

Nov 1 STUDENT notes

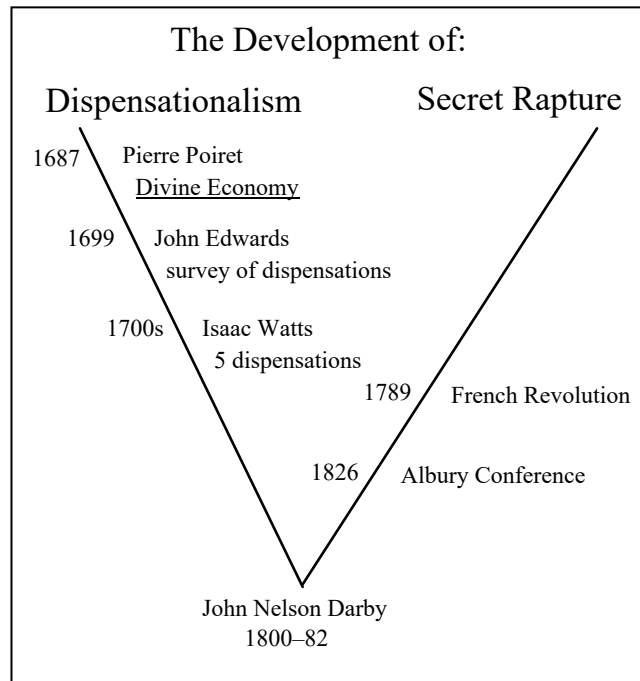
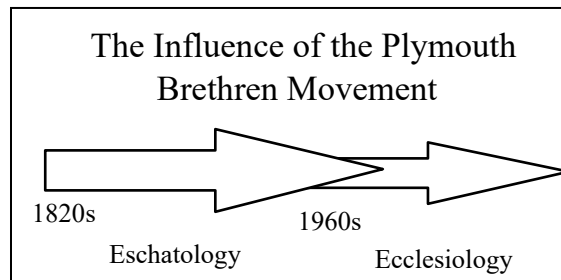
Lecture 2 Nov 1 Correction Nov 1 Week 10, Lecture 1

Topic: The History of Nineteenth-Century English Nonconformity

The Rise of Christian Zionism and Jewish Zionism

Due 10/25/21: **Second Paper, Mark David Hall, *Did America have a Christian Founding?***

- d) English Nonconformity.
 - (1) John Nelson Darby and the Brethren Movement.



- (a) John Nelson Darby (1800-82).
JND is considered the father of modern dispensationalism and pre-tribulationism. He is one of the top 5 most prolific writers in the history of Christianity. He personally founded over 1,500 local churches in his life.

He was born in London, Nov 18, 1800, educated at Trinity College, Dublin, an Anglican divinity school. Darby was the gold medal winner in classics, the top student in his class. Following graduation, he began the study of law. During this time, he was converted, around 1820–21.

1825 – Ordained an Anglican deacon

1826 – Ordained an Anglican priest

1827 – Riding accident, lengthy convalescence. During this time, he studied the Bible, reevaluated his ministry, and came to realize certain biblical truths about the Church, the body of Christ, the future rule of Christ in an earthly kingdom, His present position in Heaven. This new understanding of the church led to his understanding of dispensations and the Pre-Trib Rapture.

1831 – Resigned his position within the Anglican church. Began to meet with a group of Brethren in 1827 and became associated with the Plymouth Brethren.

1847 – A split with B. W. Newton over the pre-trib rapture over limitations of those who could partake of the Lord's Supper led to Darby founding the strict separationist Brethren.

- (b) The Brethren Movement.
Through Darby's travels through Europe, Australia, New Zealand, Canada and the United States, numerous congregations were founded.

He was a major factor in the spread of dispensational, pre-millennial, pre-tribulational views of the Bible.

He influenced Dwight Moody, A. J. Gordon, James Hall Brookes, and numerous others.

Due to his influence the Bible conference movement developed in America after 1870.

Numerous Bible and prophecy conferences emerged during this time, leading to William E. Blackstone's

Jesus is Coming (1878) and Blackstone's Memorial, a petition to support the return of the Jews to their historic, national homeland. It was signed by 413 prominent Christian leaders including John D. Rockefeller, J.P. Morgan, members of congress, the U.S. Supreme Court, and leaders in business.

- (c) The leaders.
 - William Kelley (1821–1906).
 - C. H. Mackintosh (1820–96).
 - William Trotter (1818–65).
 - Samuel Predeaux Tregelles (1813–75).
 - George Muller (1805–98).

- (d) Their distinctives.
 - Separation from denominations
 - Lord's table every meeting
 - No professional clergy, emphasis on lay leadership
 - Emphasis on just the brethren meeting
 - Separation of God's plan for Israel and God's plan for the church
 - Nearly all Calvinist
 - Extremely evangelistic
 - Pre-Tribulation rapture
 - Premillennialism

- (2) William Booth (1829–1912) –The Salvation Army. Booth was converted in 1844, became a minister and evangelist in the Methodist New Connexion Church. 1861 – He became a freelance evangelist.

1865 – Began meetings in London's east end, the center of poverty. He began a Christian Mission which provided inexpensive meals and preached to the down and out.

During this time, they adopted the name "Salvation Army" built on a military motif. They have an Arminian theology, and in some areas still emphasize the gospel, depending on who is teaching.

- (3) George Williams (1821–1905) – The Young Men's Christian Association (YMCA). Out of his prayer meetings and Bible studies developed his emphasis on Christian young men, and from these associations developed the meeting houses, and then hotels.

- (4) Charles Haddon Spurgeon (1834–92) –The English Baptist pulpiter.

He descended from several generations of independent ministers, became a Baptist in 1850, the same year he preached his first sermon.

Spurgeon’s Metropolitan Tabernacle was one of the most influential churches in London. He was a five-point Calvinist, who fought against downgrading the Scriptures, and opposed the Plymouth Brethren Movement.

He was a strong supporter of evangelism and faith missions.

His *Lectures to My Students* is insightful reading for young men entering the ministry.

4. The transition from British Restorationism to Christian Zionism

a. 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.

1) Other Colonial Restorationists

In addition to John Cotton (1584–1652), early Restorationists included:

John Davenport (1597–1670), English Puritan pastor who moved his congregation to America, Founder of New Haven.

William Hooke (1600–1677), Puritan minister, came to America in 1640, friends of Increase Mather and moved to New Haven and was in Davenport’s church.

John Eliot (1604–1690), missionary to American Indians “the Indian Apostle” in Roxbury and Natick Mass, friend of Richard Mather, and along with Mather, Thomas Weld, and Thomas Mayhew edited the Bay Psalm book, first book

printed in America, first to print a Bible in America, which was in the native language of the Natick Indians, 1663; he was part of the examination, excommunication, and exile of Anne Hutchison in the Antinomian Controversy.

Developed 14 Christian Indian towns called praying Indians.

Eliot also wrote *The Christian Commonwealth: or, The Civil Policy Of The Rising Kingdom of Jesus Christ*, considered the first book on politics written by an American, as well as the first book to be banned by a North American governmental unit. Written in the late 1640s, and published in England in 1659, it proposed a new model of civil government based on the system Eliot instituted among the converted Indians, which was based in turn on the government Moses instituted among the Israelites in the wilderness (Exodus 18).

Samuel Willard (1640–1707), Groton, Mass pastor.

Born in Concord, Mass; 1649 graduated Harvard, ministered in Groton, Mass 1663–1676. During King Philip's War Groton was overrun, Willard had to flee. From 1678 he pastored Third Church, Boston until 1707. He believed God's plan was to restore the Jewish people to their historic homeland.

Samuel Sewall (1652–1730).

Ephraim Huit, (d. 1643) a Cambridge-trained early minister in Windsor, Connecticut, believed that the Jews would be regathered to their homeland in 1650.

2) **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 dominant 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 and was a president of Harvard.

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.

- 3) **Conclusion:**
From the earliest times, American Christianity has always tilted toward support of the restoration of the Jewish people to their historic homeland. 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.

5. Europe looks to the Middle East (1789–1839)

a. The French and the Middle East

- 1) **French Revolution:** Put the focus of Britain on the future. Fears of the rise of the antichrist, the end times.

- 2) Napoleon invades the middle east in 1798.

He took Joppa, moved on to Tyre, but the invasion failed. In June 1799 returned to Egypt and then to Europe.

Napoleon invades Egypt and then the Land of Israel. This arouses evangelical interest in the Land of Israel.

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

Napoleon was defeated at Acre, in 1798.

- 3) **Result**

British and continental evangelicals increased their interest in prophetic studies. As a result, they become more aware of God's plan to restore the Jews to the historic homeland of Abraham, Isaac, and Jacob.

- 4) **James Bicheno** *The Signs of the Times*, predicts the beginning of the latter days is signaled by the tumult in Europe.

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 père**, and **Jean-Henri Dunant** (1828–1910), who was also the founder of the International Red Cross.

Conclusion

Ottomans were favorable to Jews in general. Attracted them to benefit from Jewish economic activity. Large numbers of Jews returned from Spain after expulsion in 1492.

During all this time Palestine was never a name on any map. It was only an administrative district.

In 1948 ended a 2,000-year period of a lapse between independent States.

Read the *Truth in Ancient Stones* in relation to this idea that the land was conquered and used for many different purposes, but never as anyone's nation.

Following the destruction of Jerusalem in AD 70 there were no nations in this vicinity. All territory in the modern Middle East, including Lebanon, Syria, Israel, Jordan, Iraq, and even Saudi Arabia, did not exist as nations but were all part of larger empires throughout the period from the 1st century to the end of WWI. The Jews did not come in and displace anyone. They bought land. They were invited by the Ottoman Turks because of their economic abilities.

6. England and the Salvation of the Jews

1809 London Missionary Society (LJS)

Joseph Frey founded a subunit which was not well received and went independent, the *London Jews Society; The Society for the Promoting Christianity Among the Jews*, was

founded. Supported by such prominent evangelical powerhouses as William Wilberforce, Lord Shaftesbury, Lord Palmerston.

Aims were evangelistic, not prophetic. Different prophetic views were held, so there was no motivation to fulfill prophecy.

- 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.

Unlikely ally in Alexander I of Russia who wants to rid himself of his Jews.

1825 John Quincy Adams (President, 1825–1829)

It should not be considered strange that President **John Quincy Adams** expressed his desire that “the Jews again [were] in Judea, an independent Nation, . . . once restored to an independent government and no longer persecuted.”

1830s John Nelson Darby, systematizes Dispensational Theology, clear statement of the distinction between God’s plan for Israel and God’s plan for the Church

1. Darby is often credited with influencing the rise of Christian Zionism. Such is not the case.

The 1800s marks a high point in British premillennialism and a corresponding apex for Christian Zionism. Many contemporary accounts critical of Christian Zionism focus their emphasis upon J. N. Darby and the rise of dispensationalism as the foundation for British Restorationism. As one examines the record, such is not the case.

There is no doubt that John Nelson Darby believed in a future for national Israel, which would make him a Restorationist or Christian Zionist in theory. However, anyone familiar with Darby and the Brethren know that they were not involved politically in any way and their distinctive dispensational views did not penetrate Anglican Evangelicals. Yet, a number of critics of Christian Zionism say that Darby is a major source of Christian Zionism.

I have never found, within the writings of the specialists on Christian Zionism, anyone who makes more than a brief mention of Darby. No one includes him among those who could be considered even a quasi-significant Restorationist. In fact, Barbara Tuchman, whose work *Bible and Sword* is considered the most significant and comprehensive treatment of British Christian Zionism, does not even mention Darby.

Even though Darby was not really a significant player in British Restorationism, there is no doubt that his dispensationalism, once imported to the United States would eventually become the staple for current Christian Zionism. “Most

dispensationalists were satisfied to be mere observers of the Zionist movement,” notes Timothy Weber. “They watched and analyzed it.”

Weber also notes that American William Blackstone “was one exception to the general pattern.” The fact that Blackstone would become one of the first dispensational activists on behalf of Zionism (after the Civil War), proves the main point that dispensationalists, especially Darby, were generally not active in the Jewish Restoration movement until more recent times.

The real advocates of Christian Zionism in Britain were primarily Anglican premillennialists. By the mid-nineteenth century, about half of all Anglican clergy were evangelical premillennialists.

Iain Murray wrote, “some seven hundred ministers of the Establishment were said to believe that Christ’s coming must precede His kingdom upon earth.” This was in 1845. Murray went on to add that, “the number almost certainly increased in the latter half of the century.”

2. **J. C. Ryle**

An example of such clergymen would be **J. C. Ryle**, who wrote a Pre-Millennian Creed. The wave of premillennialism is what produced in Britain a crop of Christian Zionists that led to political activism which likely culminated in the Balfour Declaration.

3. **Other influential evangelicals were**

William Wilberforce: architect of the legislation to end the slave trade in the British Empire

Lord Shaftesbury

Because of his premillennialism, Shaftesbury became greatly involved as Chairman of the London Society for Promoting Christianity among the Jews. Shaftesbury spearheaded a movement that led to the creation by the Church of England of an Anglican bishopric in Jerusalem, with a converted Jew consecrated as its first bishop.

“Oh, pray for the peace of Jerusalem” were the words engraved on a ring that he always wore on his right hand. Since Shaftesbury believed that the Jews would return to their homeland in conjunction with the Second Advent, he never had a shadow of a doubt that the Jews *were* to return to their own land. It was his daily prayer, his daily hope. In 1840, Shaftesbury was known for coining a slogan that he would often repeat through-out his life, that the Jews were “a country without nation for a nation without a country”.

Shaftesbury's greatest contribution to the Restoration movement was his attempt to accomplish something in the political realm in order to provoke England to develop a policy in favor of returning the Jews to their homeland. He succeeded in influencing England to adopt that policy, but England failed, at that time to influence the Turks.

In 1838, in an article in the *Quarterly Review*, Shaftesbury put forth the view that Palestine could become a British colony of Jews that "could provide Britain with cotton, silk, herbs, and olive oil."

Henry John Temple, Lord Palmerston

Lord Shaftesbury had used his great power of persuasion to sway **Henry John Temple, Lord Palmerston**, to whom he was related by marriage, to the Restorationist position. Palmerston had a distinguished political career serving in government almost the entire time from 1807 till his death in 1865. He served the British government many years as war secretary, foreign minister and was a popular prime minister for about ten years.

Even though Shaftesbury influenced Palmerston to hold to the Restorationist position, it appears that it was a deeply held conviction and not one of mere political expediency. While British foreign secretary in 1840, Palmerston wrote the following letter to his ambassador at Constantinople in his attempt to advocate on behalf of the Jews:

There exists at the present time among the Jews dispersed over Europe, a strong notion that the time is approaching when their nation is to return to Palestine. . . . It would be of manifest importance to the Sultan to encourage the Jews to return and to settle in Palestine because the wealth which they would bring with them would increase the resources of the Sultan's dominions; and the Jewish people, if returning under the sanction and protection and at the invitation of the Sultan, would be a check upon any future evil designs of Mehemet Ali or his successor. . . . I have to instruct Your Excellency strongly to recommend [the Turkish government] to hold out every just encouragement to the Jews of Europe to return to Palestine.

Shaftesbury was not the only one lobbying Palmerston during this time. A wave of premillennialism had hit the Scottish resulting in a growing sentiment toward Jewish Restoration. In 1839 the Church of Scotland sent Andrew Bonar and Robert Murray M'Cheyne, to report on "the Condition of the Jews in their land."

Their report was widely publicized in Great Britain, and it was followed by a "Memorandum to Protestant Monarchs of Europe for the restoration of the Jews to Palestine." This memorandum was printed verbatim in the

London Times, including an advertisement by Shaftsbury igniting an enthusiastic campaign by the *Times* for restoration of the Jews. Three hundred and twenty citizens of Carlow, Ireland sent a similar memorandum to Palmerston.

George Gawler

Gawler's Restorationism, like most of his day, was sparked by his religious convictions, but he argued for Jewish return to their land upon geopolitical grounds. Gawler stated the following: "[England] urgently needs the shortest and safest lines of communication. . . . Egypt and Syria stand in intimate connection. A foreign hostile power mighty in either would soon endanger British trade . . . and it is now for England to set her hand to the renovation of Syria through the only people whose energies will be extensively and permanently in the work—the real children of the soil, the sons of Israel."

Working with **Sir Moses Montefiore** (a British Jew) Gawler provided an agricultural strategy for Jewish resettlement of the Holy Land. One of these Montefiore–Gawler projects resulted in "the planting of an orange grove near Jaffa, still existent today and known as Tel Aviv's 'Montefiore Quarter.' "

There were many other British Restorationists during the nineteenth century that created a momentum that would payoff later in British control of Palestine and the Balfour Declaration. Restorationism found a voice in one of the most popular novelists of the nineteenth century, as **George Eliot** penned the influential Restorationist novel *Daniel Deronda*. Among the advocates we may include **Lord Lindsay, Lord Shaftsbury, Lord Palmerston, Disraeli, Lord Manchester, Holman Hunt, Sir Charles Warren, Hall Caine** and others.

Among the nineteenth century British, one observes the gradual drift from purely religious notion to the political. These two influences, the Bible and the sword (religion and politics), as Tuchman has put it, would merge into a powerful team that lead to the Balfour Declaration and the eventual founding of the Jewish state in the twentieth century.

- 1831** November Egypt under the leadership of Muhammad Ali invades Ottoman territory, attacks the Turkish Pasha of Acre
- 1832** Egyptians take Acre and Jerusalem
- 1833** Egyptians allowed European missionaries into the Holy Land to get European sympathy and create alliances with European powers against the Ottomans
- 1837** Campbell, the British Consul in Cairo, urges the government to establish a British Consul in Jerusalem

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

1838 Move from the LJS, and from the British Consul in Cairo to establish a British Consulate in Jerusalem.

“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

1840

1. Britain ousted Egypt from the land of Israel.
2. 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.

3. All area west of the Jordan was made one province, the capital was at Beirut.
4. Many Russian Jews moved, they were protected by Czar Nicholas I.

Aided by the steamboat for transportation; and telegraph for communication

5. Blood libel in Damascus.

Charles Henry Churchill (1814–1877), an ancestor of Winston Churchill, was a British military officer stationed in Damascus in 1840. He was a Christian Zionist and he supported the Jews against the non-Zionist 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.

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

1841 He approaches the British government to cooperate in establishing an evangelical Protestant Bishopric in Jerusalem.

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

Background: Note, none of this could be orchestrated by some sort of evangelical conspiracy to fulfill prophecy.

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, 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.

1863

President **Abraham Lincoln** in a meeting with Canadian Christian Zionist, **Henry W. Monk**, in 1863 said, “Restoring the Jews to their homeland is a noble dream shared by many Americans. He (the Jewish chiropodist of the President) has so many times ‘put me on my feet’ that I would have no objection to giving his countrymen a ‘leg up’.”

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.

1873 **William Hechler, 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.**

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.”

1880–82

Political Movements

Alexander II (1855–1881)

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

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 Sanhedrin 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.

Support from Russian intellectuals shocked Jews.

This sets the stage for

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 Hebrew “to go up.” The term eventually became the term for immigration.

Two parts, 1882–1884; 1890–91, approximately 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.

1891 The Blackstone Memorial

William E. Blackstone (1841–1935) an evangelical and Christian Restorationist, was a dispensationalist laymen, influenced by Dwight Moody, James Hall Brookes, and J. N. Darby authored *Jesus is Coming* (1878), one of the most widely sold popular books on dispensationalism—sold multi-millions of copies in 48 languages.

1888 Blackstone and his daughter traveled to the land of Israel and became convinced of the need for the Jews to be restored to their historic homeland.

1891 Blackstone circulated a petition—the Blackstone Memorial—calling for the support of the restoration of the Jews to their historic homeland. It was signed by 413 prominent Christian and a few Jewish leaders, including John D. Rockefeller, J. P. Morgan, Cyrus McCormick, numerous senators, congressmen, religious leaders of all denominations, the Chief Justice of the U.S. Supreme Court, and many others. This was presented to President Benjamin Harrison, March, 1891.

The Memorial was rediscovered by Louis Brandeis, the president of the American Zionist movement in 1916 during an intense period of debates in Congress which also had an ugly anti-Semitic tone.

On **May 16, 1916**, Nathan Straus wrote to Blackstone on behalf of Brandeis, a later Supreme Court appointee by FDR, “Mr. Brandeis is perfectly infatuated with the work that you have done along the lines of Zionism. It would have done your heart good to have heard him assert what a valuable contribution to the cause your document is. In fact, he agrees with me that you are the Father of Zionism, as your work antedates Herzl.”

British Restorationism in the Twentieth Century

Even though the momentum of over three hundred years of British Restorationism was beginning to fade, there was enough activity to carry through World War I, which saw England finally gain control of the land of Israel. The early 1900s saw some of the most devout Christian Zionists arise and give birth to the Balfour Declaration and the British Mandate for Palestine.

Balfour's sister wrote:

“Balfour's interest in the Jews and their history was lifelong. It originated in the Old Testament training of his mother, and in his Scottish upbringing. As he grew up, his intellectual admiration and sympathy for certain aspects of Jewish philosophy and culture grew also, and the problem of the Jews in the modern world seemed to him of immense importance. He always talked eagerly on this, and I remember in childhood imbibing from him the idea that Christian religion and civilization owes to Judaism an immeasurable debt, shamefully ill repaid.”

In 1906, a time in which he had just lost the office of Prime Minister of England, Lord Balfour met Dr. Chaim Weizmann, the foremost proponent of early Zionism next to Theodor Herzl. Balfour's sister said, “Balfour, for his part, told me often about the impression the conversation made on him.”

Before the Balfour Declaration was finally issued, much discussion with allies and behind-the-scene negotiations took place. Prime Minister Lloyd George wanted to make sure that the United States was fully on board before it was issued. President Woodrow Wilson would support it and on October 1918 issued the following statement of acceptance:

Lord Balfour does not appear to have been moved by his views of eschatology, although it may have been a factor, but simply exiles who should be given back, in payment of Christianity's “immeasurable debt,” their homeland.

While the Balfour Declaration was merely an expression of Britain's desire at the time and had no force of law, it was incorporated in full by Balfour into the preamble of the British Mandate in 1922, which was approved by the League of Nations and gave it the force of international law.

Blackstone later made an appeal to President Woodrow Wilson, a Presbyterian minister's son who became a Christian Zionist, which influenced his acceptance of the Balfour Declaration of 1917.

Week 10: Monday, November 1, 2021

CHRISTIANITY IN THE MODERN ERA (1880–1960 Cont'd.)

Lecture 2

Topic: The Rise of American Liberalism, the New Theology

Due: Noll, 2:287–310

B. The Development of American Liberal Theology, the conflict between science and the Bible.

1. The impact of Darwin's developmentalism, the foundation of reinterpretation.

a) The definition of the "Chain of Being".

The concept of evolution as seen in science today, is not a modern idea, but one that can be traced back to at least the early mythologies of the ancient world. From the early post-Flood civilizations rebellious, sinful mankind has rejected the Creator-creature distinction and substituted various origin stories which all presuppose the same idea of the continuity of being. To understand the history of this idea and its impact enables us to see its consequences in modern educational, legal, ethical, social, and religious trends.

The chain of being, was a pre-Socratic idea, developed from the time of Aristotle, which was an ancient form of evolutionary thought. Within this framework all "being" was linked together from the divine down to that which had the lowest amount of being. It represented in various forms the human viewpoint counter to the biblical view of the *ex nihilo* creation of the earth and universe in a recent past of no more than 10,000 years.

b) The assumptions of the chain of being

1. A hierarchy of static unchanging forms, with God (Being, Unmoved Mover, etc.) at the top, then angels, humans, animals, plants, down to inanimate objects. Each had its place. The movement is from the top down and the forms are unchanging.

Rushdoony

"Apart from biblically governed thought, the prevailing concept of being has been that being is one and continuous. God, or the gods, man, and the universe are all aspects of one continuous being; degrees of being may exist, so that a hierarchy of gods as well as a hierarchy of men can be described, but all consist of one, undivided and continuous being. The creation of any new aspect of

being is thus not a creation out of nothing, but a creation out of being. . . .” ~Rushdoony

Both gods and men developed or evolved . . . out of the original chaos of being. . . .Chaos or darkness generates life; it is both the source of life and the enemy of life. . . . Chaos and life are thus in a necessary tension.” ~Rousas John Rushdoony, *The One and the Many* (Philadelphia: Craig Press, 1971), 36–37

Lovejoy (Arthur Lovejoy, *The Great Chain of Being: A Study of the History of an Idea*):

“The essential and unbreakable links in the chain include the Divine Creator, the angelic heavenly, the human, the animal, the world of plants and vegetation, and the planet Earth itself with its minerals and waters. In themselves, and in their union together, they proclaim the glory of God (Psalm 104) and the inherent dignity of all things. This image became the basis for calling anything and everything ‘sacred’.” ~Lovejoy

One modern textbook (*Biology Today*, Text Supplement) with a clear post-modern agenda notes: Among humans different races were classified above others, men above women, slaves above men, then goes on to self-righteously assert:

One textbook notes “The scale of being was thus an important social concept that was used to justify many types of social inequality.”

Of course, it is ignored that the subtitle of *The Origin of Species by Natural Selection* was *The Preservation of Favored Races in the Struggle for Life*.

2. This idea was fundamental to the thinking of every educated person in the ancient, and medieval world, even Christian thinkers, up to the time of the Reformation.

Lovejoy writes:

The result was the conception of the plan and structure of the world which, through the Middle Ages and down to the late eighteenth century, many philosophers, most men of science, and, indeed, most educated men, were to accept without question—the conception of the universe as a “Great Chain of Being,” composed of an immense or by the strict but seldom rigorously applied logic of the principle of

continuity—of an infinite, number of links ranging in hierarchical order from the meagerest kind of existents, which barely escapes nonexistence, through every possible grade up to the *ens perfectissimum*. i.e., the Absolute Being ~Lovejoy, 59.

Regarding the *ens perfectissimum*, Lovelace notes:

What the Schoolmen [Scholastics] called the *ens perfectissimum*, the summit of the hierarchy of being, the ultimate and only completely satisfying object of contemplation and adoration, there can be little doubt that the Idea of the Good was the God of Plato; and there can be none that it became the God of Aristotle, and one of the elements or aspects of the God of most of the philosophic theologies of the Middle Ages, and of nearly all the modern Platonizing poets and philosophers.

3. Alexander Pope in *Essay on Man*

Vast chain of being, which from God began,
Natures ethereal, human, angel, man,
Beast, bird, fish, insect! what no eye can see,
No glass [magnifying] can reach! from Infinite to thee,
From thee to Nothing!—On superior pow’rs
Were we to press, inferior might on our:
Or in the full creation leave a void,
where, one step broken, the great scale’s destroy’d:
From Nature’s chain, whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.

4. Image of the Great Chain

The continuity of being is foundational to the thinking of all westerners as well as eastern mysticism. All Eastern philosophers thought of creation in evolutionary terms. They all held to an inherent continuity of all creation and a merging of one species into another.

c) The emergence of the new sciences.

(1) The cosmological shift, the Copernican Revolution.

- (a) The Ptolemaic theory held to a geocentric view of the universe—the earth was at the very center of creation, all things revolved around the earth. Everything had its *fixed* place in the universe, all the

stars, planets, all species (none were new, none went extinct)

The Biblical Support for the Medievalist, Static Theory of the Universe

1. The Immobility of the Earth
 - Ps. 93:1 “it cannot be moved”
 - Ps. 104:5 “earth ... it should not be removed”
 - Eccles. 1:4 “the earth abideth forever”
2. The Mobility of the Sun
 - Josh. 10:12-13 “sun, stand still ... so the sun stood still”
 - Eccles. 1:5 “the sun also riseth”
 - Isa. 38:8 “the sun returned ten degrees”
3. The Flatness of the Earth
 - Acts 2:19 “heavens above ... earth beneath”

- (b) The Copernican view shifted the center of the solar system to the sun and removed our solar system from the center of the universe. Because theologians had linked the Bible with the Ptolemaic view, it led to a loss of respect and credibility for the Bible.

Luther on Copernicus' Solar-Centric Astronomical Theory

“This is how things are done nowadays. He who wants to be wise should not take pleasure in anything which others esteem. He must produce something original, as the man did who would invent the whole astronomical system. But that theory is confused. Despite it I personally believe Holy Scripture; for Joshua commanded the sun to stand still, not the earth (Joshua 10:12)”.

Tabletalks June 4, 1539

- 2) The philosophic shift, a Kantian world moved the center of thought from the external to the internal. The re-centering of thought from the objective idea of truth existing outside of the mind, to truth being perceived only subjectively led to a catastrophic revision of knowing, truth, and absolutes. This has worked itself out in the consequences of a post-modern worldview with no truth, certainty of knowledge, ethics, or absolutes.

Truth was internal not external.

Science-based conclusions brought everything, including Christianity, into question.

Kant reduced theology to the science of ethics.

- (3) The rise of historical geology based on the assumption of unlimited time. The theoretical methodology saw the principle of uniformitarianism “all things continue as the once did,” into dominance. This was a rejection of a catastrophic creation or worldwide Flood of Noah.

Charles Lyell (1797–1875), *The Principles of Geology* (1830–1833) became the standard for the principle of a steady rate of decay applied to all things.

- (4) The rise of embryology, comparative anatomy. William Harvey (1578–1657) “the father of embryology” led to the view that all embryonic development, animal or human was no different. This was called “Ontology recapitulates phylogeny.” Embryonic development rehearsed the history of evolutionary development.
- (5) The rise of Hegelianism, a view of historical development. Hegel’s view of history and philosophy led to the development of German idealism. The fruit of which is found in much of the Nazi philosophy. In Hegel’s view an impersonal force, the *Geist* pushes nature to progress to a utopia.

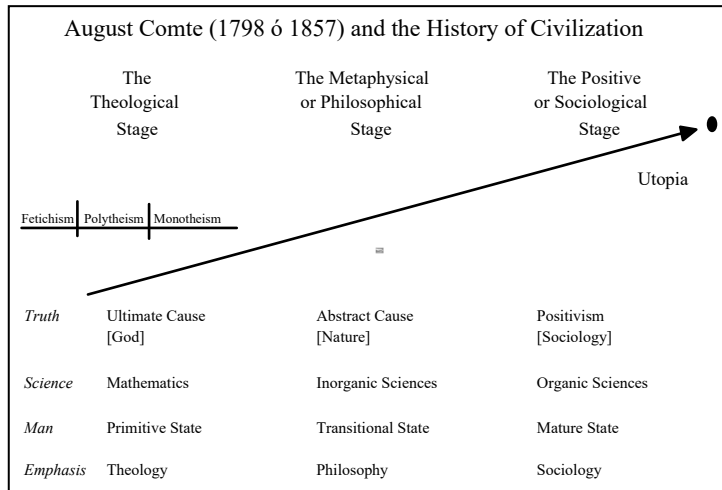
George Hegel(1770 ó 1831) and the History of Civilization

Key to Change: The Geist (Spirit)

Motive of Change: Quest for self-consciousness

Process of Change: Nationalistic / Historicism

Method of Change: Dialecticalism (harmonization of opposites)
 Oriental depotism vs. freedom = Greek world
 Greek world vs. freedom = Roman world
 Roman depotism vs. freedom = Christianity
 Christianity vs. freedom = Secularism
 (Industrial Age)



(6) The presupposition of inherent progress is further developed by Carl Linnaeus (1707–1778) the “father of taxonomy.” Though he held to fixed species, he laid more of the groundwork to be explained by Erasmus Darwin and Lamarck.

(7) The rise of developmentalism, mutability.

(a) Comte deBuffon (1707–88).

(b) Erasmus Darwin (1731–1802).

(c) Jean Lamarck (1744–1829).

c) The importance of Charles Darwin (1809–82), his life and discovery.

Darwin was not the originator of the idea, he simply introduced a mechanism, mutation, which gave the idea a scientific basis.

The Origin of Species by Natural Selection was subtitled *The Preservation of Favored Races in the Struggle for Life*. The subtitle reveals the horrific and tragic racism inherent to Darwinism.

Darwin in *The Descent of Man*:

At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate and replace the savage races throughout the world. At the same time the anthropomorphous apes will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as a baboon,

instead of as now between the negro, or Australian, and the gorilla.

The idea of a hierarchy of races with the Caucasians at the top and Negroes at the bottom was foundational in the thought of Darwin, Thomas Huxley, and other early evolutionists.

d) The discussion of Darwin's ideas in America.

- (1) Robert Chambers (1802–71), Scottish scientist wrote an anonymous work:

Vestiges of the Natural History of Creation (1844), put forth the theory of vestigial organs such as the appendix or tonsils, but this has largely been discredited.

Hotly debated in Boston

1846 – denounced by Louis Agassiz

1855 – Taylor Lewis

- (2) George F. Wright, the religious editor. Along with other educators and clergy including Henry Ward Beecher, moved denominational Christians closer to an assimilation theory known as Christian or Theistic evolution.

During this same time, Thomas Chalmers, the pre-eminent Scottish theologian proposed taking an ancient view, which held to a time gap between Gen. 1:1 and 1:2 (but did not include lengthy ages of time) and inserted thousands of years. This soon increased to millions of years based on historical geology. Numerous writers in the history of Christianity had held to some sort of gap at this point to explain the fall of Satan, most notably, John Milton in *Paradise Lost*. But they did not include either thousands of years, nor any evolutionary development. Chalmers took that view and transformed it to “defend” the Bible, and assimilating to the conclusions of the “science” of evolutionary timeframes.

- (3) Asa Gray, the Harvard Botanist. Gray accepted evolution and debated Agassiz. Unfortunately, Agassiz was inconsistent, which resulted in a further acceptance of Darwin.