

**The Intertwining and Interdependency
of Christian and Jewish Zionism
from the Reformation to the Balfour Declaration**

Introduction

The need for the study

For the last century, a number of excellent histories of either Christian or Jewish Zionism have been written. Numerous biographies of the major players, as well as in depth analyses of specific events. Until recently all of these focused on these events as either Christian histories, with little or no reference to Jewish events, or Jewish histories with little or no reference to Christian Zionism or British Restorationism.

Recently, Shalom Goldberg's excellent *Zeal for Zion: Christians, Jews, and the Idea of the Promised Land*, has brought out the interdependency of these two trends. Goldberg notes in his introduction that some Jewish scholars have gone so far as to completely minimize non-Jewish influence. He quotes historian Evyatar Friesel's 2006 essay, "Zionism and Jewish Nationalism":

The author is aware of the historical interest in certain non-Jewish quarters, especially in nineteenth-century England, toward the restoration of the Jews to the Holy Land. An examination—admittedly not systematic enough—regarding the relationship between these ideas and the emergence of Zionism suggests only a very marginal and indirect influence.¹

In contrast, Goldman quotes Richard Popkin, historian of ideas who wrote in the early 1990s, "Much of Zionism has its roots in Christian rather than Jewish doctrine."

Goldman attributes Christian Zionism to the literal, historical hermeneutic of evangelicals in contrast to the non-literal hermeneutic of the Rabbis or Orthodox or Catholic Churches.

As I began my studies of the history of Zionism and then the history of Christian Zionism I observed patterns and relationships between the two not brought out in many studies. For my personal benefit I began to merge the chronologies of the two movements. The result revealed a remarkable pattern of interdependency and interconnectedness that went far beyond anything that could be contrived by man.

¹ Shalom Goldberg, *Zeal for Zion: Christians, Jews, and the Idea of the Promised Land*, Chapel Hill:University of North Carolina Press, 2009, 18.

In recent years some voices have been raised claiming that there is nothing particularly significant about the present Jewish State. This is just another event of history, with no prophetic or biblical significance. From such people we hear the claim that the influence of Christians on the rise of Israel was shaped by their futuristic eschatology and what we are witnessing is nothing more than self-fulfilling prophecies.² The error of this view is exposed when we examine the details of history. First, because those most influential in the rise of Christian Zionism held to many different eschatological views. And second, because the history spans three centuries, with no one nation, religious denomination, or political philosophy dominant.

In retrospect, we see that political acts and policy decisions in disparate countries “coincidentally” correspond to a religious shift in a Christian group in one place or a Jewish publication in another, which over time brought about the establishment of the first Jewish State in 2,000 years.

The Purpose of the Study

This study is designed to show that the rise of Zionism, the impact of Zionism, and the reestablishment of the Jewish State could not possibly be an accident of history. This outline will enable us to see how utterly impossible it would be for one group to have brought about the rise of modern Israel. For centuries, since the Bar Kochba revolt of AD 135, there have been numerous attempts by one group or another to accomplish this dream. But in the timing of God, using a host of people in different nations, Christians, Jews, and pagan politicians, God brought about in His timing, a new Jewish State in 1948.

1A The Birth of an Idea—British Restorationism, Europe and the Jews (from the Protestant Reformation to 1800)

1B England (1066-1290): The Growth of Anti-Semitism and the Expulsion of the Jews.

1C 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.

2C Jewish Communities were established in London, York, Bristol, Canterbury and other key cities. They lived in segregated areas.

3C Jews were the bankers and money lenders since usury was prohibited by the Roman Catholic church. However, the king taxed Jewish bankers heavily.

² Jane Lampman, “Mixing prophecy and politics,” *Christian Science Monitor* (July 7, 2004), Internet edition accessed July 14, 2004.

- 4C Some persecution existed. The first blood libel charge was brought against Jews in Norwich, 1144 which inspired several anti-Jewish riots.
- 5C 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.
- 6C 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.

2B The Protestant Reformation:

- 1C The return of the Jews was illegal, but began with a few Marranos/conversos under Henry VIII. It was not until Oliver Cromwell in 1655 that Jews were tacitly allowed back into the land. Readmission was slow and by 1690 there were only 400 Jews in England.
- 2C The flourishing of millennialism and a belief in a future return of the Jews to their land often go hand-and-hand. This transition became evident as the second generation Reformers begin to fade. [To date, I have not been able to identify any first generation reformers who supported the restoration of the Jews to Israel. Such views arrived only in the post-reformation era. However, the Reformation in many ways prepared the way for the later rise of Christian Zionist views.

Michael Pragai:

“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.”³

3C The Importance of the Bible

The Reformation emphasis on the sole authority of the Bible, coupled with a gradual consistent application of a literal, historical, grammatical

³ Pragai, Michael, *Faith and Fulfilment: Christians and the Return to the Promised Land* (Valentine, Mitchell:London, 1985), 10.

hermeneutic laid the foundation for a literal interpretation of the term *Israel*.

4C The Impact of the Reformation

1D The importance of the Old Testament

English Puritans became infatuated with the Old Testament Jewish culture: “Starting with the Puritan ascendancy,” notes Barbara Tuchman, “the movement among the English for the return of the Jews to Palestine began.” Why the Puritan? Puritans were not just dissenters, they were a Protestant sect that valued the Old Testament to an unprecedented degree in their day.

Barbara Tuchman:

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. [quoting Macauley] “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.”⁴

2D This influence derived from six sources:

1. The resurrection of the study of the Hebrew language.
2. Translation of the Bible into English
3. A love for Old Testament stories
4. The Puritans developed Judeo-Christian thought to new level.

“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.”⁵

4 Barbara Tuchman, *Bible and Sword*, (Ballantine, New York, 1956), 125.

5. The return of premillennialism
6. Under the tyranny of the Stuart monarchy, the Puritans identified with enslaved Israel and compared their struggles and persecution with those of ancient Israel.

As the Puritans read Romans 9-11 they discovered God's faithfulness to Israel and joined this together with the promises of restoration in the Old Testament.

- 3D "The Reformation in England first turned Jewish eyes towards the land from which they had been so long excluded." Wolfe, *Manasseh ben Israel*, xv.

3B The Birth of British Restorationism

- 1C A Protestant shift toward restoration prepared the English soil for a) a return of Jews to England, and b) the restoration of the Jewish people to their historic homeland.

If the Puritans had not laid this foundation in England, there would have been no shift in policy toward a Jewish return to England, and no development of an ideal of restoring the Jewish people to their historic homeland.

- 1D Labor Pains: Early recognition of a future restoration of Jews to their historic homeland in Palestine.

- 1E Francis Kett (d. 1589)

B.A. (1569) and M.A. (1573) degrees from Cambridge

1585 *The Glorious and Beautiful Garland of Mans Glorification Containing the Godly Misterie of Heavenly Jerusalem.*

1588 Edmund Scambler, bishop at Norwich brought charges of heresy against Kett.

1589, Jan 14, Kett was burned alive in the castle ditch at Norwich.

Kett clearly espoused a restoration of the Jewish people to their historic homeland.

The Lord, mindful of his promise to Jacob, said: I will root Jacob againe and Israel shall be greene and beare flowers, and fill the whole world with her fruit, then shall the desert and wilderness reioice, and the wasted groundes flourish like a lilies.

Also

Who[God] whall bring redemption to the captive, and restore Israel and set up his honour in Iuda, and in Davids stoole, that all nations shall honour him: yea kings and princes shall arise and worship this holy one of Israel.

His views on the restoration of Israel were clearly part of the reason for his execution. At that time Kett's opponents claimed he was also an Arian, along with a number of other heresies including universalism, anti-trinitarianism, and that Christ and his apostles were currently in Judea gathering together his church.

Douglas Culver, in *Albion and Ariel*, argues that all the "cardinal points of biblical orthodoxy" are present in Kett's *Glorious and Beautiful Garland*.⁶

In contrast, Robert O. Smith argues that Kett's views of Israel were only a small part of his condemnation.⁷ Smith argues that Kett was orthodox when he wrote *Glorious and Beautiful Garland*, but subsequently slipped into numerous heresies.

Nevertheless, Kett's contribution is that he is the first to write of a future restoration of the Jewish people to their historic homeland.

2E Thomas Draxe (d. 1618)

Cambridge educated

⁶ Douglas Culver, *Albion and Ariel* (Peter Lang: New York, 1995), 72

⁷ Robert O. Oliver, *More Desired Than Our Own Salvation* (Oxford: New York, 2013), 66.

1608- *The Generall Signs and Forerunners of Christs Coming to Judgement*

1608 *The Worlds Resurrection, Or the Generall Calling of the Jewes, a familiar Commentary upon the eleventh chapter of Saint Paul to the Romaines, according to the sense of Scripture.*

Argued that an early restoration of the Jews must happen for God's majesty and glory were at stake. Draxe expected the conversion of the Jewish nation to Christ was imminent.

His view of a future restoration is still anchored within a Covenant theology framework.

3E Thomas Brightman (1562-1607)

1611 *Apocalypsis Apocalypseos*

His eschatology is clearly historicist, and his interpretation of much of Revelation still too allegorical, but he clearly affirms a future restoration of the Jews to the land. He argues that the destruction of Rome would remove the final block to Jewish conversion. Once Rome is overthrown and the Antichrist removed then the Jews will convert to Christianity

What, shall they returne to Ierusalem againe? There is nothing more certain, the Prophets doe every where directly confirme it and beate upon it.

4E Joseph Mede (1586-1638)

Professof of Greek at Cambridge. Prodigious writer and one of the most distinguished biblical scholars of his generation.

Key of the Revelation. Extremely influential in the coming decades.

“We need not be afraid to aver and maintain, that one day they shall come to Jerusalem again; be Kings & chief Monarchs of the Earth; sway & govern all, for the glory of Christ; that shall shine amongst them. (Letter dated Apr 7 1621)⁸

⁸ Cited in Culver, *Albion*, 136-137.

5E **Giles Fletcher** (1549–1611), a fellow at King’s College, Cambridge, Queen Elizabeth’s ambassador to Russia, and a student of Thomas Brightman wrote a work advocating Restorationism. Fletcher’s book, *Israel Redux: or the Restauration of Israel; or the Restauration of Israel exhibited in two short treatises* (shortened title) was published posthumously by the Puritan divine Samuel Lee in 1677. Fletcher cites a letter in his book from 1606 as he argues for the return of the Jews to their land. Fletcher repeatedly taught the “certainty of their return in God’s due time.”

6E **Sir Henry Finch** (1558-1625)

1621, wrote *The World’s Resurrection or The Calling of the Jewes. A Present to Judah & the Children of Israel that Ioyned with Him, & to Ioseph (that valiant tribe of Ephraim) & all the House of Israel that Ioyned 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 at the time.

1F In the preface, written in Hebrew, he called on the Jews to assert their national existence in Palestine.

2F He called on all Christian rulers to do homage to the Jewish nation.

3F King James I put the publisher in prison.

King James of England was offended by Finch’s statement that all nations would become subservient to national Israel at the time of her restoration. Finch and his publisher were quickly arrested when his book was released by the High Commissioner (a creation of King James), and examined. Finch was striped of his status and possessions and then died a few years later. The doctrine of the restoration of the Jews continued to be expounded in England, evolving according to the insight of each exponent, and finally playing a role in Christian Zionistic activities in the latter part of the nineteenth and in the first of the twentieth centuries.

4F Other key Protestants were John Milton, John Bunyan, Roger Williams, John Sadler and Oliver Cromwell

7E Conclusion

The restoration of a literal interpretation of all Scripture, including prophecy led to a literal interpretation of Israel, which in turn led to a belief in the future restoration of the Jewish people to their historic homeland. Though not all who supported this were premillennial, many did take that view. The result was a polarization with the Anglican establishment which continued to assert a strict censorship against those of restorationist and millennial beliefs.

Smith observes that the distractions of the civil conflict during the time of the Long Parliament of 1640, led to a breakdown in the censorship which allowed for the publication of restorationist and millennial books previously considered seditious and illegal were republished and became quite popular. Brightman and Mede became quite influential.⁹

Smith writes,

As Christopher Hill has observed, it was a “shrewd policy to authorize publication of scholarly works discussing the coming millennium, since Parliament’s case against a Divine Right monarchy could be legitimated only by appealing to the higher authority of God.” The result of this official reversal, he continues, was the “spread of popular millenarian doctrines in England... like fire along a well-laid trail of powder.” Although Judeo-centric thought does not depend on millenarian eschatology, the broad distribution of millenarian hermeneutics after 1640 provided vision and vocation to English Puritans working to rid Albion of papal corruption.¹⁰

Without this understanding of God’s plan for a future return of Israel to the land, neither Cromwell nor the Parliament

⁹ Robert O. Smith, *More Desired*, 98.

¹⁰ Smith, 99.

would have been receptive to the petitions to allow the Jews to return to England.

2C **The Restoration of the Jews to England: Rabbi Manasseh ben Israel and the Cartwrights.**

1D Background to the Jewish situation in England.

1E 1492: The expulsion of the Jews from Spain by Ferdinand and Isabella.

During the Spanish Inquisition Jews who underwent a conversion, but remained crypto-Jews, were called *Marranos*, or *conversos*.¹¹

The thousands of Jews who left founded colonies all over the Mediterranean, going as far as Mesopotamia, India, South America, throughout Europe, even into Russia.

Marranos founded the synagogues of Amsterdam, Hamburg, and Antwerp. During this time a number of Marranos also immigrated illegally to England, establishing secret settlements in London, Dover, and York.

2E The development of the ideals of Religious Liberty was intertwined with the desire to bring the Jews back to England.

Leonard Busher, “Religious Peace, or a Plea for Liberty of Conscience,” 1614, demanded extending religious liberty to the Jews.¹²

3E. Roger Williams

Founded Providence Plantation on the principle of unrestricted liberty of conscience.

“Bloody Tenent of Persecution” pleaded for extending religious liberty to the Jews.

4E. Timeline

¹¹ For two centuries the Marranos simulated an embrace of Christianity, but maintained a secret allegiance to Judaism. During this time, numerous Marranos emigrated throughout Europe and became the foundation for the modern Anglo-Jewish community. Lucien Wolf, ed. *Manasseh ben Israel's Mission to Oliver Cromwell*, Cambridge University Press: New York, xii-xiii.

¹² Wolf, xviii.

1640 The rediscovery of Brightman and Mede by Puritan theologians.

1642 Radical premillennialist Robert Maton (1606/07, d., ca. 1646) published *Israel's Redemption*. Following the hermeneutic and logic similar to Finch and Mede, he argued for a personal return of Jesus to establish a literal kingdom in Israel and to reign from Jerusalem. He “directly foreshadows early twentieth-century dispensationalist discourse.”¹³

Maton, Israel will find “the redemption... not onely of their soules... by the profession of the Gospel, but consequently of their bodies too, from their general captivitie to the repossessing of their country, by a miraculous deliverance.”¹⁴

1644 Brightman’s commentary on Song of Solomon republished openly. In this he argued that the return of the Shunamite woman symbolized the future turning of the Jews to Christianity.

1644 R. Williams (ca. 1604-1683) published *The Bloody Tenent of Persecution*, arguing for toleration for all views and perspectives, including Jews, Moslems, and Pagans. However, he did not subscribe to a restorationist view and rejected the Judeo-centric, pre-millennial prophetic interpretation developing among the Puritans.

Williams exemplifies the tension between the restorationists and those advocating religious liberty.

1646 Busher’s tract reprinted

1647 Hugh Peters, a Chaplain in Cromwell’s army, “Word for the Army and Two Words for the Kingdom,” called for Jews to be admitted to live and trade in England.

Dec 1648 The Council of Mechanics met at Whitehall and voted for a toleration of all religions including Jews.

13 Smith, 100.

14 Ibid.

Jan 5, 1649 Johanna Cartwright and her son Ebenezer, were encouraged to present a petition to Lord Fairfax and the General Council of Officers, in which they asked that “the statute of banishment” against the Jews be repealed.

Jan 6, 1649 Authorization to try Charles I on charges of treason put the Cartwright petition on hold.

2D Johanna Cartwright [Cartenright] and her son Ebenezer petition Lord Fairfax and the General Council of Officers. Their rationale is built on expectations of Jewish conversion, England’s national mission, and *the return of the Jews to the historic national homeland*.

...by discourse with them, and serious perusal of the Prophets, both they and we find, that the time herall draweth night; 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 Nerther-lands, *shall be the first and readiest to transport Izrells Sons & Daughters in their Ships to the Land promised to their fore-Fathers, Abraham, Isaac, and Jacob, for an everlasting inheritance.* [emphasis added]¹⁵

1E The petition was favorably accepted with the promise of quick consideration.

The acceptability of the Cartwright petition was grounded on a shared literal hermeneutic with the Council.

2E January 6, 1649, the next day, the House of Commons appointed a High Court of Justice under Fairfax to try King Charles I. On January 30, Charles I was executed. Subsequently the leaders of the government began to slow down their transformation of England.

3E The issue: an official act of toleration and restoration of the Jews also implied an unrestricted liberty of conscience. Such liberty would not only legitimize the Jewish religion, but also the numerous radical protestant sects which were not acceptable to the established church.

¹⁵ Smith, *More Desired*, 96.

4E The result:

The petition was shelved and postponed. In the aftermath a uniquely English solution developed which gave tacit approval to the return of the Jews without making it official policy.

3D Menassah ben Israel (1604-1657)

1E The son of a Marrano from Lisbon, who had suffered under the Inquisition and fled to Amsterdam.

2E Menasseh was “an indefatigable student, became a mine of learning, an accomplished linguist, a fluent writer, and a voluble preacher.” He wrote much and published even more.

3E He came to believe the ten lost tribes were in America. He also believed that the Messiah would not come until first the Jews were regathered to their historic homeland, which was to be preceded by a scattering to all the nations. He reasoned that if the Jews were not in England, then once they were readmitted, the regathering could commence.

4E His belief in the identification of the American Indians as the ten lost tribes was influenced by a prominent English Puritan, John Dury, and the writings of a missionary enthusiast, Thomas Thorowgood.

Menasseh’s belief was based on a report that a Jew named Antonio de Montezinos, or Aaron Levy, had met a race of Indians in South America who recited the *Shema* and practiced Jewish rituals and were descendants of the tribe of Reuben.

5E Menasseh supported his belief from the prophecies of Daniel and Deuteronomy that the Jews would be scattered from one of the earth to the other. In Menasseh’s view, the scattering to South America was one end of the earth, England would be the other. And if the promises of God were to be fulfilled, he reasoned that only by readmitting the Jews to England could the Age of the Messiah come.

6E 1649, February *An Apology for the Honorable Nation of the Jews, and all the Sons of Israel*, by Edward Nicholas, Gent.,

- 1F Smith argues that the writer “most likely was not a Christian.” His reasons: the author is otherwise unknown, has no mention of the eventual conversion of Jews to Christianity prior to their return to the land, fails to condemn Muslims, but does show disdain for Roman Catholics. has an extended discourse on the identity of the Ten Tribes, and was published in a Spanish language edition almost immediately. All of these factors taken together, in Smith’s view, suggest a Jewish writer of views similar to those of Menasseh ben Israel.
- 2F The thesis of the *Apology* is that a nation must honor and assist the Jews in their return to their historic homeland in Palestine to properly love God and enjoy His blessings.
- 3F The removal of Jews from England has “highly incensed the Majesty of Jehovah” and had detrimental effects on England’s economic life.
- 4F The pamphlet argues that the Jews are still God’s people:
- the many promises made by God by the mouthes of his Prophets, for the reduction [return] of them into their own country, still owning them for his own people, a country, I say, still lawfully theirs, by the donation of God himself, and a propriety, that no Prince under Heaven can plead the like, the promises also setting forth the restauration of the pure worship of God, the restitution of all things to their primitive Estate. (cited in Smith, 105)
- 5F The *Apology* counters arguments which today would be classified as either replacement theology [supercessionism] or preterism.
- 6F The *Apology* also interprets the valley of dry bones (Ezek. 37) as the future return of all the tribes of Israel by God to the land at some future time.
- 7F In conclusion, the *Apology* warns England that abandoning the Jews will remove them from God’s

favor. Further, it argues that England is called to protect the Jews which should be their central concern of England's foreign policy.

- 7E 1650- Published the "Hope of Israel," dedicated to Parliament, and expressing the idea that the ten lost tribes of Israel were inhabiting New World.

The foundation for England's reception of his thesis had been laid in Edward Winslow's 1649 *The Glorious Progress of the Gospel amongst the Indians in New England*. Winslow argued that England's "colonial expansion was divinely timed to bring about the millennium through the conversion of indigenous Americans who were... Israelites."¹⁶

It is here that Menasseh argues strongly that the time for the coming of the Messiah "doth draw near." And therefore it was necessary for the Jews to be readmitted to England so that God would then begin to restore the Jews to their historic homeland.

- 8E 1651, September: Cromwell addresses the new Parliament, in the speech "he opposed the Millenarians, the Judaisers and the Leveller's by name. It is impossible for anyone reading this speech side by side with Menasseh ben Israel's tracts to believe that the author of it had any sympathy with the wilder motives actuating the Jewish Rabbi."¹⁷

- 9E 1652, November. Menasseh ben Israel was granted a visa to visit England. Conflicts between England and the Netherlands prevented this.

During this time Menasseh corresponded with well known Puritan divines, John Dury and Henry Jessy.

1653 Parliament debated readmission of the Jews, but with no resolution.

1654 Menasseh sent his brother-in-law, Manuel Martinez Dormido (David Abarbanel) to England to attempt to restart the negotiations to readmit the Jews.

¹⁶ Ibid., 108

¹⁷ Wolfe, *Mission*, xxix.

1655, December; Menasseh arrives in England for a conference at Whitehall called by Cromwell.

Cromwell clearly believed in the future restoration of the Jews to their historic homeland.

Wolfe writes: 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.¹⁸

Cromwell was also as interested in the economic benefits of a return of Jewish merchants and bankers to England.

Menasseh's address, *To His Highnesse the Lord Protector*, fittingly emphasized the practical economic benefits more than the theological or eschatological arguments.

A conflict at the conference developed between the merchants and the theologians. The merchants feared the return of the Jews would enrich them at the expense of the English. The theologians argued in favor of immigration.

The result: a reinterpretation of Edward I's banishment order of 1290 to be not a standing order, but an executive order that could be rescinded without Parliament's approval. There was no official policy shift, but did provide a tacit permission for the *marrano*'s already present to worship in a designated area. Within five years this backdoor admission resulted in a visible Jewish community.

10E April 10, 1656 Menassah wrote:

“For, for seven yeares on this behalf, I have endeavoured and solicited it, by letters and other means, without any intervall. For I conceived that our universall dispersion was a necessary circumstance, to be fulfilled before all that shall

18 Wolfe, xxix.

be accomplished which the Lord hath promised to the people of the *Jewes*, concerning their restauration, and their returning again into their own land, according to those words, *Dan12,7*...As also, that this our scattering, by little, and little, should be amongst all people, from the *one end of the earth even unto the other*, as it is written Deut. 28,64: I conceived that by the *end of the earth* might be understood this *Island*.

11E Conclusion

The shift from a non-literal hermeneutic to a literal hermeneutic led to the eventual understanding of God's plan to restore the Jews to their historic national homeland.

This led to the development of British restorationism which spread throughout British culture, in England as well as the colonies, and began to bear its fruit in the early nineteenth century.

3D Restorationism in Europe (1655-1789)

In 1655, Paul Felgenhauer, wrote *Good News for Israel* in which he taught that there would be the permanent return of the Jews to their own country eternally bestowed upon them by God through the unqualified promise to Abraham, Isaac and Jacob. The Dane, Holger Paulli (1644–1714) believed wholeheartedly in the Jewish Return to the Holy Land, as a condition for the Second Coming. He even lobbied the kings of Denmark, England, and France to go and conquer Palestine from the Ottomans in order that the Jews could regain their nation.

1E Isaac de la Peyrere (1594-1676)

There was a similar Restorationist movement throughout Europe where the Reformation was strongest, but on a smaller scale. There were a number of Restorationists in Holland during the time of the Puritan movement. Isaac de la Peyrere (1594–1676), who served as the French Ambassador to Denmark wrote a book wherein he argued for a restoration of the Jews to Israel without conversion to Christianity.

2E Marquis de Langallerie (1656-1717)

Frenchman, Marquis de Langallerie (1656–1717), schemed with the Turkish Ambassador in the Hague on a plan to

defeat the Pope and trade the papal empire for a return of the Jews to the Holy Land. Langallerie was arrested in Hamburg, tried and convicted of high treason and died in prison a year later.

- 3E Other European Restorationists of the era include: Isaac Vossius, Hugo Grotius, Gerhard John Vossius, David Blondel, Vasover Powel, Joseph Eyre, Edward Whitaker, and Charles Jerran.

4D Restorationism in America

Since the American colonies, especially in Puritan New England, were settled primarily by Englishmen who brought with them to the New World many of the same issues & beliefs that were circulating in the motherland, it is not surprising to find many zealous advocates in America for the restoration of the Jews. Perhaps the most influential of the early Puritan ministers in New England was **John Cotton**, who, following the postmillennialism of Brightman held to the restoration of the Jews to the Holy Land.

1E Other Colonial Restorationists

In addition to John Cotton (1584–1652), early Restorationists included: John Davenport (1597–1670), Founder of New Haven, William Hooke (1601–1678), John Eliot (1604–1690), missionary to American Indians in Roxbury and Natick Mass, first to print a Bible in America; Samuel Willard (1640–1707), Groton Mass pastor, and Samuel Sewall (1652–1730). Ephraim Huit, a Cambridge trained early minister in Windsor, Connecticut believed that the Jews would be regathered to their homeland in 1650.

2E Increase Mather

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.

One of the standout advocates of the restoration doctrine was **Increase Mather**, the son of Richard and father of

Cotton. Increase wrote over 100 books in his life & was a president of Harvard.

Salem Witch Trials

- 1F. His first work was *The Mystery of Israel's Salvation*, which went through about 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.

It was Increase Mather's view that this final and greatest reformation of the Christian world would be led by the Jewish people ensuing upon their restoration to the Holy Land.

From the earliest times, American Christianity has always tilted toward support of the restoration of national Israel in the Holy Land. American Christians, when compared with Euro-Asian Christianity has always had a philo-Semitic disposition. Thus, it is not surprising that this tradition continues today, especially in dispensational circles.

2A God Begins to Move the Nations: British Restorationism and Jewish Proto-Zionism (1789-1897)

During this time a vast number of events, some not so apparent at the time, others making headlines, were brought together by a sovereign God to direct the attention of the world to the Middle East. In these events, European nations, especially Britain and France, are inextricably drawn into the affairs of the already weak Ottoman Empire. Their economic and political involvement in the ancient lands of the Bible becomes entrenched, laying the foundation for the roles they will play in the twentieth century.

1B Europe looks to the Middle East (1789-1839)

1C The French and the Middle East

- 1D **French Revolution:** Awakens British evangelicals to the potential fulfillment of biblical prophecy and generates speculation about the future along with fears of the rise of the antichrist [Napoleon] and the end times.
- 2D Frenchman, Charles-Joseph Prince de Ligne (1735–1814) advocated Jewish Restorationism. He called upon the Christians of

Europe to lobby the Turkish Sultan so that the Jews could return to their homeland. De Ligne's appeal was used by Napoleon in his efforts to establish a Jewish homeland in Palestine. Among those French Restorationists were theologians and authors, but also, increasingly, politicians. Some of them included Ernest Laharanne, Alexandre Dumas pere, and Jean-Henri Dunant (1828–1910), who was also the founder of the International Red Cross

1797, Joseph de Ligne, *Memoirs upon the Jews* wrote

After having traced to the Christian states their duties and their interests in regard to the amelioration of the condition of the Jews of Europe, we may prophesy what will happen in case they ignore this counsel..... If the Turks have a little common sense they will try and attract the Jews to them in order to make them their political, military and financial advisers, their police agents, their merchants, in short to become initiated by their advisers into all wherein lies the strength and weakness of the Christian states. Finally, the Sultan will sell to them the Kingdom of Judah, where they would act better than aforesaid.... The Jews who would have found again their country would be compelled to make therein flourish the arts, industry, agriculture and the commerce of Europe. ... They would rebuild the Temple of Solomon upon its [Jerusalem] ruins.¹⁹

3D Napoleon invades the Middle East in 1798

1E Summary of events

Napoleon invades Egypt to strengthen French trade route control and block British access to India, and then he moved north against the Ottoman Empire.

1799 Napoleon took Joppe, moved north to Tyre, but was defeated at Acre by the British Navy

By June 1799 he returned to Egypt and then to Europe.

Napoleon believed in the restoration of the Jews to their historic homeland.

This arouses evangelical interest in the land of Israel.

2E Reaction

¹⁹ Cited in Sokolow, *Zionism*, 90.

From this point, the eastern Mediterranean began to have an increasingly significant role in British foreign policy.

Politically, the Brits are concerned that the French would block the British land routes to their possessions in India.

Evangelicals believed this involvement signified that God would use Britain to be the primary instrument for bringing about the restoration of the Jews.

2C The Jewish response to the Restorationist Movement

1D Two factors influenced the Jewish response.

1E As Jews assimilated more into Western European culture, they were more optimistic about their future, and less focused on any return to the wilderness of their historic homeland.

2E The Jewish community feared the conversion emphasis present in much of the Restorationist message.

2D 1796-1800 David Levi published the three volume *Dissertations on the Prophecies of the Old Testament, containing all such prophecies as are applicable to the Coming of the Messiah; the Restoration of the Jews and the Resurrection of the dead; whether so applied by Jews or Christians*.

He affirmed the future restoration of the Jewish people to their national homeland.

He rejected speculation about the date of the end times.

He believed the Restoration like the Exodus would be the work of God alone.

“And, as all the calamities that were to befall our nation, in consequence of our transgressing the Law, as foretold by that great prophet, and divine legislator, Moses, have been fulfilled in all respects; consequently, those great and glorious promises, also foretold by the same prophet, must likewise have their full completion. But the exact time of this accomplishment is not known to any, save the eternal God Himself.”²⁰

²⁰ David Levi, *Dissertations*, 2-3.

3D 1809, Solomon Bennett in *Constancy of Israel*, opined that belief in a Messiah was essential to Christians, but not Jews. He believed the Diaspora was the “absolute will of God.”²¹

4D 1818, April 17: A new “Menasseh ben Israel”-Mordecai Manual Noah (1785-1851)

Noah was a lawyer, playwright, journalist, Army Major, High Sheriff, and diplomat and believed he was a second Menasseh ben Israel, chosen by God to lead the Jewish people to the promised land, but through America.

Noah was the American Consul in Tunis

Discourse at the Congregation Shearith, April 17, 1818 challenges the congregation to look to the land of Israel and support those who wish to return.

He sent copies to 3 ex-presidents: Adams, Jefferson, and Madison. Adams replied, “I really wish the Jews again in Judea, an independent nation, for, as I believe, the most enlightened me of it have participated in the amelioration of the philosophy of the age.”²²

3C **Timeline: The rise of nineteenth century British Restorationism**

1D Developments in America, Britain, and Russia within the Jewish community, the British community, and Russian imperial anti-Semitic policy foreshadows the major trends in the nineteenth century.

1800 **James Bicheno**, Anabaptist pastor of Newbury published *The Signs of the Times*, predicts the beginning of the latter days is signaled by the tumult in Europe. Also published *The Restoration of the Jews, The Crisis of All Nations or An Arrangement of the Scripture Prophecies, Which Relate to the Restoration of the Jews, And To Some of the Most Interesting Circumstances Which Are To Accompany and Distinguish That Important Event*.

Sokolow: “a valuable contribution to Christian pro-Zionist literature. The author is a great believer in

21 Franz Kobler, *The Vision Was There*, Lincoln-Prager: London, 1956, 54.

22 Ibid, 56.

the future of Israel and of Palestine, but he looks upon the problem mainly from a religious point of view, though he does not demand any conversion of Jews prior to their Restoration.”²³

1812, 1818 American Hannah Adams (1755-1831) published a *History of the Jews*, appearing first in America, then in England.

1809 London Missionary Society

Joseph Frey, son of a Rabbi who became a Christian in 1798, founded a subunit which was not well received and went independent, *The Society for the Promoting Christianity Among the Jews*, also known as *The London Jews Society (LJS)*, founded May, 1809.. Supported by such prominent evangelical powerhouses as William Wilberforce, Lord Shaftesbury, Lord Palmerston.

Aims were evangelistic. Different prophetic views were held, so there was no motivation to fulfill prophecy. The primary task was to present the gospel to the Jewish people.

The *SPCJ*, became one of the most influential organizations in support of a restored Jewish homeland.

1815 Involvement of wealthy businessman Lewis Way who, after the defeat of Napoleon begins to travel the capitals of Europe to generate support for establishing a homeland for the Jews. (British Christian)

Franz Kobler notes the significance of Way and Mordecai Noah arriving on the historical stage at the same time in history was fortuitous: “both men distinguished by the tendency to work out a synthesis between legal and national emancipation.”²⁴ (American Jew)

Following the Napoleonic Wars, Way pursued the civil emancipation of the Jews in Europe. He found an unlikely ally in Alexander I of Russia who wants to rid himself of his Jews. (Russian anti-Semite)

23 Sokolow, *Zionism*, 88

24 Kobler, 55.

1819 Rise of persecution of Jews in Germany. Mordecai Noah called for the Jews of Germany to return to Palestine, but if not able to do that, to come to the United States.

1822 Joseph Wolff (1795-1862), son of a Rabbi, converted in 1812, emigrated to England in 1818 and entered the Anglican Church.

Went to Jerusalem for the LJS in March 1822 to distribute New Testament and other Christian literature, and to talk of the Messiah to any Jews who would listen. His ministry led Lewis Way to the idea of establishing a mission in Jerusalem.

1823 After a visit to Palestine in 1823, Lewis determined the only possible way to overcome opposition from the Roman Catholic Church and Islam was to establish a British consulate in Jerusalem.

1825 Sept 25: Judge Mordecai Noah, participated in the inauguration of *Ararat, A City of Refuge for the Jews*, on Grand Island in the Niagara River, in New York.

Though *Ararat* was never built, the historical value of this event marked the first time when a Jew came together with Christian leaders to initiate the revival of the Jewish people in a restored nation.

1827-1840s Increased anti-Semitism combined with hostile legislation from Czar Nicholas I (ruled 1825-1855) who ordered the conscription of Jewish youths beginning at age 12, which led to an increased number of refugees escaping to Palestine. Technological advances in travel and communication made this possible.

Under the harshly autocratic Nicholas I, who ruled to mid-century, their [Jewish] communal self-government was abolished and their children subjected to thinly disguised conversionary pressures in the army and the “Crown” school system. *Ironically, all these tsarist efforts proved*

*counterproductive to Jewish
“amalgamation.”*²⁵ [emphasis added]

Conclusion: The stage begins to be set for coming events. The increased publication of religious and secular publications along with sermons from within both Jewish and Christian communities, in America and England, focus attention on the Restoration question. While in Russia and Germany the specter of anti-Semitism, causes discerning leaders to warn of the need of Jews to move to more secure environments.

2D The period from 1831-1845 witnesses a series of unrelated events which not only draws England and France firmly into the Levant, but brings exciting new restoration developments in both Jewish and Christian communities.

“The political context of Palestine during the 1830s facilitated the marriage of British religious sentiments and strategic interests. The clergymen, whatever divergences of opinion existed amongst them on other matters, were unanimous in their aspiration to prepare suitable conditions in the Holy Land for the conversion of the Jews. The program included overcoming the traditional resistance of Muslim rule to Christian missionary activity; obtaining official recognition for the Protestant Churches in the East; setting up a Protestant hierarchy; establishing a Protestant church in Jerusalem, the first of its kind in the Ottoman Empire; and opening a British consulate in the Holy City to protect Protestant interests. The program was far from displeasing to the makers of British policy in Palestine.

Alex Carmel, historian

1831 November Egypt under the leadership of Mehemet Ali invades Ottoman territory, attacks the Turkish Pasha of Acre. His aim is to declare Egyptian independence unless he is made ruler of Syria for life and given hereditary rule over Egypt.

N.B. This war will eventually bring Britain and France into the Middle East as they begin to jockey for power and control of sea and land routes of commerce.

²⁵ Howard Sachar, *A History of Israel from the Rise of Zionism to Our Time* (Knopf: New York, 2006), 5.

Also thrown into the mix of political motivations is the desire to restore the Jews to the land.

1832 Egyptians take Jerusalem, Acre, Damascus, and Aleppo.

1833 Egyptians allowed European missionaries into the Holy Land to get European sympathy and create alliances with European powers against the Ottomans. However, there was strong opposition of protestant missionaries from the Muslim, Jewish, and Christian communities to the presence of Protestant missionaries.²⁶

1837 Campbell, the British Consul in Cairo, urges the British government to establish a British Consul in Jerusalem.

The foundation of British and Protestant political interests in Jerusalem became closely associated with the protection of the Jewish people.

1839, April 19 British Consulate established in Jerusalem which will enable Britain to watch over British interests in the Levant, but also to protect Jewish settlers. Large number of recent Russian Jewish emigrants are resettling in Palestine.

1839, June 24 The Ottoman Navy fleet was defeated by Mehemet Ali, and was surrendered to the Egyptians at Alexandria. This creates a major foreign crisis threatening the stability and status quo of the Ottoman Empire. European powers attempted to settle this “Eastern Question.” Britain was sympathetic to the Ottoman’s and France to Egypt.

The Ottomans, under British pressure, issue a decree called “The Hatti Sherif of Gulhane” granting equal rights to non-Muslims living in the Ottoman Empire along with strengthening the powers of foreign consuls.

Under Palmerston’s influence, Britain chose to send a British squadron to intimidate Egypt into withdrawing from Syria. Negotiations dragged on for months. The British people believed a strong British presence necessary for the security of one of the most critical locations on the planet.

1839 LJS missionary, John Nicolayson, serving in Jerusalem since 1826, purchased two plots of land inside the Jaffa

²⁶ Kelvin Crombie, *For the Love of Zion*, Hodder & Stoughton: London, 23.

gate, which would become the site of the mission headquarters and Christ Church.

1830's Sir Moses Montefiore (1784-1885)

May 24, 1839, Diary entry

I am sure if the plan I have in contemplation should succeed, it will be the means of introducing happiness and plenty into the Holy Land. In the first instance, I shall apply to Mohammad (Mehemet) Ali for a grant of land for fifty years; some one or two hundred villages; giving him an increased rent of from ten to twenty per cent, ... The grant obtained, I shall, please Heaven, on my return to England form a company for the cultivation of the land and the encouragement of our brethren in Europe to return to Palestine. Many Jews now emigrate to New South Wales, Canada, etc., but in the Holy Land they would find a greater certainty of success. ... By degrees I hope to induce the return of thousands of our brethren to the Land of Israel.

N.B. During this era there were several central personalities which must be identified. These men often worked together within British government and society to strengthen Britains presence in the area

1839 Serbian Rabbi Yehudah, or **Judah Alkalai**, b. end of 18th century. Obscure Rabbi in a Sephardic community in a small town near Belgrade.

He believed that 1840 would bring in the Messianic redemption of the Jewish people. In the introduction to a Ladino Hebrew textbook, *Darhei No'am*, (Present, Past), he "called upon his fellow Jews to prepare for the redemption by prayer and spiritual devotion to Zion."

Alluded to the need to establish Jewish colonies in the homeland as a necessary prelude to the redemption.

Shema Israel, his best known writing, he noted that self effort taken by Jews to establish the Redemption was valid, they didn't have to wait for the Messiah to come which had been the dominant view.

1840 Damascus Blood libel

He urged Jews to return to their homeland to hasten their redemption. He was deeply moved by the Damascus “blood libel” of 1840.

He also wrote *The Third Redemption (1843) and the Offering of Judah (1843)*.

An event occurred in Damascus, various western Jewish leaders achieved the release of 7 Jewish prisoners for blood libel. Alkali saw this as a picture of the redemption of Israel.

The Blood libel falsely accused the Jews of murdering a Capuchin monk and his Arab servant to extract their blood for use in preparing the Passover matza.

The Offering Of Judah, “It is written in the Bible, return O Lord to the thousands of the families of Israel. But on what should the Divine Presence rest? On sticks and stones? Therefore, as the initial stage on the in the redemption of our souls, we must cause at least 22,000 to return to the Holy Land. This is the necessary precondition for a descent of the Divine Presence among us; afterward, He will grant us and all Israel additional signs of His favor.”²⁷

During the next 35 years he pushed and published. He made *Aliyah*, died in 1878, and had organized a small group of followers, one was Simon Hertzl, grandfather to Theodore Hertzl.

N.B. By the end of the 1830s, Mehemet Ali’s revolt against the Porte, the government of the Ottoman Empire, had brought the French and British into the Levant. Increased missionary activity by the LJS gave Protestant restorationist Christians a toe-hold in Jersusalem. While in the Jewish community, the move to increase the movement of Jews to Palestine to resettle the area began to increase.

1840 A pivotal year which intensifies British involvement in Palestine. On the one side, the Damascus blood libel, an act of Arab anti-Semitism, witnessed the protection of the British for the Jewish community in the Middle East. On

²⁷ Quoted in Sachar, *History*, 6

another, the defeat of Mehemet Ali would bring a British military presence into the area. And on the Christian side, an alliance of Protestants, both British and Swedish, established a new Protestant bishop in Jerusalem

Feb 7 Blood Libel in Damascus

A French Catholic monk, Father Thomas, disappears, last seen near a Jewish barber shop, the barber was arrested and under torture accused several of the leading Jews of murdering Father Thomas. This began a free for all assault on the Jewish community.

“...the Damascus and Rhodes affairs were the immediate cause of Montefiore’s journeys, the representations to Mehemet Ali about both the innocent martyrs and the establishment of Jewish colonies in Palestine, and the societies in England for the support of Palestinian colonization.

Feb 10, Construction began on the first building on the site of the present Christ Church.

March 18, The rabbis of Jerusalem, fearing the worst, call Nicolayson, the LJS missionary, to assist them in Damascus.

April, Sir Moses Montefiore met with Lord Palmerston and Lord Aberdeen in London to press the cause of the Jews in Palestine to come under British protection. Montefiore’s goal was the restoration of the Jews to the land of Israel and obtaining British protection.

Their response was sympathetic, though all they could do was have the Jews present their grievances to the British Ambassador in Constantinople.

During 1840 Montefiore personally went to Damascus to defend the falsely accused Jews.

May 25 A revolt among the Druse and Christians against the Egyptian government began.

June Frederick William IV, becomes the King of Prussia. He has a vision to unite all the Protestants with the center being in Jerusalem.

He approaches the British government to cooperate in establishing an evangelical Protestant Bishopric in Jerusalem.

This upsets the status quo of the RC and Orthodox in the land based on a 1535 treaty but it happens.

N.B. None of this could be orchestrated by some sort of evangelical conspiracy to fulfill prophecy.

July 15 England, Russia, Austria, and Prussia, without France delivered an ultimatum to Mehemet Ali, demanding that Egypt evacuate Syria, Palestine, Arabia and the Holy cities, submit to the Sultan Abdul Medjid, restore the Turkish fleet. The four powers also declared a blockade against the ports of Syria and Egypt. France backs Egypt.

Nov 3 The fortress of Acre was captured by the British and returned to Ottoman control. Jaffe surrendered to the British a few days later.

Nov 19 Jerusalem was restored to Ottoman control.

N.B. Britain thus rescues the whole Ottoman empire. As a result Britain is allowed to garrison Acre and Cyprus to shore up Ottoman power.

“The possession of Acre would open a road for the return of Biblical truth to the land from which that truth had spread to the human race; and Englishmen would feel guilty of sin if they failed to impress upon their Government the need of seizing this glorious and blessed opportunity.”

But aside from any religious considerations this gave Britain command of the land route to India.

N.N.B.B. Charles Henry Churchill (1814?–1877?), a distant cousin of Winston Churchill, was the British consul in Damascus in 1840. He was a Christian Zionist and he supported the Jews against the anti-Semitic Christians of Damascus. It was through his efforts that he helped acquit the Jews accused of the infamous charge of blood libel.

Col. Churchill was honored at a banquet hosted by a grateful Jewish community where he spoke of the “hour of liberation of

Israel . . . that was approaching, when the Jewish Nation would once again take its place among the powers of the world.” In a letter to Jewish philanthropist Sir Moses Montefiore (1784–1885), dated June 14, 1841, Churchill said,

I cannot conceal from you my most anxious desire to see your countrymen endeavour once more to resume their existence as a people. I consider the object to be perfectly attainable. But, two things are indispensably necessary. Firstly, that the Jews will themselves take up the matter universally and unanimously. Secondly, that the European Powers will aid them in their views. It is for the Jews to make a commencement. Let the principal persons of their community place themselves at the head of the movement. Let them meet, concert and petition. In fact the agitation must be simultaneous throughout Europe. There is no Government which can possibly take offence at such public meetings. The result would be that you would conjure up a new element in Eastern diplomacy--an element which under such auspices as those of the wealthy and influential members of the Jewish community could not fail not only of attracting great attention and of exciting extraordinary interest, but also of producing great events.

1840 Palmerston and Shaftesbury propose the Jewish people return to the land. This failed due to opposition from Russia, Austria, Turkey, and France.

What was originally the religious beliefs of Christian Zionists became official British policy (for political interests) in Palestine and the Middle East by the 1840s. This was primarily the result of Lord Shaftesbury’s efforts. However, at the end of the day, Shaftesbury’s plan failed, but it succeeded in setting a precedent for putting concrete, political legs on one’s religious beliefs. This would yield results at a later time.

All areas west of the Jordan made one province, the capital was at Beirut.

1841 A joint venture between the King of Prussia and the Anglican church leads to the anointing of the first Jewish Christian Protestant Bishop of Jerusalem, Michael Solomon Alexander.

7 Dec., 1841 Alexander departs to Jerusalem.

1842 German philosopher, theologian Brun Bauer published *Die Judenfrage* which was hostile to Jewish life in Europe and called on the Jews to renounce any attachment to Zion. This was also being echoed in Reform Judaism of this time.

1843 Zvi Hirsch Kalischer, Polish Rabbi

1843, *Emunah Yesarah, An Honest Faith* published his views. Encouraged a return to the land

1845 Alexander died in Belbeis, near Cairo, Egypt.

Conclusion:

During the period from 1831 through 1845 a seismic shift occurred regarding the restoration of the Jews. Increased persecution in Russia forced many to flee to Palestine. Mehemet Ali of Egypt revolted against his Ottoman masters and captured the entire Syria-Palestine territory. During the decade increased movements within the Jewish community validated Jewish return to their historic homeland apart from the return of the Messiah.

3D Proto-Zionism, 1845-1897

Zvi Hirsch Kalischer, Polish

1862 *Drishat Zion A Search For Zion*

3 principles

- Salvation for the Jews could take place through self help or natural means and did not require the Messiah
- Colonization of Palestine should be launched without delay
- Restoration of sacrifices in Palestine was permissible.

Four Steps were to be taken:

- A formation of a society of rich Jews to begin colonization
- Settlements of Jews of all backgrounds in the land
- Training of young Jews in self defense
- Establish an agricultural school to teach farming and other agricultural

“... the Redemption will begin with the generating of support among philanthropists and with the faining of the consent of

the nations to the gathering of the scattered of Israel into the Holy Land.”²⁸

He won over many who then founded the *Society for the Colonization of the Land of Israel* to implement these policies.

“to the traditional view that the Messiah will suddenly loose a blast on the Great Shofar and cause all the inhabitants of the earth to tremble. On the contrary, the Redemption will begin with the generating of support among philanthropists and with the gaining of the consent of the nations to the gathering of the scattered of Israel into the Holy Land.”

Also a renowned French Jewish philanthropy, the *Alliance Israelite Universelle*, provided the initial subsidy for a Jewish agricultural school in the Holy Land. This was established near Jaffa in 1870, and called *Mikveh Israel* (Hope of Israel).

1844 A Swiss Restorationist Proposal

Restoration proposals were put forth by a number of Europeans in the nineteenth century. A Swiss theologian named Samuel Louis Gausson wrote a book advocating a Jewish return to their land in 1844.

Italian, ***Benedetto Musolino*** (1809–1885) wrote a book, "Gerusalemme e il Popolo Ebreo" - "Jerusalem and the Jewish People" after a visit to the Holy Land, in which he argued that the restoration of the Jews would allow European culture into the Middle East. His arguments were based on popular nationalist ideas of the time which claimed all people have the right of self-determination.

1856 *Hayeshuv hayeshan, The Old Settlement*

During this time the Jews were filtering back into Israel. 1856 pop was 17,000. Not large, but there. Most of these newcomers were devoutly religious. Many settled in Jerusalem.

Motivation: a sacred mission of living, worshipping and dying in Israel.

²⁸ quoted in Sachar, *History*, 7.

Halukah, few Jews were self supporting. Depended heavily on contributions from the Jewish community at large. Worldwide income took care of half of them. *Halukah*, the division.

During this time a national awakening was taking place in Europe. Kalischer wrote about this as Germans, Italians and others worked for national union. It was time for the Jews to return.

This was part of the overall mood of nationalism in Europe, the unification of Germany under Bismark, the unification of Italy, national movements among the Hungarians and Poles and many others.

Zionism perfectly fit the mood of the day.

1863

President **Abraham Lincoln** to Canadian Christian Zionist, **Henry W. Monk**, “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’.”

A German Lutheran, C. F. Zimpel, who described himself as *Doctor et Philosophiae*, member of the Grand Ducal Saxon Society for Mineralogy and Geognosy at Jena, published pamphlets in the mid-1800s entitled “Israelites in Jerusalem” and “Appeal to all Christendom, as well as to the Jews, for the Liberation of Jerusalem.” He addressed a number of geographical issues and warned that if the Jews were not allowed to return to Palestine then it would lead to their persecution and slaughter. Unfortunately Zimpel proved correct on this prediction.

1862 Moses Hess One of the most important responses was **Moses Hess**. From orthodox Jewish family in Bonn, Germany. 1857 read Kalischer. Impelled Hess to a systematic study of Jewish history. Wrote *Rome and Jerusalem* in 1862. The theme of the book was that a return to the land was indispensable if the Jewish people were going to shed their image as an historical anomaly or social parasite in other lands. Only by being in their own land could they organize in their own society. A national homeland offered their last and best hope.

Called the “first true Zionist visionary”

“We shall always remain strangers among the nations...”

A national homeland offered their last and best chance of self transformation into a normal people. We would be free from the phantom status that had historically provoked anti-Semitism.

The response was flat, only 200 copies were sold. Hess' writings carried a pungent warning that more than Jewish religious or national ideals awaited fulfillment in Palestine. Sheer physical existence was also at stake.

1869 The Plot of the Seven

During this time doubts developed in orthodox settings regarding what was going on in Jewish colonization.

Saw the charity system as dangerous. Joel Moish Solomon and 6 of his friends bought a tract of land outside the walls of Jerusalem, later called the Plot of the Seven, represented Jerusalem Jewry's first undertaking outside of historical Jerusalem.

Kalischer advocated developing agricultural schools.

1870 Establish *Mikveh Israel*, the hope of Israel (see above).

Christian Influence

1873 William Hechler (1845-1931), a missionary with LJS; became a tutor to the Grand Duke Frederick of Baden and influences him on the importance of a national Jewish homeland.

William Hechler's father, Dietrich Hechler was a missionary to the Jews with the LJS; his first assignment was in India where Hechler was born.

Dietrich had a passion for the Jewish people which he passed on to his son.

Hechler was reared in a Restorationist home where the Bible was the center of life as was the desire to bring the Jews to Christianity. This was a belief Hechler never gave up throughout his life.

Hechler was also devoted student of Biblical prophecy and believed from his detailed analysis of Daniel's prophecies that the Second Coming would occur in 1897-1898.

His highest ambition in life was to become Bishop of Jerusalem in time to welcome his Savior to the gate.

Hechler was the first British clergyman to visit the persecuted Jews in Russia to help them; he visited Odessa, Mogilev, Kishinev, and Balta.²⁹

1875 British General **Charles Warren**, also known for his archeological work in Jerusalem, served in Syria on behalf of the Palestine Exploration Fund. In 1875 he wrote *The Land of Promise: or Turkey's Guarantee*. Warren proposed that the land be developed with the “avowed intention of gradually introducing the Jews, pure and simple, who would eventually occupy and govern the country.” He even speculated that the land could hold “a population of fifteen million.”

N.N.B.B. George Eliot and *Daniel Deronda*: “the pinnacle of the British Restoration Movement.”³⁰

1876, George Eliot (pseudonym for Mary Ann Evans) publishes her last novel, *Daniel Deronda*.

Mary Ann Evans was reared in an Evangelical home where she learned from the Bible to value the Jewish people. In adulthood, she departed from many of her early evangelical beliefs, but her devotion to the Jewish people increased. She read and studied the history of the Jews and frequently visited synagogues.

Her last novel focused on the renaissance of the Jewish people. The novel is named for the main character. Daniel is a Jew, whose mother, a Sephardic Jew, abhors the condition of the Jewish race so decides to raise her son as a non-Jew. However, Deronda comes under the influence of Mordecai Ezra Cohen, who challenges Deronda to embrace his Jewishness. Deronda then marries Mirah and makes *aliyah* to Palestine.

In the course of the novel, Eliot expresses the desire for the restoration of the Jewish people and appeals to the British to follow the example of Cyrus.

Her message of Jewish regeneration through restoration to their historic homeland was a primary motivation for Yehuda Perlman (Eliezer ben Jehuda) to move to Palestine and give his life to the revival of the Hebrew language. *Daniel Deronda* also inspired David ben Gurion to make *aliyah* to Israel.

Sokolow: In the Valhalla of the Jewish people, among the tokens of homage offered by the genius of centuries, *Daniel Deronda*, will take its place as the proudest testimony to English recognition of the Zionist idea.

²⁹ Shalom Goldman, *Zeal for Zion*, 103.

³⁰ Kobler, 89.

Late 1870s: Jewish developments

Chovevie Zion: By the late 1870s, several years before the pogroms, Zionist study circles and clubs began to pop up all over the Pale. Some were called “parties” or “assemblies.” They adopted titles like Ezra or Maccabi. But all were known as *Choveviei Zion*, Lovers of Zion. These groups varied in size and activities. Their primary aim was to further agricultural settlement in the land of Israel.

Their creed: “There is no salvation for the People of Israel unless they establish a government of their own in the Land of Israel.

These meetings were conducted secretly because Zionism was illegal in the tsarist empire.

Some of these taught Hebrew, developed self defense organizations, or simply had choirs.

After years of work with the Russian authorities, the *Chovevie Zion* societies were set up as a legally recognized charitable organization in 1890, known as “The Society for the Support of Jewish Farmers and Artisans in Syria and Eretz-Israel” otherwise known as “The Odessa Committee.”

It’s leaders included Rabbi Samuel Mohilever, 1824-2898), Moshe Leib Lilienblum (1843-1910) and Leon Pinsker (1822-1891).

1878

1875 **Joel Moische Solomon** spearheaded the purchase of land in the Sharon valley. They bought the land, called it Portal of Hope. Unfortunately the river was a source of mosquitoes, many caught malaria, others left. Until the first harvest the survivors were attacked by hunger and disease. But they found no market for their crops because the orthodox would not forgive Solomon’s heresy and would not authorize purchase.

The next year the farm flooded. The land lapsed to wilderness.

1880-82

Political Movements

Alexander II (1855-1881)

Alexander II ended the anti-Semitic policies of his father and initiated a number of domestic reforms.

Jews moved out of the Pale of Settlement and throughout Russia.

Entered university, participated in local government, and expanded

During his time an era known as the Jewish Enlightenment or *haskalah* began for the Russian Jews. It was a time of idealism and hope for full assimilation into Russian society and culture.

Haskalah leaders emphasized the new “secular” Jew.

Jewish population in Russia increased from 2.3 mill in 1850 to 5 mill by the end of the century. By then half of the world’s Jews lived in Russia, 4% of the population.

Assimilation was a consistent problem among European Jews during the 19th century. The century began with the founding of a new Sandhedrin by Napoleon, with the hopes of full assimilation in France. The century ended with the extreme anti-Semitism of the Dreyfus Affair in France.

What we see here is an attempt to disappear into the society as a way of dealing with anti-Semitism. I believe God raised up the increased anti-Semitism to teach them that they cannot assimilate and then to drive them out of these lands into the land of Israel.

1881 Assassination of Alexander II; a Jewess was involved, this sparks riots and pogroms against the Jews in the Pale.

Mass revolts and riots broke out in Russia and the Jews were blamed.

Pogroms broke out as Jews were blamed for the assassination. A pogrom, from a Russian word meaning to demolish violently, was a form of a riot used to destroy the homes, business, and religious centers of unpopular religious or ethnic groups. The first pogrom in the modern sense occurred in Odessa, Ukraine in 1821. Fourteen Jews were killed. Other sources identify riots in Odessa in 1859 as the first pogrom.

Support for the pogroms from Russian intellectuals shocked Jews

This sets the stage for a realization of the need for Jews to have a secure place to live and for many to leave Russia.

Oliphant traveled on behalf of the London Mansion House Fund to Russia and Romania to support the victims of the pogroms. William Hechler was part of his group.

The First *Aliyah*

1880-82 Czar Alexander 3 comes to the throne and begins a series of increasingly devastating attacks on all non Russians: Poles, Latvians, Ukrainians, but especially Jews.

All of the gains in the previous 20 years are wiped out.

1881 Eliezer ben Yehuda

Prior to WWI a crucial linguistic framework was developed for the land of Israel.

Eliezer Perlemen, or Eliezer ben Yehuda,

Born of orthodox parents, religious education. Changed to Hakealah secular movement, stressed secularism and assimilation. He then turned from this to Zionism.

It was during his years at the Sorbonne that he became aware of the influence of French literature on French nationalism.

He knew they needed a language to hold them together. So he intended to resurrect the Hebrew language, not as a theological or rabbinical language, but a language of conversation and the people.

He was profoundly influenced in his desire to make aliyah by the novel, *Daniel Deronda*.

Boarded a ship in 1881 for Israel, pledged to speak nothing but Hebrew, which they never broke.

Began to teach Hebrew in the HL. Printed a newspaper, in 1880 they only published 200 newspapers.

Incessantly attacked the Orthodox.

He was denounced by them to Ottoman authorities, put him under a ban of excommunication, and refused burial of his wife in 1891 in a Jewish cemetery.

His work began to have an impact. Eventually, his newspaper took off in the *Yeshuv*, and among the settlers themselves. Wrote a modern Hebrew dictionary.

Tracked down the Semitic roots of words. 1904, modestly endowed with grants he published the first volume of the dictionary. A monumental work of scholarship, published 3 more volumes before his death, eventually it was 17 volumes.

The definitive basis for a revived, spoken and written Hebrew language.

1915 40% of the *Yeshuv* population spoke Hebrew as their first language.

When he died in Dec of 1922, 30,000 people escorted his body to his grave and they observed 3 days of official mourning.

1882 Leon Pinsker

One year after ben Yehuda and wife arrived in the Holy Land, Leo Pinsker came on the scene. He was the son of an enlightened family of Odessa Russia. The nerve center of the Jewish Enlightenment, the *Haskelah*. Cultural self expression within tsarist Russia, they were Russians in public and Jews at home.

Pinsker withdrew from all Jewish activity and brooded over the failure of the Jewish enlightenment. And in 1882 He published *Auto Emancipation*. His central thesis is that dealings between peoples is founded on mutual respect. Jews would not likely gain this because they lacked national equality, no national homeland, no notional government, no center of gravity, no official representation. The Jews were perceived as a phantom people, bearing many of the features of nationhood, but lacking the key ingredient of a land of their own. There was something unnatural about a people without a territory or a man without a shadow. As a phantom people they inspired fear among other people, the non Jewish majority. They hate the Jews. The solution was not to rely on emancipation but in a concerted attempt by the Jews to utilize their waning opportunities to establish a home of their own.

He attached no importance to the land of Israel itself, but anywhere: US, Turkey, Africa. What counted was recognized nationhood on a piece of land, any land.

No one ever demonstrated their hopeless state so clearly. For the first time anti-Semitism was demonstrated to be a social phenomena bearing little relationship to education or other values. Pinsker immediately was the key guy in Russian Jewry.

For a while he sought to organize his followers into an organization. His followers were primarily out of the *Chovevei Zion*.

He was the natural leader of the growing Zionist movement, in 1884 he sought to organize and focus them. He sought to put them into a national movement.

1882 The beginning of the first *Aliyah*

Between 1882 and 1903, 35,000 Jewish people entered Palestine. Largest influx since the Spanish expulsion in 1492.

This upsurge is the first *aliyah*, from the Heb “to go up.” The term eventually became the term for immigration.

Two parts, 1882-1884; 1890-91, approx 35,000 came, about half left within a few years.

First primarily came from Russia

Reasons: pogroms of 1881, and renewed anti Jewish policies of the May laws published in May 1882 which put new restrictions upon the Jews and ended the era of liberalism which operated in the preceding decade under Alexander II.

The expulsion of the Jews from Moscow in 1891 provided a fresh impetus for new immigration to Israel.

The immigrants of the first *Aliyah* were primarily upper middle class, artisans, teachers, tradesman. Some had enough of their own means to settle down in the country. Many joined the *Chovevei Zion*. Settled in Jerusalem, Jaffa, Hebron and Haifa, all but 5%. It became evident to the

unorganized *Chovevei Zion* that they could not handle the immigration.

The *Bilu* organized in Russia

A group of youthful idealists took the initiative to settle in HL. 30 came together in Karkov Russia, in the home of Israel Belkind to discuss the plight of the nation.

They formed an emigration society *Bilu*, an acronym for : “House of Jacob let us go.” Many made a commitment to depart immediately for the Holy Land. The remainder would stay behind and help those behind to recruit new members to establish an agricultural colony in Holy Land.

1882 moved HQ to Odessa, Ukraine, end of July 17 sailed to the land. Eventually 13 men and 1 woman reached Joppa. They wanted to secure a minimum of agriculture ability so they went to the Hope of Israel to get training. But the French teachers had no sympathy for their goal. They taught them and drove them intensely until they collapsed.

The *Bilu*ites were treated harshly.

By the summer 1882, things looked bleak, they were sick, no funds to develop the model colony.

Help materialized in the form of Zalman Levantine and Joseph Feinburg, who collected money from investors for land purchased. They purchased a 100 acre tract inland from Jaffa, *Rishon Zion*, first of Zion.

News of the plight of the *Bilu*ites became known; and they persuaded the others to let them join their venture. 11 *Bilu*ites took up shelter there. Their numbers were decreasing. They planted crops, but the harvest season had passed. After 2 months food and money were exhausted, they began to starve. 5 left for Russia.

Petach Tikveh abandoned a few years earlier was also facing disease, exhaustion, robbery from the Bedouin Arabs.

End of 1882 preparing to abandon the hopeless cause.

1882 The first Anti-Semitic Congress was held in Dresden by politicians and church leaders of Austria and Germany to combat the rise of political anti-Semitism across Europe.

1883 Rescued by Baron Edmond de Rothschild.

Autumn of 1882 he granted an audience to Joseph Feinberg who had gone to Europe in a desperate fund raising tour. R was moved and gave money to dig a well at RZ, and JF dispatched engineers to show them how to dig a well.

R wanted his contributions kept secret, his name did not remain secret though, he was known as *Hanadiv Hanaduah*, “the well known benefactor.”

Petah Tikveh also turned to Rothschild; several families depended on him for daily support. Rothschild sent experts from France who became overseers and administrators. Before long the settlers were stripped of all authority, which destroyed their initiative and moral and were completely depended on the overseers. They rejected the overseers.

The 9 Beluities were as despairing under Rothschild’s administration as before.

1883 William Hechler published a pamphlet on *The Restoration of the Jews According to the Prophets*” which was passed out on the London streets.

“the duty of every Christian is to pray earnestly and to long for the restoration of God’s chosen race, and to love the Jews; for they are still beloved for their father’s sake...”
With reference to the conversion of the Jews, a) some passages speak of their conversion before restoration b) other passages, however, state that their conversion will follow after their restoration. From these passages we conclude, that some will return, believing in Jesus, their Messiah; whilst others will see their error only at the sight of the Messiah.”

1884 Alternative solution developed.

Pines, a Russian Jew brought a modest sum collected from the *Chovevei Zion* and 700 acres of land near *Yavda*, a few miles inland from the coast.

Sept, 1884, now only 8, set up a single shack on the Sheepfold. Because they didn't have access to Rothschild's experts they misplanted their crops, which failed, reduced to eat radishes and potatoes.

- 1885** Hechler was appointed as the Chaplain of the British Embassy in Vienna where he continued until 1910.
- 1886** Desperate situation, almost didn't survive, Rothschild came to the rescue. A handful of settlers abandon the idea of a collective community. Took handouts from Paris and hire cheap local Arab labor. The Beluites abandoned Gedara, their experiment apparently failed. An ind self sufficient colony failed.

Kadowitz conference

Now apparent that the dedication and enthusiasm of the *Chovevei Zion* was inadequate.

Pinsker called a conference of all the *Chovevei Zion*, to avoid complications from the Russian authorities it was held in Kadowitz, Germany.

34 delegates attended the initial gathering

Decided financing the colonies was the first priority. Only by establishing colonies in Israel could the Jews have a future.

Office in Odessa, needed a stream of emigrants. The *Chovevei Zion* grew in the next decade. A leader of the group, Dr Nathan Birnbaum coined the name, Zionism.

So when Herzl arrived on the scene a nucleus of a Zionist movement was already in place. 90% of the delegates attending the first Zionist congress in 1897 came from this movement.

1889 Daniel Shay

The Zionist dream existed, but was shaky. Oscar Ginsburg, a leader of the *Chovevei Zion* in Russia, came from a Ukrainian Jewish family, entered the family business which he did not enjoy, moved to Odessa, read incessantly, and became an active member in *Chovevei Zion* and began to devote his phenomenal scholarship to solving the problem

of getting Jews to the land. Wrote under the name, *Echad Ha'am*, one of the people

Lo zederek, This is not the way, an article he wrote, warned about the failure of Zionism infiltrationist method of establishing a Jewish homeland. He insisted that slowly infiltrating was not the way to do it. Only one recourse was open, mobilize the help of western Jews to organize an international society to promote the issue. Only such a worldwide body could negotiate a charter of Jewish settlement would be able to negotiate with the Ottoman Empire for systematic and orderly immigration.

Produced widespread resentment among *Chovevei Zion*. He later changed his views. Saw the Holy Land as a national spiritual center for the revival of Judaism throughout the world.

He was obsessed with a spiritual and cultural awakening. This had a profound effect on the Russian students in Israel, he was read and discussed endlessly. He was what Gandhi was to India. Extremely influential and influential in the cultural as opposed to the political Zionists.

In order to cultivate this spiritual ideal, he founded the *bene moshe* within *Chovevei Zion*. An elite group. They founded a national land purchasing fund, published a series of newspapers in Jaffa giving reports on the development in the yeshuv. Established the first Hebrew language school in Jaffa, and Hebrew libraries. They organized Hebrew language schools in Russia and a Hebrew language publishing company. *Echad Ha'am* became the conscience of 10s of thousands of eastern Jews who flocked to the Holy Land.

1890

During the latter part of the 1890s immigration slowed to a trickle. They were denied legal status in Russia,

Ottoman empire allowed *Chovevei Zion* operations.

In 1890 the czarist regime allowed them to begin activities, and had a permanent office in Odessa, 1890 and 91, 3,000 Russian Jews departed to Israel. The Odessa Committee (*Chovevei Zion*) opened an off under Ze'ev Tiomkin. He

was unphased by Ottoman restrictions and bought several tracts of land under *Chovevei Zion* and sold it to settlers. Then two other settlements were founded in 1890. Two tracts came into Jewish hands, *Rechovot* and *Haderah* were founded in 1890 outside of the influence of the Rothschilds.

1894 **The Dreyfus affair**

Tall Jewish man, striking in appearance, dark burning eyes, rich full beard, aristocratic bearing, self assurance tended to be arrogant. **Theodore Herzl**. Born 1860 in Budapest son of an affluent banking family. Family maintained a nominal Jewish identity. Attended a reformed synagogue, attended ceremonies. They excelled in German culture.. He went to the University of Vienna in the law school, and received his Doctorate of Law in 1884 and worked for the ministry of Justice for a short time. Every free moment was spent writing plays and literary essays. After a year he left law entirely.

He loved to write and to comment on the social and cultural events of his day. 1887 took an editorial position with a newspaper and advanced to the editorial head. Then in 1891 he became the Paris correspondent for the leading Austrian newspaper. His wife lived in a state of near chronic hysteria, after the birth of their third child they lived together only intermittently.

He began the leading correspondent for the major Austrian newspaper. His wife had emotional instability, they were separated for much of their married life.

Increasing preoccupation with the Jewish question. From 1892 on, his columns devoted increasing attention to the Jewish question and anti-Semitism. His interest predated the Dreyfus Affair.

Alfred Dreyfus was an assimilated Jew, a French army captain, as French as you could be. Accused of spying for the Russians. Dreyfus was eventually found guilty. What struck Hertzl was the blatant, overt anti-Semitism of the onlookers who shouted, "Death to the Jew."

Hertzl saw that assimilation was not the answer to the Jewish question. He realized that religious and racial

prejudice would not disappear with the advent of an enlightened age.

He began to keep a journal.

For sometime now I have been engaged in a work of indescribable greatness.... Theodore Herzl

The opening pages describe his vision which possessed him, electrified him. All of his time was preoccupied with this, for him life ceased, world history began.

An early chapter in this diary was an address to the Rothschilds which he would read to them then rework into a book. He discussed this with his friend **Max Nordau**, who embraced the vision. He remained his most intimate collaborator. He continued pruning and editing this notes into a 65 p essay.

1896

Herzl published *Der Judenstaat*

Herzl's central thesis was "we are a people, one people, we have sincerely tried everywhere to merge with the people in which we live, seeking to preserve the faith of our fathers but it has not been permitted us.

So he saw the only solution as a national homeland for the Jews.

He thought a driving force would be a national controversy. Political principle would be the foundation, tragedy the motivation,

This introduced Zionism to European editors, writers, educators in the kind of language they were used to reading. It communicated Zionism forcefully to the European mind. This brought the Westerners forcefully into the fold.

The reception of this was not warm, Herzl was ridiculed and scorned by his contemporaries. However, the Jewish Zionist society of the young in Vienna adopted it. The work began to be spread throughout the East, calling him the new Moses and calling upon him to accept leadership in the new movement.

1896, March 14 After reading *Der Judenstat*, Hechler went unannounced to Herzl's apartment to offer his services. Hechler recognized that Herzl needed political contacts beyond the Jewish community if his vision for Zionism was to be realized.

At first, Herzl was suspicious of Hechler. In his diary he described hi as "a sympathetic and sensitive man with a long grey prophetic beard." However, his religious zeal concerned Herzl. By this time though, Herzl realized financial aid was not forthcoming from the Jewish community and he had already decided to turn to Christian supporters who could enable him to meet with people of influence.

Though Herzl was turned off by Hechler's zeal for biblical prophecy, he realized that his connections were necessary though for him to reach the power brokers in Europe.

Hechler was instrumental in getting Herzl appointments with the Grand Duke of Baden, the son of Frederick I, an audience with Kaiser Wilhelm, meetings with key members of the German diplomatic corp, and a meeting with the Turkish sultan.

Hechler was fully motivated by the Bible.

3A The Birth of Modern Zionism

1897 The First Zionist Conference

The notion of calling a general Zionist day, which evolved into the Zionist conference. Held in Basel, Switz. During his presentation to the conference referred to piecemeal colonization which deprived of international legal recognition. What they needed was an official Jewish body seeking a Jewish homeland, legally secure, openly recognized. To reach this goal diplomatic efforts were set forth to get a charter from the Ottomans to permit them to settle in the land. They est a permanent Zionist organization, elected Herzl as their president. The conference lasted 3 days and closed with the singing of a national anthem, *tikveh*.

"In Basel I created the Jewish State" This was a bit arrogant. God would not let the glory go to Herzl.

This gave powerful impetus to Zionist propaganda throughout the world. Membership began to climb steadily.

Hechler wrote that the congress, “proved again how literally the Jews are fulfilling God’s prophecies, and they do not know it... It is wonderful how these Jews are unconsciously fulfilling the Scriptures concerning the events, which the prophets tell us are to lead up to the Lord’s Second Coming, and they are doing this just as unconsciously as their forefathers fulfilled God’s prophecies, when Christ came the first time and lived in Jerusalem.

1898 Hechler used his past association as the tutor of the Duke of Baden, the uncle to Kaiser Wilhelm, to gain an audience for Herzl with the Kaiser in Istanbul and later in Jerusalem.

1898 Second Zionist Conference

August, in Basel, a Second Zionist Conference was held. 349 up from 204 delegates. Among the new representatives were those who would emerge as giants in the Z movement, such as Chaim Weizmann.

1899 Third Congress

Herzl recognized that German influence was necessary to get the Ottomans to look favorably on a Jewish homeland. The Kaiser initially looked favorably on this, but when it was clear that the Ottoman Sultan would have nothing to do with it, then he refused to see Herzl.

1900 Fourth Zionist Conference

London, **Fourth Zionist Conference** was confused and dispirited. Herzl’s employers were warning him about his distraction and his fortune was being depleted.

1901, January

The wind blows through the stubble I feel my autumn approaching.
I fear leaving nothing.

He was depressed.

Fifth Zionist conference. Jewish National Fund established to buy land in the Holy Land.

1902 As the Zionist influence grew various parties and philosophies developed. One of these was religious Zionism, a blending of orthodoxy and nationalism. Rabbi Samuel Mohilizer. Founded a

society for promoting these views. Known as Mizrahi, he made Zionism acceptable to traditional religious elements in Jewish life.

- 1903** Trying to establish a charter for land, looking for help from the nations, a political solution.

Chamberlain unexpectedly dropped a proposal in Herzl's lap, British East Africa, Uganda. Herzl rejected this at first, but his commitment to the Holy Land was shaken by events in Russia.

May 1903 a savage pogrom broke out in Kishinev, Russia. Herzl was shattered by the news of the atrocity, so he contacted Chamberlain. He did not see Uganda as the answer, but a training ground. He saw it as a temporary answer.

- 1903** Sixth Zionist Conference, Aug 22, the mood was serious. Some kind of rescue effort had to be launched. East Africa was put forth as a temp asylum, passed, and it polarized the conference. To balance out this a Palestine committee was established. But the debate soon extended far beyond the conference. Ben Yehuda defended it. Family bonds and lifelong friendships were shattered over the question.

Vladimir Jabotinsky, 23 year old delegate to the 6th Zionist Conference.

Reared in a secular Russian Jewish home. Emerged in Russian literature, culture and ideals, but the pogroms crushed his hopes for assimilation. But he detected in the vision of a Jewish state a desire for a Jewish state, and became the single most charismatic figure in Zionist history.

- 1904 Herzl dies**

The bitterness of the crisis that overtook the Zionist conference since 1903 finally got to Herzl. The E. Africa conflict was the final assault on his health. Physically, his health was destroyed. In late spring of 04 he had a mild heart attack, by July he lapsed into a coma and died on July 3 at 44. He was burned out by Zionism. His body was temporarily interred in Vienna next to his father's grave until the Jewish people had a homeland and carried his remains to the Holy Land.

Funeral took place. 6,000 people walked behind the casket. It was a dignified funeral, then a tumult began as hundreds stormed his casket, all order was lost as mass mourning gripped the crowd.

This gigantic outpouring of grief indicated how much passion and hope this man had produced in the world.

Aug 6, 1949 Herzl's remains were flown to Israel and were interred on Mt. Herzl.

The Beginning of the Second Aliyah

1903 the Kishneyev Pogrom occurred. Russian Jews began moving to the Holy Land in 1904. Russia was involved in the Russo Japanese war. The liberal element in Russia took advantage of this and demanded social reform. At first the government showed a willingness to compromise, but when the war was over it was crushed with a chain of national pogroms. This was devastating to the Jews. Each year more and more Jews left to go to Israel.

1907 An appeal from the Yeshuv by Joseph Vitkin, *Chalutzit*, a call for a mighty effort of pioneering. So for the majority of the 30,000 Jews who departed for the Holy Land in 1904, this pioneering challenge was the catalyst.

Vitkin may have issued his challenge, the people may have responded, but life was very difficult and challenging, if not primitive. Life was harsh, bleak. Petah Tikveh, the largest Jewish village was an established capitalist farm and they were hostile to the pioneers. Many of these pioneers became sick, nearly starved, among these was the young 19 yr old David ben Gurion who became quite ill from Malaria due to his malnutrition.

About 80% of those in this aliyah, returned to Europe or went on to America. Within weeks or months of their arrival. Perhaps 2,000 hung on.

1905

Seventh Zionist Congress met and rejected the Uganda project.

Continued mass immigration.

1906

David ben Gurion.

David Gruen, a 19 yr old Polish Jew. He later became the Jew most identified with the yeshuv.

Every facet of his life reflected a stage in Zionism. Before 1914 he labored as a farm hand in the citrus grove. During WW1 He served in the Jewish Legion; after the war he became a political leader, he would become secretary general of the yishuv, 1935, elected chairman of the Palestine Executive of the Jewish agency. He was no cultured diplomat. He was an outspoken union leader. His colleagues remembered a single minded, total fanaticism, and disinterest in anything else. He was determined to secure his nation against any enemies, against all odds.

1909

Gedanya is the first successful kibbutz, located at the southern tip of sea of Galilee. Other groups soon started collective farms and became quite successful.

Hashomer, Sept 1907- 10 young men gathered in the attack of Yitzak ben Zvi's apartment in Joppa, Israel Shochat reminded the group that the conquest of labor also indicated that they had the right to guard and protect themselves. Instead of hiring Arab labor or Circassian guards to protect themselves. He argued that if they farmed the land they should also protect.

At first *bar –giora*, the name, was offered to Jewish villages as guards. Soon demand outstripped supply. More were developed. *Bar Giora* was transformed into a larger organization *HaShomer*, the watchmen, they became an elite force drilled in night maneuvers, horsemanship, they were craftsmen, crack shots, training was rigorous, trained in conversational Arabic, they were mounted, armed, brawny, and evoked respect among the Arabs. Their fame spread throughout the land. Few settlers ever regretted hiring them. By 1914 the watchmens guild operated 4 squads in Judea alone. Always on call. By the eve of WWI their valor and protection was the pride of the Yeshuv.

1909

From Joppa a new suburb emerged to become the metropolitan center of Israel. Tel Aviv. Hill of Spring.

By 1924 the pop was 16,000, 1929, 46,000, 1939, 139,000 Jews.

1911

10th Zionist congress

4A The Balfour Declaration:

- 1B The primary motivation of the War Cabinet to publish the Balfour Declaration was their commitment to Christian Zionism due to their religious beliefs concerning the Jewish people.

In 1927, Arthur Balfour commented on how extraordinary the Balfour Declaration was. “The experiment was admittedly a bold one, dealing with a unique situation in a manner wholly without precedent in history.”³¹

Though much later, David Lloyd George (in 1937) and Jan Smuts (in 1949) stated that a primary motive was to rally Jewish support throughout the world to the Allied cause and that religious motives were secondary, this is challenged by a number of people.

Blanche Dugdale, Balfour’s niece and biographer, argued that during the early 20th century most America Jews were opposed to Zionism.

Immediately following the war when memories were the sharpest, Balfour was asked if the Declaration was a bid for Jewish support in the war. He replied that it was not.

Schmidt writes

It was the opinion of Mayir Verete, who extensively examined the background of the Balfour Declaration, that Weizmann and other Jewish Zionists played no role in influencing events. Verete wrote, “It seems to me that, in so far as the Declaration is considered, it is of no significance how many times Weizmann or Sokolow visited the Foreign Office.” Rather, Verete placed significance upon the Zionist sympathies of the men in the Cabinet. He refers to the sustained declared support of some of the Cabinet members in the years following the Great War. One must, however, admit that it was nice and convenient and agreeable that Balfour, Lloyd George, Smuts, as well as some important personages in the highest reaches in general, were sympathetic to the Zionist cause. This attitude was of considerable importance mainly after the Declaration.³²

Several analysts of the Balfour Declaration history, such as Leonard Stein and Mayir Verete, emphasize the importance of Jewish Zionist leaders such as Mark Sykes and Chaim Weizman, but conclude that their influence was not the most determinative.

³¹ David W. Schmidt, *Partners Together in this Great Enterprise* (Kindle Locations 471-472). Xulon Press. Kindle Edition.

³² Schmidt, *Partners*, Kindle Locations 588-595. The in-text citation is from Mayir Verete, *From Palmerston to Balfour: Selected Essays of Mayir Verete*, p. 22.

Several historians advocate an imperial motivation to the War Cabinet. And like some of the other reasons suggested for the motivation, this certainly was a factor, though not a determinative one. The government would not have authorized this policy if it were not believed that it was in the nations best interest to do so.

The various theories on the motivation emphasized different political and economic views, i.e., to rally Jewish support for the war effort, to keep Russia in the war following the Russian Revolution of 1917, guilt over past anti-Semitic actions, or a reward to Weizmann. While these other factors were certainly present and significant, it was the religious background of the members of the war cabinet that was the ultimate ground which shaped their views. There is no evidence remorse of anti-Semitism played any role whatsoever. And further, though Lloyd George recalls a conversation with Weizmann where some sort of honorific for his service to England was discussed, with Weizmann suggesting something be done for his people, there is not only no substantiating evidence of this, it was denied as a factor by other members of the Cabinet.

- 2B The previous British government under Prime Minister Herbert Asquith showed little interest in Zionism.
- 3B When David Lloyd George became Prime Minister he immediately created a small inner War Cabinet of five men: Lord Curzon, Andrew Bonar Law, Lord Milner, and Arthur Henderson. Later he added: Arthur Balfour, Jan Christian Smuts, George Barnes, Lord Milner, and Edwin Montagu. These men represented the diverse economic, social, and political backgrounds of the empire.
- 4B The Religious background of the members of the War Council that approved the Balfour Declaration.

At this point it is worth quoting at length Donald Lewis's summary of the composition of the War Cabinet. For in this we see the culmination of three centuries of British Restorationism and the influence of the Bible and evangelical Christianity on British thinking and the twentieth century.

“Significantly, the war cabinet was dominated by non-English members: Lloyd George, was considered Welsh, Scotland had four members, Balfour, Arthur Henderson, George Barnes, plus Andrew Bonar Law, who from the age of 12 had lived in Scotland. Edward Carson was an Irish Protestant. Six of the ten members were from the Celtic fringe. A seventh member was Jan Christian Smuts, born in Cape Colony, and the eighth non-English member was the German born Alfred Milner. Remarkable there was only one **English Gentile in the war cabinet.**”

In terms of religious background, seven of the nine Gentile members had been raised in evangelical homes or personally embraced evangelicalism. More specifically, six of these seven had

been raised in evangelical Calvinist homes: Balfour—Church of Scotland (Presbyterian); Lloyd George—Baptist; Lord Curzon—evangelical Anglican; Andrew Bonar Law—Free Church of Scotland (Presbyterian); Jan Smuts—Dutch Calvinist; Edward Carson—Irish Presbyterian. Three of them were sons of the manse (Curzon, Bonar Law, and, effectively, Balfour). One was a Scottish Methodist—Arthur Henderson. Little is known of the religious backgrounds of Alfred Milner and George Barnes. But clearly the influence of Calvinist forms of evangelical Protestantism dominated the family backgrounds of the majority of the cabinet members.

Religiously and ethnically the war cabinet was remarkable unrepresentative of Great Britain as a whole. Dominated by non-English members and by men with Calvinist evangelical upbringings, they did not reflect the British national makeup in either ethnicity or religion. There were no Roman Catholic members and only one Anglican, Curzon, who was non practicing. All three of the men who served as Prime Ministers (Lloyd George, Balfour, and Bonar Law) had been raised in devout Calvinist evangelical homes.³³

One member of the cabinet was Jewish, Edwin Samuel Montagu who regarded the Balfour Declaration itself as anti-Semitic. He wanted to be defined by his English identity not his Jewish. He and Curzon were the only two English members and the two most opposed to the declaration.

The eight men who supported the declaration were all born and reared outside of England. Lloyd George was from Wales, Balfour, Henderson, and Barnes were Scots, Carson from N. Ireland, Milner from Germany, Smuts from S. Africa, Bonar Law from Canada. The major factor between them was the influence of the Bible.

1C. David Lloyd George (1863-1945)

Born of a Welsh family, and though born in Manchester was raised outside of England in Wales and was thought of as Welsh.

Manchester was Britain's second largest city, and the home of Britain's largest Jewish community.

Members of Parliament from there, such as Churchill and Balfour were very much aware of their Jewish constituents.

³³ Donald M. Lewis, *The Origins of Christian Zionism*, Cambridge, NY, 2010, 333.

C P Scott, the editor of the Manchester Guardian was converted to Zionism in 1914 by Chaim Weizmann. Scott was Lloyd George's closest political confidant.

Lloyd George was brought up in the home of a Nonconformist minister; he was a Baptist. He had no sympathy for the Anglican Church.

He frequently said that the place names of the places in Palestine were more familiar to him than the names of the battles in Europe.

He said, "It was not worth winning the Holy Land only to hew it in pieces before the Lord." If Palestine was recaptured, it must be one and indivisible to renew its greatness as a living entity."

Lloyd George was brought up on the Bible, and this influence distinguished him from many of his peers.

Lloyd George had been the British attorney for the Zionist movement in 1903

"Lloyd George was the only man in his government who had always wanted to acquire Palestine for Britain. He also wanted to encourage the development of a Jewish homeland in Palestine. His colleagues failed to understand how strongly he held these views.

Lloyd George had a vision and passion for the restoration of the Jewish people to their national homeland that surpassed everyone on the Cabinet.

2C. George Curzon (1859-1925)

Curzon was the firstborn son of an Evangelical Anglican minister. Throughout the discussions he opposed the Declaration, though he eventually voted for it because he felt it the right thing to do, but also believed it would involve Britain in a circumstance they would regret. He was the only member of the Cabinet that had been to the Middle East and thus had a realistic view of the problems which would arise between the Jews and the Arabs who already inhabited the land. His opposition, as Tuchman concludes, was not based in anti-Zionism, but a pragmatic realism that this would not be good for Britain.

3C. Lord Alfred Milner (1854-1925)

Accounts differ regarding the origin of Milner's Zionism. He did not have an evangelical background and appeared to be non-religious. His biographer, Valdimir Halperin stated that he realized the need for a Jewish National Home as far back as 1915. Franz Kobler argues that Milner was a

Zionist during Herzl's lifetime, which would go back to the last years of the nineteenth century or early twentieth.

His primary motive might have been that it was good for the British Empire. He also believed that to keep the peace in Palestine, a neutral foreign power should be in control.

4C. Jan Christian Smuts (1870-1925)

Smuts grew up in the Protestant Reformed Church in South Africa. Training in this church emphasized the Old Testament and held to a strong identification with the Jewish people. He had an enormous respect for the Old Testament and Jewish tradition and claimed that tens of thousands of Dutch people in South Africa knew the Old Testament better than many Jews themselves.

For Smuts, the Bible was his primary source of authority and inspiration. Throughout his life he consistently argued for a Jewish national homeland from the scriptures.

He was the only member of the 1917 Cabinet to see the birth of the State of Israel in 1948.

5C. Edwin Montagu (1879-1924)

Montagu was the only Jew on the Cabinet and one of two who opposed the Declaration. He was opposed to Zionism in general and the Declaration specifically. His views were those of the majority of British and American Jews of the day that believed in assimilation and also that a Jewish homeland would become a Jewish ghetto.

According to Weizmann, Montagu was a representative for a Jewish anti-Zionist cause whose efforts were "...responsible for the compromise formula which the Cabinet submitted to us a few days later." Weizmann claimed Montagu pressured the Cabinet to modify the phrase, "Palestine should be reconstituted as the National Home of the Jewish people" into the diluted final form, "the establishment in Palestine of a National Home for the Jewish people."¹⁰⁹ The Peel Commission of 1937 also arrived at the conclusion that the wording of the Balfour Declaration was a compromise between the Cabinet Ministers.³⁴

6C. Arthur Balfour (1848-1930)

³⁴ Schmidt, *Partners*, Kindle Locations 921-926

Balfour was raised an evangelical Presbyterian which influenced his entire life. He was tutored at home by the family Pastor. As an adult he remained a strong Christian and frequently spoke on Christian themes as well as writing books on theology.

He wrote: In 1895, he wrote a theology book entitled “The Foundations of Belief,” which was partly a compilation of theology lectures he had delivered at Cambridge University in 1893. This publication followed a similar book Balfour published in 1893 entitled “A Defense of Philosophical Doubt.”³⁵

Balfour was a lifelong committed Zionist. Who stated to his niece, Blanche Dugdale in 1926, “Zionism is more important than the desires and prejudices of the 700,000 Arab who now inhabit it.”

Balfour embodied the Zionist beliefs of most of the cabinet. His personality and focus enabled the Cabinet to articulate the Declaration bearing his name.

7C. Arthur Henderson (1863-1935)

Converted to evangelical Christianity through the evangelistic ministry of Gipsy Smith. He was a lay preacher in the Methodist Church.

He was one of the key Labour Party leaders in Britain.

He left the cabinet before the Balfour Declaration was published, but he supported the ideal of Zionism.

8C. George Barnes (1859-1940)

Like Henderson he was a member of the Labour Party.

9C. Edward Carson (1834-1925)

Grew up in an Presbyterian home. As an adult he was a leader among the Protestants of Ulster.

Little is known about his views on Zionism except that he had a general sympathy for them, according to Stein.

10C. Andrew Bonar Law (1858-1923)

Grew up in the home of a Presbyterian minister in New Brunswick, Canada.

³⁵ Schmidt, Kindle Locations 948-950.

Very little is known about his views on Zionism, other than he approved the Declaration.