



Sagemont Church Position Paper Israel and the Jewish People

Why do we find it necessary to offer this position paper at this time?

In recent years, questions about Israel and the Jewish people have become increasingly prominent. Wars, rising antisemitism, political debate, competing theological viewpoints, and the constant influence of news, podcasts, videos, and social media have left many believers asking how they should understand Israel from a biblical perspective. As a church, we believe it is both timely and necessary to provide clear, scriptural guidance on these important matters.

Our church believes that the Bible is the inspired, inerrant, and authoritative Word of God (2 Timothy 3:16-17; 2 Peter 1:20-21). Therefore, our understanding of Israel and the Jewish people must come from Scripture—not from politics, changing public opinion, popular teachers, podcasts, social media, or current events.

From Genesis to Revelation, God reveals His character through His dealings with Israel. His faithfulness to Israel demonstrates His faithfulness to every promise He has made. For this reason, what we believe about Israel is not merely a matter of history or politics but a testimony to the trustworthiness of God Himself.

This paper is not intended to answer every question about Israel or current events. Rather, it seeks to summarize the biblical convictions that guide our church's understanding of Israel and the Jewish people so that we may think clearly, speak truthfully, and respond faithfully.

As followers of Jesus Christ, we are committed to loving the Jewish people, praying for Israel, proclaiming the Gospel to Jew and Gentile alike, rejecting antisemitism in every form, and interpreting current events through the lens of Scripture rather than interpreting Scripture through current events.

What is God's covenant with Israel?

God sovereignly chose Abraham, Isaac, Jacob, and their descendants to be His covenant people (Genesis 12:1-3; 15:18-21; 17:7-8; Deuteronomy 7:6-8). This choice was not based on Israel's righteousness but upon God's grace, love, and sovereign purpose.

God made unconditional covenant promises concerning a people, a land, a nation, a kingdom, and a coming Messiah through whom all nations would be blessed. Because God cannot lie (Titus 1:2), these promises remain certain.

Paul reminds us: "The gifts and the calling of God are irrevocable." (Romans 11:29)

Throughout history Israel has experienced both blessing and discipline, yet God's covenant faithfulness has never failed. Israel's disobedience has never canceled God's promises.

What is the relationship between Israel and the Church?

We believe the Bible clearly distinguishes between Israel and the Church while revealing one way of salvation through faith in Jesus Christ alone.

Israel is God's covenant nation.

The Church is the Body of Christ, composed of believing Jews and Gentiles united by the Holy Spirit (Ephesians 2:11-22).

The Church shares in the spiritual blessings that flow from God's covenant promises through Christ (Galatians 3:13-14), but Scripture never teaches that the Church becomes Israel or inherits Israel's national promises.

Paul distinguishes Jews, Greeks, and the Church of God (1 Corinthians 10:32). Likewise, Romans 11 teaches that believing Gentiles have been graciously grafted into God's redemptive program without replacing the natural branches.

We therefore reject Replacement Theology (also called Supersessionism), which teaches that the Church has permanently replaced Israel in God's plan.

Paul asks,

"God has not rejected His people, has He? May it never be!" (Romans 11:1)

Though all believers, both Jew and Gentile, share in the blessings of the New Covenant through Christ, God's particular covenant promises to Israel have not been transferred to another people. The Lord who faithfully kept His promises in the past will fulfill every remaining promise to Israel in His perfect time.

What is Israel's role today?

The Jewish people remain deeply loved by God because of His covenant with the patriarchs.

Paul writes,

"From the standpoint of God's choice they are beloved for the sake of the fathers." (Romans 11:28)

Although most Jewish people today do not recognize Jesus as the promised Messiah, God has not abandoned His people. Their present unbelief is neither total nor final. Scripture describes it as a partial hardening until God's purposes among the nations are complete (Romans 11:25).

We thank God for His continued preservation of the Jewish people throughout history and for the restoration of Israel as a nation in its historic homeland. We see in God's preservation of Israel another testimony to His covenant faithfulness and look forward to the complete fulfillment of His promises when Messiah returns.

What is Israel's future?

The Bible promises a future national restoration of Israel.

The prophets foretold a day when Israel would return to the Lord (Ezekiel 36:24-28; Zechariah 12:10), and Paul declared,

"And so all Israel will be saved." (Romans 11:26)

We believe Jesus Christ will literally return to establish His righteous kingdom and fulfill God's covenant promises to Israel exactly as He has spoken (Luke 1:31-33; Acts 1:6-7).

Our confidence rests not in world events but in the faithfulness of God.

What does it mean to bless the Jewish people?

To bless the Jewish people is to respond to them with the love, truth, and compassion that reflect the heart of God. From the beginning, God promised Abraham, "I will bless those who bless you" (Genesis 12:3), and throughout Scripture He demonstrates His enduring love and faithfulness toward Israel.



Through the Jewish people, God gave the world the Scriptures, the prophets, the covenants, and, according to the flesh, our Lord Jesus Christ (Romans 9:4-5). We therefore owe them biblical love, prayer, compassion, and faithful Gospel witness.

Blessing the Jewish people does not mean approving every action or policy of the modern nation of Israel or placing any government beyond biblical evaluation. Rather, it means rejecting antisemitism, praying for the peace of Jerusalem (Psalm 122:6), showing kindness and respect to Jewish people, supporting faithful ministry among them, and sharing the Gospel with humility and love.

Paul testified,

“My heart’s desire and my prayer to God for them is for their salvation.” (Romans 10:1)

This must also be our prayer.

The Gospel remains “the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” (Romans 1:16)

For that reason, we reject the teaching that Jewish people have a separate covenant of salvation apart from faith in Jesus Christ.

Jesus declared, “I am the way, and the truth, and the life; no one comes to the Father but through Me.” (John 14:6)

Peter proclaimed, “There is salvation in no one else.” (Acts 4:12)

Therefore, we lovingly and respectfully proclaim Jesus as Israel’s Messiah and the Savior of the world whenever God gives opportunity. The greatest blessing we can offer anyone—Jew or Gentile—is the good news of salvation through faith in Jesus Christ.

Our witness should never be arrogant or argumentative. Instead, our lives should display such joy, holiness, humility, peace, and confidence in Israel’s Messiah that Jewish people are drawn to consider Him.

Paul teaches, “By their transgression salvation has come to the Gentiles, to make them jealous.” (Romans 11:11)

May God use our lives and testimony to awaken many Jewish people to faith in their Messiah.

Why do we reject antisemitism?

We recognize that the nation of Israel, like every nation and government, is accountable to God and subject to moral evaluation according to His Word (Psalm 33:12-15; Proverbs 14:34). Thoughtful, truthful, and biblically grounded criticism of the actions or policies of the Israeli government is not, in itself, antisemitism. The prophets of Israel faithfully confronted the sins of Israel’s leaders and people while never denying God’s covenant faithfulness or His love for the nation. Likewise, Christians should evaluate all nations—including Israel—with honesty, justice, and biblical discernment, avoiding both uncritical support and unfair condemnation.

Antisemitism, however, —the hatred of, prejudice toward, or unjust discrimination against Jewish people because they are Jewish—is contrary to the character of God and incompatible with biblical Christianity.

Every Jewish person bears God’s image (Genesis 1:26-27), is loved by God (Romans 11:28-29), and is our neighbor whom Christ commands us to love (Matthew 22:39).

We therefore reject every form of antisemitism, including hatred, prejudice, discrimination, violence, harassment, antisemitic stereotypes, Holocaust denial or minimization, and conspiracy theories that falsely assign collective guilt or promote hostility toward Jewish people.



We also acknowledge with sorrow that throughout history some who claimed the name of Christ have mistreated Jewish people. Such actions were sinful and contrary to the teaching and example of Jesus Christ, Himself a Jewish person.

What should shape our view of Israel?

Scripture commands believers to be people of truth and discernment. In an age of twenty-four-hour news, podcasts, videos, blogs, and social media, Christians must resist sensationalism, speculation, and fear.

Not every headline is accurate.

Not every podcast is trustworthy.

Not every video tells the truth.

Not every teacher handles Scripture faithfully.

God calls His people to test every claim carefully.

"Examine everything carefully; hold fast to that which is good." (1 Thessalonians 5:21)

"The naive believes everything, but the sensible man considers his steps." (Proverbs 14:15)

We therefore encourage every believer to measure every teaching by God's Word, verify factual claims before repeating them, reject conspiracy theories and unsubstantiated accusations, and speak truthfully and graciously in every conversation (Ephesians 4:15, 25).

Our confidence rests not in internet personalities or political commentators but in the unchanging Word of God.

How should we respond?

We rejoice that the God who called Abraham is the God who keeps every promise He has made. His faithfulness to Israel assures us of His faithfulness to His Church.

Until Jesus Christ returns, we commit ourselves to love the Jewish people, pray for the peace of Jerusalem (Psalm 122:6), stand against antisemitism, support faithful Gospel ministry among the Jewish people, proclaim salvation through Christ alone, and eagerly await the day when Israel's Messiah will reign over all the earth.

"For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." (Romans 11:36)

