

HISTORY OF CHRISTIAN ZIONISM:

Philo-Semitism and the Expectation of Israel's Restoration

by Dr. William Watson

Professor of History at Colorado Christian Univ.

presented to the Pre-Trib Study Group in Dallas

December 2013

Early Church Premillennialism

“The most striking point in the eschatology of the ante-Nicene age is the prominent chiliasm, or millenarianism, that is the belief of a visible reign of Christ in glory on earth with the risen saints for a thousand years, before the general resurrection and judgment”. (Philip Schaff, History of the Christian Church, 2:614).”

Although Christianity began as a Jewish sect, by the 2nd century it was overwhelmingly composed of Gentiles, with less attachment to Judaism.

Increasingly early Christianity began to depart from its Jewish roots.

This drift began when Origen began the allegorical method of interpretation, and culminated **in the 4th century** when:

- **Constantine** condemned Judaism as “dangerous” and “abominable.”
- **Chrysostom** condemned Christians who attended synagogue and participated in Jewish holidays.
- **Ambrose of Milan** condemned Theodosius for protecting Jewish rights.
- **Augustine** promoted amillennialism, making it the prevalent position.

A new Anti-Semitic theology dominated Medieval Christianity, even though the apostle Paul warned Christians “do not be arrogant...it is not you who supports the root, but the root who supports you.” (Romans 11:18) As Gentile Christianity **began to disparage Jews**, they drifted from their roots.

At the Reformation Christians began to read the Jewish scriptures for themselves, especially in England after the publication of the Geneva Bible. **Soon they began to believe again in God’s promises to the Jews.**

In the 16th century most eschatological studies departed little from Medieval Roman Catholic Replacement Anti-Semitism

“Of the great mass of the Jews...I have no hope for them, nor do I know of any passage of Scripture that does. We cannot even convert the great mass of our ‘Christians’ ...far less is the conversion of all these **children of the devil** possible. So the fact that some draw from chapter 11 of the Epistle of the Romans **the notion that all Jews are destined to be converted at the end of the world means nothing.** There St. Paul means something very different indeed.”

-Martin Luther

“all the prophecies which say Israel and Judah shall return to their lands and have material and unending possession of them have been fulfilled long ago. The hopes of the Jews are utterly vain and lost....This was fulfilled by King Cyrus and the Persians before Christ’s birth, when the Jews came back to their land and to Jerusalem...the hope of the Jews that another physical return is still to take place...this is a dream of their own, and not one letter in the prophets or in the Scripture says or signifies anything of the kind... When the prophets say of Israel that it is all to come back or be gathered... they are speaking of the new covenant and of the new Israel.” -Martin Luther

The influence of Beza and the Geneva Bible (1560, Engl.1575)



From the fourth to the sixteenth century Christians were nearly unanimous in their belief they had replaced the Jews as God's people. Until Theodore Beza read 'Israel' as referring to Jews rather than Christians, and the idea of a future status for the Jews and their end times conversion made it into the notes in the Geneva Bible. According to Peter Toon, this caused "the doctrine of the conversion of the Jewish people [to become] widely diffused in England, Scotland and New England."

Peter Toon, *Puritans and Calvinism* (Reiner,1973) 24; in Edward Hindson, *The Puritans' Use of Scripture in the Development of an Apocalyptic Hermeneutic*, unpublished doctoral dissertation, Univ. South Africa,1984), 83-84.

PHILO-SEMITIC

ENGLISH

PURITANS

(including many leading Westminster Divines)

1584-1647

With a decade of the Geneva Bible in English, **Edmund Bunny**, sub-dean of York cathedral, wrote *The Scepter of Iudah* (1584) calling Christians to love God's people the Jews and *The Coronation of David* (1588) hoping for their soon restoration to their land.

Edmund Bunny, *The Scepter of Iuday* (1585) and *The Coronation of David* (1588). Cited in Silver, 173 and Thomas Ice "Lovers of Zion".

In 1585 Cambridge fellow **Frances Kett** called for Jews to return to their land, but was later declared a heretic and burned at the stake.

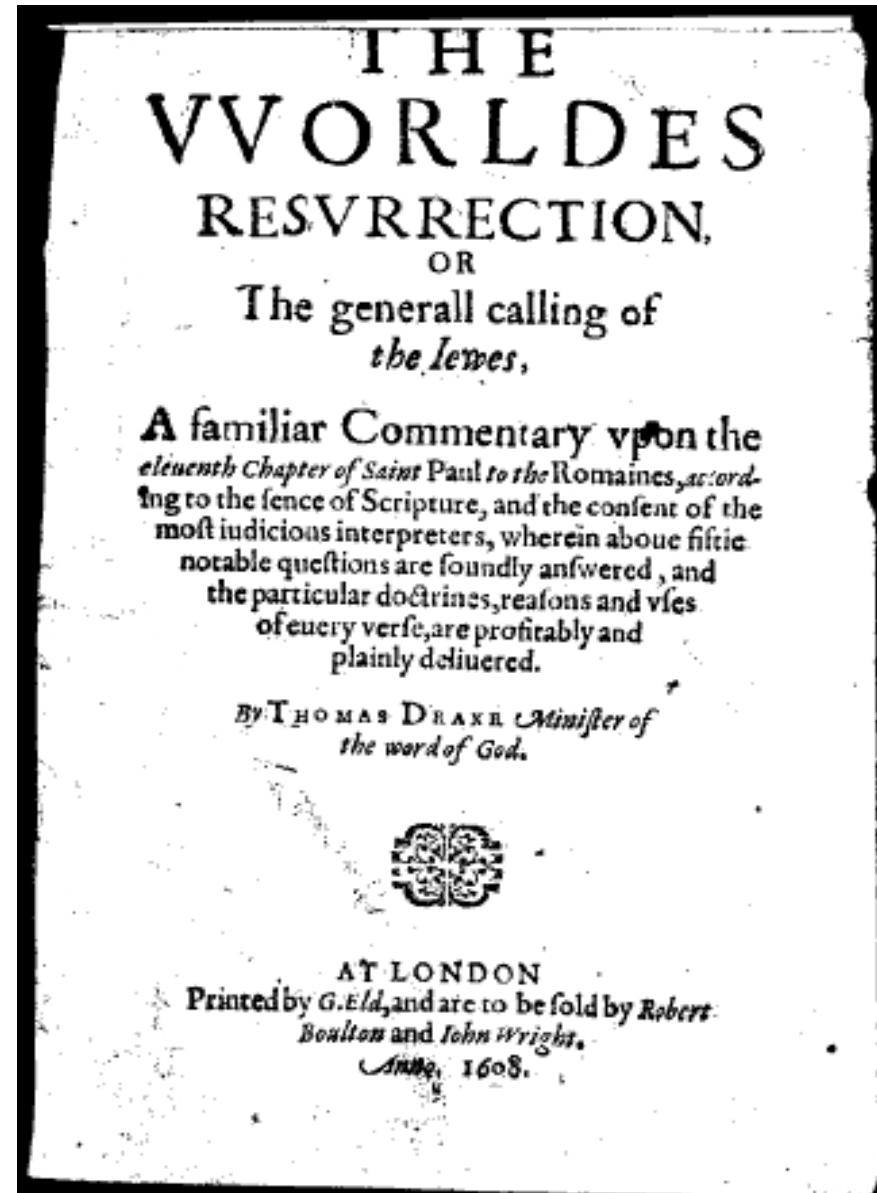
Frances Kett, *The Glorious and Beautiful Garland of Mans Glorification Containing the Godly Misterie of Heavenly Jerusalem* (1585) in Stephen Spector; *Evangelicals and Israel: the Story of American Christian Zionism* (Oxford University Press, 2009), 25; and in Thomas Ice, "Lovers of Zion: A History of Christian Zionism".

Giles Fletcher, Queen Elizabeth's ambassador to Russia in 1588

speculated that Tartar tribes near the Caspian Sea [Khazars] may be descended from the Lost Tribes of Israel, for if the lost tribes are to return to their land in the last days, then “these Israelitisch ten Tribes are somewhere extant, and by Gods Providence, as a People kept intirely and inconfused with other Nations ...not quite destroyed...because all Israel shall be called...”

Israel Redux: or the Restauration of Israel (London, 1677), 3;
publication of MSS written by Fletcher in the 1590s.

Thomas Draxe's Calling of the Jews (1608)



Thomas Draxe; *The Worldes Resvrrrection,*
The generall calling of the Iewes (1608)

“**God**, who had amongst all the nations of the earth elected and **selected the Iewes to be his onely peculiar and beloued people**, with whom he **made such a singular couenant of mercy** and saluation. ...**it is a maruelous worke of God...that the Iewes** (howsoeuer wandering and dispersed in al countries, almost) should **stil continue such a distinct and vnconfounded nation**.

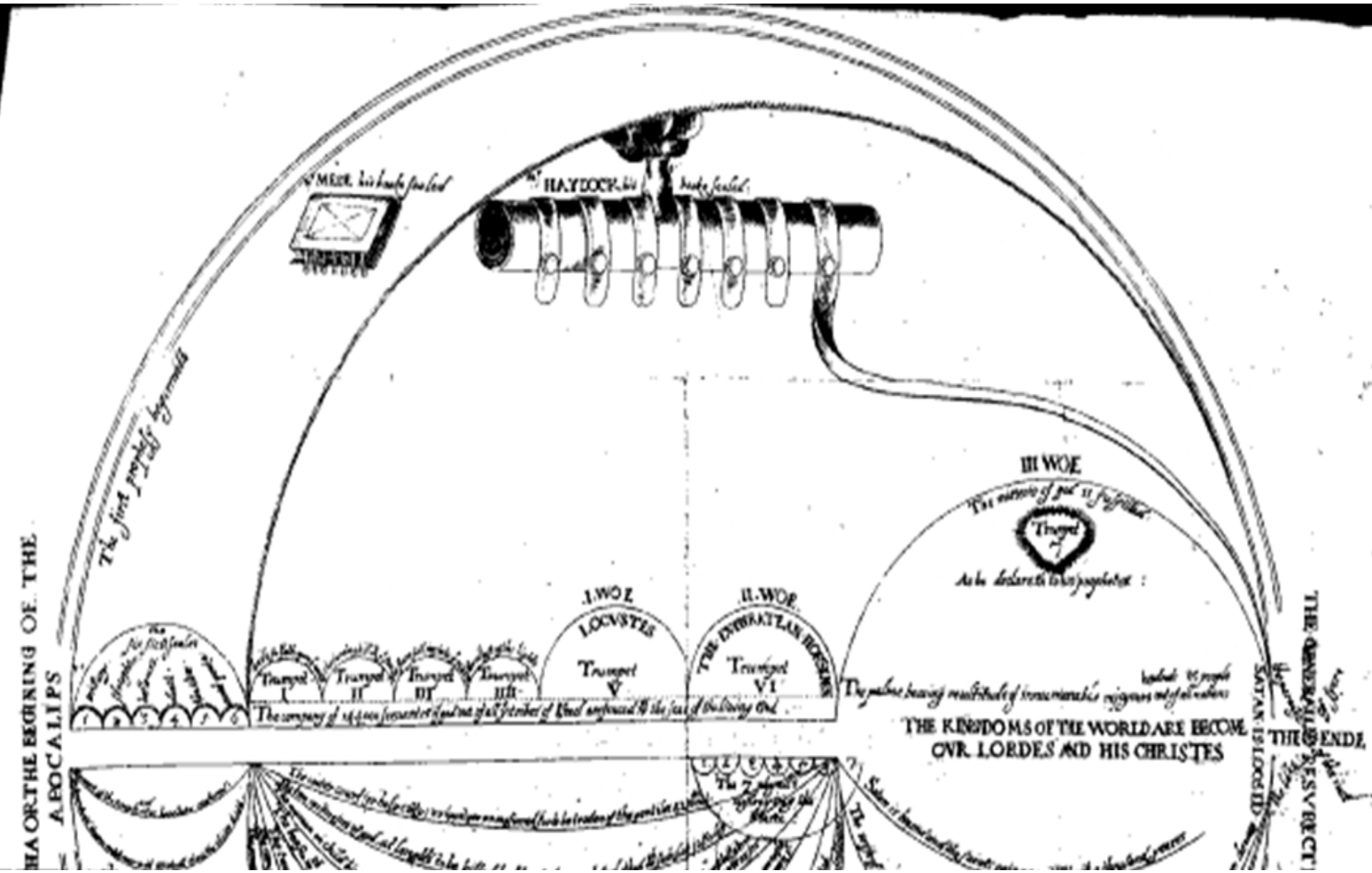
God “is vnchangeable in his decree & couenant, whose compassions faile not.” He would **never “cast away...his people”** with whom he made “so sollemne a couenant...it is grounded onely in GOD who is vnchangeable, and not in man...**Gods couenant is an euerlasting couenant, and his mercy extendeth vnot a thousand generations.**”

We should “**acknowledge our selues debtors vnto the Iewes...we must pray for their recouery**, and do our vttermost dilligeence...to allure and win them to the Gospell. ...**we must not rashly condemne the Iewes**, nor expel them out of our Coastes and countires, but hope well of them, pray for them, and labour to win them by our holy zeale and Christian example. ...**we must not vex and reuile them, least God when he receiueth them againe into fauor**, hee deseruedly **exclude and cast out vs**, for our contempt & vnthankfulnes. ... Let us not dispise the Iewes... **If God loue the Iewes for their Fathers sake and for his couenant made with them...we must herein follow and imitate the Lords example.**” (cited by Thomas Ice, *Lovers of Zion*)

The Jews would return to their own land, “continue gloriously on the earth for one generation, that...all the world may take full notice **of their general calling [then] the final destruction of the Turke...in a place called Armageddon.**” *An Alarm to the Last Judgement* (1615)

Joseph Mede, *Clavis Apocalyptica* (1627)

believed the 6th Vial was when the Jews return to the Promised Land



Sir Henry Finch, *The World's Great Restauration, Calling of the Jews*

(1621) barrister, MP

He expected a physical return of the Jews to Judah and Jerusalem (a sign of the impending apocalypse). Finch did not want his readers to confuse the promises God made to the Jews with those made to Christians, so he insisted **these verses referred to physical Israel, and not the Christian Church** which was the common misinterpretation:

- “Where Israel, Iudah, Tsion, Jerusalem are named in this argument, the Holy Ghost meaneth **not the spiritual Israel, or Church of God** collected of the Gentiles, no nor of the Iews and Gentiles both (for each of these haue their promises seuerally and apart) **but Israel properly descended out of Iacobs loynes**... These and such like are **not Allegories**, setting forth...deliuerance through Christ (whereof those were types and figures) but **meant really and literally of the Iewes**. ...that **one day they shall come to Ierusalem** againe, be Kings and chiefe Monarches of the earth, sway and gouerne all...”

He supported his thesis from almost every book in the Bible, an example Ezekiel 37-39:

- “The first step is the Iewes conuersion...a kind of resurrection... The second step is a further progresse of their conversion, under a parable or similitude of two sticks... The uniting of them both into one... **The bringing of them to their owne contry from all the places where they were scattered... The inhabiting in their country for euer... The perpetuity of God's Couenant**... The enemies are reckoned vp, the Grand enemy is **Gog...that is to say the Turke**; for Magog is the Scythian Nation, from whom came the Turkes... **God's fighting against them from heauen**...their fall in the land of Israell... the utter abolishing of the Turkish name...the wonderfull slaughter that shall bee made of them...meate for the fowles of the heauen and the beasts of the earth... **After the defeat of Gog and Magog**... **The fruitfulness of the land, by the waters flowing abundantly out of the Temple**... The bounds of the land shall be full as large, if not larger then before.”

Finch & Gouge imprisoned for expecting a coming Jewish kingdom in Israel (1621)

Finch identified in Daniel the enemies of Israel who will fight the battle of Armageddon:

- “The Saracens [Arabs] pointed at under the name of King of the South. Who **in the time of the end**, meaning towards the end of the glory of the Roman Empire, hauing Mahomet for their Captaine, assaulted the Roman territories out of Arabia, and other mere Southerly countries. Lastly, the King of the North. That is, the Turke, whom the furthest northere parts sent into the world through the Caspian gates. ...**declining vpon the Iewes** of the East and North countries [Sephardic & Ashkenazi], conuerted to the Christian faith... [the Turks will be] beset before with vs Christians of the West, and behind by new Christian Iewes [causing their] **utter ouerthrow by warre in the land of Iudea.**”

His expectation of a revived Jewish State, which would one day dominate the world, caused his arrest and trial, in which he was forced to acknowledge the sovereignty of King James, rather than a future Jewish king. His book was burned, but that didn't stop William Gouge, Cambridge fellow & lecturer, from republishing Finch's book, which resulted in his own imprisonment.

Thomas Goodwyn,

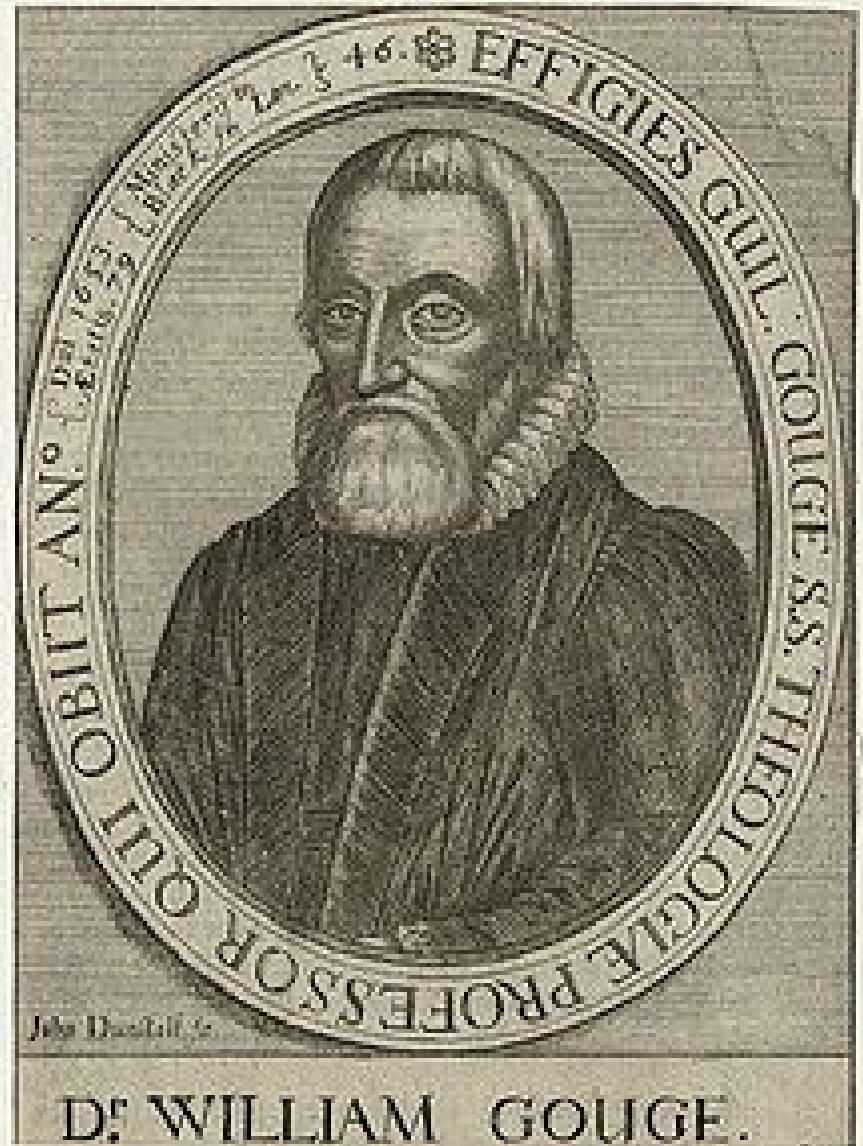
co-drafter of Westminster Confession
(delineated a future 7 year tribulation)



Vera Effigies
THOMÆ GOODWIN. S.T.P.
Obijt. Etatis 80. 1679.

William Gouge, dispensationalist

& chairman of the committee to draft
the Westminster confession (1644)



OBIT AN^o 1653. LXXVI. 46. EFFIGIES GUIL. GOUGE. S.S. THEOLOGIE PROFESSOR OBIT

D^r WILLIAM GOUGE.

Thomas Goodwin; A Glimpse of Zion's Glory (1641)

president of Magdalen College Oxford

Believed to allegorize away the events of prophecy distorts the Word of God:

- “why should we take it for a spiritual looking...that place does not hold out, that is not the thing intended...take this one Rule, that **all Texts are to be understood literally**, except they make against some other Scriptures, or except the very Coherence and Dependence of the Scripture shewes it otherwise...”

Believed in a literal Millennial reign of Christ and His Saints:

- “hath been a Truth received in the Primitive Times. Iustine Martyr...spake of this as a thing that all Christians acknowledged...it is the Antichristian yoke that doth hide this Truth, Men dare not whisper any truth, but of such as are held in the Church of Rome: But when there comes to be liberty of Churches, and that men may freely search into this truth, knowledge will be increased.”

Although a Historic Premillennialist, he insisted the last half of Revelation speaks of future events. In *Exposition of the Book of Revelation* he wrote that the first ten chapters had already taken place, but the rest of the book was future. Both the 3½ years of the witnesses preaching and 3½ years of the Antichrist's glory were future and would occur just before the return of Christ, marking the last seven years tribulation:

- “The prophetic part of it begins at the 4th Chapter...the 8th Chapter...signifying the Ruin of the Western Empire...the 9th Chapter...the Ruin of the Eastern Empire, which was first broken by the Saracens, and at last utterly destroyed by the Turks... The Killing of the **Witnesses**...Chap.11... **The Time of their three Years and an half not yet come**...this killing of the Witnesses is to be executed by, and under the Power of the Beast of Rome: And so could not be meant of any of the former Churches... **The Time of the Beast's enjoying this full Victory but three Years and an half**.”

The Westminster Assembly included many Premil Philo-Semites

- **John Dury**, Scottish preacher and diplomat instrumental in allowing Jews to reside again in England after 365 years of exile, **Cromwell's chaplain** and author of an exposition on the book of Revelation;
- **Thomas Goodwin**, **chair of the committee to draft the Westminster Confession** and author of an early dispensational scheme;
- **William Gouge**, **moderator of Westminster Assembly** and author of the preface to the second edition of Mede's *Clavis Apocalyptica*;
- **William Twisse**, **prolocutor of Westminster Assembly**, master of Queen's Cambridge
- **Herbert Palmer**, **drafter of Shorter Catechism**

For Palmer see "William Sherwin" in Dictionary of National Biography. DNB or a search in EEBO will verify their Premillennial views. Complaints were made at the assembly about the large number of millenarians present: Robert Baillie, *The Letters and Journals of Robert Baillie*. Ed. David Laing, vol. ii (Edinburgh, 1841), 313; in Jeffrey Jue, *Heaven Upon Earth*, 225.

Westminster Assembly Divines who were

Premillennial and/or Philo-Semitic:

- William Bridge
- John Dury
- Herbert Palmer
- James Ussher
- Jeremiah Burroughs
- Thomas Goodwin
- Peter Sterry
- George Walker
- Joseph Caryl
- William Gouge
- William Twisse

Ussher maintained a close correspondence with Mede, and Mede told Ussher, "For my Clavis, I am afraid that...your Lordship values it far more than it deserveth." Mede's Third Letter to Archbishop Ussher, *Mede's Works*, iv, 783, epistle xxix.

See his *Exposition of the Prophetie of Hosea* (London, 1643), on Hosea 1:10 "great shall be the day of Jezreel" mentions "Christ's Personal Reign" according to Samuel Hutchinson in *Declaration of a Future Glorious Estate* (London, 1667), 8.

"all the Saints shall reign with Christ a thousand years on Earth...before the time of a general resurrection" Joseph Caryl quoted in Samuel Hutchinson, *Declaration of a Future Glorious Estate* (London, 1667), 23.

When press censorship ended in 1642 a flurry of eschatological works were published:

Henry/John Archer

The Personal Reign of Christ upon Earth (1642)

minister to English congregation in the Netherlands

“Israel and Iudah shall be one People forever, under one king David, that is Christ typified by David...so the Cities of the Tribes shall be built again, and inhabited by natural Israelites, especially Ierusalem, which shall bee the most eminent city then in the world, or that ever was in the world... when the Lord is one king over all the Earth, then shall Ierusalem be built... Israelites shall have the greater glory ...from the Israelites shall glory descend to the Gentiles, as the Gospell first did...upon the taking in of the Israelites again to be God’s people... and shew that all Israel will be saved.”

Robert Maton

Israel’s Redemption or the Propheticall History

of our Saviours Kingdome on Earth (1642)

Promises of a coming Messiah & restoration of Jews to their homeland are not metaphorical. Jews took them literally, so did the Apostles & church fathers. He wrote against Preterism, insisting the **promised restoration of Israel was “not from Babylon, but from the four corners of the earth: and that together with Ephraim, the ten Tribes from Assyria, which as yet never came back, and therefore **this is not yet fulfilled.”****

In response to the view that Christians replaced Jews as God’s people, that the promises of Abraham belong to them instead of Jews, he wrote “how can that belong to the Gentiles which was promised onely of the Jews. We must not forsake the literal and proper sense of Scripture, unless an evident necessity does require it.”

He wrote that the “faith of the Jews” and apostles was that **he would “restore again the Monarchie of Israel.”** The Apostles asked Jesus “whether hee would at that time restore againe the Kingdome to Israel, he answered, It is not for you to know the times and seasons.”

Anon; *Doomes-day: The Great Day of the Lord* (1647)

DOOMES-DAY:

23

OR,

The great Day of the Lords Judgement, proved by Scripture; and two other Prophecies, the one pointing at the yeare 1640. the other at this present yeare 1647. to be even now neer at hand.

WITH

The gathering together of the Jews in great Bodies under *Josias Caius* (in *Ilyria, Bithinia, and Cappadocia*) for the conquering of the Holy Land.

2 Peter 3. 10, 11.

The day of the Lord will come as thiefe in the night, in which the heavens shall passe away with a great noise, and the element shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. Bring them that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse.

(The Prophecie of *Enoch* the seventh from *Adam*.)

Behold the Lord cometh with thousands of his Saints.

April 8th

LONDON,

Printed for *W. Ley.* 1647.

“the day of doom is even now at hand, according to the prophecies of the prophets; that **before that day there shall be a restauration of Israel, even those people the Jews,** according to certain and credible information, are at this time assembling themselves together into one body from out of all countreys, whereinto they have been driven **with a resolution to regaine the holy land once more out of the hand of the Ottoman**”.

He claimed **Jews were gathering in what is now central Turkey, preparing “for the conquering of the Holy Land.”** Rumors like this stoked the imaginations of those looking for the return of Christ. The restoration of the Jews to their own land was seen as an essential sign of the end, as was “the downfall of the Whore of Babylon” (i.e. Rome) and the appearance of Antichrist “that man of Sin, the Pope, who sitteth in the Temple of God and is worshipped as God.”

PHILO-SEMITES

ON THE CONTINENT

AFFECT ENGLAND

(due to 30 Years War, Sabbatai Zevi & Mannaseh ben Israel)

1643-54

Johann Alsted (1588-1638) *The Beloved City or, The Saints Reign on earth a thousand years*

Hessian Calvinist lost all in Catholic invasion

(1643)



Alsted believed God wasn't through with the Jews:

1. The Jews wander to and fro through the whole world dispersed, scattered, and banished from their own ay and soil. God therefore without doubt reserveth them for some great and admirable work

2. Christ being born of the Jews, he is promised unto them... Therefore it is not to be beleaved, that they should not at some time or other acknowledge him as the Messias. ...on the first place those ten Tribes, which were carried away by the Assyrians, shall be converted, to whom afterwards the Tribes of Judah and Benjamin shall joyn themselves. ...the converted remainder of the Jews, united with the converted Church of the Heathen, shall resist the attempts of the adversaries of GOD, and beat down Antichrist. ...this Church, gathered together of Jews and Gentiles, shall be freed from the persecution of their enemies.

He cited Hosea:

“Then shall the Children of Judah, and the children of Israel be gathered together, and appoint themselves an head, and they shall come up out of the Land; for great shall be the day of Jezreel. For the children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice... Afterward shall the Children of Israel turn, and seek the Lord their God, and David their King, and shall fear the Lord, and his goodnesse in the latter days. This truly is not yet brought to pass.”

And Amos “I will bring again the captivity of my people Israel: and they shall build the waste Cities, and inhabit them. And I will plant them upon their Land, they shall no more be pulled out of their Land.”

Sabbatai Zevi declared

himself **Messiah (1648-66)**

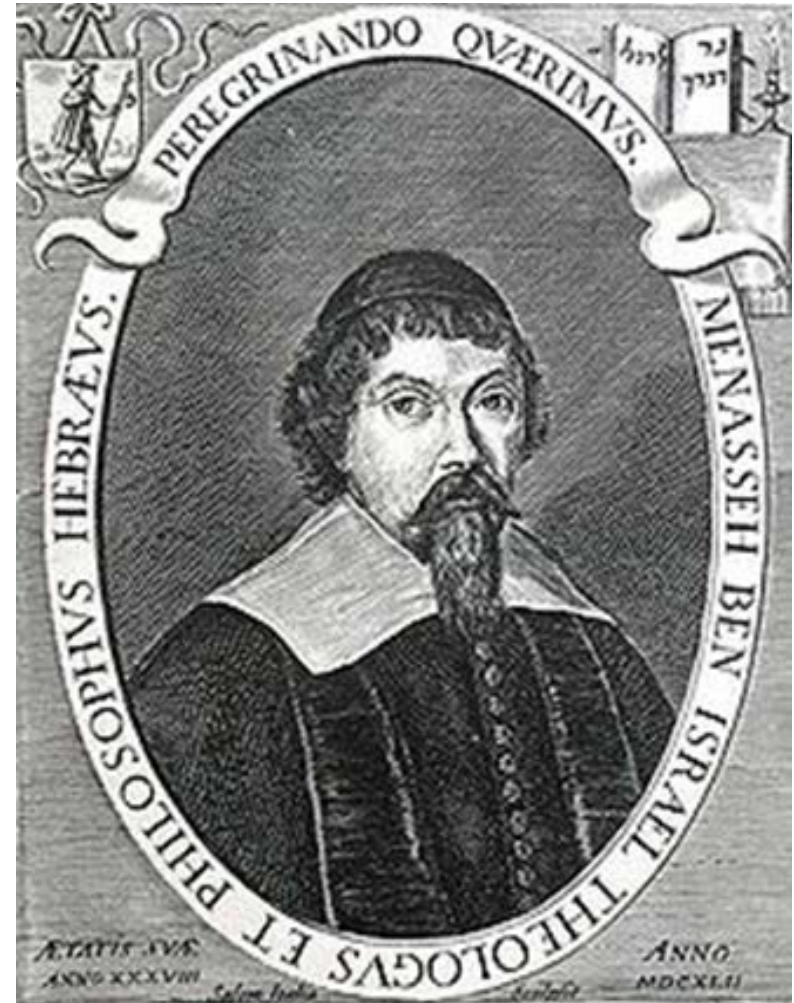
Called Jews to return/reestablish Israel
Sultan forced him to convert to Islam



*Naare afbeeldinge van Sabetha Sebi den genaemden
hersteller des Joodfchen Rycks.
ou portrait de Sabbathai Sevi qui se dict Restaurateur
du Royaume de Juda & Israel.*

Manasseh ben Israel (1646-57)

(refugee from Spanish Inquisition)
from his base in Holland **he promoted
Christian Philo-Semitism & Zionism**



*Doctrina hic voluit, voluitq; Modestia pingi.
An poterit vultus charta referre suorum
Hic oculos, haec ora vide. Conuenit utrinque:*

Continentalists influenced by Mannessah ben Israel

Isaac La Peyrere French Huguenot – published *Du Rappel des Juifs* (1643) **calling all Christians to focus on the conversion of the Jews and aiding them in recovering their land from the Turk.** He was a Huguenot who shortly thereafter befriended Manasseh ben Israel, informing him that **many Protestants studied the Hebrew scriptures, believed the Jews were still God's people, and that they looked forward to the Jews returning to their own land.** Shortly after meeting La Peyrere Manasseh made contact with other Protestant Christians like Cromwell, in order to promote better Jewish-Christian relations.

Paul Felgenhauer Bohemian Chiliast

Graduated from Univ. of Wittenberg (1608)

Fled 30 Years War Catholic takeover of Prague (1621)

Wrote *Mystery of the Lord's Temple* (1631)

[on how the Jews would return to their own land to rebuild the temple before Christ returns]

Wrote *Now Good Israel* (1655)

[saw 30 Years War as Apocalyptic, considered himself the new Elijah announcing restoration of the Jews & the coming of Messiah]

Denounced & expelled from Bremen (by Lutherans) & Amsterdam (by Calvinists)

Ben Israel thanked him for his love of Israel and politely reminded him that the coming Elijah must be Jewish, and that the end cannot come until Jerusalem is the capital of the world and Jews rule the nations.

Moses Wall translated Mennasseh Ben Israel's *The Hope of Israel* into English in 1652 & wrote a defense of his belief in God's continued promises to the Jews:

THE
HOPE OF ISRAEL

Written

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

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

The second Edition corrected and amended.

Whereunto are added,

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

By *MOSES WALL*.

LONDON

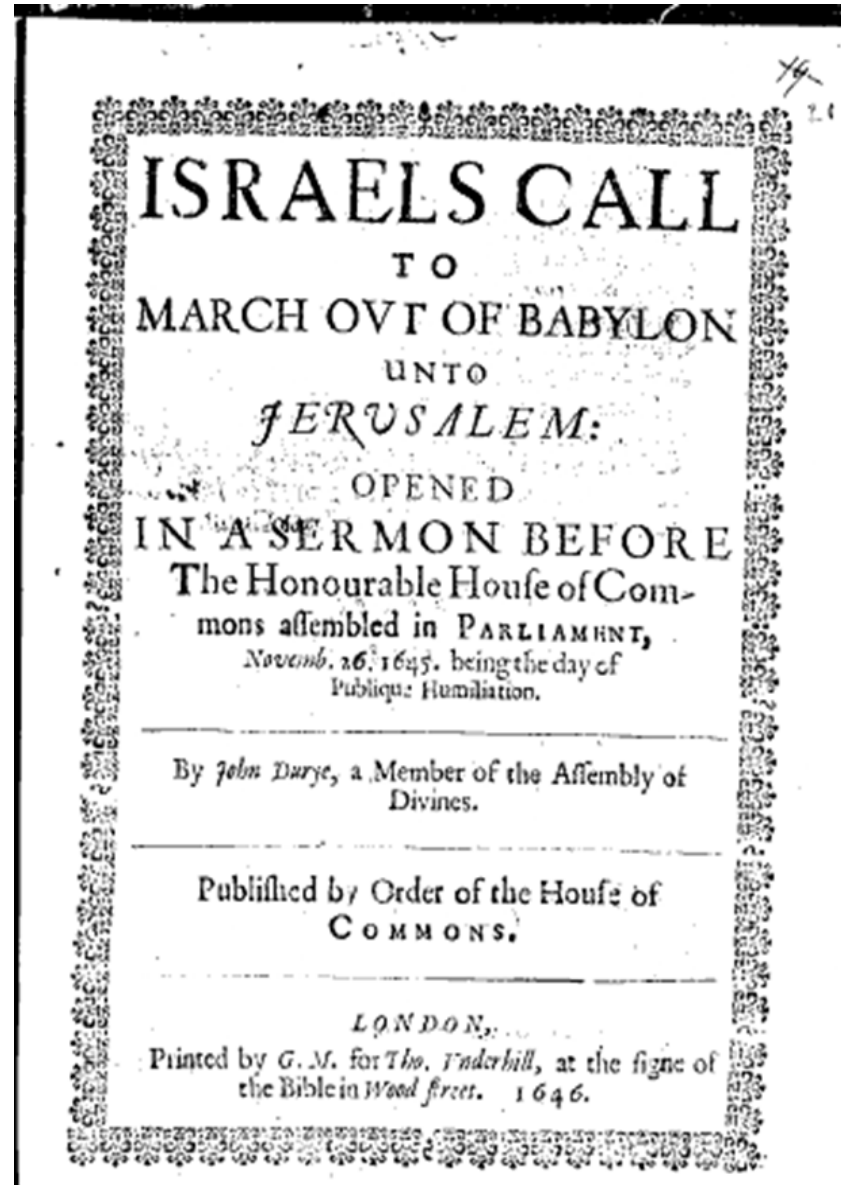
Printed by *R. I.* for *Livewell Chapman* at the
Crowne in *Popes-Head Alley*, 1652.

“I doe firmly believe, and fear not to profess; That the Jews shall be called as a Nation, both Judah and Israel, and shall return to their owne Land, and have an earthly Kingdome againe. For the proof of which...I shall cite anything which Mennaseh BenIsrael brings for himself, beleeve me, that I have it not from him, but from my own observations out of Scripture, some years since. [Micah 4:8 and Zechariah 10:6-10] Say not this was done in the returne of those few in the captivity of Babylon; for those of the ten Tribes that then returned, were but some gleanings of them; and of Judah itself, there returned but about one half: [Ezekiel 37:16-25] Sir, in good earnest, hath this scripture been fulfilled? Hath Judah and Ephraim been but one stick in God's hand, but one Nation, so that they shall be no more two Nations , [Romans 11:12-28 and Isaiah 66:7-8] you are pleased to put the term Millenarian upon me; ...you adde in the Post-script, not to looke for a Fifth Monarchy, because Christ reigns now. I answer, that though he reignes *de jure*, yet not *de facto*. For expressly in Scripture the Devil is called *kosmokrator* [ruler of world] he is the grand Tyrant, and great Usurper... I am farre from denying Christ a kingdome now in being, Spirituall, and Invisible, but I looke for a visible one yet to come.” Moses Wall in a letter to a critic, Nov 5, 1650

John Dury preached to the Long Parliament in 1645 *Israel's Call to March out of Babylon unto Jerusalem*

Dury cited Isaiah 65 concerning the Jews “that in the end they should be renewed and recalled again, and glorified God together with the Gentiles.” Dury expected the Jewish conversion to be eminent, and spoke of “the Church, both of Jews and Gentiles.” Mennaseh bin Israel, a refugee from the Spanish Inquisition, was seen as similar to Protestants, all were refugees of Papal oppression: the Jews, the Huguenots, the German Protestants in the 30 Years War, even the English Puritans.

John Dury, *Israels Call to March ovt of Babylon unto Jerusalem* (London,1646)2,6.



Ezekiel Grebner (1650) – Capt. John Browne (1655)

Parliamentarian, later had 2nd thoughts - Sea captain sailed each year to Annapolis

“The ruine of the Popish Hierarchy, the final annihilation of the Turkish Empire, the Conversion of Eastern and Western Jews, and their Restauration to their ancient Inheritances in the holy Land, and the FIFTH MONARCHIE of the universal Reign of the Gospel of Christ upon Earth.”

“A Brief Survey of...the Last Times ...the Prophetical Little Horn or Man of Sin, and Evangelical Beast and his seven Heads and Hornes... the persecution of the Saints, the falling away of the Churches, the night of darknesse, the Virgins going forth to meet the Bridegroom, the Mystical Whore, the preaching of the gospel of the Kingdome to all the World, and the gathering of the Jewes into their own Land.”

Capt. John Browne, *Brief Survey of Prophetical & Evangelical Events of the Last Times* (1653)

Believed that after the rapture the Jews would take center stage once again in God's plan but the Antichrist would take Jerusalem and desecrate their temple:

“And now we come to declare what he (the vile Person or Beast) will doe **after the Saints are taken up**; that is, he and his Army, after a short space, will recover their Spirits again, and being impowred by the devil he **takes Jerusalem...then he will set himself in the Temple of God, and exalt himself above all that is called God**, 2Thess 2.4 and Dan11.36 ...now persuaded, by the Dragon and the vile Person, to joyn with him, in utterly rooting out **this people of the Jews out of that plentiful Country**...And now we apprehend will be the time, when all the world will wonder after the Beast, whose deadly wound by a Sword was healed...set up the abomination which makes desolate,, then would be the time that they would have most need to fly [to the wilderness], in regard to **the great tribulation** that would immediately follow, such as was not from the beginning of the world to that time. ...the holy City shall they tread under foot two and forty months [3½ years]...in the midst of the week [in the middle of 7 years] he shall cause the Sacrifice...to cease... and they shall be given into his hands until a time, and times, and the dividing of time [3½ years]... So that from the time of **the Saints being taken up**...to the time that the Beast and the false Prophet will be taken alive and cast into the lake of fire, and the said Devill or Dragon bound up with a chain, will be a short time... So that the longest time of the Prophecies concerning him, for **the said time of the Saints being taken up, to his end, will not be four years**. A short time in respect of eternity, but a long time in respect of **the miseries and plagues that will fall upon the Inhabitants of the Earth.**”

Dr. Nathaniel Homes, *Apocalypsis Anastaseos. The Resurrection revealed (1653)*

Indep. millenarian London preacher

“the raising of the Jewes, and ruine of all Antichristian and Secular Powers,” and Millennial reign of Christ on earth. He reminded readers that St. Paul taught “the Call of the Jewes” and “Resurrection of the Saints” as mysteries, yet Homes tried to explain them. He was a Futurist expecting a restoration of the Jewes to their land, and opposition by

the Turks, which people I take to be GOG and MAGOG in Ezekiel, represented there as the great enemies of the Jewes invading the land of Jewry. And the Hebrew Doctors conceive that War of GOG and MAGOG to be **yet to come.** It may bee objected that the Turke is Lord of the Land of Canaan already; I grant it. But **when the time for calling of the Jewes shall come,** which Mr. Mede conceived should bee wrought in a strange manner, **by the appearing of Christ unto them,** as he appeared unto Paul at his conversion...upon this their conversion **they shall gather themselves together from all places,** towards the Land of Canaan...the [Turkish Sultan] will bee **moved to raise all his power, gathered together our of all Nations under him, to oppose them,** at first shall prevaile...but in the issue the Jewes shall prevail...**this implies the calling of the Jewes a little afore...** [the battle of Armageddon]

Homes interpreted Matthew 24:34 “this generation shall not pass away until all these things take place” not within the lifetime of those then alive, but as the genealogical line of the Jewish people not ending:

the main stick is in the words, THIS GENERATION, and ALL FULFILLED; That is, the Nation of the Jewes, as a people most distinguishable from all Nations, shall not be extinguished, in Notion and Nation till all those things afore spoken by Christ be fulfilled. But if **Christ shall appear to them personally before the ultimate day of Judgement, for they must be converted suddainly, at once, in a miraculous manner...and then by conversion congregate them together again,** according to the tenour of all the Prophets...whereas many other Nations have passed away, and been extinguished...**this Nation of the Jewes shall not bee so extinguished,** or annihilated, but shall continue as a distinct Nation, at least in note and name, **till all these things be fulfilled...**

Homes expected Israel’s restoration due to his belief God’s covenant to Abraham was eternal & unconditional:

it is said afore in that Genesis 17 *this Covenant...should be in their flesh for an iverlasting Covenant;* because God would continue a Seal of his Covenant for ever (till the Restitution of all things) as the Covenant itself shall be forever. He gave them...the whole Country of Canaan, for an everlasting possession, they were never universally absolutely expelled out of it;and shall there keep possession till they be gloriously restored to the possession of it.

Reasons given by a Parliamentary Committee for Allowing the Jews to Return to England

1. It is Gods will there be dealing courteously with strangers, and persons in affliction, Exod:23,8.
2. Especially respect is to be had to the Jewes, Isa.14.3,4. Because their debtours we are, Rom.15.27
Because their Brethren of the same Father Abraham; they naturally after the flesh, we after the Spirit.
Because we believe those natural Branches shall return; and it shall be riches and glory to the Gentiles
Because many Jews are now in very great streights in many places...being driven away from thence
Also the Jews...under the Spanish if they are professed Jews, must wear a badge...are exposed to many violencies...which to avoid many dissemble themselves to be Roman-Catholicks; then if in anything they appear Jewish, they forfeit goods, if not life also.

It seems to some that it would be very acceptable to the Lord, if favour be shewed them...
No Nation hath been more faithful, frequent, and fervent prayers for the Jews, then in England.
None are more likely to convince them by scripture, and by holy life, then many in England...

Many of the Jews being now very cruelly dealt withal, and persecuted by the Turks... Other Jews in several Nations persecuted by Papists, unles they will turn Papists...

even after their rejecting Jesus Christ, and the Lords rejecting them, yet the Apostle saith of them, *That they are beloved for their Fathers sakes, Rom.11.28. And for the Lords Covenant sake with their Fathers, Abraham, Isaac, and Jacob...the Lord will restore them,* as he saith, Levit.26.41,44, 45. Micah:7,19,20.

-Henry Jessey, *A Narrative of the late Proceeds at Whitehall concerning the Jews* (London, 1656), 2-5.

A report from Judea by Petrus Serrarius (Dutch millenarian) ca.1657

“The state of the Jews at Jerusalem of late was such, that they could not live and subsist there without some yearly supply and contribution from their Brethren abroad...but there love of the place doth oblige them to remain there, although in great poverty and want. And their Brethren abroad among among the Nations, have been willing to uphold the there at Jerusalem, that the place would not be left destitute of some considerable number of their Nation, to keep as it were possession, or at least a footing in it, and to show their hopes, till a full restitution come. ...the Turks without Mercy laid upon them all, they send two of their chief Rabbis to their Brethren in Europe, to acquaint them with their state, and to desire some help from them. ...finding at Amsterdam little relief from the Portugal Jews, became accidentally acquainted with some of our Christian friends, who pittied their Condition, were of their own accord moved to procure some relief unto them among other Christian friends...”

When the Jews of Jerusalem heard that the money was from Christians they were at first upset, until they discovered that it was not solicited but “freely offered”. They were surprised that Gentiles would care for Jews. Serrarius noticed, “other Nations, when they are distressed by any enemy, they have some Neighbour people to flie to as friends, but these have none at all; therefore they must look up to God alone for their deliverance.” He believed as they got closer to the end, things would get much worse:

“The distress of Nations, which is coming upon the whole face of the earth, is a manifest preparation ... driving them out from among the Nations, where they cannot abide any longer, and forcing them to draw closer together for their mutual relief: partly by awakening in them more earnest desires and thoughts of the Promise, that they shall return unto their own Inheritance: ...they well be moved to resolve upon a march unto their own land from all quarters... The distress then of the Nations driving them to these places, is a preparative for their return. ... God did appear for them in their utmost extremity...about the year 1651 when there was for a long time no rain fallen upon Jerusalem and the land about it, so that they were all in great extremity, both Jew and Turk, and like to perish; the Turks, did conceive that God was angry with them, because the Jews were suffered to live among them; therefore in great rage with drawn swords they went to the Jews, and threatened them, that if within three days they did not obtain rain from heaven, they should all be put to death. Whereupon the Jews having appointed a solemn fast...prayed till noon, and after noon the clouds gathered, and with thunder they poured such a flood of rain, that all the cisterns were filled and did run over: by which means they were saved from death.”

Serrarias reported the blossoming of Judea as a portent of the Jews return

“Whereas the land of **Canaan** heretofore **was exceeding barren**, and more unfruitful then any of the neighbor Countries; **it is now reported to be become** within the space of five or six years **exceeding fruitful**, yielding ten times the increase of that which formerly it did yield: and if this report be true...then we may make this certain conjecture upon it, that **God is not only fitting them to return unto their own Land** by the forenamed Tryals, **but he is fitting also their land to receive them.**”

[he then cited verses on how the land would blossom, when Jews returned]

Serrarias noted how open Jews seemed to be

“The sense which their more understanding Rabbis have of the Messiah, is not so far distant from the Principles of Christianity...the frame of their Spirits, at this time is made more susceptible of the Truth of the Gospel, then at anytime heretofore... ‘*When in a certain time **we were speaking together concerning the Messiah ...one of the Jews in Amsterdam who stood by, said instantly, I know what you mean...** But Rabbi Nathan reproved his rashness...Then it was asked of Nathan, what he understood by Isaiah 53.4,5. He hath born our griefs and carried our sorrows, and he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed... He answered plainly, That **he spoke of the Messiah**; and when we did wonder at the Answer, and replied, that commonly that place of Scripture was otherwise understood by the Jews: He said, That by the Cabala **it was most evident, that the place could not be understood of any other [but Messianic].**”*

He was especially excited to hear Jews talk about their Messiah coming at any time:

“When I heard these things, my bowels were inwardly stirred, and it seemed to me, that I did not hear a Jew, but a Christian...admitted into the inward mysteries of our Religion. Another time when we were together...we thought good to read Christs Sermon on the Mount... telling him this was the law of our Christ, that he should read it, and then let us know what he did judge thereof...and when at that meeting we had, made prayers for the Jews as well as for ourselves, that God would blot out our sins and theirs... These things did very much move him, and he made no doubt to affirm them openly, that if there were but ten men at Jerusalem, who should with one heart pray for the coming of the Messiah, that without all doubt he would suddenly come... [he felt the calling of the Jews was near]

An anonymous pamphlet influenced by Serrarius, believed to be written by John Dury & Henry Jessey (1658)

“God will be merciful unto the House of Israel, because he still loveth them for the Father’s sake, his Gifts and Calling to them being without Repentance, he will bestow mercy upon them...whereby all Israel shall be saved...consider seriously what God is now doing towards the effecting of this great work, that is, what preparations are being made at this time towards it: and what the way is by which he will bring them and us together, as one flock into one sheepfold...the work of our Generation [is to] mourn for Jerusalem, and expect that she shall be made the glory of the whole earth. ...this Design is upon the heart of many of Gods servants, both here and elsewhere, who entertain some acquaintance with them, and endeavor to ratifie their Love unto them by works of Mercy...As the distress of Nations doth increase in the world, so the affliction and misery of the Jews; They being scattered among these Nations...they having no possessions which they are permitted or willing to own as their Inheritance among the Nations, and not being able to return to the Inheritance which they expect as a Nation in the Land of Canaan, there the land being theirs by Gods Promise, their Affliction and Calamity must needs be greater than that of other Nations, but how much they are more unsettled then they...the time of their deliverance doth draw near: and the greater the distress and trouble of the Nations will be, the nearer will be their deliverance at hand: For Christ tells us, *That Jerusalem must be trodden down by the Gentiles, till the times of the Gentiles be fulfilled*. ... Which things we conceive are now begun; and when they end, the times of the Gentiles will be fulfilled...this distress of the Nations has already begun in Europe...our Saviour doth promise that for the Elects sake the days of tribulation shall be shortened; therefore we may conceive that it will not be long before they shall be restored.”


Thomas Totney (aka TheaurauJohnTay, aka Tannijahhh) 1653

self-proclaimed prophet, but the Westminster Assembly declared him a madman



HIGH NEWS FOR HIERUSALEM.

I Proclaim from the Lord of Hosts, the return of the Jewes from their Captivity, and the building of the Temple in glory in their owne Land.

 Hear O ye Jewes my Brethren, I am a Jew of the Tribe of Reuben: but unknown to me till the Lord spake unto me by voice, whose voice I heard, but saw no appearance, and he changed my name from *Thomas* to *Theaurau John*, since the 23. of November 1649.

Now unto ye Jewes my Brethren am I sent, to proclaim from the Lord of Hosts, the God of Israel, your Returne from your Captivity, in what Nation soever ye are Scattered. From thence ye shall be gathered into your owne Land: JERUSALEM shall be built in Glory, in her owne Land, even on her owne foundation, as the Lord hath shewn mee, though it seem never so impossible in the Judgement of Men; Yet by him that liveth for evermore, it shall be accomplished. And ye my Brethren, who say, Our Bones are dried, and our hope is gone, and we are cleane cut off; As the Lord liveth, who brought our

“I proclaim from the Lord of Hosts, the return of the Jews from their Captivity, and the building of the Temple in glory in their owne Land. Hear O ye Jewes my Brethren, I am a Jew of the Tribe of Reuben but unknown to me till the Lord spake unto me by voice [and] changed my name from Thomas to Theaurau JohnTay...Now unto ye Jewes, my Brethren, am I sent to proclaim from the Lord of Hosts, the God of Israel, your Returne from your Captivity in what Nation soever ye are scattered. From thence ye shall be gathered into your owne Land Jerusalem shall be built in Glory.”

by J.J. aka ‘Philo-Judaeus (1654)

1457
500

THE
Jews Jubilee: -
OR, THE
CONJUNCTION and RESURRECTION
OF THE
DRY BONES
Of the Whole House of
ISRAEL;

WHICH

Respects their Return Home unto their
own Land, and their Thorow and Uni-
versal Conversion unto the Christian
Faith.

L O N D O N :

Printed for Randall Taylor near Stationers-Hall, 1688.

‘We do never find (Christian reader) that the Lord did ever cast away any of his people. ...when Titus the Roman Generall carried them away captive... scattered even at this very day throughout the four corners of the earth: And cast off shall be, until the fullness of the Gentiles be come in; Israels restauration cannot be far off....many scoffers there now are, saying, When will the Jewes be called? and, *Where is the promise of his coming?* Who likewise shall have their reward... **This should make believers...when the Hebrews shall by providence come into this Nation.**

...so necessary is it that Israel should be called before his coming to judge the world... Jerusalem must be trodden down by the Gentiles... According to humane censure Israel is past recovery; but according to the supernatural promises of God, they were never so near their restauration as now.

...when the Lord sees that there is no man to help, his own arm will raise and put new life into these dead and dry bones of Israel. ...in the mean while I desire thee to remember desolate Zion...

JJ bewailed Jerusalem as “the chief residence of a Turkish Infidel; called languishing Zion, the by-word of Nations; to the heart-breaking of the Israelites, hath for its religion **erected in it the abomination of desolation** spoken of by Daniel the Prophet.” He insinuates that the Muslim Dome of the Rock was this abomination. But as God overturned the monarchy in England, that he could also overturn Turkish rule over Jerusalem and establish a Jewish state.

JJ denied the Preterist interpretation, “to say, that which was promised concerning Israel, is already happened, is false. S.Paul saith, **it shall not come until the fullness of the Gentiles be come in.**” He reminds readers that the end **will not come until the gospel is spread to the entire world,** but “this new American world remaineth in total obscurity...our best Geographers call a great part of it *Terra incognita*. He used a third argument against Preterism, when he cited Isaiah 11:11:

*And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea... So that you see when the Lord...was pleased to cause the Captivity of his people to return once before, who were them but a remnant of the house of Judah. ...this second return shall be beneficial to both houses...the vast incongruity that there is between the **places where this remnant of Israel** [the 10 Tribes] **shall be found, the Countries** where these two Tribes [Judah and Benjamin] are **dispersed at this day.***

JJ lamented how the English have treated the Jews, citing Jeremiah 30:1
“they called thee an outcast, saying, this is Sion whom no man seeketh after.”

...here in England we, above the barbarous Nations, do not regard them...we do exceed the Turk in his cruelty...while the Turk possesseth their houses... Yet this people shew them more mercy and favour then we do, and suffer them not only as sojourners to live peaceably amongst them...our Christian charity is so base and horrid, that we would scarce leave a Jew upon the face of the earth. It has been better for us, if our predecessors had not driven them out of England; doubtless the Lord will not leave punishing us, until we leave remembering of their faults, freely to forgive them and forget, by receiving them again to inhabit amongst us.

JJ showed that inspite of God’s promises, Jews have been treated shamefully:
God hath not as yet finished his whole work upon Mount Zion; it is but yet a little while, and He that shall come, and will not tarry. Ah poor Israel... But for England, I shall say nothing but hard-hearted... You that think you have a share in my glory, ...often meet many of my poor sick despised Countrymen...as soon as you see them, have compassion on them. ...even so let Christians shew mercy to the poor ignorant Jews. ...it would trouble any Christian heart but to know of their troubles, how that on a sudden you shall have a decree come forth by one prince or other, that within 2 or 3 days time all Hebrews shal be banished...now the King of Poland will have them prohibited from dwelling any longer in Ukrain...merely for no other end then to extort mony or goods from them...the Nobles of Germany made up their sports and pastimes by abusing Jews. Even so are Jews become despicable in the eyes of many prophane Christians; but the living God hath sworn that he will renew his covenant with them.

JJ believed God curses those who curse Israel, “heavy curse did fall upon Tyre and Sidon, because they sold the children of Judah, even the Lord’s own people, unto the Grecians.” He was convinced **God would keep his promises to the Jews**:

God will be a wall of fire around them...he is able to know and to hear the groanings of his people...not only Turks and Infidels, but also Christians do prey upon them. *Hath God cast away his people?*...No, it is impossible, or it cannot be...there stumbling was not such as could cause a total falling away...though they fall, they shall arise. **God will at the last exalt his people Israel above other nations**...from that time forward they shall know, and that of a truth, that the Lord their God is with them, and so to abide forever. ...the Lord will not be always angry with them, but **he will remember the covenant** which he made with their fathers: God will leave a remnant to possess the desolate and waste places...

JJ asked England to **assist Jews in their restoration**, speaking to them as Mordecai to Esther:

if though holdest thy peace at this time, then shall their enlargement and deliverance arise from another place, but thou and thy fathers house shall perish...if we shall now forbear to put our helping hands to so glorious and just an employment...then let us be sure that their salvation will come from some other Nation...help the Israelites now whilst we may.

...when the Lord doth but breathe upon bones wherein is no marrow, there will not only be added sinews and flesh, both to the admiration of the Nations, from these helpless remnant there shall arise an exceeding great Army...for in Ezek.37. saith the Lord, *I will make the house of Judah and the children of Israel his fellows one nation, and they shall no more be divided.* Now here is a double promise, first a return of their captivity, and then of their scepter; they shal now be a nation, which lately were not a nation...doe not by such kind of slanders offend the Jews, **lest you offend the apple of Gods eye.**”

Philo-Judaeus believed that the **Jews would be good for England**,

I am sure it will be no damage, but profit for to let them live amongst us...we to reap benefit by their future spiritual and extraordinary gifts and graces, which I am sure they will enjoy, when the Lord shall graft them in again... Doubtless this will be pleasing and acceptable to our God; God may have mercy on us for their sakes, when he shall overthrow the Nations in his fury...Was not the harlot saved, that she did hide some of God’s people from the fury of the King of Jericho? Was not Meroz cursed bitterly, because the people thereof did not come forth to help the Lord and his people? And by this we may see how God will punish a City of a Nation as well for neglecting to help forward his work, as he will those that strive to oppose it...it is the Hebrews, whose debtors we truly and indeed are.

JJ called Jews his brothers, “we all had one Father, are we not all Brethren?”

both Jews and Christians would be saved in the last day, and God would

“withhold that day of gloominess wherein he will judge the world till all the servants of the most High, both Jews and Gentiles, are sealed, and when God hath called them home unto his kingdom of marvelous light, and given them the assurance of their faith and hope, they shall then be secure from those great plagues that are about to come upon the world.”

JJ believed if Christian were nice to Jews, they may convert:

“when the Hebrews shall by providence come into this Nation, they may see such a lustre and beauty in your conversation, and such liveliness of your affections, as it may allure them to embrace your faith. ...so necessary is it that Israel should be called before his coming to judge the world... Until their hearts be melted, Jerusalem must be trodden down by the Gentiles... they were never so near their restauration as now... I believe the Jews must be won by Love...to exite their affections to embrace our Messiah.”

JJ already saw the beginning of better Christian-Jewish relations:

“Never was there more searching of the Prophets then there is at this day amongst them, never more frequent calling upon God, never were there such longings after him whom their souls will dearly love, as today; as yet never any of their predecessors, as I can find, for above these sixteen hundred years, were so willing to converse and commune with us Christians about their Messiah, Time was if a Christian did but mention Christ unto them, they would shun his company...”

PHILO-SEMITIC

NEW ENGLAND

PURITANISM

(they saw Jews, not Americans, as special God's People)

1643-1709

Ephraim Huit (Hewitt), *The whole Prophecie of Daniel Explained* (1643)

founder the first church in Connecticut in 1639

Believed at the Rapture Jews would recognize their Messiah & be saved, so during the Tribulation Jews would again be center stage in God's plan:

“upon this comming of the Son of Man in the cloudes, the kingdom is given to the Iewes...but upon the Incarnation of our Lord, the kingdom was taken from the Iewes, and given to the Romanes...the summoning of the Elect by the sound of a trumpet...this trumpet is heard only by the Elect, so that to me it seems to intend some voice, and call of the Lord, whereof the reprobates are incapable: our Lord Mat 24.30. & his beloved disciple Iohn Rev 1.7. do couple this coming of the Son of man in the Cloudes with that holy wailing of the Iewes in their conuersion...Zac 12.10.”

Huit then described the **invasion of a reestablished Judah** by the King of the North and the King of the South, identified as **Turks and Saracens**.

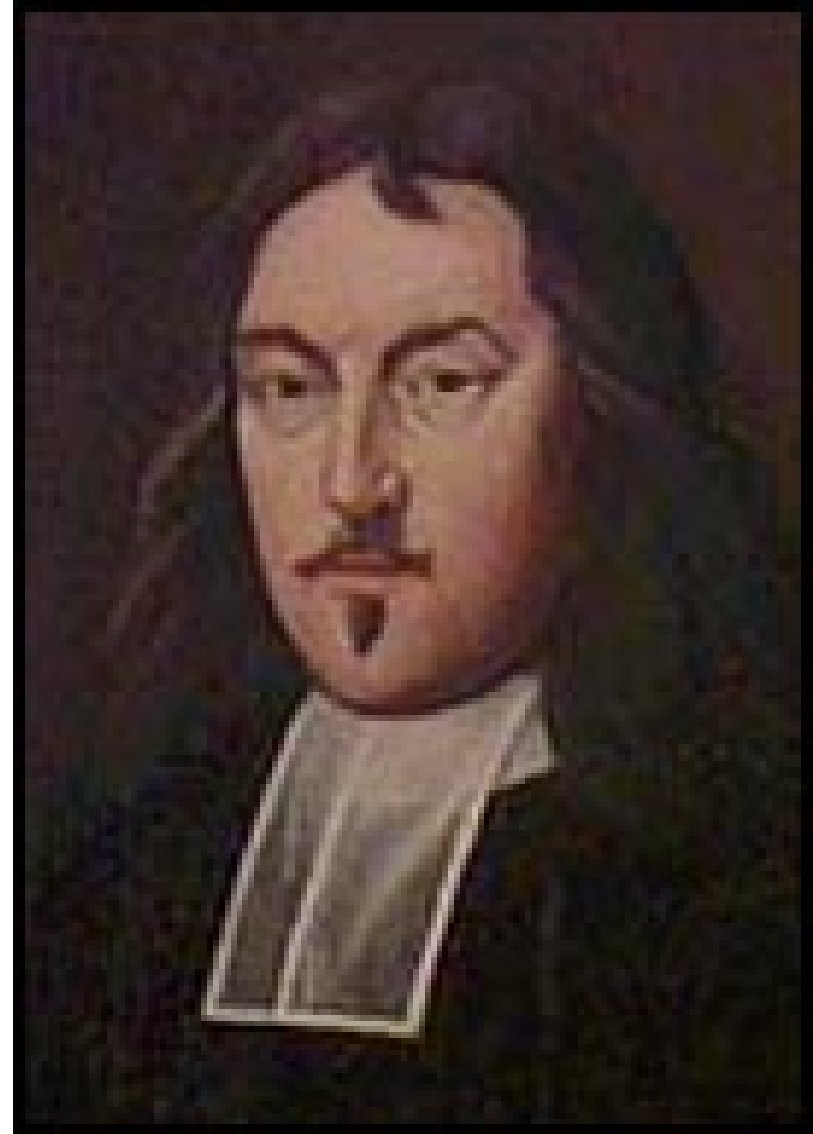
Jews “in those times of their restore are said to be very troublous,” but would be finally saved when Christ and “gods Church as a Bride royally attired descends from Heaven.”

Peter Bulkeley; *The Gospel-Covenant...differences betwixt the Covenant of Grace and Covenant of works (1646)*

ejected by Laud (1634), founded Concord, Mass (1637) served as first pastor until his death in 1659

Rejected Preterism, believed in a restoration of Israel in last days:

- **“The promise is made here to Judah and Israel...** it is not shewed by any History in Scripture, that the ten Tribes of Israel were ever restored since their Captivitie, or united to Judah againe...**both of them shall be called againe, and united together.** ...what time is this prophecy to be referred? I suppose to these last times, wherein both Judah and Israel shall be called againe.”
- **“it cannot be meant of the time of their returne out of Babylon...**there should be a change in worship [but] after they came out of Babylon the ceremoniall worship still lasted: **the time of Reformation is not yet come**; therefore this prophecie speaks not of this time.”
- **“all Nations must be gathered to Jerusalem,** to joyne the Church of the Jewes in the worship of God. **But all Nations were not gathered to them at their coming out of Babylon.**”
- **“there shall be a more full degree of calling home the Jewes,** then was in either of the times mentioned before, and they shall come in, in more abundance, *Rom 11.12.*”



Peter Bulkeley; *The Gospel-Covenant* (1646)

Jews will restore Jerusalem ‘many years before Christ’s coming’

“This deliverance out of their present captivitie... By virtue of the Covenant made with their fathers, they shall be delivered out of the bondage in which they are now holden. [Which] comes after the manifestation and revealing of Christ in the flesh...to Christ coming in person to Jerusalem...and therefore **cannot be referred onely or principally to their deliverance out of that Easterne Babel**. Because that was many yeares before Christs coming.

“**the promise** here in my Text, being made to Judah and Israel both, therefore this prophecy **belongs to the times yet to come**, when both of them shall be turned to the Lord. ...in Zech. 12.10. ***They shall looke upon him whom they have pierced, and shall mourn for him. This prophecy is yet to be fulfilled***, because mourning for him was never seene in that Nation to this day. There is remaining in that people, a strange affection unto their own Land, many aged persons...take wearisome journeys ...that they may dye at Jerusalem. ... In Rom 11. The whole Chapter, the Apostle purposely speaketh of the rejection of the Jewes, but withal shews that it was neither total nor final...then he comes to speake of their calling againe.

Bulkeley believed we should pray that Israel be restored:

“Intreat the Lord for them...let us speak unto God in their behalf, and say Lord restore thy ancient people...It is from them that the meanes of salvation is come to us, the Law is called *their* Law...Christ tells us, *That salvation is of the Jewes*, Joh.4.22. We owe them this therefore ...consider who they are, even the children of Abraham our Father... they are our brethren, and our flesh; and how should it pitie us to see the children of our father in the dungeon, and prison pit? Oh pray for them, that the blessing of Abraham their father may come upon them.”

Bulkeley believed the Abrahamic Covenant unconditional, eternal, and still for the physical descendants:

“...his people, they may be assured, that the virtue, the blessing, and efficacy of the Covenant shall never be disannulled, but it shall goe on to you and your children forever; by your Covenant, you have such hold of God, that you may be assured, he will be a God, not to you onely, but to a thousand generations after you: not that there may be an interruption for a time, but the strength of the Covenant will take hold again, there shall not faile...the Covenant will bring them in again.**”**

Increase Mather, *The Mystery of Israel's Salvation* (1669)

Increase Mather, pastor 2nd church Boston, pres. Harvard; William Hooke pastor New Haven CT

William Hooke in the preface:

- believed “the Lord will shortly appear...to **build up Sion and save all Israel.**”
- identified the **144,000** in book of Revelation as “**tribes of the children of Israel**”
- that Jews’ “eyes begin to be opened to see Christ to be the true Messiah”
- “the drying up of the waters of the great River Euphrates...that the way of the Kings of the East may be prepared” and “**the power of the Turk shall be lessened ...to make way for the Jews to prepossess their own Land**”

Increase Mather tied together the time of “the **fullness of the Gentiles**” with “the conversion of the Jews” when “all Israel will be saved.” All Israel referred to “those ten Tribes which revolted from the house of David...called Samaria...Ephraim...the ten tribes were by the Assyrians carried into perpetual captivity.” **Mather did not think “all Israel” could refer to Gentile Christians, for Jesus told his disciples “Go not into the way of the Gentiles...but unto the lost sheep of the house of Israel.”** To Increase Mather, the prophecy “All Israel will be saved” was tied to **Old Testament prophecies of the reunification of “natural Israel”, “Israel after the flesh”, “the natural posterity of Jacob.”**

Increase Mather, *Dissertation Concerning the Future Conversion of the Jewish Nation*, (1709)



Mather insisted what he taught was “what Christians of all ages have believed,” in spite of the fact that “some few of late have opposed the commonly received doctrine, as a scriptureless notion.” He sought to refute Richard Baxter, who claimed the Conversion of the Jews took place in the first century, citing John 1:11, “He came to his own and his own received him not,” and Paul’s “sorrow” in Romans 9:3, that his “kinsmen according to the flesh” had rejected Jesus. He refuted Baxter’s claim that “the fullness of the Gentiles,” mentioned by Jesus in Luke 21:24 and Paul in Romans 11:25, took place at the mass conversions under Constantine in the fourth century, by claiming **the fourth of the gentile kingdoms continued from pagan Rome through papal Rome.** Mather believed that Preterists like Grotius were “endeavoring to persuade the world that he [the pope] is not Antichrist... They jump with the papists in believing the Antichrist to be one particular man, Simon Magus or Caligula.” Grotius was especially suspect, for Mather believed that he converted to Roman Catholicism, which to Mather was a result of his rejection of a papal antichrist.

William Torrey, *A Brief Discourse concerning Futurities or Things to come* (1687)

pastor of Weymouth Massachusetts for most of the late seventeenth century

After citing Jeremiah and Ezekiel on the restoration of Israel, he said there will be

a Time when God would gather them [Jews] out of all Countries, and bring them to their own land... which is yet future.

After citing Zechariah and Daniel, Torrey asked

When shall the Coming of the Son of Man be? It shall be when the little Horn, viz. the Beast is slain... and is no other than his Coming with Clouds...at that time when the Turk shall be destroyed ...by Restitution of all Things...the Conversion or **Restoration of the Jewish Nation...to restore them to their own Land; to restore the Kingdom of Israel...**a Term of Time between the third-Wo Trumpet and the general Judgment...the thousand Years of Christ's Kingdom in this World.

Israel will be restored before the battle of Armageddon, when “they shall look upon him whom they have pierced” (Zechariah 12:10), their return causing the nations of the world to invade a restored Judea, but are defeated by the coming of the Messiah:

*the Battle of the Great Day of God Almighty...*the same battle spoken of by Ezekiel, Chap.38.&39; for that was to be in the latter day...at, or **after, the return of the Jews to their own Land; which is yet future.**

And the Prophet Joel also speaks of the same Battle Chap.3.2...*I will gather all Nations, and bring them down to the Valley of Jehoshaphat...*this will all be at the same Time, the *Calling of the Jews*; at the same Place Judea...at Armageddon. ...But when is it? When they shall look upon him whom they have pierced ... But when? When they are gathered out of all Countries, and brought to their own Land.

The risen saints are in heaven long enough for Judea to be founded, armies of the world to organize an invasion, the battle to be fought, and conflagration to occur. Concerning Armageddon, Torrey writes, Gog and Magog spoken of by Ezekiel are to be Contemporaries with the Jews either at the Time or not long after their Return to their own Land...when this Battle is over, there will be a peaceable and prosperous State...

Torrey's order of events: the **Jews return to their land** and a nation is born in a day, then “there shall be such a **Time of Trouble** as never was”, then **Gog and Magog invade**, then **God destroys the nations** that have come against Israel and **set his feet on the Mount of Olives** and set up the **thousand years of peace.**

Cotton Mather, *Things to be look'd for. Discourses on...the Latter Dayes* (1691)

son of Increase Mather and his successor at 2nd Church Boston

“The Jewish Nation is Exalted above other Nations...a Distinct Body of the Jewish Nation shall be Exalted unto a most particular Acquaintance with our Lord Jesus Christ; Indeed...(they should have a Visible Apparition of Him; Ponder 2 Tim. 1.16. Zech. 12.10. Matth. 24.30 and Rev. 1.7.) then they shall Know Him: yea, then shall they be so Converted and Advanced by our Lord Jesus in the World... the Jews will then have no Moon, that is, no Turk, to afflict them in & with a Night of Oppression...”



Samuel Willard, *The Fountain Opened...a National Calling of the Jews from Zech. XIII. I* (1700)

pastor of Third Church Boston, acting president of Harvard (1701-1707)

“**there shall be a National Calling of the Jews**...In that day there shall be a Fountain Opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness”

Willard concluded this was **still in the future**:

There hath not as yet been a full performance of it, but that it is to be waited for, when that General Calling in of the Jews shall Commence, of which we have a satisfying account in Rom.11. ...that happy time which is expected by the Church of God, when *all Israel shall be saved*.

Willard concluded his treatise quoting Thomas Goodwin, chair of the committee to draft the Westminster Confession, who considered the return of the Jews to be miraculous:

The Jews Call, which is conjoin'd with this Killing and Rising of the Witnesses: As it depends not upon ordinary Means to effect it, so there are like to be no Preparations to all unto it, until it comes but **a Nation shall bring forth in a Day**, as the Prophet speaks... And therefore our Faith need not be put off from this, by seeing as yet no Stirrings or Motions at all unto it, or towards it. And the Truth is, both the Killing and Rising of the Witnesses, and also **the Calling of the Jews, may fall out sooner than we are aware of.**



Eschatology of the New England Puritans

Perry Miller's "Errand into the Wilderness" hypothesis does not hold up. Most seventeenth and early eighteenth century colonial preachers did not see America as "the New Jerusalem", but expected the Jews to return to the biblical Jerusalem in preparation for the last days.

There were some who applied an apocalyptic theme to their colonial experience, but it was only of the Church as the woman fleeing into the wilderness for a time, not a new millennial Zion. Smolenski is correct that "no millenarian ideology informed the Puritan exodus", but that did not mean they had "no millenarian ideology" at all. Instead they applied it to the Jews returning to their land, with Christ and his saints setting up a kingdom there, not to an American millennium.

Reiner Smolenski, "Apocalypticism in Colonial North America" in Steven Stein (ed.) *The Encyclopedia of Apocalypticism: Volume 3, Apocalypticism in the Modern Period and the Contemporary Age* (New York, 1998), 37; in Jeffrey Jue, *Heaven Upon Earth*, 176-177, 208-209.

THE PLIGHT OF
THE HUGUENOTS &
FRENCH PROPHETS

(considered in England as the 2 witnesses of Revelation)

& DECLINE OF OTTOMAN EMPIRE

(necessary for the return of the Jews to their land)

1687-1693

Pierre Poiret, *The Divine Oeconomy* (1687) French mystic



Citing Zechariah 8:23 foresaw that one day:

Ten Men of all Nations shall take the Skirt of a Jew, saying, we will go with you; for we have heard that God is with you... God hath not absolutely cast off his People, nor retracted his Word and Promises.”

Those who oppressed Jews would be judged:

the Punishment of the great Nations, of Babylon, Egypt, and other lesser countries...who were enrich'd with the spiritual Treasures of the Jews...abused God's Graces ...while they insulted over the Miseries of the Jews, whose Graces had been divided to them as a Spoil, is not as yet poured out upon them; nor shall they escape it...for Jesus Christ shall descend in Glory...

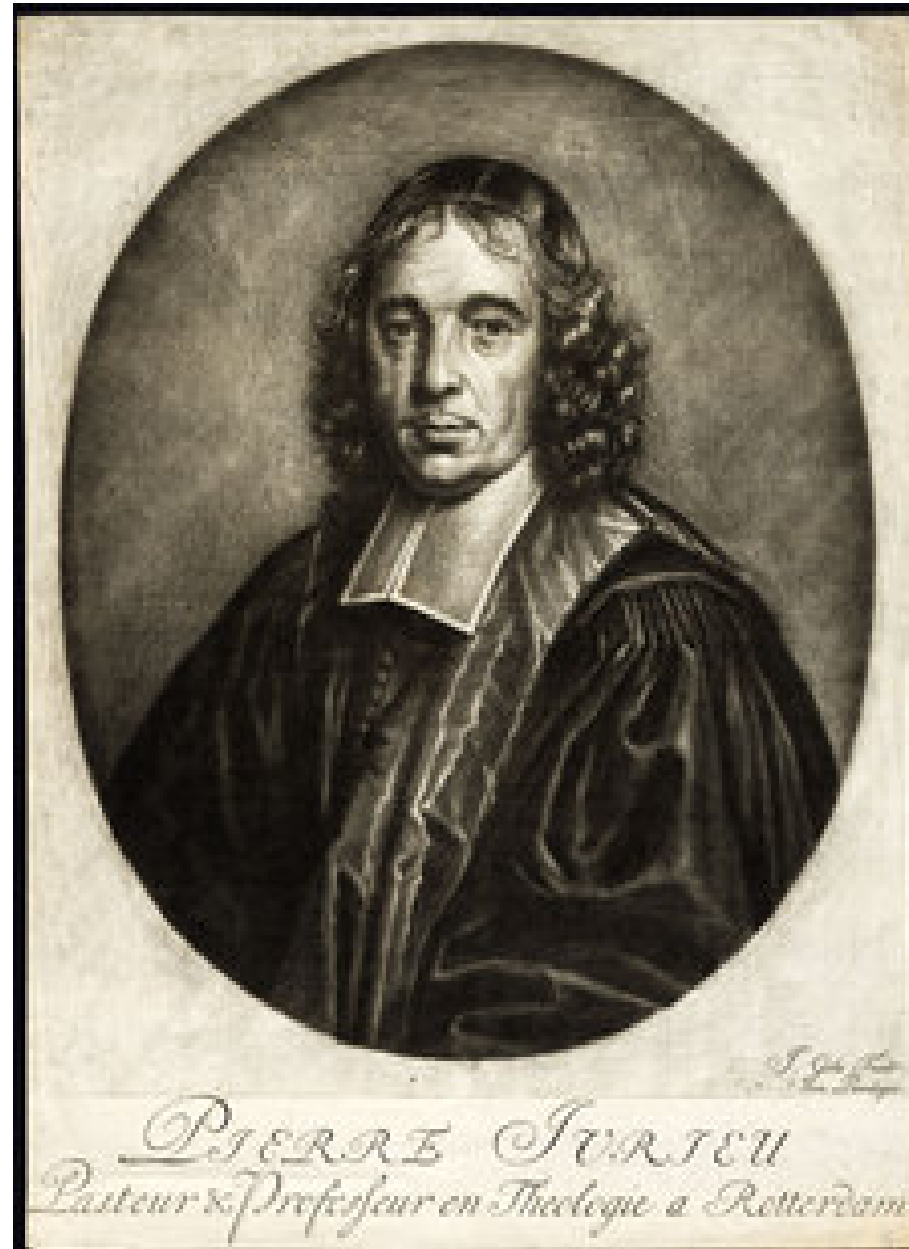
For the Jews were still God's people:

Has God therefore disannulled his Promise of Election, and has he cast off the People which he had promised to chuse?... The Apostle says he has not. ...this People is not nor ever can be cast away... Yet is not the Jewish Nation so absolutely fallen, nor so rejected of God, as never to rise again, and as that God will never chuse any of their Race more to be his People... God will chuse them and take them in again for his People...

Pierre Jurieu, *Accomplishment of Scripture Prophecies* (1689)

leading Huguenot theologian, fled to Holland in 1681

“the Jews shall have the fulfilling of these great promises, through their return and calling, which will be at the end of the World. Indeed ‘tis a Position in true Christianity, that the Jews shall be called again. A thousand Oracles promise this. The Miracle, by which God doth preserve this Nation, proveth it, as I think most irresistibly. For [it] cannot be imagined, that God should for two thousand years preserve this people, scattered among the Nations...God preserves them for some great work.”



Jurieu rejected Preterism (from Catholics & Grotius)

“when these oracles have been fulfilled? Was it when this people was brought back out of the Babylonian captivity? But how can a man speak at this rate? [They] formed a petty state in Syria...could anyone say that their Empire should be as large as the whole world, that all the Kings of the Earth should pay them homage? ...the government of the Maccabees was not of this nature. ...all these blessings have relation unto the blessings of the Messiah. Let anyone tell us what blessings the Nation of the Jews hath received by the Messiah? For almost two thousand years, this miserable Nation is scatter'd throughout the Earth, it is the excrement, the curse & off-scouring of all; it sighs under a long cruel captivity.”

—Pierre Jurieu on claim Antiochus was Antichrist (1689)

William Lloyd, bishop of St. Asaph (1690)

believed the Huguenots & French prophets were the two witnesses of Revelation 10-11



In 1690 he spent an evening with Archbishop of Canterbury William Sancroft, Oxford chemistry prof Robert Boyle and others, trying to convince them of his timetable for the Last Days. He saw **“the calling of the Jews to be near at hand, but that the kingdom of Antichrist [the papacy] would not be utterly destroyed till 30 years, when Christ should begin the Millenium.”**

He believed the last week of Daniel 9 was “years not days”, and belonged to Daniel’s people the Jews and Daniel’s city Jerusalem, and that “the angel foretelling what should follow after the death of Messiah the Prince, which was to be after LXIX of the LXX weeks.”

Expectations of a Restoration of Israel (likely due to Sabbati Zevi)

“if these Confessions begin to be made among the chief of them, as some of us know they are; it is a clear token, that **God is preparing and fitting them for Mercy**...as the opening unto them our Charity in these opportunities of their distress and perplexity, that they may find relief... God is now setting a work toward them: ...carried on with success, till the Lord come into his Temple...desires for their deliverance, are exorted to testify by their prayers, and by the opening of their heart and hand liberally towards them, how blessed shall they be that shall have a hand in helping **to make Jerusalem a Glory** in the whole Earth!” -Dury & Jessey (1665)

Rumor that “lost tribes of Israel” arrived by ship in Scotland “sails were white-branched Satin, their Ropes and Tackling Silk, and they only ate rice and honey.” Rumor that 1,600,000 Asian **Jews had gathered** in Arabia, along with 60,000 European Jews, and had **defeated the Turks** several times in battle. “The **Jewish host are said to increase daily**, and that many of them believe in the true Messias, and that it was the Saviour of the World that was crucified in Jerusalem [and] that they **should return unto their own Land** of their Fore-Fathers, which others had usurped and taken from them.”
-Peter Serrarias (1665)

Rumor of “a Great Prophet in the southern parts of Tartaria...**sent to gather the Jews** from all parts...promising to them the **Restoration of the Land** of Canaan [who said] ‘follow me, and I will bring you to the Land of your Fathers, I will **lay the Foundations of Jerusalem**, and raise its Walls thereof, **rebuild the Temple of the Lord** and make it more glorious than Solomons.’
-Josephus Philo-Judaeus (1671)

“Rememb’ring Abraham, by some wondrous call; may bring them back repentant and sincere... While to their native land their haste.”
-John Milton (1671)

Expectation of a turning again from Gentile to Jew

“Israel, the seed of Abraham; *a nation born in a day*, will have preeminence, being Gods nation: and the gentile saved nations will walk in their light, the light of **the new Jerusalem**. *Rev.21.24.*” [the 144,000] made up of all the tribes of Israel : twelve thousand from every tribe...**preeminence will be to Israel Gods nation...and have preeminence (above gentile believers, then living and changed)** in the world to come.” -Praisegod Barebones (1675)

“**The Messiah belongs to the Jews, he was promised to the Jews**, this Nation...hath been fed with the hopes of the Messiah’s coming... At last he comes, and this people sees their Temple burnt, their capital city razed, their Service abolisht, their posterity disperst throughout the world, and made the contempt of mankind, Thus the Messiah, the glory of their Nation, brings them nothing but shame, desolation, and infinite miseries, which have no parallel in any other people... **There must come a time, that shall be the reign of the Messiah and the Jews, in which this Nation shall be exalted above all Nations...the Gentiles are evidently distinguisht from the people of Israel: Israel rules over the Gentiles;** the Nations rejoice in her light: All Nations must come day and night unto mount Sion, and to the City of Jerusalem...Gentiles must serve her. In a word... **the people of Israel must be the ruling, the chosen, the Holy people.**” -Pierre Jurieu (1689)

“the final ruin of the Beast...**the call and conversion of the Jews, and their return from their dispersion**...There are some Prophecies which seem to intimate as if the time of the Jews dispersion will come to a period, much about the same time in which the times of the Churches enemies bearing rule and sway in the world, will be run out. Our blessed Saviour foretelling...*that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luk.21.24.* By this our Saviour seems to intimate that **the time of the Gentiles, and the times of the Jews dispersion in all nations, will come to an end together,** or much about the same time.” -William Alleine (1671)

Expectations of a Collapse of the Ottoman Empire

Turks defeated at Vienna 1683, evacuate Hungary 1686, ceded 1699, lost nSerbia 1718

“the **utter ruin of the Turk**...holding the Land in his possession where the material Temple of God formerly stood, keeping out the Jews, which shall be converted and possess it... **They shall be brought back again to Jerusalem and to inhabit Judea** ... He will pour upon them the Spirit of Grace, and **they shall look upon him whom they have pierced**... He will make them strong to overcome their enemies, and they **shall inhabit Jerusalem again**, and build their own wastes.” -William Sherwin (1665)

“I do believe you will be in your own Land **7 years before this highest number of Daniels will be accomplished and expired**, which will be between this and 1691, or 1693 at farthest; for you will be employed 7 years, if not more, in **cleansing the Sanctuary from all the Fifth and Pollution** that the enemies of God, Antichrist and **the Turks, will leave behind**...**prepare to go home to your own land**...for there you will be invested with that great Glory that is so often prophesied of by your Prophets ...then **a Nation shall be born at once**.” -Praisegod Barebones to group of London Jews (1688)

“It will be a **sudden, unexpected thing, a Nation to be born in one day**.” The decline of Papacy & Turks, Gog & Magog, **Turks** being “King of the North”, **Arabs** “King of the South”, who would invade “**after the restoration and return of Israel**.” -Sam Petto (1693)

THE RISE OF PRETERISM:

(that Daniel spoke of Antiochus IV, and Revelation of events in 1st century Rome)

CALLED “NEW HYPOTHESIS”

IN EARLY 18TH CENTURY

It began with 17th century Jesuits (upset that Protestants saw Rome as Antichrist), then Hugo Grotius & Henry Hammond (who wished a rapprochement with Rome), spread to Deists, ‘enlightened’ clergymen, & those seeking their approval

1691-1730

Growth of Amillennial Preterism

in the late Seventeenth and early Eighteenth Centuries

- Hugh Grotius's *Annotationes in Vetus et Novum Testamentum* (1642) Dutch, Arminian Remonstrant, Natural Law
- Henry Hammond's *A Paraphrase and Annotations... of the New Testament* (1653) Royalist, Arminian, Grotian
- Richard Baxter's *Glorious Kingdom of Christ* (1691) the last year of his life, no earlier statements on eschatology
- Daniel Whitby, *Paraphrase and Commentary on the New Testament* (1703) Arminian, Unitarian, Postmillennial
- Joseph Sewall, *The Certainty & Suddenness of Christ's Coming to Judgment* (1716) Pastor Old South Church, Boston
- Cotton Mather's unpublished *Triparadisius* (1727) finished in last year of his life, previously Premillennial, Boston

Richard Baxter, one of the first to attack the millennial view prevalent in the 17th century, wrote *The Glorious Kingdom of Christ, described and Vindicated, Against the bold assertion of a future calling and reign of the Jews* (1691) admitting that “the chief writers for the Millennium are Conformists, (and men of general Learning and Piety among them)”:

Baxter admits that Millenarianism and **an expectation of a Jewish return to Israel was quite popular** in his day, but insisted that

“the ten tribes will never be found and called... Whether there will be any Jerusalem monarchy of Jews, or any further Conversion of them... I know of no such promise in Gods Word, but I find it in many books of men, and hear it in the Prayers and Sermons of many men, so good, and of so good repute, that divers of my Friends dissuade me from contradicting them...”

Baxter insisted that all prophecies of a return of the Jews or a war of Gog and Magog already took place “under Zorubbabel and the Maccabees”, and that the Turks would never allow it to happen now.

Daniel Whitby, Paraphrase & Commentary on New Testament (1703)

Preterist (called it his 'New Hypothesis') 'first systematizer of postmillennial theology', Unitarian/Arian



*Daniel Whitby S.T.P. Ecclesiae B.M.V.
Sarum Praeceptor. Aetate 71.*

Claimed Jews were no longer God's people, even those who sought God: "The unbelieving Jews, wanting the faith of Abraham shall be deprived of the blessings to his seed; for they who seek to enter, and shall not be able, because the Master has shut the door... from whom the kingdom of God was taken away."

Believed Christ's Second Coming came when Romans destroyed Jerusalem: "till the Son of Man be come with his Roman army to destroy that nation, and to burn up their cities...he by the Roman army will destroy them, and their capital city...the abomination of desolation the Roman army compassing Jerusalem...relates not to the final judgment, but to the time of the destruction of the Jews by the Roman army...where the carcass (the Jews) are, there will the eagles (the Roman army, whose ensign was the eagle) be gathered together."

Called Jews "Christkillers", claimed Gentiles not Jews were God's people: "Christ's prediction of the dreadful judgments which should befall that nation, for murdering their Messiah...to punish the unbelieving and obdurate Jews...to erect a kingdom among the Gentiles, and then coming back to punish the Jews...the Jewish nation...are styled his enemies, and devoted to destruction by him."

Referred to Jews as 'Antichrist' and 'Great Whore': "The son of perdition perfectly agrees to the Jews, not only because Christ was to smite them with the breath of his mouth...and to smite the land with a curse...but because they are set forth as vessels of wrath, fitted for destruction, Rom.9.22, as men appointed to wrath, 1Thess.5.9...this agrees exactly with the great whore, who is to go into destruction, Rev.17.8,11.

Joseph Sewall, *The Certainty & Suddenness of Christ's Coming* (1716)

Preterist, pastor of Old South church Boston



“Christ’s coming [was] to Destroy Jerusalem...the Abolishing of the Dispensation of Moses.”

[but the Hebrew scriptures said the Messiah would come to rescue Jerusalem, Jesus said he “did not come to abolish the Law”, and most 17th century Puritans expected a restoration of the Jews to their own land.]

Cotton Mather was Premillennial most of his life, believing like his father and grandfather in the restoration of the Jews to Israel. However, in the last years of his life, he encountered Preterism and altered his view. In the years leading up to this shift some had set dates for the End which passed uneventfully.

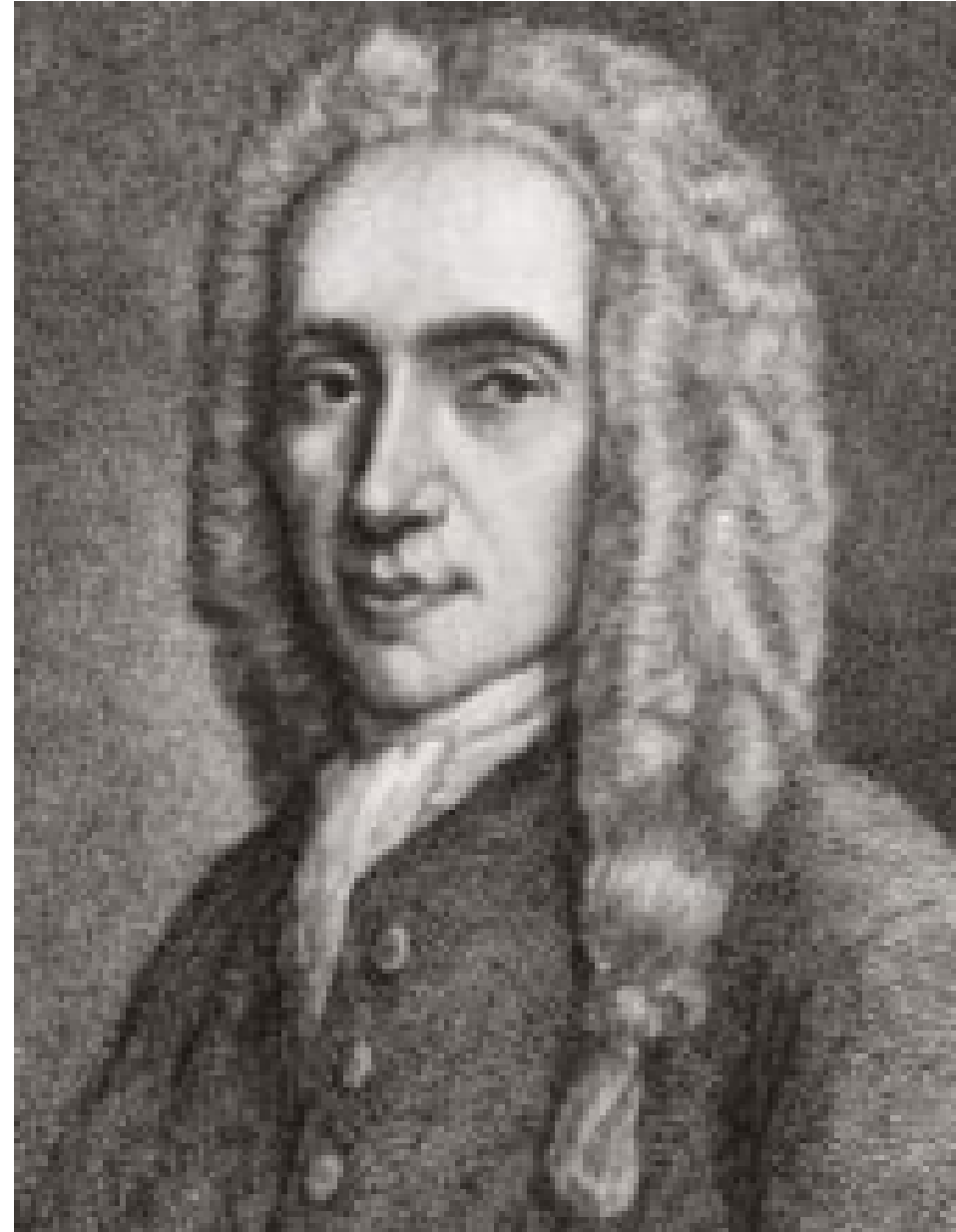
Mather feared the Bible was threatened by these false dates which caused skepticism, the growth of deism and the higher criticism of Hobbes, Spinoza.

These attacks on the Bible forced Mather to fall back on an allegorical interpretation of prophecy. In his last work, *Triparadisus*, Mather admits to this change:

“I was myself a very long while of your Opinion... I understood not the True Israel; **I Recant; I Revoke; and I now make my most Public Retraction.** ... I had no other View, that that the Promised Kingdom, could not come on, before the New Earth...felt myself puzzled about the State of the New Earth in regard of the Conflagration that is to precede it and produce it, ...we find an Eternal Downfall foretold unto Israel: ***I will NO MORE have Mercy on the House of Israel, but I will UTTERLY take them away:*** And, *The Virgin of Israel is fallen; She shall rise NO MORE...* surely, the **Carnal, Rebellious, Abdicated Israel, the Wicked which GOD has put away like Dross** will not be any other than what they are.” -Cotton Mather, *Triparadisus* (unpubl MS,1727)

Firmin Abazit; Essay on the Apocalypse (1730)

- French philosopher & Arian theologian
- Librarian at the University of Geneva 1727-67
- Friend and mentor of Enlightenment Philosophes: Diderot, Voltaire, Rousseau
- In 1730 wrote “the first full Preterist exposition” -Wikipedia



18TH CENTURY BRITISH
PHILO-SEMITES WHO
EXPECTED THE JEWS TO
RETURN TO THEIR LAND

(in spite of the growing Preterism of the enlightenment)

1700-1800

Isaac Newton, *Of the Day of Judgment and the World to Come*



“The mystery of this restitution of all things is to be found in all the Prophets [but] few Christians in our age can find it there. For they understand not that the final return of the Jews captivity and their... righteous and flourishing kingdom at the day of judgment is this mystery. Did they understand this they would find it in all the old Prophets who write of the last times as in the last chapters of Isaiah... ‘I will take the children of Israel from among the heathen whether they be gone and will gather them on every side and bring them into their own land...the nations whom the dragon deceived...did compass the beloved city and were devoured by fire from the throne.’ ...This was God’s covenant with Abraham when he promised that his seed should inherit the land of Canaan forever, and on this covenant was founded the Jewish religion...it ought to be considered and understood by all men who pretend to the name of Christians.”

“Newton calculated the fall of the Roman beast in 1867, the coming of the millennium in 2000”, and “**predicted that the Jews would return to reclaim Jerusalem in 1899** with the second coming of Christ precisely 49 years later.”

-Robin Barnes, “Images of Hope and Despair: Western Apocalypticism ca. 1500-1800” (2003)

“**Isaac Newton...was**, from the 1670s until his death in 1727, a Premillennialist, a literal exegete of biblical prophecy and **an ardent advocate of the Jews’ restoration to the Holy Land**. Like most Christian Zionists today, Newton considered **God’s covenant with Abraham in Genesis to be permanent and irrevocable**. Entering into a debate that still goes on, he rejected claims that the prophecies of the Jews’ return from exile had already been fulfilled. Rather, he argued, **the prophets foresaw two returns, one from Babylon, the other from the current diaspora**. Newton based **this ‘double return’ of the Jews on Isaiah 11:11: ‘In that day the LORD will extend his hand yet a second time to recover the remnant which is left of his people.’** He believed Jews would convert to Christianity and return to the Holy Land prior to Armageddon, which, he calculated, would occur no earlier than the year 2060.”

-Steven Spector, *Evangelicals and Israel: The Story of Christian Zionism* (Oxford, 2009), 17.

William Whiston, Accomplishment of Scriptural Prophecies (1708)

Newton's assistant & successor at Cambridge, translator of works of Josephus



“his second coming to advance his Kingdom and restore the Jews...for the Salvation, Deliverance and Restoration of Israel...The Seed or Posterity of Abraham, Isaak and Jacob should conquer and obtain the Land of Canaan...an indefeasible Inheritance: So that tho' they should many times be expell'd thence and carry'd Captive for their Sins, yet should their Title endure; and they should at last return to it, and be resettled in it... This glorious and everlasting Covenant made with Abraham, Isaak and Jacob...the Land of Canaan's being their unalienable Possession and Inheritance, is in the Scripture very frequently and very emphatically expressed. According to these Promises, that this Land of Canaan should be to the Children of Israel an everlasting Possession...*then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee...* **I believe it is not far off...God will ultimately and completely, as he promised, Give to the seed of Abraham all the land of Canaan for an everlasting possession.**”

William Whiston over 300 years ago referred to this age as “the Christian Dispensation”, was premillennial, and divided history into dispensations. He believed in a literal millennium, which **“is suppos’d chiefly to concern the Jews; and to relate to the Times after their Conversion...”**

The anonymous author of *A Rhapsody of Free Thoughts* (1751) wrote **“the Jews will first come in...the seven Weeks in Daniel’s Prophecy relates to them...for their Restoration, Orders will be given to build Jerusalem.”**

Others in 18th c. who expected a Jewish Restoration

William Lowth, Oxford fellow & prebend of Winchester cathedral, published *Commentary of the Prophets* in several editions (1714-1725). On Isaiah 11:11 he wrote,

“Those glorious time of the church which shall be ushered in by the restoration of the Jewish nation; when they shall embrace the gospel, and be restored to their own country from the several dispersions where they are scattered.”

John Abernethy, Belfast Presbyterian in a *Sermon Recommending the Study of Scripture-Prophecies* (1716) believed the study of prophecy was

“an Important Duty and a great Means of Reviving decay’d Piety...every sincere Christian has the Welfare of Jerusalem at heart, and is anxiously concern’d for her Peace and... time of her Deliverance from Oppression.”

Robert Hort, chaplain to Anglican archbishop of Ireland, preached in 1747 at Dublin Cathedral *Sermon on the Glorious Kingdom of Christ on Earth* that Jews will inherit the Promised Land, and that it is not to be understood metaphorically as heaven:

“the Land of Canaan, is promised to Abraham and his Seed, as their future Inheritance and Reward. The Promise is frequently repeated; ... It appears to me a strange Interpretation of the solemn Covenant of God; to say, that nothing more is intended by it than that the Posterity of Abraham, some Hundred Years after, should possess the Land of Canaan; ... the Inheritance of the Land of Canaan is promised to the Patriarchs...as well as to their Seed. They therefore must in Person possess this Land...another Interpretation of the Covenant...appears to be without Foundation...that Heaven is here intended, and that the Land of Canaan... shall not be the Inheritance of these Men...I know not what Certainty there can be in the holy Scriptures, interpreted in this arbitrary manner.

In 1725 Benjamin Marshall in *A Chronological Treatise upon the Seventy Weeks of Daniel* continued premillennial ideas, like the time of the Gentiles will end one day, when the Jews will once again play a central role, and the Saints will rule Christ's coming kingdom:

“Jews were not only to fall by the edge of the Roman sword, but also to be led away into all Nations, until the times of the Gentiles is come in, in the words of our learned Mr. Mede, ...the time of the Gentiles...are set forth in a Vision of a fourfold Image, and four Beasts, which are the four Monarchies...then, saith Daniel, ch vii.18 the Saints of the most high God shall take the kingdom and possess it forever and ever. ...by the coming of the fullness of the Gentiles, and by the conversion of the Jews.”

Nathaniel Markwick Somerset vicar (1733)

Believed Jews were still God's special people & promises to them were still valid,

“I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my Covenant with them; for I am the Lord their God. But I will for their sakes remember the Covenant of their Ancestors. Leviticus 26:44-45...this prophecy is not yet fulfilled... All Israel shall be redeemed and restored to their Land in the Right of him who cannot be disseized, under the Promise of him that cannot lie.”

Believed “the present Gentile church” was only a stopgap measure, a temporary parenthesis to God's real plan where Gentiles would be merely

“Servants and Handmaids to the Jews, in a right religious Harmony and Compliance... a substituted or surrogate Church, to keep up God's Name and Worship in the World, and to continue till the Jew, called by the Lord...be called again, to the bringing in of the Fulness both of Jew and Gentile.”

When Antichrist does come, Markwick believed

“they who struggle with, and shall infallibly overcome him, are the main Body of Israel, in Conjunction possibly with some few Thousands of the Gentile Church, being faithful adherents of God's Word... that small Remnant of true Christians, which an universal Corruption...shall have left remaining.

“The Calling of the Jews, and the Building of a City and Temple, which shall vastly exceed all that was ever seen in Solomon's Days, this with the Wars of the Lord in... restoring of his People, which...will all be transacted before the Expiration of the Period, which determines upon the actual Descent of the Messiah, and his Reception into such a House, as shall much surpass the Glory of any former one whatsoever.”

[Samuel Collet] friend of Dr. Johnson, *Treatise of the Future Restoration of the Jews and Israelites to Their Own Land (1747)*

“you, who are now dispersed among the Nations, will, in a short time, with the rest of the Israelites, be restored to your own Land...it pleased God to make choice of your great Ancestor Abraham, with his Posterity...to give them the Land of Canaan for an everlasting Possession...exalt them above the rest of the World...you have a Promise of a Restoration to your own Land...and in the last Ages be established over the whole Earth.”

“Promises made by God to Abraham, Isaac and Jacob, that he would give to their Seed the Land of Canaan for an everlasting Possession. ...the Jews have been expelled that Country for almost seventeen hundred Years, and continue even to this time dispersed among all the Nations of the Earth...the Land of Canaan lies in a manner desolate.

God promised “he would give it to them for ever. After this God established an everlasting Covenant with Abraham, and with his Seed, to be a God unto them, and to give them all the Land of Canaan for an everlasting Possession; ...limited to Isaac, and his Posterity, exclusive of Ishmael, and his Descendants...this Promise was once more limited to Jacob and his Posterity, exclusive of Esau and his Children.”

Collet also believed the restoration of Israel would be followed by an invasion by Gog (the Turks), which would culminate in the battle of Armageddon, but be resolved with the coming of Christ and his saints to set up the Millennium.

Thomas Newton, *Dissertation on the Prophecies* (1754)

Bishop of Bristol believed God's care continued for the Jewish people:



“The Preservation of the Jews is really one of the most signal and illustrious acts of divine Providence. ...what but a supernatural power could have preserved them in such a manner ...God's promises to them are not yet made good in the full extent...we have all reason to believe, since so many of those prophecies are fulfilled, that the remaining prophecies will be fulfilled also; that...the Jews will in God's good time be...restored to their native city and country...the great Empires, which in their turn subdued and oppressed the people of God, are all come to ruin...let it serve as a warning to all those, who...are for raising a clamour and persecution against them. ... *I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them.* (Lev.xxvi.44)

The hymns of Charles Wesley expect a regathering of Jews to Jerusalem & rebuilding the temple:

"O that the chosen band might now their brethren bring, And **gathered out of every land present to Sion's King.**
Of **all the ancient race not one be left behind,** But **each impelled by secret grace his way to Canaan find!**
We know it must be done for God hath spoke the word, **All Israel shall** their Savior own to their first state restored.
Rebuilt by His command Jerusalem shall rise, Her temple on Moriah stand again, and touch the skies.
Send Thy servants forth to **call the Hebrews home,** from west and east and south and north let all wanderers come.
Where'er in lands unknown Thy fugitives remain, Bid every creature help them on Thy holy mount to gain."

(Almighty God of Love, words & music Charles Wesley, 1762, based on Isaiah 66:19-20)



Herbert McGonigle, Chairman of the Wesley Fellowship, said of *Almighty God of Love*,

“This hymn, which can be said to represent the views of both John and Charles Wesley, is well worth studying relative to how the Wesleys read scripture in terms of Israel’s future in God’s plans.

Grantham Killingworth, *Paradise Regained: Scripture Account of The Glorious Millennium*

Norwich Baptist, believed God still had plans for the Jews : (1772)

“It shall come to pass, that the unbelieving Jews, God’s chose people, shall be a willing people in the day of his power: *for the gifts and calling of God are without repentance*. And therefore whatever he has promised and declared, by his holy prophets, will most assuredly be accomplished in his own time.”

John James Bachmair identified the Papacy as Whore of Babylon, Catholicism as Antichrist, Mohammed as False Prophet, Turks & Arabs as “kings of the east” who would invade Judea in battle of Armageddon, Louis XIV as ‘the little horn.’ (1778)

“at the coming of the Messiah of all the Jews will be collected together, out of all the nations among whom they are dispersed; that they will come again unto their own country; that the city of Jerusalem will be rebuilt; that their temple will be restored; and the Messiah will reign over them a thousand years, subduing all the nations on earth, and making the Jews a sovereign nation over the whole world.”

Joseph Priestley, both scientist and theologian, believed (1772)

“the Jews shall return to their own country about the time of the commencement of the millennium; that they shall possess it many years in peace, and be a very flourishing nation, seem to be very distinctly foretold in many prophecies of the Old Testament, which plainly refer to a return of this people after a much longer and more complete dispersion of them than that which attended the Babylonian captivity. Besides, several of these prophecies were delivered after their return from Babylon, and therefore must refer to another return, subsequent to it, which therefore has not taken place.”

Thomas Reader, *Israel's Salvation: ...Grand Events which await The Jews (1788)*

The Jews would “return to their own Land”, prosper and live peacefully until the invasion of Gog & Magog. The Messiah would rescue them at the battle of Armageddon and bring in the Millennium.

a glory, as never belonged to any other nation under heaven...those gifts and callings of God in your favor...your dispersion upon the face of the earth has been long, and very tedious, especially in some countries; yet, while the Lord has made a fast end of the nations which destroyed your ancestors, his eye and his hand have been visibly upon you... Those promises still stand...the undecieving pledge which God has given you of the certain happiness of your unborn posterity... your future glory...the certain expectation of what God yet designs to do for you... This covenant being absolute, must be irrevocable; ...more firm and stable than the most durable things in nature. ...*the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed;* ...the Jews must indisputably be restored, both to their ancient temporal and spiritual glory. Canaan was promised *forever*, to the seed of Abraham”

Reader even set a date for this event, “A.D. 1866.” The world at Israel’s return will be “a time of great moral darkness in the world”, Antichrist as the Turks “will tread down Jerusalem, till their time come to be visited of God in a way of vengeance”, but “they cannot prevent the Jews repossessing their own land.” He warned nations not “to wage unequal war with omnipotence ...the land of Canaan is at present under the Turkish yoke; but the victorious Russians will probably dispossess them about A.D. 1866.” He said that Gog would include Russia, Persia, and other Middle Eastern nations who want to “root out the Jews from the earth; who now eminently stand in the way of their universal dominion over the souls, bodies, and substance of men...but in fact they are gathered to the *battle of that great day of God almighty, Rev.xvi.13,14.*”

John Baillie, *The Conversion and Universal Restoration of the Jews* (1792)

dissenting minister of Newcastle

“Surely if the history of any nation claims our attention, how much more that of a nation, stamped by sacred authority, and stiled, by way of eminence, The People Of God! A people from whom every nation under heaven have derived all their sacred and divine knowledge, and in whom all the nations of the earth shall be blessed. ...the descendants of Abraham, the friend of God, now scattered and dispersed and fallen...will one day be collected from all the ends of the earth, and shall rise to a degree of eminence and felicity, far surpassing that of the most splendid period of their history.”

Baillie speculated that the time of the end was determined by “the exact time of the rise of the Beast and False Prophet...the time would come when the Jews would “surprise the universe with a new thing, *A Nation is born at once.*”

James Bicheno, *Signs of the Times: The Dark Prophecies of Scripture (1797)*

Baptist pastor of Newbury, Berkshire -belief in restoration of the Jews to Canaan was widespread

“the resurrection of the Jews from the dead, is allowed, on all hands, to be their rising to civil and political existence, when they shall be restored from their dispersions and bondage to their own land and to liberty; and the spirit which is promised, Ezek xxxvii

“The next signs of the times which I shall notice respects the Ottoman empire. In Dan. xi. 40-45 we have a prophecy of the calamities which the people of the fourth monarchy, or rather the Papal church, should suffer from the king of the South, or the Saracens; and from the king of the north, the Turks, ...for the children of thy people, (the Jews) there shall be a time of trouble, such as there never was since there was a nation, even at that same time; and at that time, thy people (the Jews) shall be delivered...preparatory to the return of the Jews to their won country, which the Turks now possess, and at which time such troubles will afflict the nations as have never been known.”

Bicheno went on to identify two threats to the Ottoman Empire, the Wahabis from the Arabian peninsula and the Russians to the north, whom he identified as Gog, Magog, Meshech and Tubal of Ezekiel 37

James Bicheno, *The Restoration of the Jews* (1800)

He expected their return to Israel at any time to prepare for the Last Days

“The proximate signs of the coming of Jesus Christ being nigh at hand, marked out in the scripture prophecies... The kingdoms which have given their power to the beast [papal] will be revolutionized- The Power of the Turks will be overturned- And, in the midst of these conclusions, troubles and revolutions, the Jews will be put in motion, and return to take possession of their ancient country. Of all these singular and astonishing events which the prophecies have taught us to look for, and to consider as the signs of our Lord’s near approach, there is no one which will be more calculated to strike the attention of mankind...as the Restoration of the Jewish people... it will, with irresistible force, command the serious attention of all true Christians.

He believed the promises made to Abraham were permanent & eternal, the survival of the Jews miraculous:

“it was to be an *everlasting covenant*; and he promised that although for their sins he might hide his face from them for a moment, yet, still, with everlasting kindness should not depart from them, nor the covenant removed. The Apostle Paul believed...they were not cast off for ever, is plain to every one who reads with attention the eleventh chapter to the Romans. ...God hath, as by a continued miracle, preserved the Jews a distinct people, so that...though scattered, hated and persecuted, more than any other people on earth, they have yet tenaciously adhered to their religion and rites... they are preserved for very important ends. ...that they will sometime be restored, but that they may be restored soon. That whatever happens, great opposition will be made of it...it will be an illustrious fulfillment of prophecy...striking attention, and deeply affecting the minds of all serious Christians.

Bicheno believed this restoration would take place at any time, even before their conversion:

“The Jews, after their present long captivity, will be gathered from all nations, and again be restored to their own country, and be made a holy and happy people. That their restoration shall be effected at a time of great and general calamities and revolutions; and at the time of the fall of the fourth monarchy, and of the Turkish empire in particular. That the commencement of their deliverance will be before their conversion. That it is most likely they will be first put in motion by some foreign power, and this power is some maritime one in these western parts of the world. ... they themselves, also, will endure great sufferings, so that great numbers of them, it is probable, will perish. When these things come to pass...mankind will witness incontrovertible proofs of the truth of revelation, as were never before so generally seen. How long it is to the time when “the dry bones of the house of Israel” will begin to move ...no one can say how near, or how distant, the time may be, when God will fulfill his promises to the Jewish nation.

CONCLUSION

- Anti-Semitism grew as the Church became Gentile
- Medieval Church was overwhelmingly Anti-Semitic
- Reformers Luther & Calvin (corrected many false doctrines, but) maintained a Medieval eschatology
- Theodore Beza's notes in the Geneva Bible (1560/1575) recognized Israel as the Jewish people (not the church)
- The Puritan's use of the Geneva Bible allowed a rebirth in the hope of Israel's Return to their Land
- Continental Influences (30 Years War, Zevi & bin Israel, Huguenots, >Turk) reinvigorate Messianic hopes of the Jews' Return
- Christian Zionism continued in spite of the rise of Anti-Semitic Preterism (17th-18th century) JNDarby, THerzl, Rothschild, Balfour

Philo-Semitic 17th-18th century Authors who expected Restoration of Israel

Edmund Bunny (sub-dean of York)	1585	William Sherwin (London dissenter)	1665
Francis Kett (Cambridge fellow)	1585	John Milton (apologist and poet)	1671
Giles Fletcher (ambassador to Russia)	1595	Praisegod Barebones (MP, dissenter)	1675
Thomas Draxe (vicar in Essex)	1608	Pierre Jurieu (Huguenot émigré)	1689
Thomas Brightman (Cambridge felo)	1611	William Lloyd (Bishop of St. Asaph)	1690
Sir Henry Finch (barrister & MP)	1621	Samuel Petto (Suffolk dissenter)	1693
William Gouge* (Cambridge fellow)	1621	M. Marsin (Quaker? woman)	1701
Joseph Mede (Cambridge don)	1627	Isaac Newton (Cambridge don, Mint)	1706
Thomas Goodwin* (pres Magdalin Oxf)	1641	William Whiston (Cambridge don)	1708
John Archer (Eng pastor Amsterdam)	1642	William Lowth (Oxford felo, preb Winc)	1714
Robert Maton (Oxford Puritan divine)	1642	John Abernethy (Belfast Presbyterian)	1716
Isaac La Peyrere (Huguenot)	1643	Philip Doddridge (Northampton dissenter)	1731
John Dury* (Puritan, royal chaplain)	1645	Nathaniel Markwick (Somerset vicar)	1733
Peter Bulkeley (Purit pastor Concord)	1646	Samuel Collet ("old friend" Dr. Johnson)	1747
William Twisse* (rector/vicar Berks)	1643	Robert Hort (chaplain to Abp of Ireland)	1753
Herbert Palmer* (presid Queens Cam)	1645	Thomas Newton (Bishop of Bristol)	1754
Elizabeth Avery (5 th Monarchist)	1647	Charles Wesley (Methodist hymnist)	1762
Moses Wall (translator of ben Israel)	1652	Grantham Killingworth (Norwich Baptist)	1772
Thomas Totney (Thourau John Tany)	1653	John James Bachmair (German grammar)	1778
Peter Sterry* (Cambridge fellow)	1648	Thomas Reader (Taunton dissenter)	1788
Henry Jessey (Baptist divine)	1656	John Baillie (Newcastle dissenter)	1792
Nathaniel Homes (London Puritan)	1653	James Bicheno (Berkshire Baptist)	1797
Josephus Philo-Judaeus (tractarian)	1654		
Petrus Serrarius (Dutch divine)	1656		

* 6 Members of Westminster Assembly of Divines