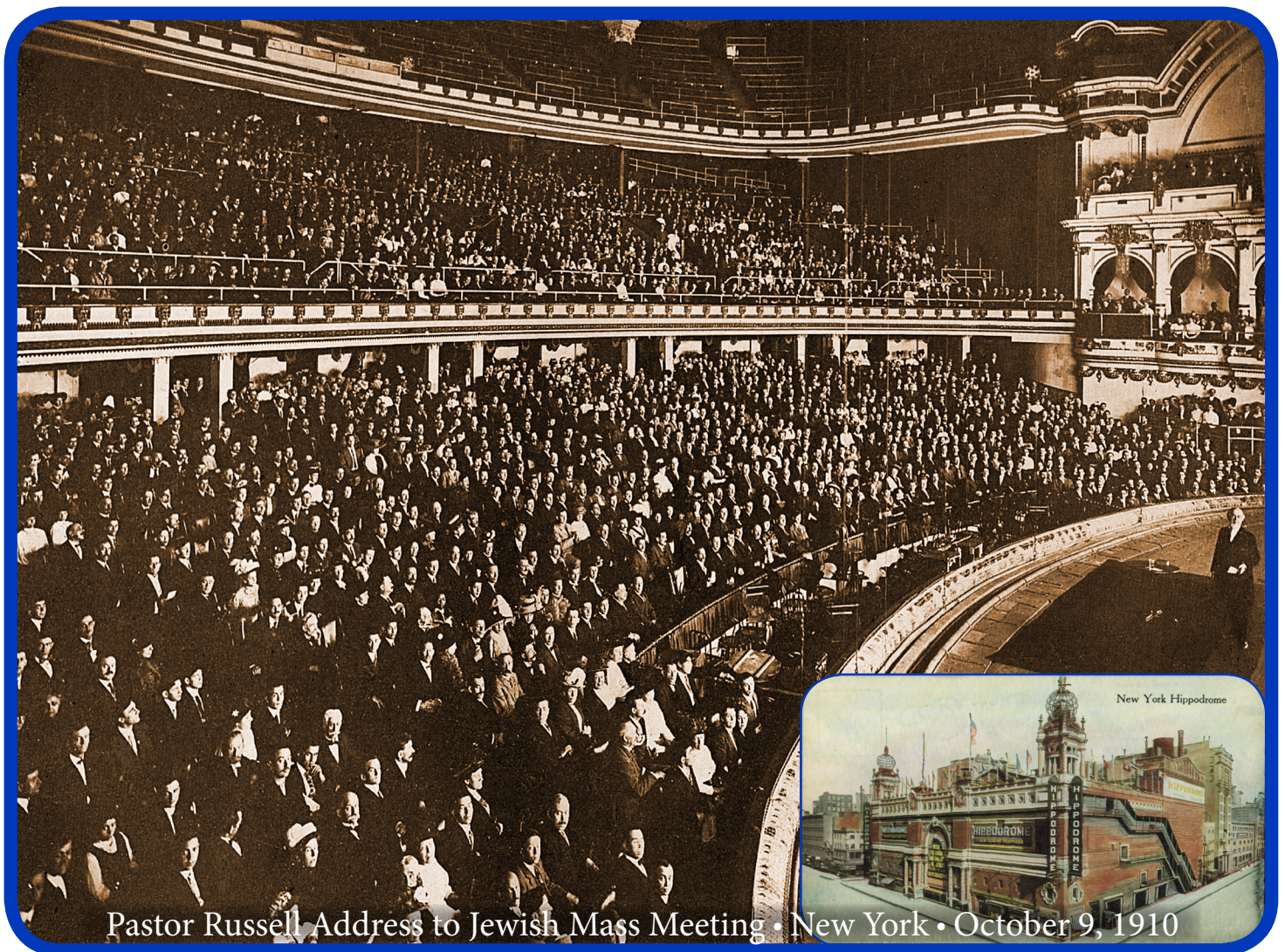


The History of Bible Students as Early Christian Advocates of Zionism



Pastor Russell Address to Jewish Mass Meeting • New York • October 9, 1910

History of Bible Students as Early Christian Advocates of Zionism

Introduction

Before Herzl there were Bible Students. In 1895 Theodore Herzl published *Der Judenstaat* and two years later organized the world's First Zionist Congress in Basel, Switzerland. Undoubtedly, Herzl impacted the world Jewish community much more profoundly during his brief and glorious career, but the Bible Students under the leadership of Charles Taze Russell were already encouraging Jews to find a national home in Eretz Israel in 1879. The Bible Students support for a national homeland for Israel was not a popular Christian message at the time. Most Christians were then as now still trying to make Jews into Christians.

Bible Students today have followed Russell's legacy of enthusiastic, non-proselytizing Zionism. In endorsing the book, *"Pastor Charles Taze Russell, An Early American Christian Zionist,"* Benjamin Netanyahu said, "David Horowitz sets the record straight about the beliefs and achievements of Charles Taze Russell. A recognition of Pastor Russell's important role as an early American Christian advocate of Zionism is long overdue."

However, at times due to inaccurate media coverage, Bible Students have been wrongly confused with other Christian denominations with their different beliefs and different agendas for the Jewish People. These misrepresentations have been fed and repeated over the years by some of the clergy, who -- quite frankly -- have been bent on tarnishing the historical Zionist record of the Bible Students. This antagonism probably is to be expected because Bible Students feel the Jewish People own a separate destiny, unique and distinct from Christians. The other significant difference is that while most Christians worship a three-in-one god, Bible Students only worship one God -- "Hear O Israel! The LORD our God, the LORD is One."

The following pages will hopefully clarify and document the historical Zionistic and non-proselytizing position of Bible Students. Bible Students historically encouraged Jewish leaders to become Zionists even before they dared to hope for the rebirth of the State of Israel. Furthermore, as evidenced by current activities, Bible Students remain friends of Israel in an increasingly unfriendly world.

Chapter 1

Christianity Becomes Churchianity

Was Christianity meant to conquer Judaism? The Christian church was never meant to be a dominant religion in the world for the last 2,000 years. The Greek word translated "church" in Christian Scripture is *ekklesia* and means "that which is called out." They are called out of the world from every nation and people. They are an extreme minority called out of the world. In Jesus' words, his church was to be a "little flock." Christianity was not to conquer the world, but Christians were to be called out of the world.

But life for the Christian minority in the second century was brutally cruel. The pagan religious leaders and civil rulers demanded allegiance to their multiple gods. By the third century many Christian leaders felt a need to compromise Christian doctrine to make Christians more acceptable to the rulers of the Roman Empire. For starters, they embraced Plato's "Immortality of the soul." There was also the urgent need for multiple gods...The "trinity" soon became a hallmark of Christian doctrine. Then Christians

succeeded beyond their most extravagant hopes: In the fourth century, Emperor Constantine declared Christianity the religion of the Roman Empire! It did not matter it was for his own political reasons, but Christians became a lot more comfortable in the world. Thus, the Christian church ("that which is called out") diverted from its basic definition. In no way could it be called a "little flock."

Through the centuries following the rise of "churchianity", the church's glorious reign over the nations was written in blood. Historians call it the "Dark Ages" (although some recent revisionism in history texts call those centuries in politically correct language, the "Middle Ages"). The world church persecuted any and all who rejected its claims -- whether Christian "heretics" or Jews. Millions who were consigned to eternal damnation were then supposedly justifiably tortured in this life. The Protestant Reformation of the sixteenth century helped religious freedom very little. Very soon the Protestant churches found it expedient to retain much of the "Dark Age" dogmas, especially the trinity and eternal damnation for all who rejected their gospel.

Bible Students Emerge

So entrenched were the creeds of the Protestant denominations that the Age of Enlightenment did not impact their seminaries until the mid 1800s. Then finally the dam broke. A tidal wave of infidelity swept over the Christian world in the latter half of that century. Modernist theology was born. The only response permitted within the precincts of conservatism was to blindly defend the old creeds of the "Dark Ages." Something had to be done.

Pastor Russell Founded the Bible Students

A return to the studying of the Bible itself emerged as the only solution. In 1870 in Allegheny, Pennsylvania, a Bible class for systematic Bible Study was formed. Soon Charles Taze Russell was selected as its Pastor. Gradually other earnest Christians were forming independent Bible classes and Pastor Russell became the leader of thought and activity among these congregations. In 1879 Zion's Watch Tower was formed --later known as the Watch Tower Bible and Tract Society. (This organization is not to be mistaken for the Jehovah's Witnesses who organized in 1931.)

Pastor Russell never claimed to originate Bible truths, but rather to recover the truths held by the first century church. Wearied with the Dark Age theories of Christendom, he inspired hope and faith in the hearts of the masses. A prolific writer, his major accomplishment was a six-volume series of systematic theology, *Studies in the Scriptures*. By 1909 this series was one of the world's three most widely circulated works, surpassed only by the Bible and *The Chinese Almanac*. "In American literature, Mr. Russell stands first." ¹

To thousands of congregations around the world, he was a beloved Pastor. Tens of thousands of individuals were encouraged by hearing his hope-inspiring lectures. Hundreds of thousands were greeted by his smiling face as they weekly opened their local newspapers to read his faith-inspiring sermons. In the last three years of his life some eight million people saw and heard this dynamic speaker on film as Pastor Russell who introduced his epic motion Picture, *The Photo-Drama of Creation* -- the crowning feature of his ministry. Never before had sound and color been incorporated into motion pictures. Pastor Russell broke all records in not only technology but also in attendance which was consistently astronomical. But even more important was the content of his encouraging message.

On October 31, 1916, newspaper headlines across the country shocked the nation...Pastor Russell, the globe-trotting preacher on a transcontinental speaking tour, finished his work. Pastor Russell was dead. An era of excellence in the communication of Christian faith and hope had come to an end. But clearly now, Christianity was no longer defined as the Churchianity of the centuries.

Chapter 2

Bible Students and the Jewish People

For nearly a century Bible Students have enjoyed a continuous reputation documented as pro-Zionist, non-proselytizing friends of the Jewish People. All segments of the Jewish community have taken notice of the Bible Students and have joined in this documentation: Israeli government leaders, members of the Knesset, former Soviet Refusniks, journalists, authors as well as other secular, academic and religious leaders.

An unprecedented phenomenon occurred in the Jewish press back in 1910. Anglo-Jewish newspapers and the Yiddish press carried articles by a Christian minister! It happened to be the Bible Student -- Pastor Charles Taze Russell. Thus began the litany of accolades of Bible Students by Jewish molders of thought that has continued until now -- and the momentum is increasing.

Bible Students' Record in the Christian Community

Bible Students are a small but international Christian fellowship. Yes, small but very active. In fact, it is their code of activism -- complete consecration to their ideals -- that keeps them small. But the Bible Students do impact the Christian community. Bible Students continually challenge false dogmas in particular, like the "trinity" and "eternal damnation" -- for all who do not accept the Christian message before death.

The consequences of these two dogmas have been devastating for the Jewish community. The trinity concept, three gods in one, of course, incited the false accusation of deicide -- God killers! -- that Christians have leveled at the Jewish people. These two vicious dogmas fanned the sparks of anti-Semitism into a blazing fire that burned down through the Christian era. During the Holocaust, many Christians saw no problem with cooperating in that horrific slaughter of six million Jews. What was their rationalization? God has already damned Jews eternally.

Bible Students, however, have made some inroads. After a century of aggressively challenging these two dogmas, many clergy and scholars in a number of denominations no longer hold that non-Christians are eternally lost. Although Bible Students have not similarly impacted the clergy on the trinity issue, many of the laity in various denominations are questioning this mind-boggling and hate-inciting dogma.

A Dual-Covenant God

People are what they believe. If a Christian believes his God will eternally punish every Jew that refuses to come into the Christian covenant, that Christian will react to that belief in one of two ways: Either he will copy the hatred he attributes to his God and anti-Semitism will justifiably follow -- or he will attempt to convert every Jew possible to salvage him or her from a horrible fate.

Back in the 1880s Bible Students were the first Christian group to embrace the dual-covenant concept. And we urge all Christians to realize that this is the teaching of the Judeo-Christian Bible. God has a separate covenant with the Jewish People that guarantees them the glorious destiny to transition into the New Covenant which will bless all the families of the earth. He has a different covenant with Christians. The problem is that most Christians wrongly believe that the Jewish covenant has ended and the only other option for salvation is for Jews to come into the Christian covenant.

Bible Students are gratified, though, to see that finally in the last decade a few Protestant denominations have accepted the dual covenant concept. For example, the 1996 Southern Baptist resolution to target Jews for conversion was opposed by a small but vigorous minority within the Southern Baptist Conference. Why? They had recently affirmed the dual-covenant concept and formed a semi-independent alliance called the "Alliance of Baptists."² The vast majority of Christian churches, however, owes the Jewish

people a public apology for the vicious persecution of the Jewish People down through the Christian era -- including the Holocaust. These crimes of anti-Semitism in addition to their other inflammatory beliefs are the direct result of the failure to recognize the dual-covenant concept.

Early Advocates of Zionism

Bible Students were the first to appreciate and act upon the commission of Isaiah 40:1: "Comfort, oh comfort My people." (TANAKH, Jewish Publication Society) And they took this commission very seriously. In 1891 Charles Russell, the Pastor of Bible Students congregations around the world, proposed to Baron Rothschild and Baron Hirsch a practical plan for Zionism that involved the purchasing of all government lands (lands not held by private owners) in Palestine from the impoverished Ottoman Empire of Turkey. (Years later Herzl made similar proposals). Pastor Russell prefaced his proposal with the prediction of a massive exodus of Jews from Russia and Eastern Europe. As he predicted, history records over 3 million Jews emigrated from Russia and Eastern Europe by 1924.

Pastor Russell closed his proposal as follows: ³

But please note, my dear Sir, that the sacred Scriptures predict the return to Palestine, and not a further wandering to the ends of the earth -- to America or elsewhere. And, furthermore, It is my humble opinion that Israel will find no rest for the sole of his foot until he finds it in the land of promise; and I pray you therefore, not to waste your efforts in assisting emigration elsewhere, but concentrate them in the direction where God has indicated success. God bless you.

In 1910 Pastor Russell received the following unprecedented letter from a committee of Jewish leaders: ⁴

Jewish Mass Meeting

September 20, 1910

Pastor C. T. Russell, Brooklyn. N. Y.

Dear Sir: Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity has added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy"

As for the meeting: We suggest Sunday afternoon at 3 o'clock, October 9. We have secured an option on the Hippodrome, New York's largest and finest auditorium, for that date, and we hope that this date and

the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves,

Yours, respectfully, Jewish Mass Meeting Committee

Who was this gracious Committee? The following leaders of the Jewish community were members of this committee: Dr. Jacobs, Editor of the American Hebrew; W. J. Solomon, of the Hebrew Standard; J. Brasky, Associate Editor of the Hebrew Standard; Louis Lipsky, Editor of the Maccabean; A. B. Landau, Editor of the Wahrheit; Leo Wolfsohn, President, Federation of Roumanian Societies; J. Pfeffer, of the Jewish Weekly; S. Diamont, Editor of the Jewish Spirit; S. Goldberg, Editor of the American Hebrew; J. Barondess, of the Jewish Big Stick; Mr. Goldman, Editor, Hayom, the only Jewish daily.

An enthusiastic summary of the speech and description of the meeting was published in The New York American, October 9, 1910, which is quoted in part:

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this -- nor a more successful one.

He won over an audience that had come -- some of it, at least -- prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

...In the crowd which filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the Pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation...

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great leader [Herzl] who, the speaker declared, had been raised by God for the cause -- brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth -- having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth -- not merely a people, any longer, but a nation...

Persecution would be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the Pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the

eccentric East Side poet Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew audience could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds...He made a friend, they all declared, of everyone who had heard him. Can we imagine a Christian minister so boldly telling this Jewish audience that the “work of Zionism” in Palestine in 1910 was of God?...And those that had faith would actually go to Palestine to do that work or at least “go to Palestine sympathetically...by financial assistance...[for the] establishment there of great enterprises...?” Pastor Russell also warned those of “insufficient faith to use their means in forwarding the Lord’s work at this important juncture [or they] will find themselves pictured by the Prophet Ezekiel, who declares (7:19) that in this great Day of Trouble ‘their gold shall be removed; their silver and their gold shall not be able to deliver them.’”⁵ To Pastor Russell the “work of Zionism in Palestine [Eretz Israel]” was “the Lord’s work” -- the Lord’s doing -- and certainly this is still true today. (One wonders how much of the Holocaust could have been avoided if the work of Zionism in Eretz Israel had flourished between 1910-1940?)

Pastor Russell did not stop with the Hippodrome in New York. He had similar mass meetings in Chicago, Philadelphia, St. Louis, Kansas City and Cincinnati. In England he addressed 4,600 Jews in London’s Royal Albert Hall. Other meetings followed in Shoreditch Town Hall, Manchester and Glasgow. Traveling then to all the major Jewish centers in Europe addressing Jewish audiences, Pastor Russell carried with him his message of comfort and faith.

The Herzl Year Book provides the statistics of the continual stream of encouraging printed literature he provided for the Jewish People:⁶

...[H]is preachings on the subjects of Judaism and Zionism appeared in 107,000 copies of Anglo-Jewish newspapers and weeklies, and in 650,000 copies of the Yiddish press. He even considered it worthwhile to publish a Yiddish paper of his own, *Di Shtimme*, which aroused interest and echo among the Jews of America, Europe and Russia. In 1912 he wrote and published a brochure about the Jews, bearing the name *Comfort to the Jews* (with reference to Isaiah 40:1-2)...In one passage he demonstrates again his anti-missionary tendencies:

A voice is sounding from the wilderness and Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize as Jews the ideals set before them by the Lord in the Law and by the Prophets.

Written to a basically Christian audience, Pastor Russell stated in an article that appeared in the *Overland Monthly* in 1911 under the title, “Jews Not to be Converted to Christianity”:

The Jew who ceases to be a Jew ceases to look in the proper direction for the blessings God has promised to him. And this is true, whether it be by becoming a Presbyterian, an Episcopalian, a Romanist or an unbeliever -- an infidel. In the Jewish Law and promises are the proper incentives for the Jewish life. The Jew has in his Law and in the prophecies everything.

Jacob De Haas, editor of the *Boston Jewish Advocate* was at first critical of Pastor Russell. After an interview with Pastor Russell, Mr. De Haas published an article in the *Jewish Advocate* (May 26, 1911), entitled, “What Pastor Russell Preached.” The article also appeared in the *Bible Student Monthly* as follows:⁷

Pastor Russell is not a missionary to the Jews, he has no desire to convert them to Christianity in any form, in fact, he could not be an ordinary Christian and be Pastor Russell at the same time...

Of course, the Pastor believes in the Nazarene, but it is not the common conception and what concerns us most, his Christ is for the Christians, not, for the Jews. He does not believe in the Trinity and regards the doctrine as contrary to all Scriptures...

So Pastor Russell neither practically nor theoretically favors the conversion of the Jews. But our interest in him does not quite end there. The removal of the Fundamental cause for suspicion brings him, as a matter of fact, on an entirely new plane of relations with Jews. He is the possible philo-Semite.

This endorsement by De Haas was of major significance since De Haas was a personal confidant of Herzl and in His original entourage. In fact, Jacob De Haas was sent by Herzl to activate Zionism in the United States. In 1912 He convinced Louis Brandeis, "the most distinguished figure in American life to become a Zionist."⁸

Regarding the significant Land issue, Pastor Russell's position is reflected in a statement he made while Palestine was yet part of the Ottoman (Turkish) Empire. In 1911 he proclaimed:

The message to them [Jews] now is that the land is theirs -- that their period of chastisement is at an end and that shortly divine blessing will come to them -- not as Christians, but as Jews.

In November 1914 after showing that the "sevenfold" or "seven times" period of gentile possession of the Land (Leviticus 26:23-42) had expired, Pastor Russell said:⁹

Now we are able to tell them [Jews] that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.

The Pastor also stated that every effort should be made to buy the land from a nearly bankrupt Turkey since if Turkey lost Palestine in the war, it would be a total loss.

When Pastor Russell died October 31, 1916, the Herzl Year Book observed:¹⁰

Russell himself, according to the testimony of the American Jewish Press from the years 1910 to 1916 maintained excellent and friendly relations with the leaders of American Jewry to his last days.

Historians observe that Zionism was at its lowest ebb between 1904 and 1917. But Pastor Russell just before his death was gratified to observe that he did much to revive it. The work of Pastor Russell on behalf of the Jewish People can best be summed up by recognizing that never before had the Jewish People opened their hearts to a Christian minister...And never before had a Christian minister brought such heartening comfort to the Jewish People.

Pastor Russell's Tradition Continued by Bible Students

During the 1920s and early '30s, various Bible Students took seriously their responsibilities to comfort and encourage the faith of Jewish People in Biblical Zionism. Then in 1936 the dark foreboding clouds of the Holocaust began to gather in the sky over Germany. In the United States many Christian groups were seething with hate -- spewing out the venom of anti-Semitism. In this sinister climate, a gentile stood up whose voice of protest was heard louder than any other. It was a Bible Student again, Professor Franklyn Hudgings. His book, *Zionism in Prophecy*, in 1936 launched him on a most rewarding speaking circuit. Large Jewish audiences came to hear him and enthusiastically received his message of Zionism. Some of the reviews by eminent rabbis on the front and back covers of his book read as follows:

This unusual work, "*Zionism in Prophecy*," is dedicated to the true interpretation of Israel's prophets. It shows that no one can honestly claim belief in the Bible and at the same time approve, or even remain silent, when Israel falls the victim of anti-Semitic persecution which is often masked by the cloak of religion. -- Rabbi Max Kirshblum, Executive Director, Mizrahi Organization of America (Orthodox Jewish Zionist Agency)

...With deepest appreciation of Dr. Wise and the entire United Palestine Appeal Committee -- Mendel N. Fisher, Campaign Director, United Palestine Appeal.

The attitude of many Gentiles toward Jews has been at the best anomalous. Hence it is an exalting experience to encounter a Gentile writer who has an honest, impersonal and truly devout attitude of favor toward Zionist striving. Such a man is the author of "*Zionism in Prophecy*"...On every ground his utterances are

worthy of perusal by both Jews and non-Jews everywhere. A little more of his spirit would help to solve more than one world problem. -- Rabbi Abraham Burstein, Managing Editor, The Jewish Outlook. Dr. Hirsch Loeb Gordon, the well-known writer, Hebraic scholar and Talmudist, wrote in the Foreword of Zionism in Prophecy:¹¹

In addition to those great prophets of Israel who were chosen mouthpieces of Jehova[h], there also were some ancient Gentile sages with prophetic vision, among whom was Balaam, also the faithful Job.

Now, after a lapse of thirty-three centuries, there arises another Gentile -- one to expound the prophets, and to encourage the tribes of Israel in their present fervent quest for the holy land...Certainly this Gentile voice from America is now being raised in the midst of darkness -- at a time when beastly persecutions are being heaped upon Jewry in various parts of the world.

Recent Activities

With assimilation spiraling upward, anti-Semitism escalating, militia hate groups organizing, the media bashing Israel, Holocaust revisionism spreading, evangelical churches covertly targeting Jews for conversion -- something had to be done! Someone had to speak out. Members of the Bible Students Congregation of New Brunswick launched an ongoing campaign of rebuttal. Editorial ads, newspaper articles and opinion pieces were placed in numerous papers.

Israel: Appointment With Destiny -- Highly Acclaimed

Since 1989, Israel: Appointment With Destiny, along with Pastor Kenneth Rawson's live presentation, has received overwhelmingly positive receptions with synagogues, churches, Jewish Federations, B'nai B'rith chapters, Hillel units and yeshivas across the United States. Since it is regularly updated to keep abreast with history in the making, it is still in continuous demand.

In 1992 the premier showing of this production in Israel was shown in Jerusalem and was received enthusiastically by 1,200 Israelis. At the Knesset, the Hebrew version of the production was presented as a gift to the Israeli Government. Many Knesset members expressed their personal appreciation for the Bible Student efforts on behalf of Israel and the Jewish People.

The Russian version of the video of Israel: Appointment With Destiny is now being distributed to counter assimilation in Russia and establish Jewish roots in Israel. This production puts them in touch with their Jewish heritage. In over 1,000 Jewish Community Centers in the former Soviet Republics, Israel: Appointment With Destiny will be distributed and shown. There is a sense of urgency because U.S.-based Christian evangelicals are pouring hundreds of thousands of dollars into missionary drives targeted at the unsuspecting, unrooted Jew. Therefore, Bible Students are endeavoring to enlarge the scope of this effective video production. Romanian, French, Spanish and German versions have been produced or are in the process of production.

Israel: Appointment With Destiny has been highly commended also in Israel by the Prime Minister's Bureau, the Minister of Religious Affairs as well as several Russian Refusniks. It has been highly acclaimed in the Baltimore Jewish Times, The Jewish News (Detroit), The Jewish Press, The Jerusalem Post and different Federation Publications as well as other Jewish newspapers. Religious leaders, publishers, editors and academic leaders in the Jewish community in the U.S., Israel and Europe have all joined in the accolades.

Newspaper Ad Campaign

Over the years, especially in the last several years, Bible Students have placed numerous editorial ads combating Anti-semitism and Israel-bashing -- including a quarter-page ad on the New York Times OP/

ED page, “First Holocaust Revisionism -- Now Land Revisionism!” Some examples of other ads placed: “The Vatican’s Hidden Agenda” and “The UN is Wrong: Jerusalem is not ‘Occupied Territory’!”

When Bible Student youth on Ohio State University campus found themselves staring at the college paper’s vicious full-page (free) editorial by Bradley Smith on Holocaust revisionism, wheels started to turn...The Jewish community of Columbus was outraged. One of the students at OSU, who was also a Bible Student, spoke at a protest rally of Jews. What else was done? The Bible Students congregation in Columbus was the only Christian group that spoke up -- and they shouted! The next issue of Ohio State Lantern carried a full-page (paid) ad by the Bible Students refuting Bradley Smith’s lies and proving the fact of the Holocaust.

But this action was not enough. Bradley Smith had a national campaign going. The Bible Students in Columbus followed up by attempting to place a full-page ad or an editorial in every campus paper which carried Smith’s venom. The Jewish leaders of Columbus expressed to the Bible Students their appreciation -- many with tears in their eyes.

As long as there is anti-Semitism, Israel bashing and Holocaust revisionism, Bible Students will stand by their Jewish brethren. As long as there is assimilation and proselytizing going on, Bible Students will be reminding their Jewish brethren of their roots and their glorious destiny.

Chapter 3

Pastor Russell not the Founder of Jehovah’s Witnesses

“Jehovah’s Witnesses” are obviously not Zionists. Why do some claim Pastor Russell -- an ardent Zionist -- was the founder of the Jehovah’s Witnesses? Both Pastor Russell and the Bible Students have been the victims of not only sinister actions of misrepresentation, but character assassination. Human nature being what it is, religious zealotry can, unfortunately, beget malicious acts reasoning that the end justifies the means. Centuries ago bigotry resulted in Christians not only persecuting Jews, but Christians persecuting Christians. Our world is supposed to be more “civilized,” but bigotry still flourishes. Now intolerance often takes the form of character assassination and sinister misrepresentation. Some clergy are intent on misrepresenting Bible Students and their Pastor as “Jehovah’s Witnesses.”

David Horowitz -- award-winning author, journalist, editor, former President of the UN Correspondents Association and Nazi hunter -- sets the record straight. Because of the conflicting information about Pastor Russell and the Bible Students, Mr. Horowitz researched the history. He discovered that not only was Russell pro-Zionist and non-proselytizing, but that he was an activist, traveling throughout the United States and Europe to encourage the Jewish People to cherish their Jewish roots and to support Zionism. Absolutely fascinated about the history, he wrote a book on Pastor Russell and the Bible Students. In his book, Pastor Charles Taze Russell: An Early American Christian Zionist, he writes:¹²

Contrary to some publicity made concerning “Jehovah’s Witnesses”, Pastor Russell is not the founder of this religious group. He has never associated with “Jehovah’s Witnesses” nor did he ever claim the name. Pastor Charles T. Russell died in 1916. The “Jehovah’s Witnesses” came into existence later [1931]. Associating Pastor Russell with “Jehovah’s Witnesses” leaves the decidedly mistaken view that their teachings and beliefs are alike. Such is not the case.

Examples of Misrepresentation

A case of misrepresentation occurred when an article by a Bible Student minister in which Pastor Russell was mentioned briefly appeared in The Jerusalem Post. Immediately, two evangelical ministers wrote in letters to the Editors labeling and discounting Pastor Russell and the Bible Students as Jehovah’s Witnesses. The Bible Students did not have to defend themselves. David Horowitz jumped into the fray to refute this

misrepresentation: ¹³

The attempt...to stigmatize [the Bible Student] Pastor...as a Jehovah's Witness was absurd. As Editor of the World-Union Press, writer of a syndicated column (appears in the Jewish Press and 18 other Jewish papers), Editor of the United Israel Bulletin, past Editor of the American Examiner (now the Jewish Week), past President of the Foreign Press Association, I have frequently written against the missionary work of Jehovah's Witnesses among the Jewish people and commended...the Bible Students for their work of strengthening the Jewish people in their Jewish faith. My book, Pastor Charles Taze Russell: An Early American Christian Zionist which was highly commended by Benjamin Netanyahu and Jeane Kirkpatrick, shows that Pastor Russell, who enjoyed close ties with the leaders of American Jewry, was not a Jehovah's Witness. He was pro-Zionist and non-proselytizing. Jehovah's Witnesses are anti-Zionist and proselyte the Jewish people.

Furthermore, Horowitz' clarification of Russell's beliefs and work was highly commended by Benjamin Netanyahu when he was the Israeli Ambassador to the United Nations:¹⁴

"David Horowitz sets the record straight about the beliefs and achievements of Charles Taze Russell. A recognition of Pastor Russell's important role as an early American Christian advocate of Zionism is long overdue. Mr. Horowitz has performed an admirable service in restoring to public knowledge the story of this important Christian Zionist."

How and Why Jehovah's Witnesses Were Founded

An unfortunate scrap of history provides the answer as to the origins of "Jehovah's Witnesses." After the death of Pastor Russell in 1916, the purpose of the Watch Tower Bible and Tract Society changed drastically. Joseph Rutherford, whom Pastor Russell had recently dismissed from his staff, seized legal control of the Watch Tower, dismissed the majority of the Board of Directors and established dictatorial control. The Watch Tower became the central head and authority over all congregations willing to yield their sovereignty. Basic doctrines of the new "society" seriously digressed from the teachings of Pastor Russell and the writings of Pastor Russell were discarded. The methods of conducting the evangelistic work were altered. The more sensational digressions, such as refusing blood transfusion and saluting the flag, caught the public's eye.

But many individuals and whole congregations refused to surrender their Christian liberty or accept the new teachings. As early as 1917, the exodus from the newly declared sovereign headquarters began. By 1918 one-fourth of the Bible Students left Rutherford and his dictatorial policies and continued to respect the teachings of the late Pastor Russell.¹⁵

In the struggle between Rutherford and the Bible Students, William Schnell was in the upper echelon of the Watchtower and made some very insightful observations. At the time he finally wrote his book, *Thirty Years a Watchtower Slave*, he was neither a Jehovah's Witness or a Bible Student. Schnell noted that further doctrinal changes and aggressive promotions by Rutherford resulted in a large increase in new members, but this also generated opposition from the Bible Students of Pastor Russell's era. These Bible Students endeavored to reverse Rutherford's revisionism of doctrine and practice. Rutherford's reaction is described as follows:¹⁶

Between 1925 and 1931 Rutherford embarked on a campaign to purge Russell's followers. By 1931 over three-fourths of those formerly associated with the Bible Student movement in Pastor Russell's day remained faithful to his teachings by completely separating from Rutherford.

Regarding those who left, Schnell remarked, "That is precisely what the new Watch Tower Society wanted and what they had hoped to accomplish."¹⁷ Speaking of the new converts Schnell said:¹⁸

These, of course, were in the majority after the bloodletting of three-fourths of the Bible Students had been so adroitly accomplished.

Further, Schnell observed:¹⁹

The old Bible Students, spiritbegotten...individuals, true Christians, would never have stood for such subversion of thinking and practices. Being Students of the Bible, they had been warned by what Paul had said in 2 Tim. 4:3: "For the time will come when they will not endure sound doctrine."

The lineage of the Bible Student congregations of today traces back through these separatist Bible Students to Pastor Russell their founder. A description Schnell gives of the Bible Students reveals why Rutherford could not subdue them:

Bible Students had been of such rugged individuality type that they claimed they had fled various [church] organizations in order to become and remain free and unencumbered in their quest of Bible studies and living as Christians. They felt that the organizations from which they had fled had become too rigid and stilling, a condition which they considered detrimental to their course as Christians. In fact, in those days Bible Students were the most rugged individualists ever to appear since the days of the early Church. Their motto of "nonconformity" became a byword in the 80's and 90's of the last century.

The picture is clear. The historical data reveals beyond a doubt that Bible Students founded by Pastor Russell and Jehovah's Witnesses founded by Judge Rutherford are two separate movements.

Yet there is one point that tends to be confusing and contradictory. Why do Jehovah's Witnesses sometimes refer to Pastor Russell as their founder? Certainly it is not because they agree with his basic teachings. In fact, they so vigorously disagree with his basic teachings that they have time and again categorized Bible Students as the "evil servant" class who will be annihilated eternally. (Bible Students, on the other hand, have nothing but joyful expectations for the Witnesses' eternity.)

What is the sin of Pastor Russell and his Bible Student movement that make them so evil? What is the abominable sin that they have committed that merits eternal destruction? The answer is simply that Bible Students still hold on to the Biblical teachings of Pastor Russell! That means that, therefore, they reject Jehovah's Witnesses' doctrines. To Jehovah's Witnesses, the basic teachings of Bible Students are gross error -- worthy of eternal Judgment.

The absurd contradiction emerges, however, when Jehovah's Witnesses claim Pastor Russell as their founder. Where did the Bible Students get their so-called gross errors but from Pastor Russell? If he taught gross error, how can Jehovah's Witnesses claim Russell as their founder? Why do they claim him anyway? "Historic Depth"

For one reason and one simple reason alone is this claim made -- "historic depth." As a Christian church, the Jehovah's Witnesses are neophytes. Since the Jehovah's Witnesses only began in 1931, they need historic credibility. Imagine in the 1930s, '40s or '50s, saying, "Our Christian group only began in 1931." To claim Pastor Russell as their founder, however, would project them back into the 1800s as a Christian group. (After all, a number of Christian churches had their beginnings in the 1800s.) As evidence of their sensitivity to historic depth, they do a "one-upmanship" on all religious groups by claiming that Abel, Adam's son was the first Jehovah's Witness. This is really reaching for historic depth! But a pretense of historic depth means nothing.

The historic facts are clear. Pastor Russell founded the Bible Students in the 1870s. Judge Rutherford founded the Jehovah's Witnesses in 1931.

Just to illustrate the point, the Lutherans and Roman Catholics have a common lineage simply because the Lutherans broke away from the Papacy. But they are two separate churches. The Lutherans believe Martin Luther's teachings and the Catholics believe the teachings of the popes. Just because the Lutherans' lineage goes back to the popes does not mean the popes are the founders of the Lutherans. The popes are the founders of the Roman Catholics who believe their doctrines.

A few similarities of belief between Bible Students and Jehovah's Witnesses exist. As well, one might speak with a Baptist regarding their doctrine and then with a Presbyterian. There would be obvious similarities. But to say that the two are the same because of their obvious similarities is inaccurate. Just as Baptist and Presbyterians believe in eternal torment, Bible Students and Jehovah's Witnesses believe in eternal annihilation. But this similarity does not make them the same group!

In any case, it is well to observe that Bible Students feel most Jehovah's Witnesses are noble-minded people and are just as likely as other people to enjoy the blessings of God's eternity. (We, only wish they shared such kindly feelings towards us!)

There are many books about the Watchtower organization, even by former Watchtower members. But none have the insight of Schnell, an insider during those crucial years of terminating the old movement and creating the new.

This loose-knit Bible Student movement of "rugged individualists," as Schnell called them, is prospering worldwide. Yes, Bible Students are a small movement of "rugged individualists" banded together in congregations that zealously guard their congregational autonomy. But if you have a small band of individualists, each of his own volition, fully consecrated to a vision of Truth, then you have activists (tempered by a Christlike ideal of love). Thus, Bible Students as they did in Pastor Russell's day impact the world to a degree that far exceeds their size.

Schnell was a "born again" fundamentalist Christian at the time he wrote his book. As such, he did not like some of the basic doctrines of Pastor Russell and the Bible Students. Yet his writing reflected a profound admiration for their Christian maturity.

Jehovah's Witnesses founded in 1931

Now that three-quarters of the Bible Students of Pastor Russell's era were purged and the remainder of the Bible Students submitted to the doctrinal changes, a new movement could be founded.

In 1931, fifteen years after Pastor Russell's death, Jehovah's Witnesses was founded. Its founder, Joseph Rutherford, presented a startling resolution entitled "A New Name," which was adopted at their international convention on July 26, 1931. The resolution first observed that neither "Russellites" nor "Bible Students" were any longer appropriate names (certainly not, as over 75 per cent of Bible Students from Pastor Russell's era had already separated). Henceforth they would call themselves "Jehovah's Witnesses." 20 Joseph Rutherford, not Pastor Russell, founded Jehovah's Witnesses. Pastor Russell died in 1916. Jehovah's Witnesses was founded in 1931. Pastor Russell founded the Bible Students who still affirm his teachings. Rutherford rejected Russell's teachings, purged those Bible Students loyal to Russell's ideals from his movement, rejected the name Bible Students and named his new movement "Jehovah's Witnesses."

Chapter 4

We Are What We Believe

Actually, "Jehovah's Witnesses" is a scriptural concept repeated three times in chapters 43 and 44 of Isaiah. The Prophet Isaiah is obviously speaking of the Jewish People, and the Bible Students have always understood it that way. Who else was once delivered from Egypt, at one time offered sacrifices and were to be regathered from all over the world to their homeland?

I give Egypt as a ransom for you...Because you are precious to Me...Fear not, for I am with you: I will bring your folk from the East, will gather you out of the West; I will say to the North, "Give back!" and to the South, "Do not withhold! Bring My sons from afar, and My daughters from the end of the earth...That

men may say, 'it is true!' My witnesses are you -- declares the LORD...And no strange god was among you. So you are My witnesses--declares the LORD....But hear, now O Jacob My servant, Israel whom I have chosen! Thus said the LORD, your Maker, Your Creator who has helped you since birth...Do not be frightened, do not be shaken! Have I not from of old predicted to you? I foretold, and you are My witnesses." -- Isaiah 43:3-5,10,12; 44:1,2,8

The Jewish People are the true "witnesses" of Jehovah. What are the implications of someone else taking over this name'?

Replacement Theology

The stage was now set for "replacement theology." When Rutherford's second volume of Vindication was published, it proclaimed that "fleshly Israel," the Jews, were eternally rejected as the people of God and replaced by the New Israel -- Rutherford's Jehovah's Witnesses! Rutherford thereby embraced replacement theology -- that traditional error of both Roman and Orthodox Catholics as well as the historic Protestant denominations. Replacement theology, of course, applies all the scriptures that speak of future blessings to "Israel" as promises applicable to Christians only. And Rutherford's extension of this distortion applied these scriptures exclusively to Christians who are Jehovah's Witnesses. (However, it is interesting to note that all scriptures pertaining to punishment of "Israel" are retained by replacement theology as applicable to the Jewish People.)

Just as replacement theology justified, if not inspired, anti-Semitism for over 1900 years of Christian history, the inevitable naturally happened. Judge Rutherford sent a condoning letter to Hitler. How did this happen?

In June of 1933 an extremely distressing incident occurred. The following is a quote from the 1934 Yearbook of Jehovah's Witnesses: ^{21 22}

In June, the president [Judge Rutherford] of the Society visited Germany to take some action to get the Society's property restored to our [Jehovah's Witnesses'] possession and to carry on the work further. Knowing that the enemy has misrepresented the facts to the [Nazi] government, a Declaration of Facts was prepared, and on the 25th day of June, 1933, more than 7,000 of Jehovah's witnesses assembled at Berlin and unanimously adopted the resolution, millions of which were printed and distributed throughout Germany. That resolution [in part] is as follows, to wit:

It is falsely charged by our enemies that we have received support for our work from the Jews. Nothing is farther from the truth. Up to this moment there never has been the slightest bit of money contributed to our work by Jews. The greatest and most oppressive empire on earth is the Anglo-American empire. By this is meant the British Empire, of which the United States of America forms a part. It has been the commercial Jews of British-American Empire that have built up and carried Big Business as a means of exploiting and oppressing the peoples of many nations. This fact particularly applies to the cities of London and New York, the stronghold of Big Business. This fact is so manifest in America that there is a proverb concerning the city of New York which says: "the Jews own it, the Irish Catholics rule it, and the Americans pay the bills." We have no fight with any of these persons mentioned but, as witnesses for Jehovah and in obedience to his commandment set forth in the Scriptures, we are compelled to call attention to the truth concerning the same in order that the people may be enlightened concerning God and his purpose [emphasis ours]...

"This Declaration was mailed to every high officer of the government [Nazi Germany] from the president down to the members of the counsel" explains the book, Jehovah's Witnesses in the Divine Purpose, published by Jehovah's Witnesses in 1957.²³ This mailing to every "high officer," of course, included Hitler who was chancellor appointed by the president.

In addition to defaming the League of Nations, the Declaration also concurred with the Nazi government when it said:²⁴

The present government of Germany has declared against Big Business oppressors [of America and Britain] and in opposition to the wrongful religious influence in the political affairs of the nation. Such is exactly our position...

But then Judge Rutherford (who was really only a lawyer) made a fatal mistake in his case by saying:²⁵ Instead of being against the principles advocated by the government of Germany, we stand squarely for such principles, and point out that Jehovah God through Christ Jesus will bring about the full realization of these principles.

But by stating that only God could accomplish the “realization of these principles,” he implied Hitler could not! This slip was not good. Hitler came down harder than ever on the Jehovah’s Witnesses. What Irony!

The Nazi crackdown on Jehovah’s Witnesses, however, began before Rutherford’s self-defeating Declaration of anti-Semitism. Of course, 1933 was only two years after Rutherford started his new movement of Jehovah’s Witnesses based on replacement theology. Rutherford’s new anti-Jew, anti Zionist position was not yet known by the German government. To the Nazi government, Rutherford’s Bible Students were still known as the zealous, Jew-loving Zionists from Pastor Russell’s day.

Setting the Record Straight

As one progresses through the U. S. Holocaust Memorial Museum in Washington, D.C., one is filled with an overwhelming weight of depression because of the record of unbelievable atrocities on the Jewish People. Then, after almost left in a total stupor of shock, one comes upon yet another section entitled, “Other Enemies of the State.” Here gypsies, Freemasons, homosexuals -- and Jehovah’s Witnesses are mentioned. In another display of the badges the Nazis forced people to wear in addition to the Star of David -- is one badge which simply says. “Bible Student.”

At the section on Jehovah’s Witnesses, one learns why they were persecuted by the Nazis. Incredibly, one of the main reasons cited in the exhibit why Jehovah’s Witnesses offended the state was because they believed in Zionism -- the return of the Jew to his homeland by God as prophesied in the Bible.

In any case, by the time the intelligence that Rutherford’s new movement of Jehovah’s Witnesses believed Jews were eternally rejected of God reached Hitler -- der Fuhrer thought it was a sham, a cover-up.

The Bible Students

But there was another side of the coin. The Bible Students were also in Germany -- completely separated from Rutherford’s new movement. Many of them had separated from Rutherford’s Jehovah’s Witnesses as far back as 1918. These Bible Students were the true Zionist-believing Bible Students. And they willingly suffered persecution from Hitler because they would not disown the Jewish People or their Christian faith.

Thus the Jehovah’s Witnesses were a completely new creation of its founder Joseph Rutherford. His doctrine of replacement theology, as with other so-called Christians, carried the cruelest implications for the Jewish People. Rutherford’s blatant anti-Semitism which congratulated and encouraged the greatest Jew-hater of all times -- Adolf Hitler -- was not able to save his own people.

From Rutherford’s perspective, the Jewish People are not and never will be the people of God: That favored lot was lost forever. What makes Jehovah’s Witnesses a different movement completely detached from Pastor Russell’s is its claim that Jehovah’s Witnesses are the new Israel. (The original Israel are now actually considered Gentiles alienated from God.) The only way for any Jew to return to God, according to the

Jehovah's Witnesses to this day, is by becoming a Christian -- a Jehovah's Witness Christian to be exact.

How diametrically opposed was this view to Pastor Russell's message to the Jews (as already observed): A voice is sounding from the wilderness and Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize as Jews the ideals set before them by the Lord in the Law and by the Prophets.

Chapter 5

Salvation: Narrow vs. Broad

Pastor Russell's Bible Students get flak from both evangelical Christians and Jehovah's Witnesses. Shortly after their founding in 1931, Jehovah's Witnesses developed a "narrow salvation" theology similar to evangelical Christians. Both have taught anyone who rejects their Messiah is eternally lost. This places both evangelicals and Jehovah's Witnesses poles apart from Pastor Russell and the Bible Students' "broad salvation" theology. This salvation by fear is so essential to the growth of evangelical churches that they lash out at anyone who opposes their cruel, narrow concept for gaining eternity. And Bible Students continually oppose it -- loudly and clearly.

In response, some evangelical clergy today use the same old, worn-out vilifications that doom-and-gloom ministers in Russell's day desperately concocted. Why? Sheer jealousy! The people clamored to hear him. Pastor Russell's "opposition" lamented that his writings had a "greater newspaper circulation every week ... than the combined circulation of all the priests and preachers of North America."²⁶ The evangelical clergy not only hated his Gospel of love, but also his popularity. They felt helpless before his worldwide acclaim. "Since the days of Henry Ward Beecher and Dr. Talmage," The Christian Globe (May 5, 1910) states, "no preacher has occupied so prominent a position in the United States as Pastor Russell of Brooklyn Tabernacle holds today." Again, The London Graphic (April 8, 1911) describes Pastor Russell: "The advent of Pastor Russell brings to this city and country a man of international reputation, who is known almost as well in Great Britain as he is in America...who is reputed to be the most popular preacher in America [emphasis added]." To this day, there is a hill in India still named "Russell's Hill" where thousands had flocked to hear him.

Why this popularity? Because Pastor Russell's message gave hope in contrast to those doomsday preachers. Every Jew, Hindu, Moslem, etc., even Christian, who does not accept their particular brand of Christianity before death, is, they say, damned to an eternity of torment. These preachers of inevitable doom both in Russell's day and today hold in contempt the Gospel of love taught by Pastor Russell and the Bible Student movement he founded.

Christian Groups Who Support Israel

Regretfully to say, many in the International Christian Embassy who support Israel and other sincere Christians groups who support the settlements in Samaria and Judea are actually evangelical doomsdayers. They believe every Jew (or anyone else) who does not accept Jesus before they die are damned eternally. How ironic that some evangelicals attempt to stigmatize Bible Students by calling them Jehovah's Witnesses -- when in reality on the basic doctrine of salvation, evangelicals are closer to Jehovah's Witnesses than are Bible Students! Then too, many Christian groups are very interested in supporting Israel because they feel that in that way they will help hasten the time when Jesus would come again and set up his Kingdom. But in the final analysis, though, the Jews through the centuries, the Jews who died in the Holocaust and most Jews living when Jesus would return, they say, would be lost anyway. (Not much of a destiny for the Jewish People here.)

But most evangelicals and Jehovah's Witnesses do believe in some sort of future Kingdom of God on earth -- the Messianic Age. But will they ever be surprised how Israelitish the Messianic Age will be when they

see Abraham, Isaac, Jacob, Moses, King David and all of Israel's faith heroes of old leading the nation of Israel as a light to the Gentiles!

Arise, shine, for your light has dawned, The Presence of the LORD has shone upon you...And nations shall walk by your light, Kings, by your shining radiance...The riches of nations shall flow to you...Aliens shall rebuild your walls, their kings shall wait upon you -- For in anger I struck you down, But in favor I take you back. Your gates shall always stay open -- Day and night they shall never be shut -- To let in the wealth of nations, With their kings in procession. For the nation or kingdom that does not serve you shall perish; such nations shall be destroyed. -- Isaiah 60:1-3,5,10-12

Can the Jewish community of today have the faith enough to believe this vision of the Messianic Age -- when the nations of the world are threatening or at best pressing down on them? Can the Jewish community of today appreciate that the purpose of this extraordinary place in the Messianic Age is to help the nations learn about Israel's God?

In the days to come, the Mount of the LORD'S house shall stand firm above the mountains and tower above the hills; and all the nations shall gaze on it with joy. And the many peoples shall go and say: "Come, let us go up to the Mount of the LORD, to the house of the God of Jacob, that He may instruct us in His ways, and that we may walk in His paths," For instruction shall come forth from Zion, the word of the Lord from Jerusalem... -- Isaiah 2:2-3

Lest there be any question regarding who is teaching whom in Jerusalem, can the anyone doubt the Prophets?

Peoples and the inhabitants of many cities shall yet come -- the inhabitants of one shall go to the other and say, "Let us go and entreat the favor of the Lord, let us seek the LORD of Hosts; I will go, too." The many peoples and the multitude of nations shall come to seek the LORD of Hosts in Jerusalem and to entreat the favor of the LORD. Thus said the LORD of Hosts: In those days, ten men from nations of every tongue will take hold -- they will take hold of every Jew by a corner of his cloak and say, "Let us go with you, for we have heard that God is with you." -- Zechariah 8:20-23

The Gentiles shall one day appreciate the Jewish People's destiny. Jehovah's Witnesses and Evangelicals and all Christians alike, for the most part, will change their views and enthusiastically rejoice with the fulfillment of God's promises to Israel. But for now -- We as Bible Students will not be silent in our encouragement while standing by the Jewish People. We as Bible Students will not be silent until the time when Jerusalem is established forever in God's Kingdom...

For the sake of Zion I will not be silent, for the sake of Jerusalem I will not be still, till her victory emerge resplendent...Nations shall see your victory...You shall be a glorious crown in the hand of the LORD, and a royal diadem in the palm of your God. Nevermore shall you be called "Forsaken"...For the Lord takes delight in you, and your land shall be espoused...Upon your walls, O Jerusalem, I have set watchmen, who shall never be silent by day or by night. O you, the Lord's remembrancers, Take no rest and give no rest to Him, until He establish Jerusalem and make her renowned on earth. -- Isaiah 62:1-4,6-7

End Notes

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6. Ibid., 188.
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The Jewish Mass Meeting • October 9, 1910

The Invitation

NEW YORK, September 20, 1910. Pastor C. T. Russell, Brooklyn, N.Y.

DEAR SIR: Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity has added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us request you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfillment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter, requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, Zionism in Prophecy."

As for the meeting: We suggest Sunday afternoon at 3 o'clock October 9. We have secured an option on the Hippodrome, New York's largest and finest auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

Trusting to hear from you soon, we subscribe ourselves, Yours respectfully,

JEWISH MASS MEETING COMMITTEE.

———BROOKLYN, N.Y., September 21, 1910. Jewish Mass Meeting Committee, New York City.

Invitation Acceptance

GENTLEMEN:

Your kind invitation to address the Jewish Mass Meeting in the New York Hippodrome Sunday, October 9, at 3 p.m., came duly.

I thank you for the confidence which this invitation implies. The date you have selected is not only appropriate in its relationship to the Jewish New Year, but it is very suitable for my own arrangements, as I leave on October 12 for appointments in London and elsewhere in Great Britain.

Amongst the several prominent members of your race suggested for chairman of the Mass Meeting, I select Mr. John Barrondess, because I have had the pleasure personally of conference with him and because I know him to be very loyal to the interests of your people and because I believe him to be very highly esteemed as such in the counsels of your race.

Faithfully and respectfully yours,

C. T. RUSSELL.

Zionism in Prophecy

PASTOR RUSSELL:

I will read in your hearing from the Holy Scriptures,

Leeser's translation, the Hebrew version:

Psalms 102:14-16: “Thou shalt arise, O Lord; for thou wilt have mercy upon Zion; for it is time to favor her, for the appointed time has come. For thy servants hold dear her stones, and her very dust they cherish. Then shall nations fear the name of the Lord, and all the kings of earth thy glory.”

Mal. 3:1,5,6,7: “Behold, I will send my messenger, and he shall clear out the way before me; and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire; for, behold, he is coming, saith the Lord of hosts; and I will come near unto you to hold judgment; and I will be a swift witness.... For I the Lord—I have not changed; and ye sons of Jacob—ye have not ceased to be. From the days of your fathers did ye depart from my statutes, and did not keep them. Return unto me, and I will return unto you, saith the Lord of hosts.”

Ezekiel 16:60-63: “Nevertheless will I indeed remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. And thou shalt then remember thy ways, and be confounded, when thou receivest thy sisters, both those that are older than thou and younger than thou; and I will give them unto thee for daughters, though not because thou wast faithful to the covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord: in order that thou mayest remember, and feel ashamed and never open thy mouth any more because of thy confusion, when I forgive thee for all that thou hast done, saith the Lord Eternal.”

Jeremiah 31:31-37: “Behold, days are coming, saith the Lord, when I will make with the house of Israel and with the house of Judah a new covenant. Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord. But this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I place my law in their inward parts, and upon their hearts will I write it; and I will be unto them for a God and they shall be unto me for a people. And they shall not teach any more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more. Thus hath said the Lord who bestoweth the sun for a light by day, the ordinance of the moon and of the stars for a light by night, who stirreth up the sea that its waves roar.—The Lord of hosts is his name. If these ordinances ever depart from before me, saith the Lord, then also shall the seed of Israel cease from being a nation before me during all time. Thus hath said the Lord, If the heavens can be measured above, and the foundations of the earth be searched out beneath, then also will I reject all the seed of Israel, for all that they have done, saith the Lord.”

Isaiah 40:1, 2: Comfort ye, comfort ye my people, saith your God. “Speak ye (comfort) to the heart of Jerusalem, and call out unto her, that her time of sorrow is accomplished, that her iniquity is atoned for; for she hath received from the hand of the Lord double for all her sins.”

MY JEWISH FRIENDS AND OTHERS: I have pleasure in being before you today. I am here because of your invitation, for which I thank you. I am pleased to have an opportunity of speaking to my Jewish friends and neighbors in this city. All the more so because I believe that some, in the name of Christ, have dishonored his name in various persecutions against your race.

I cannot be surprised, my dear friends, that after centuries of persecution you should feel that it would be almost a miracle if you should hear a Christian speaking the words of our text to the Jews, in defense of the Jews. I am pleased, therefore, to have this opportunity of saying that I have no sympathy whatever with the conduct of the Russians, nor with the demoniacal conduct of the so-called Christians of Romania. We read, too, of the fact recently that in Romania there was a terrible scene enacted when so-called Christians dug up the dead of the Jews, brought their carcasses and laid them on the doorsteps. Dear friends, this is not properly attributive to the Christianity which I stand for. I am glad that I stand for no such misrepresentation of the One whom I recognize as my Creator, as my Master, and one who is of your race.

Nothing in his Word ever directed his followers to thus misrepresent the principles of righteousness, justice. I should like in one word to tell you the very reason why there is such conduct on the part of some who have named the name of Christ. It is this: That during the period we call the Dark Ages, when ignorance was prevalent throughout the civilized world, various false theories and doctrines, quite contrary to the Law of Moses, quite contrary to the teaching of Jesus and the Apostles, were brought in. So we find that today the name of Christ is attached to various theories which you and I and all Christian peoples recognize as sinful and wrong and dishonest. By all Christian peoples I mean the Christian people in general whom you meet in this land of liberty; a very different view, you will notice, from that held by Christians of Russia and Romania and some other parts.

The whole world is swayed by the power of the mind. When a man's mind is disarranged his conduct will be in harmony with the disarrangement. What wild and unreasonable things are often done by the insane because the mind has gone wrong. I am not charging the Christians in the Dark Ages with these things, but I am charging it, dear friends, to that which the Scriptures call "Doctrines of Devils," promulgated in the name of Christianity, and some of those doctrines of devils are very devilish indeed. One of these doctrines is what I hold responsible for all the various injustices that have been done to your race—the doctrine that our Heavenly Father, when he created the race, also made a great place of eternal torment and purposed that the great proportion of these human creatures whom he made should be cast into this eternal torture. All of this we believe to be very dishonoring to God, and it is because of this wrong theory respecting God and his character and his purposes toward the children of men that the world has witnessed such terrible persecution of the Jews—and all done in the name of love.

So I say, with the thought before their minds that the great Creator has damned every Jew to eternal torment, is it any wonder that those who believe such a thing should act like demons? It is no wonder! A man is bound to be conscientious and we must admit that these people are acting according to their consciences, but if a man is conscientious he will act according to his light or according to his darkness, and this gross darkness which came upon the civilized world 1,000 years ago, from which we have scarcely emerged, is responsible for the misrepresentation of the Almighty's character, and is responsible for the persecution of the Jews.

Have we not been told that every man should seek to be in harmony with and should follow the example of his God? Whoever, therefore, has a devilish conception of God will have a devilish form of conduct. And theoretically that has come upon Christian people who are slowly emerging from the gross errors of the Dark Ages. Many errors still cling to them; for instance, the doctrine of eternal torment. These Christian people believe this to be the doctrine of the Bible, and I thought the same. I also thought that I was getting it from the Bible, but I found out differently, my dear friends. I found out that I had been

taking the traditions and creeds of men, and I had been told that these creeds fairly represented the Word of God, and under the impulse of the refusal of my mind to follow such a leading I became a kind of an unbeliever, totally rejecting both the Old and the New Testaments; and I know, therefore, how to sympathize with those who are called Higher Critics. I know how to sympathize with those who feel that there is no real intelligence in the Bible.

But, dear friends, after having had this experience, by God's grace I came back to the Bible itself and made an examination along its own lines, and today I am a believer in not merely the New Testament, but in the Old Testament also. I have the opinion that both Jews and Christians have to a large extent neglected the intelligent study of the Word of God and I would like not only to awaken all the Christians—men and women—to study the Bible, but I would also like to awaken all the Jewish people to a study of the Word of God, a study of your own Scriptures, which contain the most wonderful message. They explain all the affairs pertaining to your people.

After making a thorough study of the prophecies I found the whole picture of the world there, and I thank God so often for these prophecies! They are not yet fulfilled. Certain portions of them have been fulfilled; and then there are other things that God has for the Jews and for the Gentiles.

To my understanding, God has two salvations—a special salvation, which is only for a mere handful—merely a saintly few, and as soon as the saintly few have been selected as the body of the Great Messiah he will fulfill all the glorious things the Jews have been hoping for, which you and I have been hoping for, and which the whole world has been hoping for. Do we not all see the need of a great Deliverer for the Jew; do we not see the need of a great deliverer for the whole world; do we not see that the whole creation groaneth and travaileth in pain together, waiting, waiting for your Messiah, my Messiah, for the Messiah God has promised, the Messiah of the whole world? When we come to see what our God is doing, then there is a great sympathetic bond I believe between every intelligent Jew and every intelligent Christian. We have one God, the Father of all, and we have one hope in his glorious plan, and the glorious hope of this plan is all centered in the Messiah that has been promised to the Jews for these 3,500 years since the day of Abraham. God, foreknowing what he would do for the blessing of the world, declared in advance to Abraham that through his seed all the families of the earth would be blessed. He intimates that there would be two kinds of Abraham's seed—he would have a heavenly and he would have an earthly seed. Remember how in the Scriptures he said, Thy seed shall be as the stars of heaven and also as the sands of the seashore. These two seeds eventually shall bless the world. As soon as the heavenly seed shall be completed—and we believe that that time is near at hand now—then the blessing of God will begin to come to his earthly seed. And what do we see, my dear friends? Do you see the condition in which we are as a race? Do you see the sickness and weakness of the world of mankind today? Do you realize that sin is the very cause of all this, and do you know that God has declared, as I have read in your hearing, that the time is coming when he will blot out all those things which are the results of sin? You and I, and all mankind, are suffering from these things and they will all pass away. Does this not mean that in due time the wilderness shall blossom as the rose, the solitary place shall be glad for them, the knowledge of the Lord shall fill the whole earth as the waters cover the great deep and none will need say to his neighbor, Know the Lord? We have not had that time yet! It is still in the future. That is the glorious promise of God which Israel is looking forward to if they are looking in the right direction; Christians are also looking forward to this, and all nations look forward to it.

As I have read, not only is the blessing to come to Israel but also to the Gentiles. That is my understanding, dear friends, of what the Bible teaches. Let us look for the great antitypical Moses, this great antitypical David, this great antitypical Melchizedek; this great one that is mentioned by Daniel, the prophet, when he said: Then shall Michael (the archangel) stand up (assume control) and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. God is making a record of those who are true

Jews; he has a book; he has an account, and you and I realize that. We know we are not living here in vain. You and I believe that the Great One who created us has something more in store for us than the brute beast. What is that glorious thing that he has provided?

Our Scripture tells us that under this new regime which shall be inaugurated when Michael shall take control, Israel will be the first to be blessed, as God said in the Scriptures which I have read in your hearing. It shall come to pass as the Lord God has said. After those days I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with them when I took them by the hand to lead them out of Egypt, but a new covenant, like the former, but more glorious. As the first covenant had a mediator so this new covenant will have a mediator, a better mediator. As Moses led the people on the right way, so also will the antitype of Abraham, Isaac, and Moses, the greater one than Moses, do. There cometh a greater one than Moses. Now this one will be the one through whom all the promises of God will come to Israel, and through Israel to all men.

To my understanding, dear friends, the Scriptures are very clear in their statement that this New Covenant will be for Israel only and that all the nations of the world, if they desire to receive the blessings of that covenant, must come into Israel, so that during the reign of Messiah, which will be for 1,000 years, all nations will be pressing into it that they may become members of Israel, and so the nations will eventually come to be a part of Israel, as the Scriptures say—the seed of Abraham, like the sands of the seashore, filling the wholeearth—and every one who will not become an Israelite, who will not come into harmony with God, with that divine law, with the New Covenant, will be cut off in the Second Death. The Scriptures say that at the end of Messiah's reign every one will be perfect; all will be of the seed of Abraham, and his seed shall then be as the stars of heaven and as the sands of the seashore. But during his reign every one who will not hear that prophet will be destroyed from among the people.

Then, you inquire, why is it that God has so long delayed? Well, my dear brother, whether I can make the matter clear to you or not, it is a fact we all recognize, that he has delayed. And during this delay of now more than 3,500 years from the time that promise was made to Abraham, from the time God took his oath, bound himself to the blessing of all the families of the earth, and bound himself that the blessing should come through Abraham's seed,—from that day to this, in all 3,500 years, your faith as a people has not failed. And in my estimation it is one of the most miraculous things in the world today to see the faith of Israel as a people. I esteem it, my dear friends, to be a miracle itself. No other country has ever done anything like this. No other nation is the seed of Abraham, as God has revealed this matter.

God gave an illustration of the delay, you remember. The covenant made to Abraham was made a long, long time before Isaac was born, and so God's promises to Israel, natural Israel the seed of Abraham, have been long deferred, and to our understanding in a certain way that we may not have time to fully discuss this afternoon. Our thought is that now God's time has come, as we read in Psalm 102: "To favor Zion, for the appointed time is coming." Do you believe that he did found your nation, and that he had a purpose in respect to that founding? Do you believe the promises? Do you believe that the Lord's promises will yet be fulfilled? Do you believe that he is able todo so? My dear friends, I am afraid that some of the Jews are getting weak in their faith respecting the promises of God. God's purposes ripen slowly, but if the Scriptures are true, and we have a right understanding, Messiah will very shortly be manifested in power and great glory, not visible to men, but as a spirit being, invisible to men, as Daniel described, you remember: Who as God—one like unto God, with power. Yes, my dear friends, with power; with power through Israel to fulfill all the glorious promises God made to Abraham and confirmed to Isaac and to Jacob.

Let me give you an idea of one way in which I think of this matter. I refresh your minds respecting the history of Israel; how after God dealt with your people through judges, he gave them kings, and the name of the last king you remember was Zedekiah. Upon Zedekiah God pronounced a great sentence, which

has since gone into effect. Let me remind you of the words of the Prophet addressing Zedekiah, the last king of the Jews. I understand about Maccabeus, king of the Maccabees, but the Maccabees were not Jews. God has promised his blessing to Israel and Judah.

Now I will quote you the words of the Prophet Ezekiel, 21:25: "And thou profane and wicked prince, whose time has come that iniquity shall have an end. Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Who is this one that is coming? Who is this one that is to take the throne of David? Who is this one that is to be the successor to Zedekiah? Did God not promise to David "the sure mercies of David," that of the fruit of his loins he would raise up this one? This was not fulfilled at that time. It must belong to some future time because the sure mercies of David were pointed to after that time and they have not yet been fulfilled. That great Messiah is not a man, for no earthly being is able to accomplish for Israel, and through Israel for the world, the wonderful things which God has declared this Messiah shall accomplish. He is to bless all the families of the earth—not merely those living at that time, but also all those who have gone down into the sleep of death. That is the time of which Daniel speaks, that in this day many who sleep in the dust of the earth shall come forth; and some shall shine as stars in the firmament.

Now, my dear friends, a certain period of time from the time Zedekiah lost his crown is measured all the way down. What do we find for this measurement in the Word of God, in the Holy Scriptures? Through the Prophet, God has given a measure which reaches from Zedekiah, from the time his crown was taken away to the time that it would be restored. You remember how it was at the time Israel was discarded from divine favor as a nation—not the people but as a nation; the crown was taken away from them as a nation, was removed, to be no more until the Messiah, but still they would continue to be God's people. This shows the difference between God's people and God's nation. But at the time the crown was removed from the brow of the king of Judah, a lease of power was given to the Gentiles.

I remind you that Nebuchadnezzar, king of Babylon, was the one who took Zedekiah prisoner. I remind you that he had a wonderful dream and Daniel the Prophet was there and interpreted the dream. I remind you what the dream was; that he saw a great image—head of gold, breast of silver, belly and thighs of brass, and legs of iron, and the feet of iron and clay mixed. I remind you that Daniel gave an inspired interpretation of that dream. Daniel said that Babylon was the first, or head of gold; that after Babylon would arise another kingdom, a universal kingdom; and then a third, and then a fourth. You remember who these are: First, Babylon; second, Medo-Persia; third, Greece; fourth, Rome. Rome came in fourth and was represented by the legs of iron—the strongest empire the world has ever known. Since the Roman empire departed as an empire, what do we have? Papal Rome. This was shown in the image by the feet of iron and clay mixed, the feet being part of iron and part of clay; the iron representing the Roman or civil power and the clay the religious influences or addition to the Roman civil power. So these ten toes seem to indicate also the kings of Europe of the present time, for they have been the successors and their empires are more or less of religious and civil power combined; as for instance, the kingdom of England is not merely a civil but also a religious monarchy, and so with the other monarchies in Europe. They have the religious feature represented in the clay and the civil power represented in the iron. This is a picture of the whole world and all the empires of earth to whom God gave a lease of power more than 2,000 years ago. We see how this has been fulfilled. What will follow this? Is this great image to stand forever? No! Was Babylon to last forever?

No, it was cast away and was succeeded by Medo-Persia. Did it last forever? No, it was followed by Greece. Greece was followed by the Roman empire. Did it last forever? No, it merged into Papal Rome. What about all this? What was the end of this prophecy of Daniel? The king beheld in his vision and a stone was cut out from the mountain without hands and smote the image—Where? In Nebuchadnezzar's days, the head? No. In the Medo-Persia days? No. Where? In the feet; smote the image in the feet at the end of the Gentile times. If you and I see it that way then we must see that we are now some where at the

time of the feet and we should expect that the time for the smiting of the image in the feet by the stone would be near.

You remember the result; that the stone which smote the image in the feet accomplished the complete destruction of the Gentile empire. The great image went to pieces and the wind carried it away; there was no place found for it. And the stone became a great mountain and filled the whole earth. And Daniel's interpretation of that stone is that it represented the Kingdom of God. He is pointing out how the dominion was taken away from Zedekiah and given to Nebuchadnezzar, and to all of his successors, and that the kingdom power would revert to Israel.

Messiah, the head of Israel, will become the great stone that will eventually be the kingdom which will fill the whole earth, and bless the whole world. Is that a plain picture? I hold that it is. Is it a far-fetched interpretation? I hold that it is not. I hold that there is no other interpretation possible; we must either believe that or give up the whole matter. If we see that the first part has been fulfilled in the past, does it not confirm Daniel's prophecy to you and to me, and to as many as have ears to hear, that the latter part is just as sure of fulfilment as the first part?

Another part of this prophecy shows us that there were seven times determined upon this great people. What is a time? A time is a year. Seven times, seven years. Not literal years. More than literal years. There is a symbolical year used in prophecy which is reckoned on the basis of a lunar year; twelve months of thirty days each, or 360 days—each day representing a year. One symbolical year, therefore, would represent 360 years. How many would be represented in seven times? I answer seven times 360 years would be 2,520 years. And if we measure those 2,520 years from the time that God took away the diadem from Zedekiah and gave a lease of power to the Gentiles, what do we find? We find the 2,520 years will soon expire. And what would that mean? That would mean the time to restore Zion has come, and that, my dear friends, is part of my message to the Jews. You have suffered persecution for centuries; God has surely promised you a blessing, and the time of fulfilment is near, and the blessing that will come upon you is so much greater than you have ever dreamed of that we are astonished to see the grace of our God and the wonderful lengths and breadths of his mighty plan.

The reason that you and I have been inclined to go after infidelity and to reject the Bible is that we never saw the plan of God as there outlined; never appreciated its wonderful promises, never appreciated the fact that God will bless every member of our race. "In thy seed shall all the families of the earth be blessed," and that includes the knowledge of God, and the knowledge of his power, and the knowledge of his guidance, and the knowledge of the blessing that will come through the great Mediator of the New Covenant.

Well, how would we measure this period of time? You might say you would count it a few years sooner, etc., but I will tell you how I measure it. I find that the year of Zedekiah is the year 606 which we call in our common reckoning B.C. I forget how it is spoken of by the Jews, or the word that they use. 606 years B.C. and 1914 years A.D. will make what? 2,520 years. What do you see? You see forces at work today that the world has never before seen; every intelligent man sees something wonderful that he does not understand. We hold that the only proper conception of the things that are happening in your day and mine are seen only from the divine standpoint. From God's Word we can know something of what the commotion of our day signifies. Can any deny that we have commotion in our day? That we have wonderful things in our day? That ours is a most wonderful day, for electricity, steam and all the wonderful inventions that come along these lines? How should we understand these things?

Some tell us these are all a result of our having large heads; that we are brainier than any people who have ever lived on the earth. Is this true? As far as you are concerned, and I know as far as I am concerned, you and I recognize great characters of the past that were greater than any of our day. Is it not true that Moses

has not today his equal in the world as a law-giver? Is it not true that David could touch more hearts than any other poet in the world? Surely! Shall we say, then, dear friends, that all this great blessing of our day is merely the result of ours being a “brain age” and that we are so brainy today?

Let us take the Scriptures for it, let us take the words of the prophet for it, that this is the “day of preparation.” Preparation of whom? Messiah. That is what we have been praying for, for Messiah and for the great kingdom of God; for the blessing that God has declared shall come through the seed of Abraham to all the families of the earth. Do you not see that these are the beginning of the blessing? My understanding from the Bible is that the blessings which you and I are enjoying today, the most wonderful blessings the world has ever known, are only the beginnings of God’s blessings. I thank God that the great blessing is thus coming to all people and tongues. I thank God we have this hope of Messiah.

As an illustration, the one who has been instrumental in bringing forward many wonderful things from electricity, Mr. Edison, says himself that he has no great intelligence on the subject of electricity or any other subject; he himself tells that he merely stumbled into these things. The simple interpretation is that God’s time has come for the lifting of the veil of ignorance that has been in the world, and therefore the blessing of the Lord is coming out here and there. I remind you of your Jubilee system, inaugurated by Moses; how it pointed forward to a great time of blessing. You remember under the jubilee arrangement that on the fiftieth year every one should again receive what had been lost; everything should go back in accordance with the original arrangement. What did that mean? I agree with you that it was a very good law; I agree with you that it was a very simple law put into operation on a very similar scale to our present bankruptcy law; it was typical of something in the future, typical of a great rest day.

Do you not as Jews hold to the promise of the great period of Messiah’s Kingdom when the great Sabbath of rest and peace will come to all the world? I understand that you do. I certainly do. Now this great Sabbath year, this great Jubilee, is another picture of the great day to come, Messiah’s reign, his Kingdom, the restitution spoken of, with every man restored to his former estate—that which was lost. Do you know that our Scriptures, your holy Scriptures, read that God created man not in an imperfect condition but in his own image, in his own likeness, perfect morally, perfect in mentality? Do you agree with me that the Scriptures, your Scriptures, show that so perfect, so absolutely perfect was Adam that even when the sentence of death came upon him he did not crumble into dust in a few years, but for 930 years he was going down into death? As we mark the history of the world coming down to us we find that the average of human life is only about 35 years. In our day we have come down to the very limit almost, and I have noticed within a week the statements of some, an English physician of prominence, and an American physician of prominence, and they both reached about the same conclusion, that at the present rate of the mental decline of the human family, 268 years more would make everybody insane. The world is becoming insane so rapidly that these gentlemen figured out that we would all be insane in 268 years. What does this mean? A great fall of our race, in the strength of mind, in the strength of body, which perhaps some of you have discovered already. Many of my friends have told me that they had a nervous breakdown. That means that none of us is equal to the strain.

Now, my dear friends, if you have the Bible standpoint that God created our first parents in his own image and likeness, and that sin came upon them, and that mentally, morally and physically we have fallen—if we have this before our minds, and then the great Jubilee, we see that man will be restored to his former estate—to all that he lost. That would be restitution according to the Bible. Now I hold, that, we either stand for God and the Bible or we stand against it. I stand for the Bible, and the Bible stands for Israel, and therefore I stand for Israel; and the Bible tells of restitution; of Divine favor, and therefore I proclaim it. I am glad, therefore, of having this opportunity of addressing so many of the Jewish people here and of pointing them to their own Scriptures as teaching these things, telling of the good things God has in reservation for you.

What, in view of this, is the lesson of the hour? It is this, my dear friends: That we should seek justice, and not merely seek the land of Palestine. I may say here that it is not at all my conception of the Bible teaching that the eight millions of Jews in the world are going to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, and that the rejuvenation there will be astonishing to the world. We have no thought whatever that it is God's plan respecting the Jews that all Jews will return to Palestine, but the time has come when it is the duty of every Jew who is not going to Palestine personally, to give his sympathy, to do all in his power to help every Jew that does desire to go there, and should be specially desirous of assisting financially those of the Jews who are now suffering in Russia, helping them back to Palestine, and establishing there great enterprises. (Applause.)

In regard to your Zionistic ideas, I believe the due time, the set time, as our text says, to remember Zion has come; therefore God raised up for you a certain great leader, Dr. Herzl. Through his efforts the attention of the whole world has been attracted to Palestine, and to the Jews, and the original covenant. This I understand was a political move—not religious in any sense of the word—for the benefit of the Jews living in places where they suffered persecutions. It was also with a certain justifiable national pride that Israel might have a home like other people, and national distinction, and this would give them a share and a proper recognition by the world of the right of a government, and the right to share with others, as members, in the blessings belonging to the human family; that was the original proposition, and it has done a great deal. It is not necessary for me to tell you that the Zionist movement has reached practically its limit, that you have gone nearly as far along that line as you can go. What then? Should you feel discouraged? I say that this is NOT the time for discouragement. This is the very time for encouragement! (Applause.)

We have come to the very time, dear friends, when that realization is to come in, when the promises given in the Word of God to your race are about to take hold upon you as a people and fire your hearts as never before. They say, as some have said to me, Pastor Russell, those who are interested in the Zionist movement are only the poor. The rich of our people do not seem to be interested in it at all. I know nothing of that matter, dear friends, but I have this to say. If my understanding of the matter is right, the voice of Moses is going to the rich, the leaders of the Jewish people; the very foundation of your national character is laid in your religion. And whatever touches your religion, and your religious sentiments, and your faith in God, and your faith in the promises made to Abraham, that is going to stir you as a nation as nothing else has ever stirred you.

I believe that we have come to the time, the set time, in which God will restore Zion, and that this fulfilment of Isaiah 40:1,2 is true: "Comfort ye, comfort ye, my people, saith your God, speak ye comfortably to Jerusalem, Cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord double for all her sins"—a second portion for all her sins, and a blessing must immediately follow. We are in that very time, dear friends, to my understanding. How largely this will move the hearts of all, and that quickly! If I rightly understand your prophecies—God's prophecies which you recognize—they indicate that Jacob's trouble is not over yet, that this trouble will still be with you, and that you will have more persecution and not merely in Russia, not merely in Rumania; I do not know, my dear friends, whether it will extend to this country or not; but doubtless it will be done also in the name of Christ—and I am sorry for that fact. It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express!

They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusion, they are serving the great Adversary and dishonoring Jesus. At the same time God has in these trying experiences of your people a purpose—to develop your people, and to test your faith, and to keep you together as a people and make you a homogenous people. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race

and tend to drive them out of their present satisfaction and make them long for home— for Palestine.

These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism. There is no other race that shows such persistency as the Jewish people, and this is all centered upon the religious sentiment, faith in the God of Abraham, the God of Isaac, the God of Jacob, faith in the promises of God that in the seed of Abraham all the families of the earth will be blessed; and as those persecutions come and as the great time of trouble shall come upon all the world—never mind whether it be in 1916 or not; any way that you can interpret that prophecy, no matter which way you do it, you cannot land very far from 1915 to 1916—God's promise will be fulfilled...

...In every direction in the world today, my dear friends, we see signs of great trouble, not only financial, but also capital and labor storms, and the people and the governments and the religious systems of the world will all be in conflict according to the Scriptures.

I remind you of Daniel 12:1, which marks our day, declaring: "At that time shall Michael (the antitype of Michael, one like as God) stand up, the great Prince (Messiah.)" Then what? "And there shall be a time of trouble such as never was since there was a nation," no, nor ever will be again. "At that time thy people shall be delivered, every one that shall be found written in the book." My dear friends, when that time of trouble comes over Christendom, over the civilized world, a great many of the wealthy Hebrews will want a place of safety and I think that place will be Palestine.

The Bible clearly indicates to my mind that many wealthy Jews will go back to Palestine. The Scriptures clearly show that the end of Jacob's trouble will take place right in Jerusalem; the persecution from the civilized world will drive them there and that finally the time of Jacob's trouble [Jeremiah 30:7] will come; then, as the Lord declares, in the midst of that trouble he will reveal himself, not as a man, but manifest his Divine power, as the prophet declares: "The Lord will go forth and fight for you as he fought for you in the day of battle," pointing back to the time when God fought for the Jewish people. In that day he will fight for Israel as in the day of battle. [Zechariah 14:2,3]

Then there will be a manifestation of his kingly power, and then the blessing will begin, and at that time also will appear, according to the Scriptures, your ancient Worthies, your saintly ones, Abraham, Isaac, Jacob, David—all the holy Prophets. These will not appear as imperfect men when they come because they have demonstrated their worthiness and faith in God, but will appear as perfect men, and of these it is written, you will remember, by one of the prophets: "Instead of thy fathers they shall be thy children," and Messiah shall be made prince over all the earth; all the people of the world will be under this government; it will be a kingly government, my dear friends.

You remember the great King of Israel will be the Messiah on the heavenly plane, invisible to man, the Prince of Light as supplanting Satan, the Prince of Darkness, and this great one will have the earthly government; your ancient Worthies, your saintly ones, will be princes in all the earth, perfect as men, and under the direction and guidance of the heavenly Messiah they shall be rulers amongst men, as the Scriptures declare: "I will restore thy judges and counsellors as at the first." [Isaiah 1:26] You remember he gave them a counsellor, a lawgiver in Moses and not a king, and so this represents a kind of a republic, if you please—not a real republic, but a theocracy. God will be the great one, Messiah will be his great representative to bring righteousness and peace and blessing to all the earth, and lift up mankind from the degradation and weakness and imperfection of sin, and Messiah will operate through these saintly ones of the past, to bless not only Israel, but through Israel to bless all mankind, all the families of the earth.

I thank God, my dear friends, for such a glorious hope, and I suggest to you all that you should come to the point where you will be seeking the Lord, for he says: "I will pour upon them the spirit of prayer and of supplication." I

would that all Jews were in the attitude of prayer and supplication toward God and looking for the fulfillment of all the prophecies which God has written for our admonition and encouragement. Your desires should be more and more for God and righteousness and you should be seeking to do those things pleasing to him, and to cultivate those elements of character without which no one could secure a place in the great institution that is to bless the world.

Dear friends, God will not receive a man merely because he is a Jew. There must be something in you, something specially in harmony with the divine character, or he will not use you. I think one thing God will be specially pleased with in respect to Israel is faith, faith in God, faith in his promises, and I do tell you that I love and appreciate the faith that has been manifested by Israel for these 3,500 years, and I believe Almighty God is very much pleased with that faith. We see, according to the Scriptures, that this was the very quality in Abraham which made him specially pleasing to God, and he was called a friend of God, and so then the Jews who would be in harmony with God must be men of faith and not faith without action, but faith and action, and your action will be in accord with your faith in the glorious promises which God has made in the Bible.

It has been suggested, and I think it a very good plan, my dear friends, that we close this service by the singing of a hymn which I understand you are well acquainted with.

Our Hope

So long the ancient fires blaze
In ev'ry staunch Jewish soul,
And Eastward we longing gaze
Toward Zion, beloved goal—

Refrain

*Not lost is our hope of old,
Graven in our hearts so deep,
To return to that land foretold,
Where our loved sires sleep.*

While yet our eyes with quenchless tears
Yearn for our one-time land,
And by graves of sleeping seers
Our hosts resolve to stand

Refrain

Thrills yet every brave Jewish heart
With love of flag and land,
Hope from us shall ne'er depart
Of our return—a triumphant band—

Refrain

HATIKVA

Kol od balevav penimah,
Nefesh Yehudi homiyah.
Ulfa'atei mizrach kadimah,
Ayin l'Tziyon tzofiyah.

Od lo avdah tikvateinu,
Hatikvah bat shnot alpayim,
Lihyot am chofshi be'artzeinu,
Eretz Tziyon viyrushalayim.
Lihyot am chofshi be'artzeinu,
Eretz Tziyon viyrushalayim.

THE HOPE

As long as deep within the heart
A Jewish soul stirs,
And forward, to the ends of the East
An eye looks out, towards Zion.

Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land
The land of Zion and Jerusalem.
To be a free people in our land
The land of Zion and Jerusalem.