

How Should We Then Vote?
Series

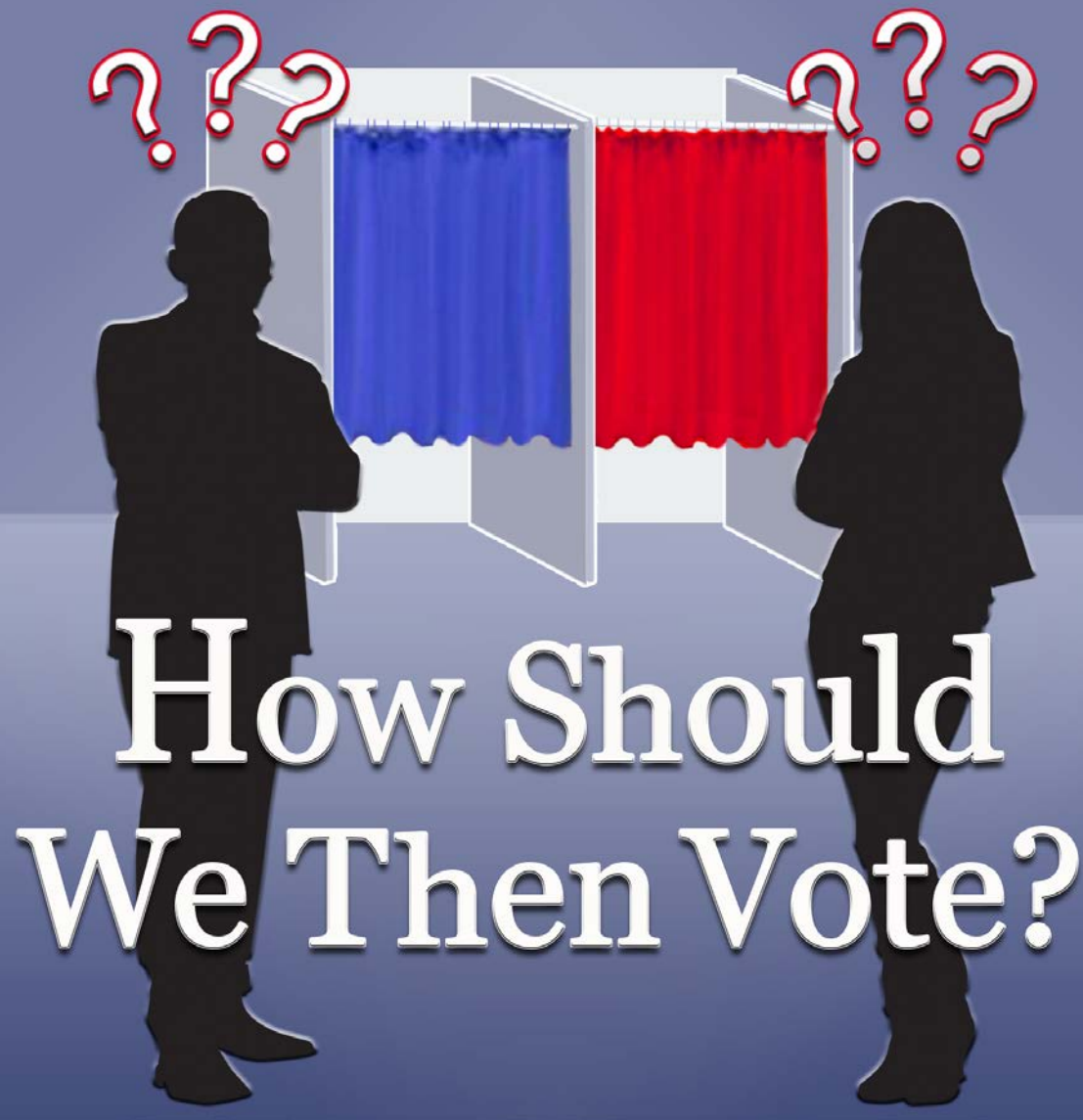
Lesson #20

September 24, 2020

Dean Bible Ministries

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**Divine Institution #6:
Israel: Developing Pro-Israel US**

The Foundations of Social Order

The Divine Institutions

Psa. 11:3, “If the foundations are destroyed, what can the righteous do?”

The Divine Institutions

1. Individual Responsibility

2. Marriage **PRE-FALL**

3. Family **Designed to promote productivity
and advance civilization**

4. Government, Judicial **POST-FALL**

Designed to restrain evil

5. Independent Nation-States

6. Israel **BLESSING FOR ALL MANKIND**

Gen. 12:1, “Now the LORD had said to Abram: ‘Get out of your country, from your family and from your father’s house, to a land that I will show you.

Gen. 12:2, “I will make you a great nation; I will bless you and make your name great; And you shall be a blessing.’ ”

Gen. 12:3, “I will bless those who bless you, and I will curse him who curses you; And in you all the families of the earth shall be blessed.”

What is Zionism?

The belief that the Jewish people have a right to their own nation in the land God gave to Abraham.

What does it mean to support Israel and the Jews?

It does not mean:

- that you must like, approve, or agree with the policies or actions of the state of Israel, or Jewish citizens;**
- that you endorse their political decisions;**
- that we affirm their religious or non-religious views;**

But ...

... that we agree the Jewish people have a right to their own nation in the land God gave to Abraham, and that the modern state of Israel has the right to defend their borders against internal enemies, and defend internally against the incursions of terrorists. As a nation they have the same rights and privileges as any other nation, with no double standard.

Replacement Theology and Christian Anti-Semitism

1517

Early and Medieval Church

Modern Church

33

600

Protestant
Reformation

2020

Roman
Catholic

Many other
denominations

Replacement Theology and Christian Anti-Semitism

1517

Early Church

33 150 400

- Mostly literal interpretation:
- ✓ Israel = ethnic Israel
- ✓ Church = Church
- ✓ Future return to Israel

Medieval Church

600 Roman Catholic

- Allegorical interpretation:
- ✓ Israel = Church in OT
- ✓ Church = Spiritual Israel
- ✓ Israel PERMANENTLY REPLACED by the Church
- ✓ Rise of Christian anti-Semitism

Protestant

1640

- Return to literal interpretation:
- ✓ Israel = ethnic Israel
- ✓ Church = Church
- ✓ Future return to Israel
- ✓ British Restorationism

“Until the late nineteenth century, most plans for a Jewish entity in Palestine were Christian. These plans were predicated on the perception that geographical Palestine was the ancient homeland that ‘belonged’ to the Jews.”

(~Goldman, *Zeal for Zion*, 3)

Early England was pro-Jewish (1066–1144)

- **William the Conqueror encouraged Jewish merchants and artisans in N. France to move to England. Jews came from there and Germany, Italy, and Spain to escape the anti-Semitism there.**
- **Jewish communities were established in London, York, Bristol, Canterbury and other key cities. They lived in segregated areas.**
- **Jews were the bankers and money lenders since usury was prohibited by the Roman Catholic church. However, the king taxed Jewish bankers heavily.**

England Became Anti-Semitic (1290–1650s)

- **Some persecution existed. The first blood libel charge was brought against Jews in Norwich, 1144 which inspired several anti-Jewish riots.**
- **The Third Crusade brought increased anti-Semitism in England.**
- **Following the death of Henry II, who protected the Jews, a riot in York led to the massacre of the Jews there. Richard I found out about this a day later and ordered the Jews protected. Then when he left for the Crusades, the riots broke out again.**
- **Anti-Semitism increased in England until finally on the 9th of Av (anniversary of the destruction of Jerusalem in AD 70) in 1290, Edward I, expelled the Jews; 16,000 left.**

The Rise of British Restorationism

“This latter-day conversion of the Jews to the Christian faith was to become a staple component of subsequent Puritan eschatology, but is an expectation absent from the writings of the earlier Reformers. Calvin’s understanding was that the passage which appeared to teach the latter-day conversion of the Jews—Romans 9–11—only referred to ‘spiritual Israel,’ not Jews but the elect of all ages, places, and nationalities.”

~Crawford Gribben

The Rise of British Restorationism

“The growing importance of the English Bible was a concomitant of the spreading Reformation, and it is true to say that the Reformation would never have taken hold had the Bible not replaced the Pope as the ultimate spiritual authority. With the Bible as its tool, the Reformation returned to the geographic origins of Christianity in Palestine. It thereby gradually diminished the authority of Rome.”

~Michael Pragai

The Rise of British Restorationism

“Starting with the Puritan ascendancy, the movement among the English for the return of the Jews to Palestine began.”

~Barbara Tuchman, *The Bible and the Sword*

The Rise of British Restorationism

“They began to feel for the Old Testament a preference that showed itself in all their sentiments and habits. They paid a respect to the Hebrew language that they refused to the language of their Gospels and of the epistles of Paul. They baptized their children by the names not of Christian saints but of Hebrew patriarchs and warriors. They turned the weekly festival by which the church had from primitive times commemorated the resurrection of her Lord, into the Jewish Sabbath. They sought for precedents to guide their ordinary conduct in the books of Judges and Kings.”

~Barbara Tuchman, *The Bible and the Sword*

A Variety of Motivations for Christian Support for a Restitution of the Jews to their Historic Homeland

- 1. A missionary desire to provide for the conversion of Jews, which they understood from the Bible to occur at or near the time of the future establishment of the Messianic Kingdom.**
- 2. A humanitarian desire to provide a safe haven for the Jewish people.**
- 3. A desire to help with the fulfillment of prophecy.**
- 4. A sincere love for the Jewish people.**
- 5. A nationalistic desire to see people in their historic homeland.**

- ✧ **Reformation: Emphasis on the Bible, *sola Scriptura***
- ✧ **Resurrection of the study of the Hebrew language by Protestant Christians**
- ✧ **Translation of the Bible into English**
- ✧ **Identification with OT heroes, struggles, and stories**
- ✧ **Hermeneutics: a return to a literal hermeneutic meant a literal Kingdom, a literal future for a restored Jewish nation**
- ✧ **English Puritans: saw the biblical prophecy of a return of the Jews to their homeland**

CHRISTIAN

“The Reformation in England first turned Jewish eyes towards the land from which they had been so long excluded.”

~Lucien Wolfe, *Menasseh ben Israel*, xv



Sir Henry Finch (1558–1625)

A key proponent for Israel's future restoration, Finch wrote a seminal work on the subject in 1621, called *The World's Resurrection or The Calling of the Jewes. A Present to Judah & the Children of Israel that loyned with Him, & to Ioseph (that valiant tribe of Ephraim) & all the House of Israel that loyned with Him.* Finch, at the time of the publication of his book was a member of Parliament & the most highly respected legal scholar in England.



“passages which speak of a return of these people to their own land, their conquest of enemies and their rule of the nations are to be taken literally, not allegorically as of the Church.”

Sir Henry Finch (1558–1625)



Sir Henry Finch (1558–1625)

“Where Israel, Iudah, Tscon, Ierusalem, etc. are named in this argument, the Holy Ghost meaneth not the spiritual Israel, or Church of God collected of the Gentiles, no, nor of the Iewes and Gentiles both (for each of these have their promises severally and apart), but Israel properly descended out of Iacob’s loynes.”

CHRISTIAN: THE BIRTH OF PHILO-SEMITISM

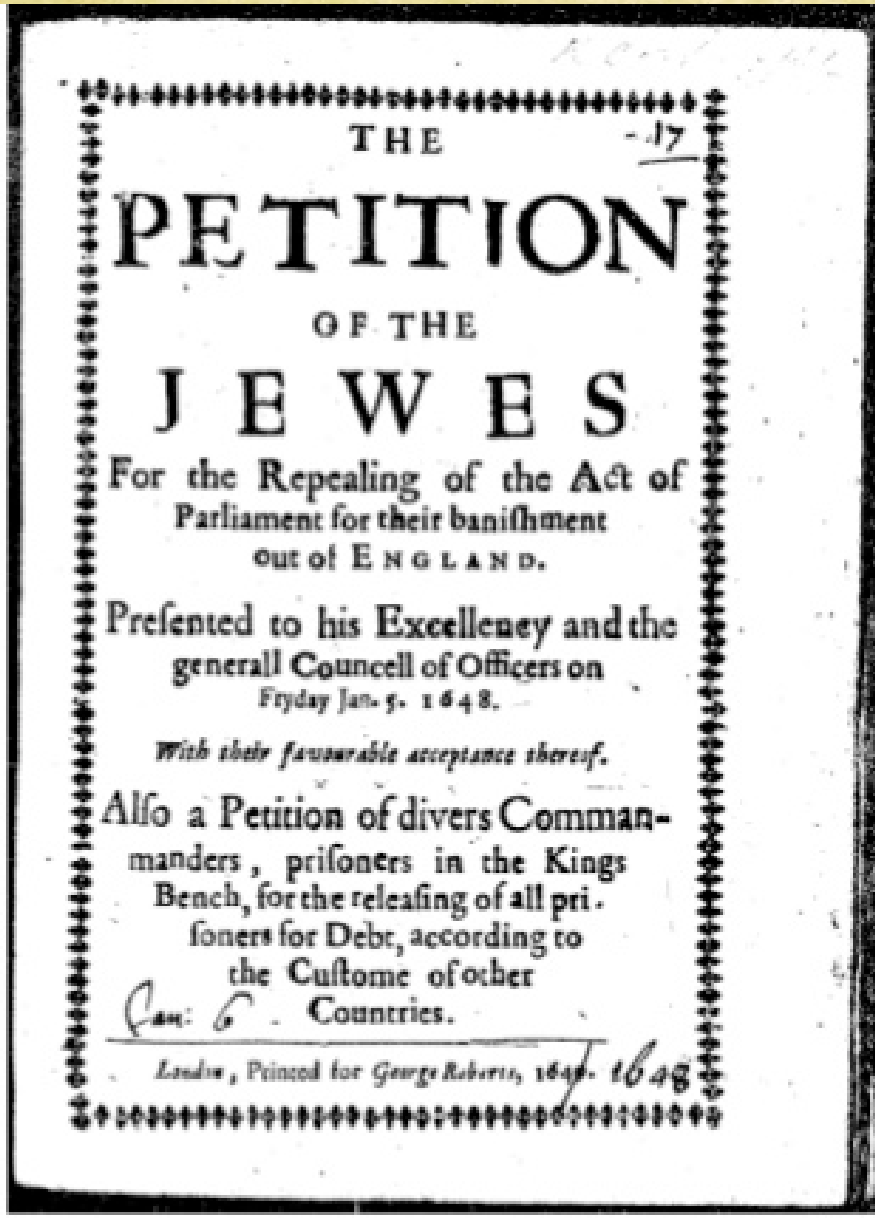
“But it was the increasing Hebraism of English thought, as represented by the Puritan movement, which chiefly attracted the Jews ... When the Commonwealth, with its pronounced Judaical tendencies emerged from this movement, the Jews could not fail to be impressed.”

~Wolf, *Menasseh ben Israel*, xv

Background to the Jewish Situation in England

- 1. 1492–Spain expels Jews.**
- 2. Conflicts over religious liberty.**
- 3. Increasing publication of restorationist ideas along with calls to readmit Jews to England.**
- 4. Jan. 5, 1649–Johanna and Ebenezer Cartwright petition Parliament to readmit the Jews.**
- 5. Jan. 6, authorization of a High Court of Justice to try Charles I on treason. Petition shelved.**

1649 Christian



“The Petition of the Jews for the Repealing of the Act of Parliament for Their Banishment out of England”

“... by discourse with them, and serious perusal of the Prophets, both they and we find, that the time hereall draweth nigh; whereby they together with us, shall come to know the Emanuell, the Lord of life, light, and glory; even as we are now known of him, and that this Nation of England, with the inhabitants of the Nether-lands, shall be the first and readiest to transport Izraells Sons & Daughters in their Ships to the Land promised to their fore-Fathers, Abraham, Isaac, and Jacob, for an everlasting inheritance.” [emphasis added]

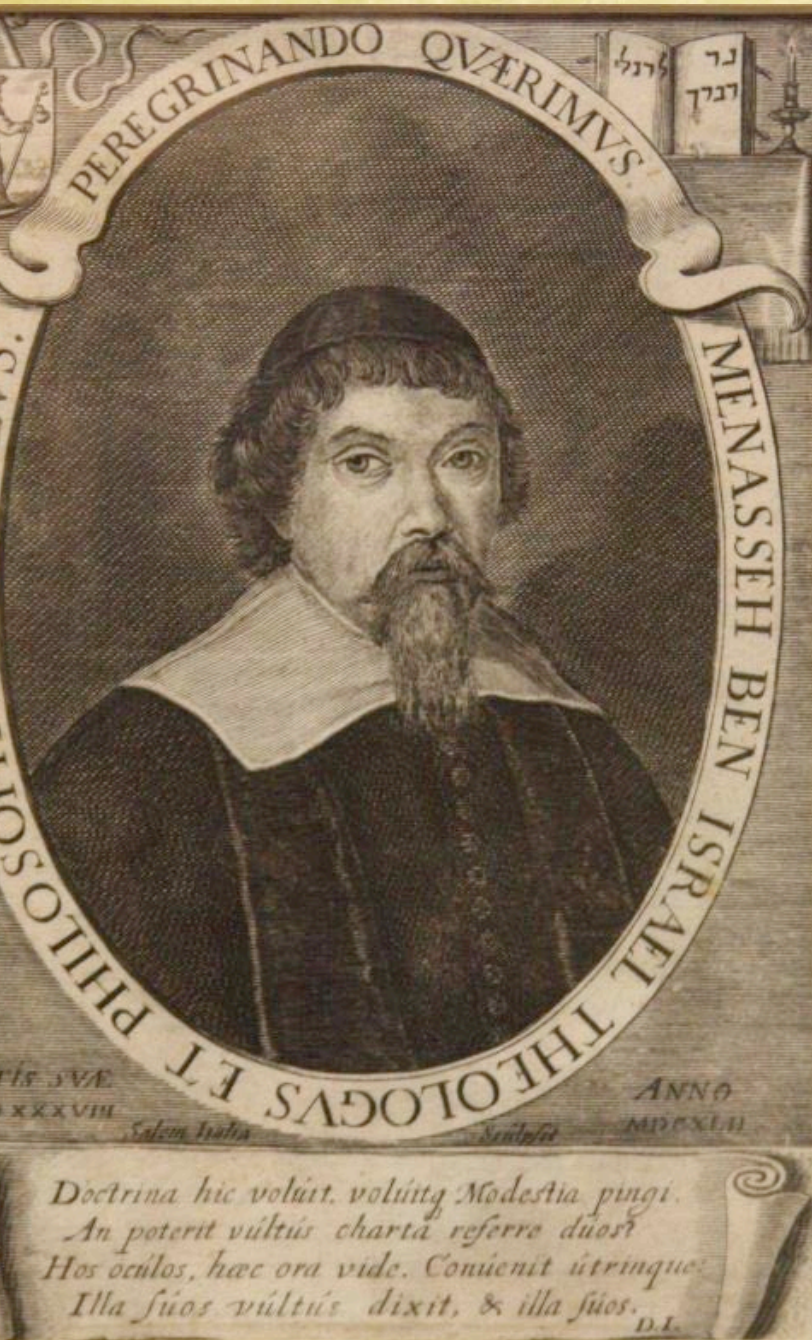
~Cartwright Petition

1650 Jewish

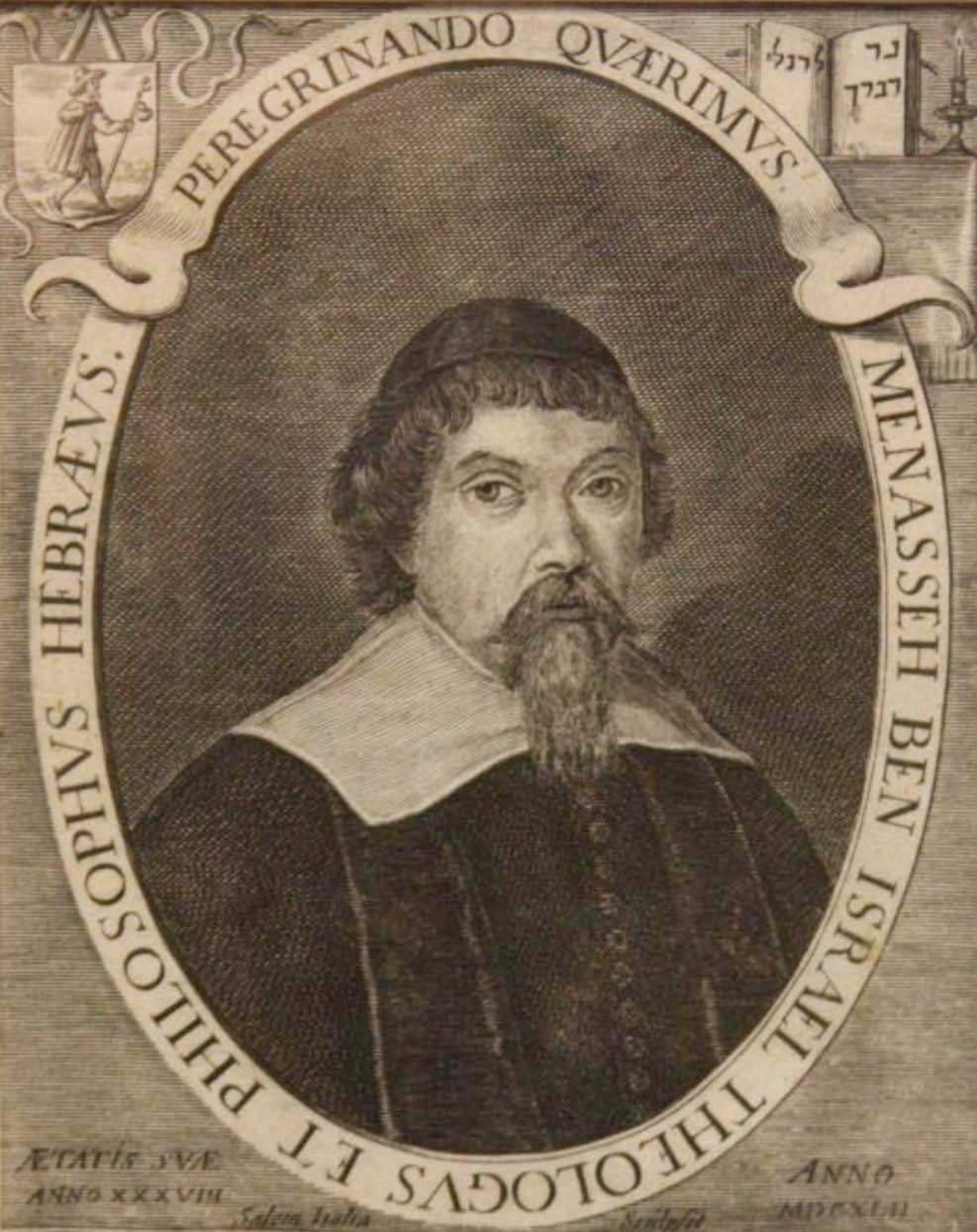
Menasseh Ben Israel in 1650 published *Hope of Israel*, in which he advocated the return of Jews to England as a preliminary to the appearance of the Messiah.



Menasseh ben Israel, Rembrandt



1. Ten lost tribes were in America.
2. Messiah would not come until the Jews were regathered.
3. Regathering would only come after a complete scattering.
4. England needed to readmit the Jews so the scattering would be complete.



THE
HOPE OF ISRAEL

Written
By *MENASSEH BEN ISRAEL*,
An Hebrew Divine, and
Philosopher.

Newly extant, and Printed at *Am-
sterdam*, and Dedicated by the Author, to
the High Court, the Parliament of *England*,
and to the Councell of State,

The second Edition corrected and amended.

Whereunto are added,
*In this second Edition, some Discourses
upon the point of the Conversion of the
JEWES.*

By *MOSES WALL.*

LONDON

Printed by *R. I.* for *Livewell Chapman* at the
Crowne in *Popes-Head Alley*, 1652.

**Menasseh ben Israel
(1604–1657)**

*Doctrina hic voluit. voluitq; Modestia pingi.
An poterit vultus charta referre duos?
Hos oculos, hæc ora vide. Conuenit utrinque.
Illa suos vultus dixit, & illa suos.*

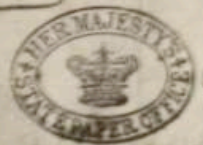
JEWISH

Petition to Cromwell to Readmit the Jews to England

1655

To His Highnesse &ouer Lord Protector of The
 Commonwealth of England, Scotland and Ireland, of the Dominions thereto
 Humbly sheweth The Humble Petition of The Hebrews at Present
 Residing in this City of London whose names are Underwritten

That Acknowledging The Many good fauours and Protection yo^r Highnesse hath bin pleased
 to graunt vs in order that wee may with security make priuities in our particular houses
 in our deuotions, and being desirous to be fauoured more by yo^r Highnesse, wee pray with
 Humblenesse yo^r the best measures which may be such Protection may be graunted vs in
 Writing as that wee may therewith meete at our said priuate deuotions in our particular
 houses without fauour of solicitation either to our persons families or estates, nor serue
 being to live peaceably vnder yo^r Highnesse Government, and being wearie of all mortall
 euill humbly pray yo^r Highnesse to graunt vs Licenses that those which may be of our nation
 may be buried in such place out of the city, as wee shall think convenient with the Proprietors
 of the same, and the place shall be, and wee may dwell as well in our life tyme, as at our death
 be highly fauoured by yo^r Highnesse for whose long life and Prosperity wee shall continually pray
 to the allmightie God &c.



Menasch ben Israel
 David de Barneil
 Abraham ben Isaac
 Abraham ben Joseph
 Jacob de Courcy
 Daniel ben Israel
 Val. Lopez collon

MS. A. 1. 1
 Mr. doo refer this Petition

Jewish author of *Menasseh ben Israel*:



“What was it, then, that brought these two different characters so closely together? That the Readmission of the Jews to England was one of Cromwell’s own schemes ... he was the mainspring of the whole movement, and that Menasseh was but a puppet in his hands.”

~Lucien Wolfe



**Increase
Mather**
(1639–1723)

One of the significant advocates of restoration was **Increase Mather**, son of Richard and father of Cotton. Increase wrote over 100 books in his life that were published and was a president of Harvard. His first work was *The Mystery of Israel's Salvation*, which went through a half dozen revisions during his life. His support of the national restoration of Israel to her land in the future was typical of American Colonial Puritans and was generally widespread.

“The first salient school of thought in American history that advocated a national restoration of the Jews to Palestine was resident in the first native-born generation at the close of the seventeenth century in which Increase Mather played a dominate role. The men who held this view were Puritans. . . . From that time on, the doctrine of restoration may be said to have become endemic to American culture.”

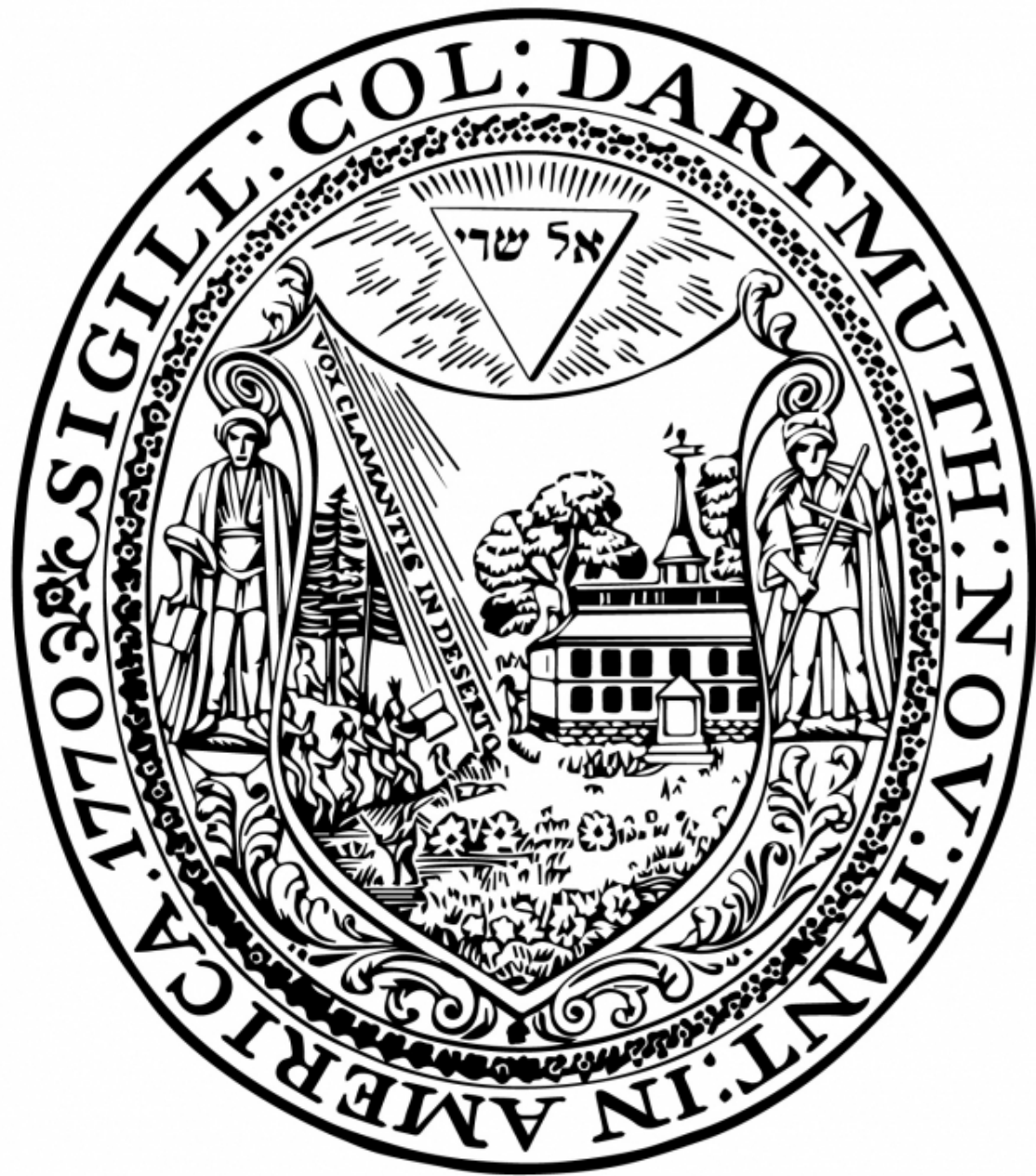
~Carl Ehle, PhD Dissertation



Yale: *Urim and Thumim*



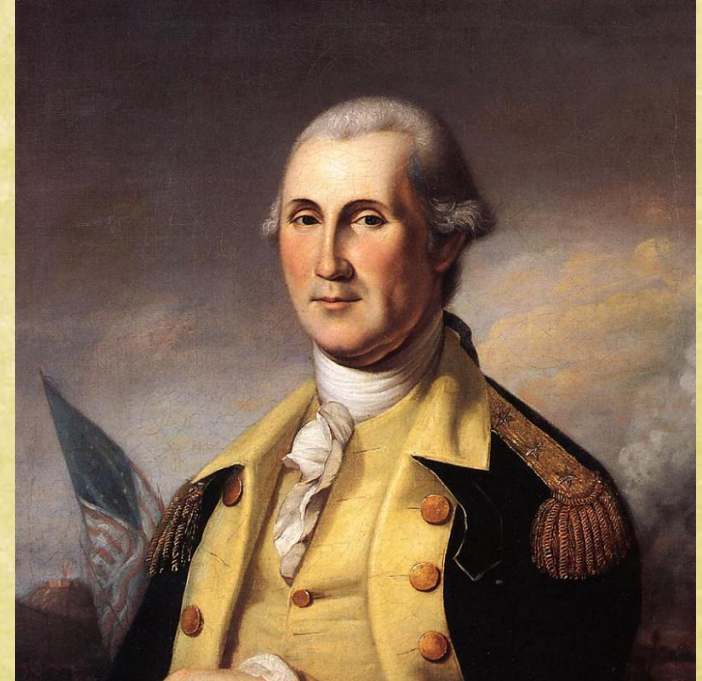
Seal of Columbia



Seal of Dartmouth

CHRISTIAN

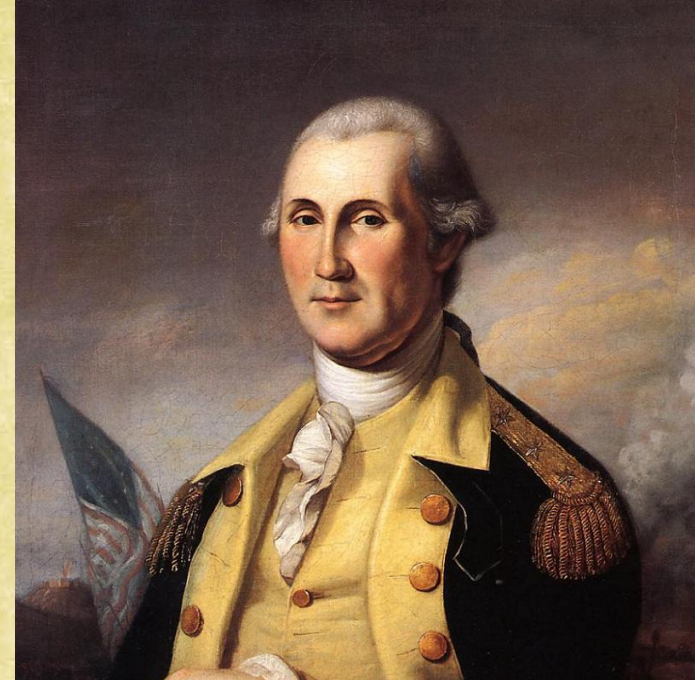
“It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support ...”



**George
Washington**

CHRISTIAN

“May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants while everyone shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid.”



**George
Washington**

JEWISH

Beginnings of Jewish Interest in Restoration

- ✧ Until this time, the restoration had to be associated with the coming of Messiah
- ✧ David Levi—three volume *Dissertations on the Prophecies of the Old Testament*
- ✧ 1809, Solomon Bennett, *Constancy of Israel*, Messiah not so important for Jews
- ✧ Mordecai Manuel Noah, *Discourse at the Congregation Shearith*, April 17, 1818

CHRISTIAN



John Adams

“I really wish the Jews again in Judea, an independent nation, for, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age.”

Early America

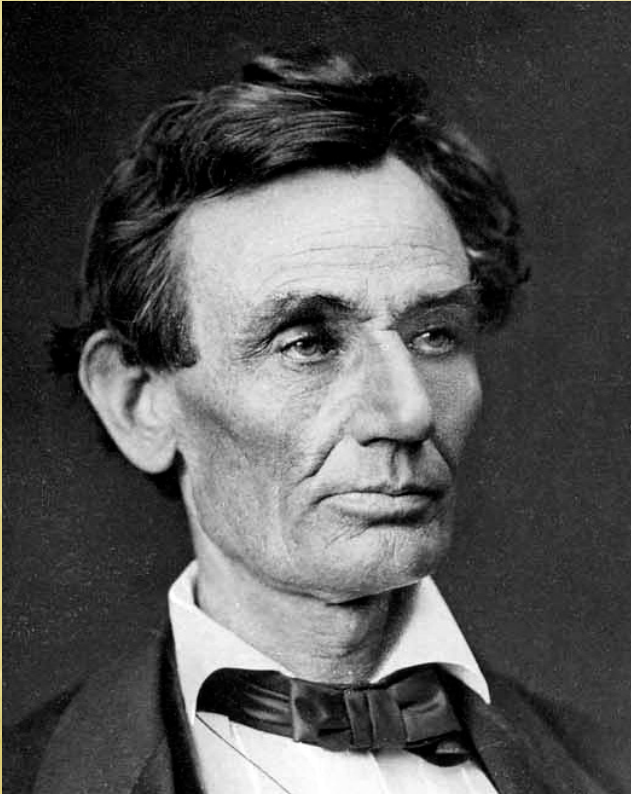


**John
Quincy
Adams**

Desired that

**“the Jews again
[were] in Judea, an
independent Nation,
. . . once restored to
an independent
government and no
longer persecuted.”**

CHRISTIAN



Abraham Lincoln

In a meeting with Canadian Christian Zionist Henry W. Monk, in 1863 said,

“Restoring the Jews to their homeland is a noble dream shared by many Americans. He (the Jewish chiropodist of the President) has so many times ‘put me on my feet’ that I would have no objection to giving his countrymen a ‘leg up.’ ”

CHRISTIAN/ POLITICAL

ANTONY ASHLEY COOPER
7TH EARL OF SHAFTESBURY



HENRY JOHN TEMPLE, 3RD
VISCOUNT PALMERSTON

BRITISH EVANGELICAL

ANTONY ASHLEY COOPER
7TH EARL OF SHAFTESBURY

“A LAND WITHOUT A
PEOPLE FOR A PEOPLE
WITHOUT A LAND.” HE
WROTE IN 1853 THAT
PALESTINE WAS A
COUNTRY WITHOUT A
NATION IN SEARCH OF A
NATION WITHOUT A
COUNTRY.”

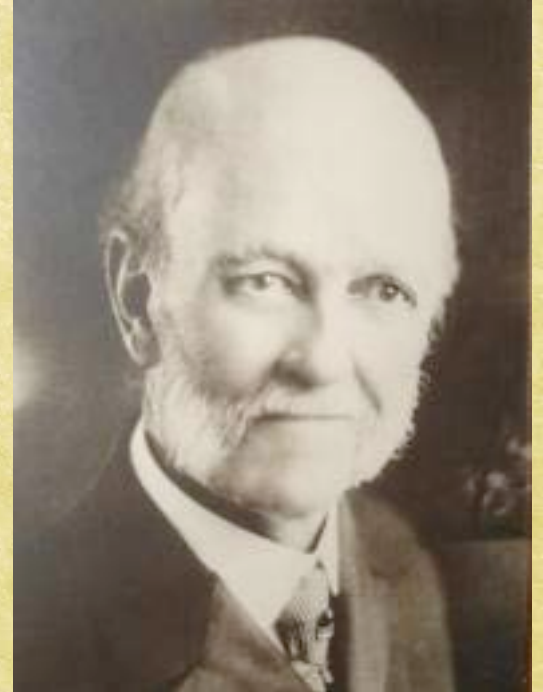


AMERICAN EVANGELICAL

“Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? ...

These provinces, as well as Romania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Israel as rightfully belong to the Jews?”

~Signed by 413 prominent Christians and a few Jewish leaders



**William E.
Blackstone
1841–1935**

CHRISTIAN

“Why not give Palestine back to them again? According to God’s distribution of nations, it is their home, an inalienable possession from which they were expelled by force.”

~Signed by 413 prominent Christians and a few Jewish leaders.

Melville Fuller, Chief Justice SCOTUS, J P Morgan, J D Rockefeller, editors of the *NY Times* and *Chicago Tribune*.



**William E.
Blackstone
1841–1935**

CHRISTIAN

Nathan Straus wrote to Reverend Blackstone, May 16, 1916, on behalf of Louis Brandeis:

“Mr. Brandeis ... agrees with me that you are the Father of Zionism, as your work antedates Herzl.”



**William E.
Blackstone
1841–1935**

CHRISTIAN/POLITICAL

The Balfour Declaration

The primary motivation was the religious beliefs of the War Cabinet about the Jewish people.

Though other factors were present, it is clear from the early statements of Balfour and others that neither gratitude to Weizmann, nor a desire for Jewish support for the war effort, imperial expansion, were the determinative factors.



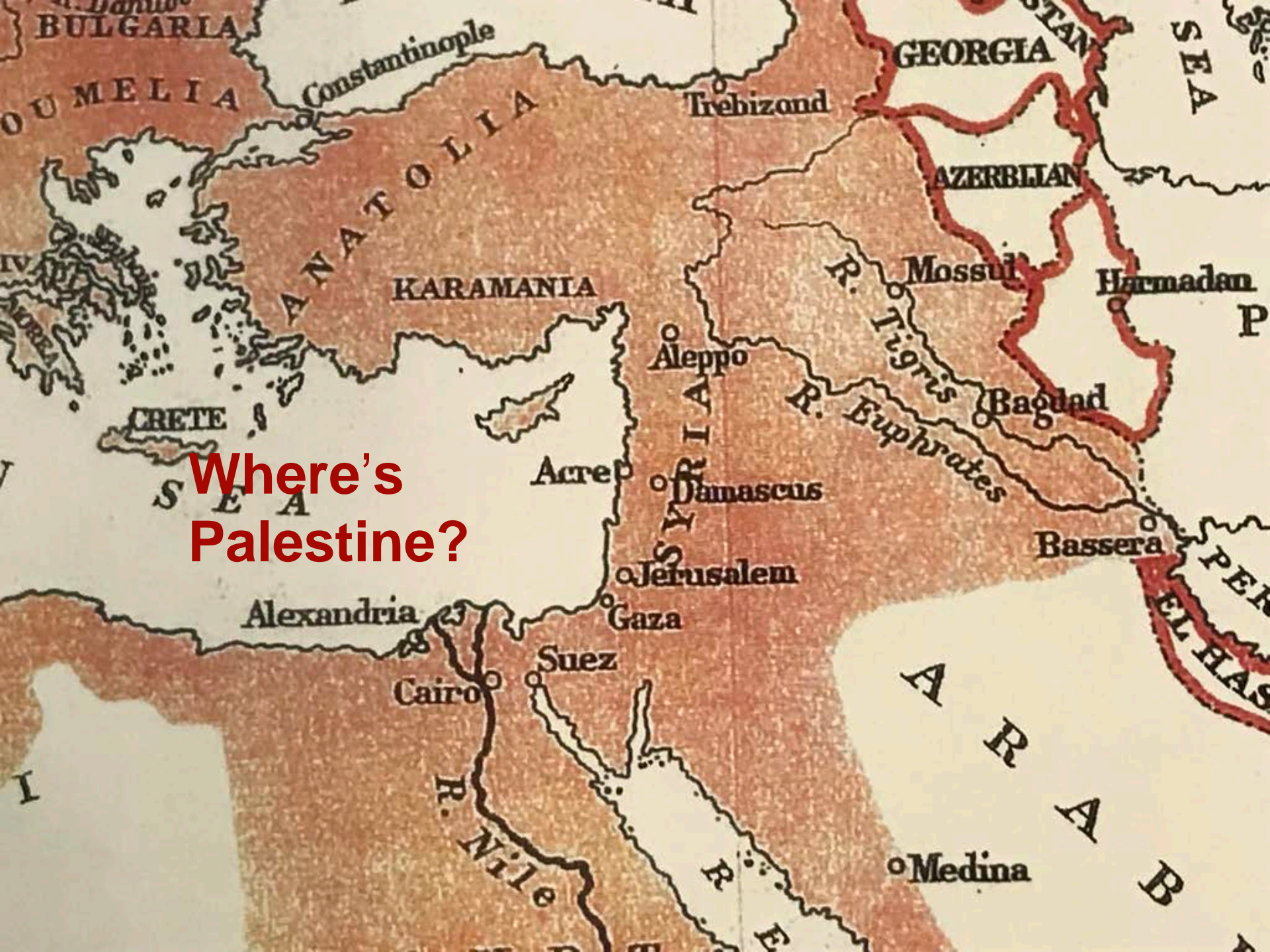


Where's Palestine?

THE OTTOMAN EMPIRE

AT THE TIME OF
ITS GREATEST EXTENT.

Tributary and Vassal States are outlined with colour.



Where's
Palestine?

Foreign Office,

November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Y. in
Arthur James Balfour



- **Lloyd George, Welsh, Baptist**
- **Arthur Balfour, Scot, Presbyterian**
- **Arthur Henderson, Scottish Methodist lay preacher**
- **George Barnes, Scot**
- **Andrew Bonar Law, who from the age of 12 had lived in Scotland. Free Church of Scotland**
- ***Edward Montagu, Jewish**
- **Edward Carson, Irish, Irish Presbyterian**
- **Jan Christian Smuts, Cape Colony, Dutch Calvinist**
- **Alfred Milner, German born**
- ***Lord George Curzon, Anglican**

The Council of the League of Nations British Mandate Preamble

Whereas the Principal Allied Powers have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a Mandatory selected by the said Powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them; and

Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favor of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing nonJewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country;

“Divine Providence has played a great part in our history. I have the feeling that God has created us and brought us to our present position of power and strength for some great purpose. It is not given to us to know fully what that purpose is, but I think we may be sure of one thing, and that is that our country is intended to do all it can, in cooperating with other nations to help create peace and preserve peace in the world. It is given to defend the spiritual values—the moral code—against the vast forces of evil that seek to destroy them.”

~President Harry S. Truman

“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 hope and dream of the Jewish people.”

~Clark Clifford

“This government has been informed that a Jewish State has been proclaimed in Palestine, and recognition has been requested by the provisional government thereof. The United States recognizes the provisional government as the de facto authority of the new State of Israel.”

~President Truman, May 14, 1948

So what is Zionism? And is anti-Zionism anti-Semitic?

Zionism is nothing less than the dream and ideal of the Jewish people returning to live in their own land. The Jewish people, the Scriptures tell us, once enjoyed a flourishing Commonwealth in the Holy Land. From this they were expelled by the Roman tyrant, the same Romans who cruelly murdered Our Lord. Driven from their homeland, their nation in ashes, forced to wander the globe, the Jewish people time and again suffered the lash of whichever tyrant happened to rule over them ...

“ . . . You declare, my friend, that you do not hate the Jews, you are merely ‘anti-Zionist.’ And I say, let the truth ring forth from the high mountain tops, let it echo through the valleys of God’s green earth: When people criticize Zionism, they mean Jews—this is God’s own truth.”

“Anti-Semitism, the hatred of the Jewish people, has been and remains a blot on the soul of mankind. In this we are in full agreement. So know also this: anti-Zionist is inherently anti-Semitic, and ever will be so.”

**“The Negro people, my friend, know what it is to suffer the torment of tyranny under rulers not of our choosing. Our brothers in Africa have begged, pleaded, requested—
DEMANDED the recognition and realization of our inborn right to live in peace under our own sovereignty in our own country.**

“How easy it should be, for anyone who holds dear this inalienable right of all mankind, to understand and support the right of the Jewish People to live in their ancient Land of Israel. All men of good will exult in the fulfilment of God’s promise, that his People should return in joy to rebuild their plundered land.

“This is Zionism, nothing more, nothing less.”

“And what is anti-Zionist? It is the denial to the Jewish people of a fundamental right that we justly claim for the people of Africa and freely accord all other nations of the globe. It is discrimination against Jews, my friend, because they are Jews. In short, it is anti-Semitism.

“The anti-Semite rejoices at any opportunity to vent his malice. The times have made it unpopular, in the West, to proclaim openly a hatred of the Jews. This being the case, the anti-Semite must constantly seek new forms and forums for his poison. How he must revel in the new masquerade! He does not hate the Jews, he is just ‘anti-Zionist’!”

“My friend, I do not accuse you of deliberate anti-Semitism. I know you feel, as I do, a deep love of truth and justice and a revulsion for racism, prejudice, and discrimination. But I know you have been misled—as others have been—into thinking you can be ‘anti-Zionist’ and yet remain true to these heartfelt principles that you and I share.

“Let my words echo in the depths of your soul: When people criticize Zionism, they mean Jews—make no mistake about it.”

From M.L. King Jr., “Letter to an Anti-Zionist Friend,” *Saturday Review* XLVII (Aug. 1967), 76.

Reprinted in M.L. King Jr., *This I Believe: Selections from the Writings of Dr. Martin Luther King Jr.*

