% of the sample voted for Biden in 2020 presidential election, while only 26% voted for Trump. 20% said that they did not vote. 48.5% said that they are Democrats or lean in favor of Democratic Party, while about 40% said they affiliate with or lean toward the GOP. Ideologically, young evangelicals are more likely to consider themselves centrists/moderates (37.5%), rather than conservatives (31%) or liberals (31.5%).

Also, young evangelicals are more diverse than the overall evangelical community. Only 45.4% of our young evangelical respondents identified as white. 24% identified as African American and 14% identified as Hispanic or Latino. By contrast, we found that 65% of respondents were white in our 2018 survey, which considered all age groups. In our 2021 sample, 66.1% are white among Republicans and Republican-leaning respondents, while among Democrats and Democrat-leaning respondents, only 29.2% are white.

American evangelicals are known as major supporters of Israel. In our 2018 survey, we discovered that 75% of the sample supported Israel over the Palestinians, while 22% preferred not to take a side in the dispute. Only 2.8% expressed some degree of support for the Palestinians. However, the new survey shows that young evangelicals are far less supportive of Israel: 24.3% expressed support for the Palestinians, 42.2% said that they support neither, and only 33.6% said they support Israel.

Historically, evangelicals supported Israel based on their theology: influential End Times vision connected the creation of the State of Israel with the Second Coming of Jesus Christ and their literal reading of the Bible accepted the idea that Jews are God's chosen people. Therefore, we asked young evangelicals if their views on Israel/Palestine are based on their religious beliefs and the results are surprising. 44.4% of the sample said that their religious beliefs have little to do with their assessment of the Israeli-Palestinian dispute, 38.2% said that their religious beliefs make them more supportive of Israel, while 17.4% said that their beliefs make them more supportive of the Palestinians.

However, when it comes to the question of governing Jerusalem, young evangelicals still favor Israel. Only 28.4% of the sample said that the Palestinians should have East Jerusalem as their capital, next to Israel, while 71.6% said that Jerusalem in its entirety should be the capital of the State of Israel, and its governance should not be shared with the Palestinians.

The common perception is that evangelicals support the positions of right-wing Israelis and thus should oppose the establishment of a Palestinian state. Yet, the results of our survey show a different picture: 44.7% of the sample supports the establishment of a Palestinian state alongside Israel, 35.1% said they are neutral, and only 20.5% oppose this idea.

We also probed respondents' perceptions of fairness, as it relates to the Israeli-Palestinian relations today. Specifically, we asked young evangelicals whether they thought Israel currently treats Palestinians fairly or unfairly in the Palestinian Territories. 22.8% said that Israel does not treat Palestinians fairly, 35.7% were neutral, while the plurality (41.5%) responded that Israel treats Palestinians fairly. Thus, while a plurality of young evangelicals supports the establishment of a Palestinian state, a plurality also thinks that that Israel treats the Palestinians reasonably well.

Our 2018 study showed that evangelical and born-again Christians of all ages hold largely negative or neutral attitudes toward Muslims, with only 29% expressing a positive view. The 2021 survey results, however,

show that a plurality of young evangelicals (41.7%) expressed a positive attitude toward Muslims, while 12.4% reported negative opinion, 35.2% had neutral opinion, and 10.7% preferred not to answer the question.

In addition, we asked the respondents to think about the global role of the United States over the last 20 years. Has America been a positive force for global peace and prosperity? The responses were almost evenly split: 40.7% said that America played a positive role, while 39.1% said that America had a negative role in the world. Additional 20.3% thought that the US had no major impact, good or bad, on world affairs. What is particularly interesting, given that 12 of the last 20 years were under a Republican control of the White House, is that a larger proportion of Democrats and those who lean Democrat (47.5%) held a positive view of the US role in the world, in comparison to Republican and Republican-leaning respondents (43.1%).

Young evangelicals are the future of this religious movement, which is known as a major player in the Republican Party. The results of the survey show that young evangelicals are a more centrist in their opinion than older evangelical cohorts, and their vote favors Democrats over the GOP. When it comes to the question of Israeli-Palestinian dispute, young evangelicals' support for Israel is weaker and their views toward the Palestinians are more favorable than those of their elders.

The survey was conducted via an online panel between March 22 and April 2 of 2021. The stratified quota sample consisted of 18 to 29-year-old self-identified evangelical and born-again Christians. The margin of error for the survey was plus or minus 3.7 percentage points at the 95% level of confidence. Drs. Inbari and Bumin teach at the University of North Carolina at Pembroke.<sup>13</sup>

## Addendum 2: Additional Surveys

There were a number of other surveys conducted during the same few years which became part of the knowledge base that further explained trends, attitudes and actions by evangelicals towards Israel.

Chosen People Ministries helped sponsor the three surveys initiated by Drs. Bumin and Inbari, and additionally carried out two additional major surveys covering similar areas of concern including a phone survey of 1,000 pastors from evangelical and historically Black denominations, conducted January 24 – February 11, 2020 on the topic **Pastors Views on the Return of Jesus Christ, Biblical Prophecy, and the End Times**. This survey was conducted by LifeWay Research and sponsored by Chosen People Ministries, the Alliance for the Peace of Jerusalem, Rich and Judy Hastings, and The Hendricks Center at Dallas Theological Seminary.

The purpose of this survey was to understand if any particular perspective on eschatology and the role Jewish people will play in the end of days directly influences Christian motivation for Jewish evangelism. Historically this has been true, and the purpose of the survey was to see if pastors still held views about eschatology that included Israel.

As mentioned earlier, an earlier survey entitled Evangelical “Attitudes Towards Israel” was conducted by LifeWay Research from September 20<sup>th</sup> – 28<sup>th</sup> 2017 and was sponsored by Chosen People Ministries and Joel C. Rosenberg. An online questionnaire was completed by 2,002 Americans with evangelical beliefs.<sup>14</sup>

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<sup>13</sup> Bumin and Inbari, “Change of the Guard: Young Evangelicals and the Israeli-Palestinian Dispute”

<sup>14</sup> Respondents were screened to only include adults with Evangelical Beliefs. Evangelical Beliefs are defined using the NAE LifeWay Research Evangelical Beliefs Research Definition based on respondent beliefs. Respondents are asked their level of agreement with four separate statements using a four-point, forced choice scale (strongly agree, somewhat agree, somewhat disagree, strongly disagree). Those who strongly agree with all four statements are categorized as having Evangelical Beliefs: (1) The Bible is the highest authority for what I believe. (2) It is very important for me personally to encourage non-Christians to trust Jesus Christ as their Savior. (3) Jesus Christ’s death on the cross is the only sacrifice that could remove the penalty of my sin. (4) Only those who trust in Jesus Christ alone as their Savior receive God’s free gift of eternal salvation.

A number of in-person and Zoom discussions were also held between Drs. Inbari and Bumin and various members of the Jewish ministries' community, as well as representatives of the evangelical academic community which created a deeper understanding for the findings of these various surveys.

### **The Surveys and Reflections Based Upon the Surveys in Chronological Order:**

#### **2017**

Chosen People Ministries and Joel C Rosenberg. A Survey of Evangelicals by Lifeway (LifeWay Research conducted the "Evangelical Attitudes Toward Israel and the Peace Process" study Sept. 20-28, 2017) <sup>15</sup>  
<https://allianceforthepeaceofjerusalem.com/wp-content/uploads/2018/08/Evangelical-Attitudes-Toward-Israel-Full-Report-1.pdf>

#### **2018**

Moti and Kirill's Survey of Evangelicals by Lifeway (Christian Evangelical attitudes toward Israel and the Israeli-Palestinian conflict. The survey was conducted on April 3–10, 2018. See the following for the full survey results. <sup>16</sup> ([https://www.academia.edu/42057392/Why\\_Do\\_Evangelicals\\_Support\\_Israel](https://www.academia.edu/42057392/Why_Do_Evangelicals_Support_Israel))

"Why do Evangelicals Support Israel". Cambridge University Press in the Journal, Politics & Religion, published in March 2021. Moti Inbari, Kirill M. Bumin. This summary reflects the findings of their survey released in January 2020 entitled

American Evangelicals and the Arab-Israeli Conflict, Moti Inbari, Kirill M Bumin Journal of Church and State, Volume 62, Issue 4, Autumn 2020, Pages 603–629, <https://doi.org/10.1093/jcs/csz063>.<sup>17</sup>

#### **2020**

Chosen People Ministries' survey of the "Eschatology of Pastors" conducted by LifeWay Research (Phone survey of 1,000 pastors from Evangelical and Historically Black denominations was conducted January 24 – February 11, 2020. Released on April 7th, 2020

This one-of-a-kind survey was conducted in January-February 2020 by Chosen People Ministries and Lifeway Research. The primary goal of the survey was to analyze pastors' beliefs about the End Times and assess how eschatology – a part of theology concerned with the final events of history, the Second Coming of Jesus Christ, the resurrection of the dead, and the Last Judgment – impacts their understanding of the current times.

Also see Zoom video discussion: <https://www.chosenpeople.com/pandemics-prophecy-the-middle-east-webcast/> <sup>18</sup>

Analyzing Replacement Theology: Evangelical Pastors' Views on the Role of Jews and Israel in the End Times by Moti Inbari and Kirill Bumin. Unpublished Manuscript.

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<sup>15</sup> "LifeWay Survey Evangelical Attitudes Toward Israel," Alliance for the Peace of Jerusalem (blog), accessed September 27, 2021, <https://allianceforthepeaceofjerusalem.com/lifeway-survey-full/>

<sup>16</sup> M Inbari, K Bumin, and M Byrd, "Why Do Evangelicals Support Israel?," Politics and Religion 14, no. 1 (2021): 1–36

<sup>17</sup> Moti Inbari and Kirill M Bumin, "American Evangelicals and the Arab-Israeli Conflict," Journal of Church and State 62, no. 4 (November 1, 2020): 603–29, <https://doi.org/10.1093/jcs/csz063>

<sup>18</sup> "Pandemics, Prophecy & the Middle East Webcast," Chosen People Ministries, April 20, 2020, <https://www.chosenpeople.com/pandemics-prophecy-the-middle-east-webcast/>

**2021**

Survey of Younger Evangelicals by Moti Inbari and Kirill Bumin, Change of the Guard: Young Evangelicals and the Israeli-Palestinian Dispute, Draft 8.21.21, An Unpublished Manuscript-do not reproduce

Survey of Evangelicals Post Gaza War and Netanyahu by Moti Inbari and Kirill Bumin (Spring 2021)  
[https://www.researchgate.net/publication/357062740\\_In\\_the\\_Shadow\\_of\\_2021\\_Gaza\\_Conflict\\_Evangelical\\_and\\_Born-Again\\_Christian\\_Views\\_of\\_the\\_Israeli-Palestinian\\_Dispute](https://www.researchgate.net/publication/357062740_In_the_Shadow_of_2021_Gaza_Conflict_Evangelical_and_Born-Again_Christian_Views_of_the_Israeli-Palestinian_Dispute)<sup>19</sup>

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<sup>19</sup> Kirill Bumin and Moti Inbari, “In the Shadow of 2021 Gaza Conflict: Evangelical and Born-Again Christian Views of the Israeli-Palestinian Dispute.”

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