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Ariel, Yaakov. *On Behalf of Israel: American Fundamentalist Attitudes Toward Jews, Judaism, and Zionism, 1865-1945*. Chicago Studies in the History of American Religion. New York: Carlson Publishing, 1991. 172 pp.

It is a well-known fact that American Protestants have for many years had a special and close relationship with the Zionist movement and the State of Israel. Indeed, no one can understand U.S. foreign policy in respect to the Middle East, especially when Israel is the focus, without having to deal with the unconditional support American evangelicals extend to the Jewish state. It is less known, however, how much this deep pro-Zionist and pro-Israel attitude among Protestants in America, especially among fundamentalists, is based upon a coherent and well-defined eschatological and apocalyptic system of thought in which the return of the Jews to Palestine and the establishment of the State of Israel are regarded as an essential and necessary stage in providential history before Christ's Second Coming and his millennial rule with his saints upon earth.

Dr. Yaakov Ariel's pioneering and important book, *On Behalf of Israel*, describes with great expertise and in a fascinating way the ideological origins, religious and eschatological, that lie behind the deeply supportive attitudes of American Protestants toward Jews, Judaism, and Israel, and eloquently illuminates the unique role American fundamentalists have assigned to the Jewish people in God's plan of salvation and redemption for the human race. In this highly original and most interesting historical study, Dr. Ariel authoritatively shows how Protestants' modes of conviction shape their modes of action, or how modes of religious persuasion strongly inform social and political action toward the Jews by American fundamentalists. No student of Protestantism in America or of Zionism can afford to ignore this highly important work.

The special interest American Protestants have in the Jews developed during the second half of the nineteenth century and has continued strongly since then. Already in 1881 a group of fundamentalists led by Horatio G. Spafford established an American

colony in Jerusalem. Ten years later, William E. Blackstone sent a petition, signed by 413 eminent Americans, to President Benjamin Harrison, asking him to take steps that would lead to the restoration of Palestine to the Jews. Another appeal by the Chicago Methodist Preachers Meeting was sent to President Theodore Roosevelt in 1903, calling on him to address the issue of the Jews' right to a home in Palestine. This was also the theme of a memorial sent by American evangelicals to President Woodrow Wilson in 1916, asking him to consider the idea of a Jewish national home in Palestine. In the face of the constant and persistent hostility of Christians toward Jews for many centuries, one rightly wonders why a group of American fundamentalists would go to such pains to advocate the restoration of Palestine to the Jews, and why they so strongly favored the idea of Israel as the Jewish national home. And in our own time, why have such famous American Protestant preachers as Billy Graham, Jerry Falwell, and Pat Robertson, to name only a few, identified themselves so enthusiastically with the fate of the Jewish people and the State of Israel?

In order to explain this important historical phenomenon, Ariel closely examines various leading figures and organizations in the fundamentalist movement. And the outcome leads us into the fascinating realm of the complex relationship between sacred revelation and history.

The relationship between prophecy and history, or between prophetic revelation and time, has constituted the core and the heart of Christianity from its very beginnings. Eschatological expectations and apocalyptic visions characterized Christ's message. His disciples carried these prophetic messages to the gentiles, and later they were embodied in the teachings of the church. Hence the eschatological and apocalyptic dimension of time has been an essential feature of the life of the mind of Christians for many centuries and has strongly determined their actions within history.

Matters touching upon the relationship between prophecy and history obviously have far-reaching consequences in the ultimate goal of God's plan of salvation and redemption for humanity. Only recently, however, have historians attempted to explore seriously

the close association between these modes of conviction and social and political action. Here lies one of the greatest merits of *On Behalf of Israel*.

The most important and original contribution of Ariel's study is, without doubt, the finding that during the nineteenth century there arose among American Protestants a unique apocalyptic mode of historical thought. Ariel argues in a most convincing way that the new Protestant attitude toward the Jews, Judaism, and Zionism was rooted in a new eschatological theory, or a new apocalyptic vision of history, known as Dispensationalism. Adherents of this theory believe that God deals with fallen humanity upon earth in a series of successive "dispensations," and that the whole course of sacred, providential history is divided into several ages in which God reveals His plan of salvation and redemption for humanity. Seeing history as an economy of salvation, dispensationalists therefore believe that God has a different plan for humanity in each dispensation, or age. More particularly, they believe that Christ's Second Coming should occur very soon, perhaps even right now, though one does not know for sure.

This unique ideology of sacred history is based upon millennial expectations, namely, the belief that at the end of time and history Christ will return and establish his kingdom upon earth. Millennialism, of course, has constituted a central theme in the Christian ideology of history for many centuries. Yet, as Ariel makes clear, dispensationalists differ radically from previous millennialist movements in claiming that the eschatological happenings have not yet begun in history, though the present age, hence the term "dispensationalism," is terminating and therefore the eschatological events leading to the millennium are to start very soon.

In this eschatological scenario, the uniqueness of the dispensationalists lies in the crucial role they assign to the Jews in the history of salvation. They clearly advocate the centrality of the nation of Israel for Christ's Second Coming. And they not only recognize the Jewish people to be God's chosen nation, but also assert that this elect nation is destined to fulfill a decisive role in eschatological times.

The importance of dispensationalism lies in the fact that it assigns to the Jews the utmost role with regard to the fulfillment of prophetic revelations taking place before Christ's Second Coming. In this way it makes the fate of the Jewish nation inextricable from the drama of human salvation and redemption. Furthermore, in contrast to earlier traditional millennial movements which saw the church as the New Israel, dispensationalists do not abolish, but rather have reestablished, the Jews' singular role in providential history. Accordingly, they argue that the Jews will return to Israel and rebuild the Temple there. After that the Antichrist will appear and rule the Jewish state. Later on Christ will come and defeat the Antichrist, and the millennium will begin with Jerusalem as the capital of the world. The Jews will convert to Christianity and be transformed into an evangelizing nation. It is this close association between the millennium and the Jews that makes dispensationalism so attentive to the fate of the Jewish people. Thus the rise of the Zionist movement with its ultimate goal of restoring Jewish life and rule in Israel was naturally seen by dispensationalists as the starting point for the fulfillment of their eschatological and apocalyptic views.

Dispensationalism differs in a revolutionary way from previous millennial movements in the history of Christianity. Dr. Ariel rightly argues that by identifying the Antichrist with a Jewish ruler, dispensationalists broke away from the traditional Protestant identification of the Antichrist with the pope of Rome. On the other hand, by recognizing the earthly Jerusalem and the land of Israel as the actual scene where the messianic events would take place, they saw Israel as the locus of their eschatological expectations. In this way, of course, dispensationalists explicitly and consistently assigned the utmost importance to the Jewish people in the course of salvation history. Indeed, seldom before in the history of Christianity has a movement assigned so much importance to the Jews and to the prospect of their return to their land. Yet, it should be recognized that as a people who believe in the imminent Second Coming of Christ, the dispensationalists see in the return of the Jews to Israel only a necessary stage in the unfolding mystery of salvation. And thus, as Ariel explains, their concern for Israel is

more practical, since Israel is the necessary instrumental vehicle for the advancement of the millennium.

Yaakov Ariel's important book will prove indispensable not only to intellectual historians, but also to those interested in the origins of the close and strong ties which have for many years characterized the relationship between American fundamentalists and the Zionist movement, and between the United States of America and the State of Israel.

—Avihu Zakai

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Pfaff, Daniel W. *Joseph Pulitzer II and the "Post-Dispatch": A Newspaperman's Life*. University Park: Penn State Press, 1991. xviii, 455 pp.

Historians and biographers have long been captivated by the life of Joseph Pulitzer, Sr., for he ranks with the likes of the Hearsts, Bingham, McCormacks, and Luces in journalistic acumen. The son of Hungarian Jews, Pulitzer Sr. left home at the age of seventeen in search of military adventure. However, because of poor eyesight, he was rejected by the armed forces of Austria, France, and Great Britain. A United States recruiter in Hamburg, Germany, enlisted him to fight with the Union Army in the Civil War. After completing a short stint, Pulitzer settled in St. Louis and worked as a laborer.

In 1868, Pulitzer became a reporter for the *Westliche Post*, a German-language newspaper in St. Louis. The following year, running as a Republican, he was elected to the Missouri House of Representatives. Three years later, he became a Democrat and severed his connections with the *Westliche Post*, a newspaper with Republican leanings.

In 1878, Pulitzer purchased the *St. Louis Dispatch* and the *St. Louis Evening Post*, combining the two papers into the *St. Louis Post-Dispatch*. In 1883, he purchased the dying *New York World* and transformed it into a vigorous, crusading publication with the largest circulation in the nation. The *World* was one of the first papers to use color comics and the sensationalism that gave rise to the term "yellow journalism."

In his old age, Pulitzer's eyesight was so dim that he had to have the newspapers read to him. He was hypersensitive to noise and suffered from a great number of illnesses, some real and some imagined. When he died in 1911, Pulitzer left \$2 million to establish a graduate school of journalism at Columbia University, and the Pulitzer Prizes were created with part of this money.

Pulitzer Sr. has long been a subject of scholarly interest, but although Joseph Pulitzer II, the second-born of his three sons, led one of the world's great newspapers for forty-three years, no biog-