



Israel:

*Past, Present, and
Future*

Ezekiel 5:5 “Thus says the Lord GOD:
‘This is Jerusalem; I have set her in the
midst of the nations and the countries all
around her’.”



- 1. Does the modern state of Israel have a legitimate claim on their historic homeland today?**
- 2. Is the existence of the modern state of Israel prophetically significant?**
- 3. What should the role of the believer be in relationship to modern Israel?**
- 4. What is the history of the Jews since AD 70 in relation to their historic homeland?**

Israel:

Past, Present, and Future

**Biblical
Period**

2091 BC – AD 70

**Post-Biblical
Period**

AD 70 – 1839

**Modern
Period**

**1839 –
2006**

Israel:

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Biblical Period

2091 BC – AD 70

1. Patriarchal
2. Sojourn and
3. Theocracy
4. United Kingdom
5. Divided Kingdom
6. Exile
7. Post-exile
8. Hasmonean
9. Roman



Post-Biblical Period

AD 70 – 1839

1. Rome
2. Byzantine
3. Persian
4. Moslem Arab
5. Crusaders
6. Mamluks
7. Ottoman Turks

Modern Period

1839 –
2006

Conquerors of Jerusalem

Ottoman Turks, AD 1516



Mamluks, AD 1291–1516



Crusaders, AD 1099–1291



Moslem Arab, AD 636–1099



Persians, AD 614–636



Byzantine, *ca.* AD 364–614



Rome, 63 BC–*ca.* AD 364



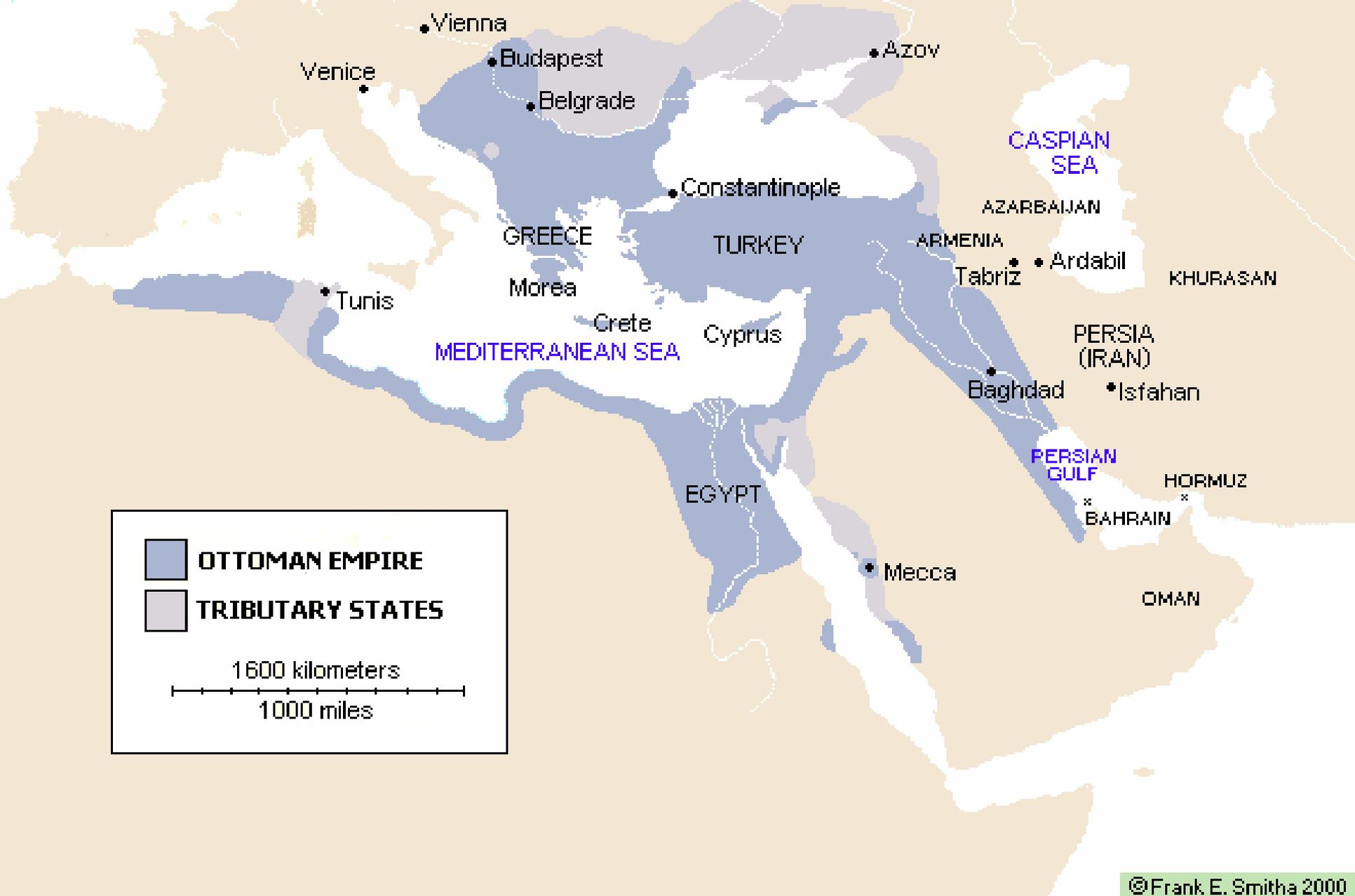
The Ottoman Empire (1517–1917)

1453, May 29: Fall of Constantinople

1517 Fall of Jerusalem: Salim I overruns
Syria-Palestine

1529 Siege of Vienna

1683 Siege of Vienna



The English Protestants

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

Barbara Tuchman, *The Bible and the Sword*

The English Protestants



Cromwell's official document
returning the Jews to England.

- Reformation: Emphasis on the Bible, *sola Scriptura*
- Premillennialism: Literal Kingdom, future for Israel
- English Puritans: Saw the Biblical prophecy of a return of the Jews to their homeland
- French Revolution: Put the focus of Britain on the future. Fears of the rise of the Antichrist, the end times.
- Napoleon invades the Middle East in 1798

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.

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 Pauli** (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.

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.

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.**

Colonial America

In addition to John Cotton (1584–1652), early Restorationists included: **John Davenport** (1597–1670), **William Hooke** (1601–1678), **John Eliot** (1604–1690), **Samuel Willard** (1640–1707), 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.



Increase Mather
(1639–1723)

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. 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.

The French and the Middle East

- **French Revolution: Fears of the Antichrist**
- **James Bicheno, *The Signs of the Times***
- **Charles-Joseph Prince de Ligne (1735–1814) lobbied the Turkish Sultan for a Jewish homeland.**
- **Napoleon invades Egypt, 1798, defeated at Acre**

The English and Jewish Evangelism

- **1809 Society for Promoting Christianity among the Jews**
- **Lewis Way lobbies European leaders**

Early America



**John
Quincy
Adams**

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.”

Dispensationalism



**John
Nelson
Darby**

The 1800s marks a high point in British premillennialism & 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.

British Restorationism

“Some seven hundred ministers of the Establishment were said to believe that Christ’s coming must precede His kingdom upon Earth...

the number almost certainly increased in the latter half of the century.”

– Iain Murray, Reformed Historian and Theologian

British Restorationism



J. C. Ryle
(1816–1900)

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.

British Restorationism



**Edward
Bickersteth**

Shaftesbury was led into acceptance of premillennialism by **Edward Bickersteth**, which then gave rise to his views of Jewish Restorationism.

Shaftesbury said concerning his belief in the Second Coming, that it “has always been a moving principle in my life, for I see everything going on in the world subordinate to this great event.”

British Restorationism



**Lord
Shaftesbury
(1801–1885)**

Anthony Ashley Cooper, later Lord Shaftesbury, is said by Tuchman to have been “the most influential nonpolitical figure, excepting Darwin, of the Victorian age.” As a strong evangelical Anglican, he is said to have based his life upon a literal acceptance of the Bible and was known as the “Evangelical of Evangelicals.”

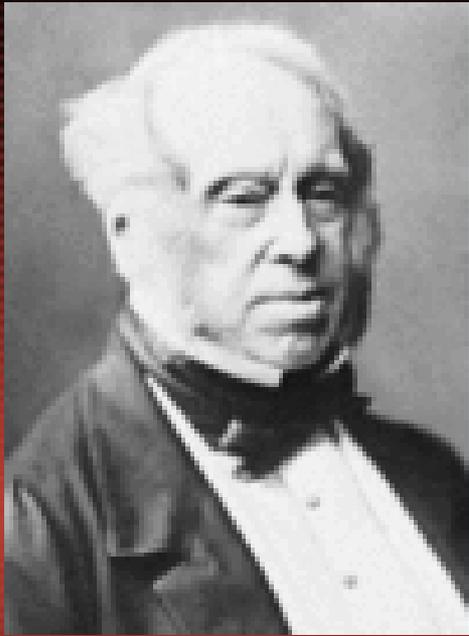
British Restorationism

Shaftesbury was the greatest influence for social legislation in the nineteenth century.

British Restorationism

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.

British Restorationism



**Lord
Palmerston**

(1784–1865)

Shaftsbury lobbied **Lord Palmerston**, the Foreign Secretary, using political, financial, and economic arguments to convince him to help the Jews return to Palestine. And Palmerston did so.

British Restorationism



**George
Gawler**

(1796–1869)

One-time governor of Australia, **Colonel George Gawler** was one of the most zealous and influential Restorationist, next to Shaftsbury, in the 1840s. Colonel Gawler was a senior commander at the Battle of Waterloo. When he returned to England in 1841 he became a strong advocate of Jewish settlements in the land of Palestine.

1831 November, Egypt invades Ottoman territory, attacks the Turkish Pasha of Acre

1832 Egyptians take Acre and Jerusalem

1833 Egyptians allowed missionaries

1837 Campbell urges a British Consul in Jerusalem.

1838 LJS moves for a British Consul

“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.”

Alex Carmel, historian

**Psalm 132:13 For the LORD has chosen
Zion; He has desired *it* for His dwelling
place:**



Psalm 87:2 The LORD loves the gates of Zion More than all the dwellings of Jacob.



**Psalm 74:2 Remember Your
congregation, which You have purchased
of old, Which You have redeemed to be
the tribe of Your inheritance; And this
Mount Zion, where You have dwelt.**

Zionism: The realization that the Jews should have a home in their historic homeland.

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Judah Ben Solomon Hai Alkalai



**b. end of 18th century.
Obscure Rabbi in a
Sephardic community in a
small town near Belgrade.**

**Okay for Jews to return to
the land before the Messiah
returns.**

1840

Britain ejects Egypt from the land of Israel

Palmerston and Shaftesbury propose a Jewish homeland. Rejected by Russia, Austria, Turkey, France.

All areas west of the Jordan River are made one province

Thousands of Russian Jews move to Israel

Blood libel in Damascus

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

British Restorationism

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.

British Restorationism

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,

British Restorationism

“I cannot conceal from you my most anxious desire to see your countrymen endeavor once more to resume their existence as a people. I consider the object to be perfectly obtainable. But two things are indispensably necessary: Firstly that the Jews themselves will take up the matter, universally and unanimately. Secondly that the European powers will aid them in their views.”

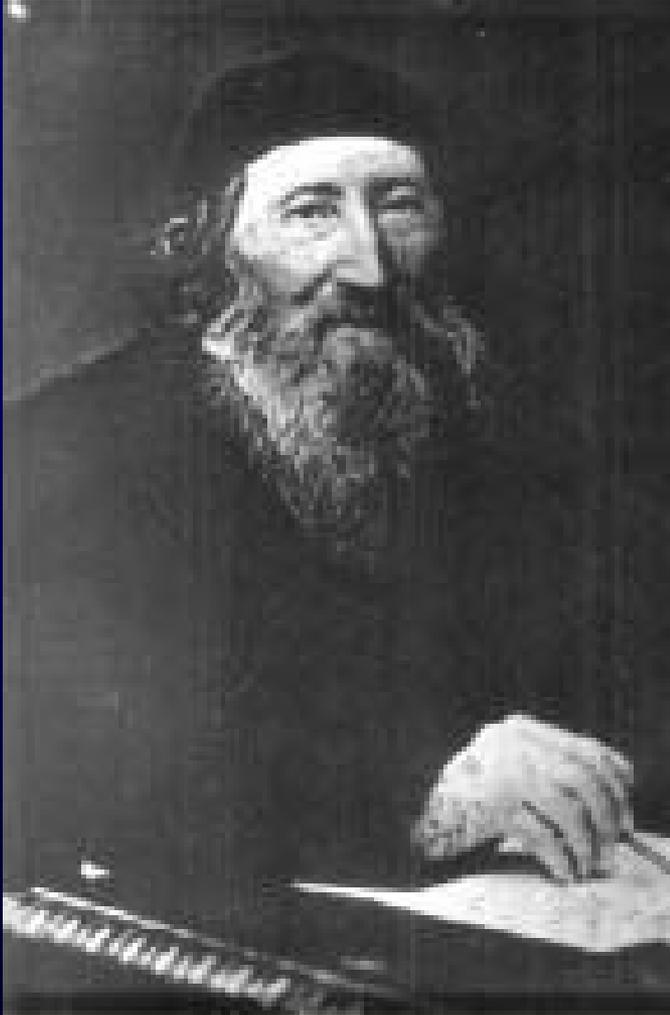
Sir Charles Churchill

European Zionism

1840 Frederick William IV, becomes the King of Prussia. He has a vision to unite all the Protestants with the center being in Jerusalem.

1841 Approaches British with a plan to establish an evangelical Bishopric in Jerusalem

1843 Zvi Hersch Kalischer



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European Restorationism

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.

Early America



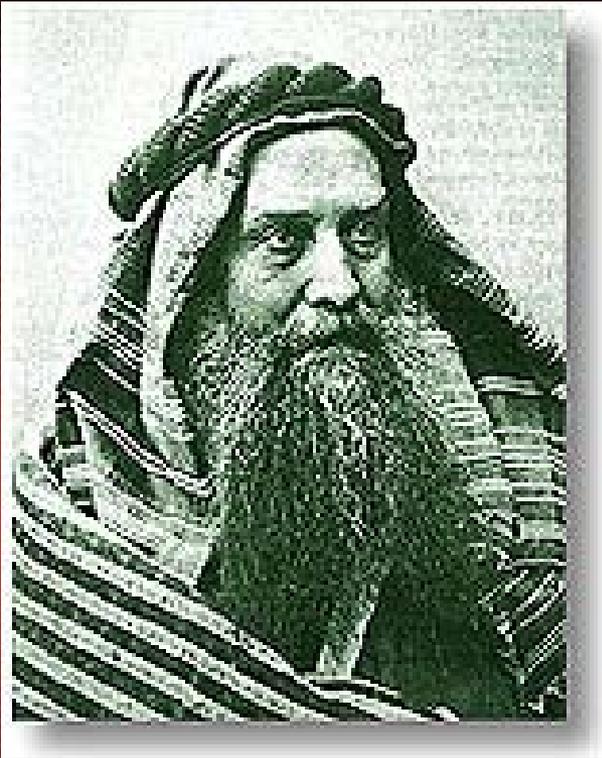
**Abraham
Lincoln**

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’.”

1866 Moses Hess; Bonn, Germany



Christian Zionism



**William
Hechler**

(1845–1931)

The modern Jewish founder of Zionism is recognized to have been Theodor Herzl. His earliest and closest advisor just happened to have been the Christian minister **William Hechler** who was a zealous Christian Zionist. Rev. Hechler was a pastor who was born in India of German missionary parents. He attended college in Basel, Switzerland, which is where Herzl was living when he first met him.

British Restorationism

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.”

Late 1870s *Chovevie Zion*

British Restorationism



**Laurence
Oliphant**
(1829–1888)

Laurence Oliphant was an evangelical British Protestant, an officer in the British Foreign Service, a writer, world-traveler and an unofficial diplomat. Oliphant was passionate about the Jewish Restoration to their land that came from his intense religious convictions, which he tried to conceal them behind arguments based on strategy and politics.

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