

“Say not a Christian e’er would persecute a Jew; A Gentile might, but not a Christian true. Pilate and Roman guard that folly tried. And with that great Jew’s death an empire died!”¹ Will Houghton, past president of Moody Bible Institute
“...for the first time in more than 2000 years Jerusalem is now completely in the hands of the Jews [this] gives the student of the Bible a thrill and a renewed faith in the accuracy and validity of the Bible...”²

L. Nelson Bell, Billy Graham’s father-in-law, speaking for the Evangelical Christians on July 21, 1967, hailing Israel’s Six Day War victory

“The evangelical community is the largest and fastest growing block of pro-Israeli, pro-Jewish sentiment in this country.”³

The late Rabbi Marc Tannenbaum, the American-Jewish Committee’s national interreligious affairs director, 1981

“Your [Christian] sympathy, solidarity and belief in the future of Israel—this to us is tremendous. We consider you part of the fulfillment of the prophetic vision expressed by Zechariah in Chapter 14. Your presence here will always remain a golden page in the book of eternity in heaven. May the Lord bless you out of Zion.”⁴

Chief Rabbi Shlomo Goren, 1980

“Indeed, the manifestation of growing support from our Christian friends all over the world was a source of encouragement to me and my colleagues.”⁵

Israeli Prime Minister, Menachem Begin, 1983

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CHRISTIAN ZIONISTS PAST AND PRESENT

Do true born-again Christians really love Israel? Can we be sure Christian Zionism is not just a lot of talk? How? By putting our money where our mouth is. At the 1990 Christian Feast of Tabernacles held at the Benyenei Ha Uma Auditorium in Jerusalem, where 5000 Christians from many different nations came to express their support for the State of Israel, Prime Minister Yitzhak Shamir was presented with a check for one million dollars to help Soviet Jews come to Israel. Many Israelis were amazed to see that Christians could love Israel so much. Being born-again is just what it means.

¹Elwood McQuaid, “The Biblical Injunction.” *Israel My Glory*, Apr.-May 1993, p. 6, © used by permission.

²Dan O’Neill and Don Wagner, *Peace or Armageddon*. Grand Rapids, MI : Zondervan Publishing House, © 1993, p. 81, used by permission. [] mine. O’Neill and Wagner’s source was *Christianity Today*, July 21, 1967.

³Ibid, p. 83. O’Neill and Wagner’s source was the *Washington Post*, Mar. 23, 1981.

⁴“The Press of Israel on the International Christian Embassy Jerusalem,” Jerusalem: International Christian Embassy.

⁵Ibid.



A representative of the International Christian Embassy presents Israeli Prime Minister Yitzhak Shamir with a check for one million dollars to help Russian Jews emigrate to Israel.

ALL PROTESTANTS ARE NOT TRUE-TO-THE-BIBLE SUPPORTERS OF PROPHECY AND ZIONISM

Before we list the true believers who have extended a helping hand to Jews throughout the ages, we would like to emphasize that many “Protestant” reformers who emerged from Catholicism, either mistreated the Jews,⁶ or worse, killed Christian Zionists.⁷ The true believers, the millennial Zionists or pre-millennialists, as they are sometimes called, have a virtually sterling record in their love and support of the Jew, as they adopt the New Testament commands in this respect. The command of love toward the Jew is one of the most important facets of their faith and loyalty to Jesus! These were and are Christians who believed the Jews would return to Israel before Jesus returns to set up a 1000-year (millennial) kingdom (Matt. 19:28).

Hal Lindsey, in his well-known book, *Road to Holocaust*, defines the Christian pre-millennial faith: “One of the fundamental elements of a Premillennialist’s faith is that God has bound Himself by unconditional covenants to the Jews and that even though they are currently under His discipline He will punish anyone who mistreats them. As God swore to Abraham and reconfirmed to his successors, ‘I

⁶For an illustration of this, see Martin Luther’s anti-Semitic publication, *Concerning the Jews and Their Lies*, written in 1544. For English excerpts of this see Regina Sharif, *Non-Jewish Zionism*, p. 21; and Hal Lindsey, *The Road to Holocaust*, p. 23.

⁷Regina Sharif documents the persecution of these Christian Messianic Zionists by Lutheran and Calvinist sects. She writes: “On the Continent messianic hopes were voiced by...the Anabaptists...but Lutheran and Calvinist official churches ruthlessly persecuted them as disruptive heretical forces....In Holland and Switzerland, a few messianic sects survived at the price of adopting a certain measure of conformity. In Germany, they were stamped out when Lutheranism had achieved a position of equality with Catholicism to form an alliance with the established order.” Regina Sharif, *Non-Jewish Zionism*, p. 17. Several eyewitness accounts of this persecution of true believers are recorded in John T. Christian’s book. He documents: “Henry VIII was already interested in the extermination of the Baptists, and his zeal extended to foreign lands. He extended his help in exterminating the Baptists in Germany....The Baptists died with the greatest fortitude. Of them Latimer says: ‘The Anabaptists that were burnt here in divers towns in England...went to their death, even intrepid, as ye will say, without any fear in the world, cheerfully....’...In October, 1538, the king appointed a Commission composed of Thomas Cranmer, the Archbishop of Canterbury, as President...to prosecute the Anabaptists....the books of the Baptists were burnt wherever they were found....‘...Anabaptists, and the like, who sell books of false doctrine, are to be detected to the king or Privy Council’....All strangers who ‘lately rebaptized themselves’ were ordered from the kingdom, and some Baptists were burnt at the stake....In the reign of Edward VI (1547-1553) the laws against the Baptists were enforced, and the two persons burned at the stake in this reign were Baptists....criminals were pardoned, but to be a Baptist was a grave crime.” John T. Christian, A.M., D.D., LL.D., *A History of the Baptists: Together With Some Account of Their Principles and Practices*, Vol. I, pp. 191-193, 196.

will bless those who bless you, and whoever curses you I will curse....’⁸

Lindsey goes on to show that the original church of Jesus’ day taught and authorized these beliefs: “...the early Church...firmly believed that Israel was yet to be redeemed as a Nation and given her unconditionally promised Messianic Kingdom. They [the early Church until Augustine] believed that this theocratic kingdom would be set up on earth by Christ at His Second Coming, and that it would last for a thousand years. This teaching was called the doctrine of Chiliasm. (Chilias [χιλιετας] is the Greek word for one thousand. The term chiliasm meant the belief in a literal one thousand year Messianic Kingdom on earth.)”⁹

Many of these individuals who espoused Chiliasm wrote books on the return of Jewry to Israel hundreds of years before it began to occur. Later, during the Holocaust, they saved Jews and Jewish children, at the risk of their own lives.¹⁰ Indeed, some died in this service¹¹ when they were caught by the Nazis and murdered for helping Jews escape Hitler.

Lindsey further details: “Premillennialists believe that Christ will return to the earth with a cataclysmic judgment of the whole world. He will then separate the surviving unbelievers from the believers, casting the unbelievers off the earth directly into judgment (Matthew 25:31-46).

“Premillennialists believe that the Lord Jesus will at that time remove the curse from nature and restore the earth to its original pre-sin condition during the one-thousand-year Messianic Kingdom (Isaiah 65:17-25; Romans 8:18-25, etc.).

“The believers who survive the seven-year Tribulation period will be taken as mortals into a global Theocratic Kingdom over which

⁸Hal Lindsey, *The Road To Holocaust*, p. 2.

⁹Ibid, pp. 10-11. First [] mine.

¹⁰Sholem Asch, Jewish scholar and writer, remarked concerning: “...events associated with the Nazi period...Christianity also distinguished itself, in the particular of rescuing Jewish children, by the highest degree of self-sacrifice. It may be stated without exaggeration that almost the entire remnant of Israel which was found in the liberated countries—no matter how small its number—has the Christians to thank for its preservation, Christians who, by performing this action, placed their own lives in danger.” Arthur W. Kac, *The Messiahship of Jesus*, p. 18.

¹¹Several of these cases were related to me by Arieh L. Bauminger, a rabbi, Holocaust survivor and former keeper of Yad VaShem (Israel’s Holocaust Memorial Museum). I interviewed him in Israel regarding the number of righteous Gentiles who saved Jews, in connection with his famous work, *Hasdi Umot Ha Olam*, now translated as *The Righteous Among The Nations*.

Jesus the Messiah will reign for a thousand years. He will reign on the Davidic throne from Jerusalem.

At this time, the believing survivors from the physical descendants of Abraham, Isaac, and Jacob will receive all the things promised to them in the Abrahamic, Palestinian, Davidic, and New Covenants. (These will be defined in chapters four and five.)

Premillennialists also believe in a distinct, sudden snatching out of believers to meet the LORD in the air. In this event, believers will be instantaneously transformed from mortality to immortality without experiencing physical death (1 Corinthians 15:50-53; 1 Thessalonians 4:13-18, etc.). This is commonly called ‘the Rapture.’ The Church will return to the earth with Christ at His Second Advent in immortal form to reign with him as priests during the millennium.”¹²

In this particular work, Hal’s arguments were directed against the Christian Reform Movement and Dominion Theology, which deny the biblical truth about the millenium. We agree!

A CHECKLIST ON PREMILLENNIALISTS—THEIR HISTORY, BOOKS, AND DEEDS

Now that we have finished reading about the Church of Rome and their commission of some of the most atrocious acts ever recorded in history,¹³ let’s look at some of the good and loving deeds performed by those who claim to be true followers of Jesus.

Seemingly unknown to history, in the past several hundred years there were many true believers who, in the face of Catholic persecution, stood up for the rights of the Jews, as God’s people, to return to their homeland! Many of these people risked and even lost their lives protecting and saving Jews from their Roman Catholic persecutors. Thus we as ardent searchers for history’s hidden truths, should list these brave born-again heroes of the faith. And in so doing, not only honor these heroes, but uncover for ourselves the other side of the coin.

Few are aware of the “underground true believers” and their deeds, books, and love. While the Roman Catholic Church was murdering innocent Protestants and Jews, there was an effort of true Bible believing Christians to teach the precious truth of Bible prophecy, in order to save Jews, and organize movements, which would allow their desire to return to Israel to become a realistic possibility. It is also our strong assertion that just as Roman Catholicism has been historically noted and condemned for its vicious persecutions of Jews, space in this historical record should be taken to recognize and commend the true believing Christians for saving the

¹²Hal Lindsey, *The Road to Holocaust*, pp. 30-31.

¹³In our chapter 10, “Early Christian History Versus Catholicism.”

Jews and advocating the literal fulfillment of the prophecies which predict the Jewish return to Israel. We believe this heritage of true believers has yet to be documented and credited in popular layman's terms.

WHO WERE THE CHRISTIAN ZIONISTS?

The great theologian, Thomas Brightman (1562-1607), stated in his *Apocalypsis Apocalypseos*: "...the Jews as a nation shall return again to Palestine, as the land of their early Fathers..."¹⁴

Joanna and Ebenezer Cartwright, Puritans who lived in Amsterdam, wrote a petition which was sent to the government of England in 1649. In it were these words: "That this Nation of England, with the inhabitants of the Netherlands, shall be the first and the readiest to transport Israel's sons and daughters on their ships to the land promised to their forefathers, Abraham, Isaac and Jacob for an everlasting inheritance."¹⁵

Michael Servetus and Francis Kett of England, who wrote about the restoration of Jews as God's chosen people, to their land, Israel, were burnt alive at the stake by "Church" authorities for their unwillingness to recant their faith. These faithful were branded as Christian Judaizers and burnt with fire until dead in 1553 and 1589.¹⁶

Isaac de La Peyrere (1594-1676), the French Ambassador to Denmark, was the leader of a large group of Christian Millennial Zionists in France. La Peyrere wrote a book entitled, *Rappel des Juifs*, calling for the "Restoration of Israel as the Jewish nation in the Holy Land."¹⁷ He sent this treatise to the French government. This work was only allowed into publication two centuries after he wrote it, when Napoleon requested that the Jewish Sanhedrin be reestablished in 1806.

In 1655, Paul Felgenhauer (1593-1677) of Germany, published a book entitled *Good News for Israel*. In this book he: "...maintained that the Second Coming of Christ and the arrival of the Jewish Messiah were one and the same event. The sign that was to announce the advent of this Judaeo-Christian Messiah would be, in typical millenarian fashion, 'the permanent return of the Jews to their own country eternally bestowed upon them by God through his unqualified promise to Abraham, Isaac and Jacob.'"¹⁸

In 1696, Denmark's Holger Pauli submitted a plan to William III of England asking the King to "re-conquer Palestine for the Jews so

¹⁴Regina Sharif, *Non-Jewish Zionism*, p. 18.

¹⁵Ibid, p. 24. Sharif's source was Don Patinkin, "Mercantilism and the Readmission of the Jews to England," *Jewish Social Studies*, Vol. 8. © July 1946, pp. 161-178.

¹⁶See Ibid, p. 17.

¹⁷Ibid, p. 27.

¹⁸Ibid, p. 28. Sharif's source was *Rengstorf and Kortzfleisch*, pp. 59-60.

that they might re-establish a state of their own.”¹⁹ Paulli called on Europe’s Monarchs “to liberate Palestine and Jerusalem from the infidel in order to settle the original and rightful heirs, the Jews.”²⁰ In his plan to the King of England, he referred to the King as “Cyrus the Great and the Almighty’s instrument.”²¹ Cyrus had allowed the Jews to return to Israel from their Babylonian captivity 2600 years ago (Isa. 44).

Germany’s Anders Pederson Kempe (1622-89), who became a theologian after leaving the army, was forced out of Stockholm because of his outspokenness regarding German Messianism. In 1688, near Hamburg, he published his book, *Israel’s Good News*, in which he wrote: “You heathen Christians, you let yourselves be persuaded by false teachers, especially the Grandmother of all fornication, Rome, to believe that the Jews were forever disinherited and rejected by God and that you were now the rightful Christian Israel, to possess the Land of Canaan forever.”²² These were statements clearly in defense of the Jews against Catholicism and in support of their right to return to Israel!

MEN OF THE CLOTH, PHILOSOPHY AND SCIENCE WERE ALSO AVID CHRISTIAN ZIONISTS

John Locke, the great English philosopher, wrote in his New Testament commentary on Paul’s epistles: “God is able to collect the Jews into one body...and set them in flourishing condition in their own Land.”²³

Sir Isaac Newton, the greatest scientist who ever lived, quoted elsewhere in this work, wrote “in his *Observations upon the Prophecies of Daniel and the Apocalypse of St. John*, first published five years after his death...that the Jews will indeed return to their homeland: ‘The manner I know not. Let time be the interpreter.’ He even attempted to set up a timetable for the events leading to the Restoration and expected the intervention of an earthly power on behalf of the dispersed Jews to effect their return.”²⁴

Joseph Priestly, the famous chemist who discovered oxygen, was a Zionist. Regina Sharif writes of him: “...Priestly remained convinced that Judaism and Christianity were complementary....His plea to the Jews to acknowledge Jesus as the Messiah was therefore coupled with his prayer that ‘the God of Heaven, the God of Abraham,

¹⁹Ibid.

²⁰Ibid.

²¹Ibid.

²²Ibid. Sharif’s source was *Rengstorf and Kortzfleisch*, p. 63.

²³Ibid, p. 36.

²⁴Ibid.

Isaac and Jacob whom we Christians as well as you worship, may be graciously pleased to put an end to your suffering, gathering you from all nations, resettle you in your own country, the land of Canaan and make you the most illustrious...of all nations on the earth.’ ”²⁵

James Bicheno published his work, *The Restoration of the Jews, The Crisis of All Nations*, in 1800. In 1802, Jung-Stilling, the famous eye specialist, wrote in his book, *Das Heimweh von Heinrich Stilling*: “...‘God has proclaimed through the prophets of old that the people of Israel would be scattered throughout the world. Who can deny that this has taken place? Yet the same prophets have prophesied that in the latter days God would gather his people again from the four corners of the earth, and bring them back to the land which he promised to their fathers long ago to be an everlasting possession....The land of Palestine will again become the possession of the Jewish people.’ ”²⁶

In 1894, William Hechler, the chaplain of the British Embassy in Vienna, an Evangelical Christian and the closest friend of Theodore Herzl (the father of modern political Jewish Zionism), wrote in his book, *The Restoration of the Jews to Palestine*, of “...‘restoring the Jews to Palestine according to Old Testament prophecies’.”²⁷ This book predates Herzl’s great work *Der Judenstaat* by two years. Herzl spoke fondly of the chaplain in his diary. Hechler often expressed his “great love”²⁸ for the Jewish people.

MILTON, AUTHOR OF *PARADISE LOST*, A ZIONIST?

John Milton, in his celebrated *Paradise Regained*, wrote of Israel’s restitution. However, few may recall his exact words, which were: “Yet He at length, time to himself best know Remembering Abraham, by some wondrous call May bring them back....”²⁹

Sharif grudgingly documents Milton’s deep fundamental prophetic faith: “Milton stated it clearly: Israel would be restored to Palestine, not by conquest but rather by some supernatural event. His *De Doctrina Christiana* (not published until 1825) testifies to Milton’s own millenarian convictions and belief in Israel’s revival.”³⁰

²⁵Ibid, pp. 36-37.

²⁶Kurt E. Koch, *The Coming One*. Grand Rapids, MI: Kregel Publishing, © 1972, p. 88, used by permission. This book was first published in German under the title *Der Kommende*, © 1971.

²⁷Regina Sharif, *Non-Jewish Zionism*, p. 71.

²⁸Ibid.

²⁹Ibid, p. 34.

³⁰Ibid.

BROWNING'S ZIONIST POETRY

The well-known English poet, Robert Browning, was also a true believer in Jesus! As a Millennial Zionist Christian, he made his points of view known in his poetry. He was an expert³¹ in Jewish literature and often read the Bible (Old Testament) in the original Hebrew. In Browning's poem "The Holy Cross Day," written in 1855, he beautifully illustrates his enthusiastic faith in the return of Jews to Israel, according to Bible prophecy. A portion of this poem reads: "The Lord will have mercy on Jacob yet, And again in his border see Israel yet, When Judah beholds Jerusalem, The strangers shall be joined to them; To Jacob's House shall the Gentiles cleave, So the Prophet saith and the sons believe."³²

OLIPHANT'S ZIONIST IDEAS RAISE HOPE IN THE GHETTOS

Laurence Oliphant of England (1829-1888), though he may be unknown to most of the world, is honored in Israel to this day. An Israeli reporter, Beth Uval, noted: "His parents were fanatically religious and raised him with...Evangelical strictness..."³³

Oliphant was known for being "the only Christian member of the English Hovevei Zion branch [a Jewish Zionist charter]."³⁴ Later in his life he settled in Haifa, Israel. He lived there in 1882 with his wife, Alice.³⁵

In an article which pictured a street named for him in Jerusalem, Uval, in the March 1989 *Jerusalem Post*, wrote: "Oliphant became interested in Zionism....His interest was based on...the belief, prevalent in the Evangelical circles in which Oliphant grew up, that the Jews' restoration to Jerusalem was a prerequisite for the Second Coming of the Messiah....Oliphant's efforts to obtain a Turkish concession for Jewish settlement in Palestine took him to Damascus and the Sultan's court in Constantinople (in 1879)....Oliphant's public support for the Zionist idea raised high hopes in the ghettos of Eastern Europe, and he was inundated with letters calling him 'Redeemer' and 'the second Cyrus.'"

Laurence and Alice Oliphant settled in Haifa toward the end of 1882. Their Hebrew-language secretary was Naphtali Herz Imber, who wrote 'Hatikva' [*The Hope*—Israel's national anthem]....³⁶

³¹Ibid, p. 45.

³²Ibid.

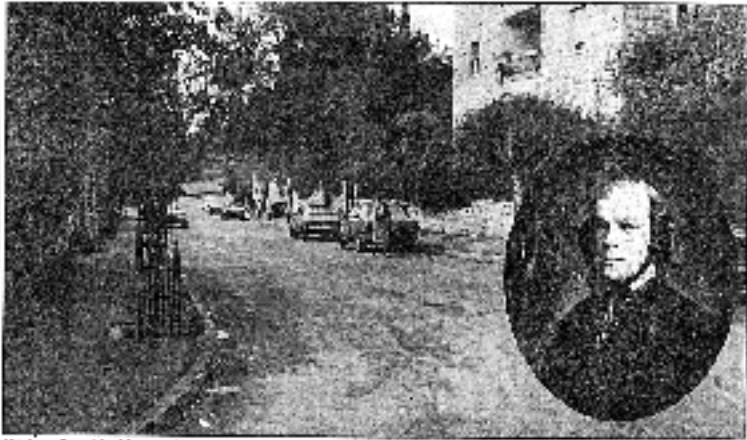
³³Beth Uval, "An Oliphant Not Forgotten," *Jerusalem Post*, March 3, 1989, © used by permission.

³⁴Ibid. [] mine.

³⁵Ibid.

³⁶Ibid. [] mine.

NUMBER 100 IN JERUSALEM



My three finest friends: (left) David Ben-Gurion, (center) Laurence Oliphant, (right) Yehoshua Herta.

An Oliphant not forgotten

By Beth Uval

The late Laurence Oliphant, a British-born Zionist, is remembered for his role in the founding of the Jewish state. He was a man of many talents, a writer, a diplomat, and a statesman. His life was a testament to the power of vision and conviction. He was a man who believed in the rightness of the Jewish cause and who was willing to risk everything for it. His story is one of courage and sacrifice, and it is a story that should be remembered and celebrated.

Oliphant was born in 1854 in London, England. He was a member of the Conservative Party and served in the House of Commons. He was a man of letters, a writer of many books, and a man of great influence. He was a man who was not afraid to speak his mind and who was not afraid to stand up for what he believed in. He was a man who was a true friend to the Jewish people and who was a true champion of their cause.

Oliphant's life was a life of service and sacrifice. He was a man who was always ready to give of himself and who was always ready to put the needs of others before his own. He was a man who was a true leader and who was a true inspiration to all who followed him. His life was a life of greatness and his legacy is one that will live on forever.

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A Jerusalem Post article by Beth Uval, featuring Laurence Oliphant, a nineteenth century Christian Zionist. The photo is of a street in Jerusalem named for Oliphant.

GEORGE ELIOT FORESEES AND ENCOURAGES THE EXISTENCE OF ISRAEL

The famous English novelist, George Eliot,³⁷ who may be familiar to you from your high school English literature classes, made a landmark contribution to what we are calling the “Christian Zionist Movement,” as a millennial Zionist! She was a true believer who loved, supported and encouraged the Jews in their right to reestablish the State of Israel! In 1874, she began writing *Daniel Deronda*. Sharif describes the novel as follows: “Eliot’s debt to...Evangelism, though unacknowledged, must be considered. The Gentile author created in *Daniel Deronda* a true Zionist hero who discovers for himself his Jewish nationality and heritage.

The novel represents the apex of non-Jewish Zionism in the literary field, the culmination of a long tradition that began with the Protestant idea of Restoration....George Eliot...was a deeply religious Christian...caught up in the full tide of the Evangelical movement....She regularly visited Jewish synagogue meetings and...met Moses Hess, the Jewish Zionist...[of her novel *Daniel Deronda*, Sharif comments] *Daniel Deronda* displays the possibility of having contemporary Jewish prophets and leaders as in ancient times. The heritage of the Jews is presented as most worthy of rediscovery and accepted as a way of national revival and final redemption. She strongly believed that 19th Century Jews in Europe were renouncing their own unique national heritage by striving for assimilation and amalgamation with other nations.

Daniel Deronda was the ‘literary introduction’ to the Balfour Declaration....[part of Eliot’s *Daniel Deronda* reads] ‘There is store of wisdom among us to found a new Jewish polity, grand, simple, just, like the old—a republic where there is equality of protection, an equality which shone like a star on the forehead of our ancient community, and gave it more than the brightness of Western freedom amid despotisms of the East. Then our race shall have an organic centre, a heart and a brain to watch and guide and execute; the

³⁷George Eliot was the pen name used by Mary Ann Evans to increase her readership. In her day, the literary works of men were more widely read and respected than those of women. *The Jewish Encyclopedia* says that George Eliot was: “...a friend of the talmudic scholar Emanuel Deutsch, and began to study Hebrew and to show an interest in Jewish matters at an early age. *Daniel Deronda* (1874-76), her celebrated ‘Zionist’ novel...the hero of this novel, after discovering his Jewish identity only in his 20’s, eventually leaves for Palestine to help ‘revive the organic center’ of his people’s existence. *Daniel Deronda* influenced the early Zionist thinker Eliezer Ben-Yahuda, and such Hebrew writers as I.L. Peretz and P. Smolenskin....George Eliot discussed the Jewish question again in ‘The Modern Hep-Hep’ a strong attack on anti-Jewish prejudice published in a collection of essays entitled *Theophrastus Such* (1878).” *The Encyclopaedia Judaica Jerusalem*, Vol. 6. Jerusalem: Keter Publishing House Ltd., © 1971, pp. 663-664, used by permission.

outraged Jew shall have a defence in the court of nations, as the outraged Englishman or American. And the world will gain as Israel gains'...."³⁸

Eliot, in 1879, wrote in "The Modern Hep, Hep, Hep": "The hinge of possibility is simply the existence of an adequate community of feeling as well as widespread need in the Jewish race, and hope that among its finest specimens there may arise some men of instruction and ardent public spirit, some new Ezras, some modern Macabees, who will know how to use all favouring outward conditions, how to triumph by heroic example over the indifference of their fellows and foes, and will steadfastly set their faces toward making their people once more one among the nations."³⁹

**"ELIOT'S" (EVANS') SEVENTEENTH CENTURY FEAT—AN
EXAMPLE FOR ALL EVANGELICALS TO FOLLOW IN
THEIR ZIONIST SUPPORT OF ISRAEL**

Quite a feat of inspirational support for a nation yet to exist, coming from this famed true believer in Jesus, isn't it? An example for today's Evangelical Millennial Zionists, found among the Baptists, Church of God,⁴⁰ Plymouth Brethren and several other denominations, who cheer Israel on in total agreement with the prophecies found in the Old and New Testaments of the Bible!

**PROFESSOR POPKIN REMINDS US THAT
CHRISTIAN SCHOLARS OF THAT TIME STUDIED
HEBREW AND BUILT JEWISH TEMPLES**

Richard Popkin tells us in his book, *Jewish Christians and Christian Jews*: "In the Netherlands, from the 1620's onward Christian scholars were learning Hebrew and were discussing religious points with Jews. Christians were also attending Jewish religious services. Two rabbis became quite involved with Christians in projects of joint concern. Rabbi Judah Leon and the leader of the Collegiants, Adam Boreel, joined forces to construct an exact accurate model of Solomon's Temple. Boreel financed the project to the point of having rabbi Judah Leon living in his house for some years. The Temple model became one of the glories of Amsterdam, was on display in rabbi Judah Leon's garden for years until he took it to England to give

³⁸Regina Sharif, *Non-Jewish Zionism*, pp. 46-47. [] mine.

³⁹Ibid, p. 47.

⁴⁰The Church of God should not be confused with the Worldwide Church of God, which is a cult. We are referring to the Church of God, such as the one in Atlanta, Georgia with Pastor Paul Walker. This church sticks to the Scriptures and is pro-Zionist. We will recommend Pastor Walker any day.

to Charles II, after which it has still not been traced. They also joined forces in a project, which lasted at least thirty years, on editing the *Mishna* in Hebrew with vowel points, notes, and translations of the text into Spanish and Latin.

The other rabbi who became important, and much more important, in Christian circles, was Menasseh ben Israel, who was born in La Rochelle, France, was raised in Lisbon, and then turned up in Amsterdam in his teens, and became a teacher of Hebrew. It is not known where he received his education, but Menasseh by the 1620's exhibited a broad knowledge of Jewish and Christian literature.⁷⁴¹

A RABBI OF THE 1620'S TEACHES CHRISTIANS HEBREW, AS HE SHARES THEIR EXPECTATION OF MESSIAH

Professor Popkin tells us: "We find in the late 1620's that Menasseh was teaching Christians Hebrew and that they were consulting him on various subjects. He became the first Hebrew printer in The Netherlands, and was an important bookseller, obtaining Hebrew books for Jewish and Christian scholars from Poland, Italy and the Levant...one finds Menasseh in contact with all sorts of learned Christians, people coming from various countries to hear him preach and to confer with him...He became friendly with John Dury, the Scottish Millenarian who was preacher for Princess Mary. He was in contact with the leading mystical Millenarians, and apparently shared their expectation...Boreel started the publication project with his work with rabbi Templo on the Hebrew text of the *Mishna*, (finally published in 1646 by Menasseh, and paid for by Dutch Millenarians). Menasseh's name was listed as editor instead of Boreel, because as Boreel explained the Jews would not buy the edition if a Christian was the editor. One of the reasons for the *Mishna* project is that the texts include the most exact descriptions of the Temple and the ceremonies held therein. This would be crucial information if Jerusalem was about to be restored...When Menasseh came to London in September 1655 he was wined and dined by leading English Millenarians. Robert Boyle's sister, Lady Ranleigh had dinner parties for him. Adam Boreel, the leader of the Dutch Collegiants, came to London and held a dinner for him with Boyle and Henry Oldenburg."⁷⁴²

⁴¹ *Jewish Christians and Christian Jews*. Dordrecht, Holland: Kluwer Academic Publishers, © 1994, p. 59, used by permission. Richard H. Popkin and Gordon M. Weiner, editors.

⁴² *Ibid*, pp. 60-61, 63.

**A BELIEVER OF THE 1600'S FINANCIALLY BACKS
A HEBREW PRESS, WHILE PUNISHING
THOSE WHO ACCUSED THE JEWS**

Allison Coubert reminds us of this little known fact: "...von Rosenroth spent his entire adult life in the service of Christian August of Sulzbach; for Christian August had equally wide interests and ecumenical sympathies. Not only was he intrigued by the Christian Hebraica to the point of subsidizing a Hebrew press, but his policy toward the Jews, whom he invited to settle in Sulzbach in 1666, was both liberal and protective. The charge of ritual murder was brought against the Sulzbach Jews twice during Christian August's regime, in 1682 and again in 1692. On both occasions he actively combatted the charges and ordered corporeal punishment for anyone bringing false accusations against Jews in the future....it is apparent that seventeenth-century Europe was criss-crossed by networks of millenarian Christians...."⁴³

**A MEMORIAL PRESENTED TO PRESIDENTS HARRISON
AND WILSON—GIVE PALESTINE BACK TO THE JEW**

Arthur Kac documented: "On March 5, 1891, William E. Blackstone, of Chicago, presented a memorial to President Harrison on behalf of Israel's restoration to the Holy Land. This was signed by over five hundred of America's leading Protestant clergymen, civil leaders, editors, and publishers. In 1917 Mr. Blackstone repeated his effort, reintroduced his memorial, and that time sent it to President Wilson. Part of the memorial reads as follows: 'Why not give Palestine back to them [the Jews] again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers as well as a nation of great commercial importance—the centre of civilization and religion.

'Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to Bulgarians and Servia to Servians now give Palestine back to the Jews? These provinces, as well as Rumania, Montenegro, and Greece were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?' "⁴⁴

⁴³Ibid, p. 75.

⁴⁴Arthur W. Kac, *The Messiahship of Jesus*, pp. 296-297.

GO BACK TO THE LAND OF ABRAHAM

In 1897, John Stoddard wrote: “In a place so thronged with classic and religious memories as Palestine, even a man who has no Hebrew blood in his veins may indulge in a dream regarding the future of this extraordinary people....‘Take again the land of your forefathers. We guarantee you its independence and integrity. It is the least that we can do for you after all these centuries of misery. All of you will not wish to go thither, but many will. At present Palestine supports only six hundred thousand people, but, with proper cultivation it can easily maintain two and a half million. You are a people without a country; there is a country without a people. Be united. Fulfill the dreams of your old poets and patriarchs. Go back,—go back to the land of Abraham.’”⁴⁵

PROPHECY IN MODERN HISTORY

Concerning today’s evangelical love and support of Israel among the millennial Protestants, in their lineage and in relation to their counterparts of centuries past, Regina Sharif says: “One of the most definite effects of the Protestant Reformation was the emerging interest in the fulfilment of Biblical prophecies concerning the End of Time. The core of millenarianism was the belief in the Second Coming of Christ whose return would establish God’s kingdom on earth, which was to last for 1,000 years (that is, a millennium). Millenarians regarded the future of the Jewish people as an important element in the events to precede the End of Time. In fact, the literal interpretation of the apocalyptic writings in the Bible led them to conclude that the Millennium was to be heralded by the physical Restoration of the Jews as a nation (Israel) to Palestine....Pre-Reformation semi-sectarian minority movements expressing millenarian yearnings had to remain underground. They were persecuted and suppressed by the Church in Rome and their teachings were branded as heresies....it [millenarianism] did maintain a certain presence and its ideas percolated down to the masses. It continued to find followers in every period of history after the Reformation and finally culminated in 20th Century American fundamentalism which insists that the state of Israel presents the literal fulfilment of prophecy in modern history.”⁴⁶

⁴⁵ John L. Stoddard, *John L. Stoddard’s Lectures*, Vol. II. Boston: Balch Brothers Co., 1897, pp. 220-221. There are ten volumes of his lectures: “Illustrated and embellished with views of the world’s famous places and people, being the identical discourses delivered during the past eighteen years under the title of the Stoddard lectures.” This author thanks Dan Levine for pointing out these long-forgotten lectures.

⁴⁶ Regina Sharif, *Non-Jewish Zionism*, pp. 16-17. Spelling of fulfilment per original. [] mine.

PRESIDENT HARRY S. TRUMAN BAPTIST—ZIONIST

President Harry S. Truman was elected in 1948, the year of Israel's rebirth! Sharif said: "...Truman had shown a sympathetic understanding of Zionism. His own Southern Baptist background and training stressed the theme of the Jews' Restoration to Zion. The members of the Southern Baptist convention were the most enthusiastic pro-Zionist congregations, championing both the religious and historical claims of the Jews to the land of Palestine. Most Baptists were theologically conservative or even fundamentalist and tended to regard the creation of the Jewish state as the evident fulfilment of Biblical prophecies....Truman's religious background played a great part in his later life. By and large a self-taught man, like Abraham Lincoln, he had educated himself in part through the Bible itself. 'As a student of the Bible he believed in the historic justification for a Jewish homeland and it was a conviction with him that the Balfour Declaration of 1917 constituted a solemn promise that fulfilled the age-old hopes and dreams of the Jewish people.' Truman's autobiography, full of Biblical quotations and allusions, also indicates his marked tendency to dwell upon the Judaeo-Christian tradition.

As a Baptist, Truman sensed something profound and meaningful in the idea of Jewish Restoration. It was a known fact that his favourite Biblical passage was the Psalm 137, beginning 'By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion'. Truman once confessed that he could never read the account of the giving of the Ten Commandments at Sinai without a tingle going down his spine. 'The fundamental basis of this nation's law,' he declared, 'was given to Moses on Mount Sinai.'

When Eddie Jacobson introduced Truman in 1953 to an audience at a Jewish theological seminary as 'the man who helped create the State of Israel', Truman's response invoked the enduring Zionist theme of exile and Restoration: 'What do you mean 'helped create'? I am Cyrus, I am Cyrus.' Who could forget that it was Cyrus who made possible the return of the Jews to Jerusalem from their exile in Babylon?"⁴⁷

There is no doubt of the President's loyalty and great contribution to Israel and the Jewish people, is there? President Truman further stated in October of 1948: "...What we need now is to help the people in Israel, and they've proved themselves in the best traditions of pioneers. They have created out of a barren desert a

⁴⁷ Ibid, pp. 106-107.

modern and efficient state with the highest standard of Western civilization....' ”⁴⁸

President Truman is honored in Israel with a forest named for him. I have visited this wonderful place on several occasions.

REAGAN AND REXELLA ARE ZIONIST

President Ronald Reagan once called Israel “a young, strong, brave nation,” in the face of liberal criticism...

⁴⁸Ibid, p. 135.