

ТМ	Г. XXXIV	Бр. 1	Стр. 265-274	Ниш	јануар - март	2010.
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UDK 316.647.7:27+327(73)

Прегледни научни рад  
Примљено: 10. 10. 2009.

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## CHRISTIAN FUNDAMENTALISTS AND THE US-EURASIAN POLICY

### Summary

It is the geo-economic approach that dominates the analysis of the problems related to Eurasia, especially of the Palestinian crisis. The geo-economic approach is very important indeed, especially in its consideration of oil. Yet, another approach is of great importance, that of religion. When religion is discussed in the Eurasian context it is Islam that is mostly taken into consideration. Another factor is neglected: the influence of certain Christian communities and movements on the behavior of the US in that region. This was especially evident during the terms of George Bush the Younger. Christian fundamentalist organizations very much influence his policies. They believe that the preservation of Israel is the condition without which the Second Coming of Jesus Christ won't come to pass. According to them, in order for Christ to return, Jews from around the globe must move to Israel, and in order for the Jews to move to Israel it is necessary to ensure peace and prosperity for the state of Israel. Therefore, the followers of that theology demand from the Administration to unconditionally support the survival of Israel. Among them are especially prominent the followers of the teaching of John Nelson Derby (1800-1882). His, and the teachings of similar charismatic religious leaders strongly influenced the election of George Bush to the US Presidency. Therefore the policy of George Bush toward Eurasia, and especially regarding the Middle Eastern conflict has been, to a large extent, inspired by such Christian teachings. Iran is an inseparable part of these considerations. This is why the policy of the US toward Iran is based, in many of its aspects, in accordance with the beliefs of the followers of such Christian teachings.

**Key words:** Christian fundamentalists, USA, Eurasia, Iran, Middle East, Israel

Economic motive is usually considered as the most important one when analyzing the US foreign policy. Apart from economic motives there are some others and some of them deserve special attention. In this work we will analyze the influence of Christian fundamentalist groups from US and their influence onto politics towards Middle East, Caucasus and Iran. “**Fundamentalist Christianity**, also known as **Christian Fundamentalism** or **Fundamentalist Evangelicalism**, is a movement that arose mainly within British and American Protestantism in the late 19th and early 20th centuries among conservative evangelical Christians, who, in a reaction to modernism, actively affirmed a fundamental set of Christian beliefs: the inerrancy of the Bible, Sola Scriptura, the virgin birth of Christ, the doctrine of substitution atonement, the bodily resurrection of Jesus, and the imminent personal return of Jesus Christ. Some who hold these beliefs reject the label of ‘fundamentalism,’ seeing it as a pejorative term for historic Christian doctrine while to others it has become a banner of pride.”<sup>1</sup>

Christian fundamentalism developed as an idea about needs of preserving already mentioned faith fundamentals. As a consequence, the movement was formed which got the same name. This movement, religious by definition, became political, because it is not possible to divide religion and politics<sup>2</sup>. One of basic determinants of this messianic ideology is belief in eternal life after rightful judgment of God. Divine judgment, according to predominant Christian faith, begins after second arrival of Christ on Earth. Because of that all Christians look forward to this day and wait for it impatiently. Then, after that suffering, death, pain and sorrow will disappear and eternal life in welfare besides permanent kindness of God will arise. Big Christian denominations such as Orthodox and Roman Catholic do not determinate the day of Christ’s arrival and they do not act in this direction. They simply let to Jesus himself to decide when he will come to Earth again.

Nevertheless this is not the position of all Christian doctrines. Some of them less numbered and younger communities, formed in Protestantism have different approach. They expedite arrival of Christ to Earth. And some of them relate that to certain conditions. Some very influential streams clearly preach that arrival of Jesus is connected to region of Palestine. Therefore, for them, the situation in Middle East is very important assumption in the doctrine of Jesus’ return. As a result, the doctrine has huge implications on political relations in that part of the world, especially, on US politics.

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<sup>1</sup> [http://en.wikipedia.org/wiki/Fundamentalist\\_Christianity](http://en.wikipedia.org/wiki/Fundamentalist_Christianity) (accessed October 17,2008)

<sup>2</sup> Miroljub Jevtic, Political Science and Religion, *Politics and Religion*, no1/2007 Vol. I, Belgrade, ISSN 1820-6581, pp.59-71, or in [http://www.politicsandreligionjournal.com/PDF/broj1/Political\\_science\\_and\\_religion.pdf](http://www.politicsandreligionjournal.com/PDF/broj1/Political_science_and_religion.pdf) (accessed October 17,2008),

It is a wide-known fact that the United States of America was founded as a federation of protestant religious communities<sup>3</sup>, for which reason religion has played an important role in the creation of the constitutional and political systems of this newly created state. However, this was done in a manner which differed from the European experience. Europe had strong established churches which had existed from their very inception in symbiosis with the sovereign and were, as such, a barrier to social and political change because the Church was always closely linked with the state. The situation in the US was quite different. All the more important protestant churches originated in Europe where from the very beginning confronted with the resistance of the established Church which saw them as competition. For this reason they were always persecuted, and this persecution was the primary motivation for the immigrating into America. Some religious communities were actually banished by authorities and deported to America.<sup>4</sup>

Finding themselves on the new continent, where the most important freedom they experienced was religious freedom, they realized that they needed to have administration and order so that law and order, including religious freedom as well as economic independence, could be safeguarded. So they decided to create a state<sup>5</sup>. Religious values played a decisive role

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<sup>3</sup> Thus, for instance, the State of Pennsylvania was named after a leader of a Protestant sects, namely the Quakers. Their leader, William Penn, received from King Charles II the gift of a colony which was named Pennsylvania. (*The World Almanac and Books of Facts 2002*, World Almanac Books, p. 362., Also see *Enciklopedija živih religija*, Nolit, Belgrade, 2<sup>nd</sup> ed. 1992, p.541

<sup>4</sup> Thus, for instance, some adherents to the puritanical strain of the Church of England left the mother country and immigrated to America in search of religious freedom. In 1630, John Winthrop together with 900 other Puritans went to the present US state of Massachusetts, starting the great migration of adherents of this religious community. They were followed by other Protestants who could not find religious freedom in their mother countries. So the first group of German Mennonites arrived in Philadelphia in 1683. Quoted from, *2006 The New York Times ALMANAC, The Almanac of Record*, p.78-79. Other examples are King James I (1603-1625), who as a faithful member of the Church of England persecuted the Puritans and Roman Catholics who were then forced to emigrate to the colonies. Quoted from *Ilustrovana istorija sveta od praistorije do danas* [Illustrated history of the world from prehistory to present day], Stvarnost, Zagreb and Prosveta, Belgrade *Enciklopedija živih religija*, Nolit, Belgrade, 2<sup>nd</sup> ed. 1992 p. 105; and James's successor Charles I who sought reconciliation with Rome and persecuted the Puritans. The latter continue to emigrate to America in greater numbers. Quoted from *Ilustrovana istorija sveta...* p.109

<sup>5</sup> Religious freedom did not immediately become a fact of life. To the contrary, conflicts among the immigrants, which had been smoldering in various countries of origin, continued. In the countries of origin these conflicts occurred between the various sects and state authorities which were on the side of the established Church. But conflicts also occurred among the various sects which were fanatically for or against various questions of dogma. For instance, the Quakers left Europe because they were persecuted by official

in the creation of this state. All scholars agree on this point<sup>6</sup>. That is why a secular political system was established after the Revolutionary War. **But this secular system was not established with a view to preventing religion from influencing politics; but rather to the contrary, it was established in order to enable religion to influence politics in the only way possible given the religious reality in the USA.** Since the religious reality in the USA was characterized by the existence of numerous religious communities, the necessary condition for the existence of their independence was secularism. It was impossible for all religions to be established religions of the state. Nor could a single religion be the established religion because all religions had accepted diversity and had left Europe because of the lack of such diversity. Every European state had its established religion: in England it was the Church of England, in Spain and France the Roman Catholic Church, in Sweden the Lutheran Church, etc. As an American political scientist said: “The Constitution did clearly establish a secular state or a secular government, but in doing so there was no intent to prevent religion from having an influence in society broadly, and in politics specifically. There were religious ideas that had a strong influence on the Constitution itself, and the nature of the political system that was created. Religious values have been a very powerful influence for a variety of movements, including those to abolish slavery, and to promote civil rights. And religious institutions remain important places where people learn civic norms.”<sup>7</sup>

We can conclude from the above quotation that secularism in the USA was conceived to serve as a conduit through which the influence of

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authorities only to be met in the new country at daggers drawn by other immigrants who themselves had been victims of religious persecution in their mother countries. Thus, the first Quaker to reach America in 1656 was arrested in Boston and then exiled after being whipped. Two of his coreligionists were not so lucky. They were publicly hanged in a Massachusetts public square. We must remember that Massachusetts was a safe haven for Puritans who were searching for religious freedom. (2006 *The New York Times ALMANAC, The Almanac of Record*, ibid. p.78)

<sup>6</sup> Thus, for example, the president and founder of the Institute of Religion and Public Policy in Washington, Joseph Griboski says: “Religious freedom is the fundamental reason for the success of the American Republic. It is the first freedom mentioned in the Bill of Rights. Our founding fathers did not see religion as a private matter which has no connection with public politics. To the contrary, they saw religion and religious people as the cornerstone of our democracy and a symbol of our vitality as a nation.” Quoted from *The Hearing on State Department Annual Report on International Religious Freedom Before the House International Relations Committee, Subcommittee on international Terrorism, Nuclear Non-proliferation and Human Rights*, p.1-2, Institute on Religion and Public Policy, (undated), Washington. See the Institute’s site [www.religioandpolicy.org](http://www.religioandpolicy.org) (accessed 15.01.2008.)

<sup>7</sup> Quoted from “Separation and Interaction: Religion and Politics in the United States,” in *U.S. Society & Values*, Electronic Journal of the U.S. Information Agency, vol.2, no.1, March 1997 p.16

religion could reach American politics and political life. This fact seems to have escaped many European analysts, and they were led to treat American secularism in the same way in which they treated Secularism in France<sup>8</sup>. And this was a mistake. Alexis de Tocqueville did not fall into this trap<sup>9</sup>. This symbiosis of religion and politics has been a characteristic of the USA from the very beginning. This fact could not be immediately recognized by political sciences because at the time of the birth of the United States of America political sciences as an institutionalized discipline were in their infancy.<sup>10</sup>

As we can see from the above, religion played a huge role in the creation of the United States of America and it continues to do so today. It is certainly one of the most significant driving forces of the administration of George W. Bush<sup>11</sup>. But of particular importance is the fact that religion was a significant driving force also for Bush's competitors in the last elections. The vice presidential candidate of the Democratic Party, Joseph Lieberman, seems to be a deeply religious man and, while fully aware of the religious card that Bush was going to play, he knew that he could compete only if he uses similar rhetoric. Trying to win the hearts of the voting public and knowing very well what the public likes and wants, he constantly repeated: "our founding fathers, authors of the Constitution consistently followed the precepts of the Bible"<sup>12</sup>. Knowing that the people wanted a religious president he said: "John Adams, the second president of the United States of America, wrote that our Constitution was written only for moral and religious people"<sup>13</sup>.

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<sup>8</sup> About secularism see Joxn Rex, Secular Substitutes for Religion in the Modern World . *Politics and Religion* Vol.1,no.1/2007,pp 3-11 Belgrade, ISSN 1820-6581 <http://www.politicsandreligionjournal.com/PDF/broj1/Secular%20substitutes%20for%20religion%20in%20the%20modern%20world.pdf> (accessed 13.10.2008.)

<sup>9</sup> Alexis de Tocqueville, French theoretician and minister of foreign affairs (1805-1859) writes: "The greatest part of British America was peopled by men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy; they brought with them into the New World a form of Christianity which I cannot better describe than by styling it a democratic and republican religion. This sect contributed powerfully to the establishment of a democracy and a republic, and from the earliest settlement of the emigrants politics and religion contracted an alliance which has never been dissolved" (Alexis De Tocqueville (2002/1889) *Democracy in America*, Washington, DC: Regnery Publishing, p. 238)

Izdavačka knjižarnica Zorana Stanojevića, Sremski Karlovci, Novi Sad, 2002, p. 249

<sup>10</sup> See also Mirosljub Jevtic, Position of President and Religion Within Political System of USA, *Politics and Religion*, no.2/2007, Vol.I,pp.39-61 or [http://www.politicsandreligionjournal.com/PDF/broj%202/Mirosljub\\_Jevtic.pdf](http://www.politicsandreligionjournal.com/PDF/broj%202/Mirosljub_Jevtic.pdf)

<sup>11</sup> See for instance Harley Schlanger, Fundamentalism in America, *EIR, Executive Intelligence Review*, February 4, 2005, Washington

<sup>12</sup> *Politika*, Belgrade, August 30, 2000, p.4

<sup>13</sup> *Ibid.*

It is not very difficult to understand why this is so. An overwhelming majority of American voters are religious and church-oriented people in the literal sense of these words. This is confirmed by all current polls in the USA. The poll of the liberal CBS-News, for instance, shows that an overwhelming majority of Americans do not believe that man is a result of evolution; they believe that man is created by God. An even more important fact is that when Americans believe in evolution, they believe that the process of evolution was directed by God<sup>14</sup>.

This is precisely the reason why we shall analyze the influence of religion on the choice of the top man in the American administration. This analysis will make it easier for us to understand the extent of this influence on the formulation of both home policy and foreign policies of a great power. No country in today's world can function properly without an understanding of the determinants of political practices in the USA because every country is to a greater or lesser degree dependent also on the decisions made by the USA.

When discussing the relation between the Christian Fundamentalist and US Eurasian Policy we come to the present point in time, which is essential for understanding the policy of Washington either by Americans or the rest of the world. It is important to point out that according to all analyses this administration is one of the most religious, if not the most religious, of all administrations in America's history. George W. Bush declared that "Jesus Christ is the philosopher who has influenced him more than any other"<sup>15</sup>.

That Bush is a very religious man is not the opinion only of the authors quoted here. There are many others who are of the same opinion<sup>16</sup>.

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<sup>14</sup> For instance, 55% of Americans believe that God created man such as man is today, which means without an evolutionary process. Of these Americans 67% voted for Bush and 47% for Kerry. When we add to that those who believe in evolution, but evolution directed by God, then we see that 82% of Americans believe in the creationist theory, i.e they believe that God created man. In this last group, 28% voted for Kerry and 22% for Bush. In contrast to the believers, only 13% of Americans believe in evolution and deny the role of any divinity in the creation of man. This shows clearly how insignificant is the part of atheists in American society. So it is not surprising that 65% of Americans support the parallel teaching of creationism and evolution in school curricula, while 37% demand that evolution be not taught at all. Quoted from: Poll: Creationism Trumps Evolution, CBS News, NEW YORK, Nov. 22, 2004, <http://www.cbsnews.com/stories/2004/11/22/opinion/polls/main657083.shtml>

<sup>15</sup> David Plotz, *The Protestant Presidency: Why Jews Mormons and Catholic still can't get elected president*, (no page), Posted Friday, Feb. 11, 2000, see at [www.slate.com](http://www.slate.com) (accessed 22.12.2009)

<sup>16</sup> For instance, Justin A. Frank, psychoanalyst and professor of psychiatry at the George Washington University in his book *Bush on the Couch: Inside the Mind of the President*, Harper Collins, 2004; then Stephen Mansfield, *The Faith of George W. Bush* (New York: Jeremy P. Tarcher/Penguin, 2003; *The Faith of George W. Bush: Christian Supremacy, American Imperialism and Global Disaster*, <http://www.christianaggression.org/>

Having established this fact we must establish what is at the core of the convictions of those among the Republican voters who were chiefly instrumental in getting Bush elected and who represent about one quarter of the US population<sup>17</sup>. They are the so-called Evangelical Christians who **proudly call themselves Christian fundamentalists**<sup>18</sup>. A very significant part of Fundamentalists believe, as do all Christians, in the Second Coming of Christ. In contrast to the majority, they believe that the period when the Second Coming became imminent began in the second half of the 19<sup>th</sup> century. According to their belief, formulated by the defrocked Anglican priest, John Nelson Darby, the precondition of Christ's Second Coming is that all the Jews of the world will be united in Israel so following the unification the apocalypse and the final clash of good and evil will happen when wicked shall perish. Only the Darbyites will be saved by being bodily assumed into heaven and thus spared the horrors of the destruction of the world<sup>19</sup>.

These Fundamentalists, having successfully achieved the election of Bush who himself deeply believes in Christian dogmas, now demand from the administration to devote the entire foreign policy to this end. This means, peace must be achieved in the Middle East, first of all in Israel, so that the Jews can return to Palestine and their predictions be fulfilled. According to them, the chief opponent of this policy is the Islamic world, but especially Iran who is seen as the complicating factor in the Middle East crisis. In order to show how the followers of John Nelson Derby doctrine gained the possibilities to work upon Bush, it is necessary to analyze his life. Bush grew up as an Episcopalian, but converted to Methodism when he married Laura, though religion seemed to play a small part in his life. In April 1984, aware that he was floundering, Bush asked for a private meeting with traveling evangelist **Rev. Arthur Blessit** at the Holiday Inn in Midland, Texas. When Blessit asked him if he had an assurance that he was going to heaven, Bush responded that he did not. Though he and Blessit—who were known for carrying a 12-foot cross with him from city to city as part of his ministry—prayed together, he acknowledges that he continued for more than a year on a wayward path. In the summer of 1985, Bush spoke with the **Rev. Billy Graham** at the Bush family compound in Kennebunkport, Maine. Graham asked Bush, “Are you right with God?” Bush replied, “No, but I want to be.” **Bush said that Graham, in this encounter, “planted a mustard seed” of salvation in his soul.** The combination of these encounters with religious leaders and what was likely an ultimatum from his wife, to quit drinking, led to what Bush has described as a spiritual transformation, a personal conversion, a “calling.” Bush was “born again,” though he rarely uses that term to describe himself. From his wild drinking days, he was transformed into a serious Methodist, who believed he would receive strength from God's

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<sup>17</sup> David Plotz, *ibid.* (no page)

<sup>18</sup> In sharp contrast to the Muslims who are angered when called fundamentalists.

<sup>19</sup> Harley Schlanger, *Fundamentalism in America*, *EIR*, February 4, 2005, Washington

grace<sup>20</sup> In describing his personal faith, which was strengthened by this transformation, Bush said, “My faith frees me ... frees me to make decisions that others might not like.”<sup>21</sup> Fortified by this personal transformation, strengthened by his new freedom, Bush entered politics, twice winning the governorship of Texas. By the time of his 1998 meeting with George Shultz, a leading figure among insiders at the top of the Republican Party, he was preparing a run for the Presidency. Texas evangelist James Robison, who served as the prime spokesman for the Religious Roundtable founded by Edward McAteer and is a leading activist in the Christian Right, told Bush biographer Stephen Mansfield that Bush told him: “I’ve heard the call. I believe God wants me to run for President.... I feel like God wants me to run for President. I can’t explain it, but I sense my country is going to need me. Something is going to happen, and, at that time, my country is going to need me. I know it won’t be easy ... but God wants me to do it.”<sup>22</sup> The events of Sept. 11, 2001 had a further “transforming” effect on Bush, giving him what some call a full-blown “God complex”. An evangelist who knew him before 9/11, Jim Wallis, the editor of *Sojourner* magazine, describes the change he saw in Bush, from January 2001 to February 2002, as follows: “When I first saw Bush in Austin, what I saw was a self-help Methodist, very open, seeking. What I started to see at this point [February 2002] was the man that would emerge over the next year—a messianic American Calvinist. He doesn’t want to hear from anyone who doubts him.”<sup>23</sup> Since 9/11, Bush speaks often of “God’s plan for America,” implying that God is watching over the United States and will protect the good from the “evildoers” and that this is what defines his chosen role. These are the premises of George W. Bush about influence of religion onto his political positions. Explaining how he succeeded to win the elections one analyst says: “Polls taken during the campaign and afterwards indicate that the most significant support for Bush came from those who identify themselves as Christian fundamentalists, in particular those who say they have been ‘born again.’ This factor, which was known, going into the election, made the open expression of one’s ‘faith’ an issue throughout the campaign.”<sup>24</sup> Concerning Middle East problem the premise of Derby successors is following: it is essential for Christians to support Israel, as the in-gathering of the Jews in the Holy Land is an essential precondition for the Second Coming of Jesus. While they proclaim great love

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<sup>20</sup> Justin Frank, *Bush on the Couch: Inside the Mind of the President* (New York: Harper Collins Publishers, 2004), p. 54

<sup>21</sup> George W. Bush, *A Charge to Keep* (New York: Perennial, 1999), p. 6

<sup>22</sup> Quoted in Stephen Mansfield, *The Faith of George W. Bush* (New York: Jeremy P. Tarcher/Penguin, 2003), pp 108-9

<sup>23</sup> Wallis is quoted in Ron Suskind, "Without a Doubt," *New York Times Magazine*, Oct. 17, 2004

<sup>24</sup> Harley Schlanger, *Fundamentalism in America: All Praises due to the Satan The Ruler of the World*, *EIR*, February 4 2005, Washington



and fellowship toward the Jews, it should not escape notice that ultimately, the Jews must either accept Jesus the second time around, or be condemned to eternal damnation<sup>25</sup>. “Those who bear the brunt of these cuts are the ones who marched to the polls and voted for Bush, because they believed him to be a Christian”<sup>26</sup>. Christian Right figure Tim LaHaye” and others of the Christian Right worked closely with Bush’s master manipulator, Karl Rove, in crafting a message that would assure full support for the war plans pursued by Bush. Central to the mobilization of this base was the message, put out quite frequently, that Bush is the man chosen by God to lead God’s chosen nation in this ultimate battle. This message resonates even more positively with another, even more frightening tendency among today’s fundamentalists, the ‘post-millennialists,’ who believe that they must act to destroy the ‘evildoers’ to bring about the millennium; i.e., there is no Rapture or second coming until after the forces of evil have been defeated. This grouping is sometimes called ‘Christian Reconstructionists,’ as they believe that Christians have a mandate to rebuild, or reconstruct, all of human society, beginning with the United States and moving outward. Also known as ‘Dominionists,’<sup>27</sup> they argue that the Old Testament scriptures must form the basis of the legal system, and that secular law should be subordinated to biblical, or Mosaic, law<sup>28</sup>. “The Dominionists see Bush, with his mission to spread ‘American democracy’ to the world against the ‘axis of evil,’ especially in Middle East, as a leader in this, the final battle in history. Speaking from this perspective, former Republican Presidential pre-candidate Gary Bauer said of Bush, ‘There is a very strong feeling in the evangelical world that ... somehow God was working to put into the White House a man whose life had been transformed by accepting Christ.... God put George Bush there for a time like this’.”<sup>29</sup>

At the end we can say the following. It is obvious that some Christian doctrines have strong influence on politics that represents George W. Bush

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<sup>25</sup> See for example *The Battle for Jerusalem* (Nashville: Thomas Nelson Publishers, 2001).

<sup>26</sup> Harley Schlanger, *ibidem*

<sup>27</sup> "Dominionists" believe that Christ will not return until the church has claimed dominion over all governments and institutions in the world. Pat Robertson, whose views correspond with this belief, said in 1984, as the Christian Right gained a foot-in-the-door with the election of Ronald Reagan, "Our aim is to gain dominion over society

<sup>28</sup> *Ibidem*; See also, William C. Martin, *With God on Our Side: The Rise of the Religious Right in America* (New York: Broadway Books, 1996), p. 353

<sup>29</sup> Outgoing Attorney General John Ashcroft is a member of the Pentecostal Assemblies of God church, which is "Dominionist" in its outlook. Ashcroft, like Bush, dismisses the judgment of posterity on one's actions today. Bush, when asked about how history will judge him, said he didn't know; besides, "I'll be dead then." Ashcroft was more eschatological: "I don't particularly care if I do what's right in the sight of men. The important thing is for me to do right in God's sight.... The verdict of history is inconsequential; the verdict of eternity is what counts." Quoted from Harley Schlanger, *ibidem*

especially the doctrine of John Nelson Derby. Here, the theology is inseparably tied to politics: Jesus will come only when all Jews would be gathered in Israel. Yet the gathering of Jews should not be to fulfill their dream about Promised Land but rather to become Christians or otherwise they will be destroyed. Therefore it is necessary to secure the safety of Israel. Thereby for the sake of their own deliverance Derby followers got politically organized and helped George W. Bush to come into power. For the arrival of Jesus Christ it is necessary to strengthen Israel and break those who are its enemies. Iran, being the biggest, requires the US to change its political regime and to bring into power those who would enable safety of Israel, and second arrival of Christ on Earth, in a way Darbyites and those who support them expect to. George W. Bush admitted that in his dialog with Palestinian minister Nabil Shaath: "President Bush said to all of us: 'I am driven with a mission from God'. God would tell me, 'George go and fight these terrorists in Afghanistan'. And I did. And then God would tell me 'George, go and end the tyranny in Iraq'. And I did and now, again, I feel God's words coming to me, 'Go get the Palestinians their state and get the Israelis their security, and get peace in the Middle East'. And, by God, I'm gonna do it."<sup>30</sup>

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## ФУНДАМЕНТАЛИСТИЧКЕ ХРИШЋАНСКЕ ЗАЈЕДНИЦЕ И ПОЛИТИКА САД ПРЕМА ЕВРОАЗИЈСКОМ РЕГИОНУ

### Резиме

У анализирању проблема везаних за регион Евроазије, а посебно кризе око Палестине, доминирају геоекономски приступи. Геоекономски приступ је сигурно веома важан. А посебно нафта. Али је поред тога важан још један други – религијски. Када се говори о религији на простору Евроазије углавном се обраћа пажња на исламски фактор. Један други је занемарен. То је утицај одређених хришћанских заједница и покрета на понашање САД у региону. То се посебно види за време владавине Џорџа Буша млађег. На његову политику веома много утичу фундаменталистичке хришћанске заједнице. Оне сматрају да је питање очувања Израела, услов, без кога нема другог доласка Исуса Христа на земљу. По њима, да би Исус дошао на земљу, Јевреји из читавог света морају доћи да живе у Израел. А да би Јевреји дошли у Израел потребно је осигурати мир и просперитет у тој држави. Зато следбеници ове теологије траже од америчке администрације да безусловно подржава опстанак Израела. Ту се посебно истичу следбеници учења Џона Нелсона Дербија (1800-1882). Учење Дербија и њему сличних харизматских верских вођа знатно је утицало на доласак Џорџа Буша на власт. Стога је политика Џорџа Буша према Евроазији, а посебно према блискоисточном конфликту инспирисана великим делом овим хришћанским учењима. Иран је неодвојиви део тога питања. Зато је политика САД према Ирану у многоме формирана у складу са схватањима следбеника ових хришћанских учења.

**Кључне речи:** Хришћански фундаменсталисти, САД, Евроазија, Политика, Иран. Блиски Исток, Израел

<sup>30</sup> <http://www.guardian.co.uk/world/2005/oct/07/iraq.usa> (accessed October 17, 2008)