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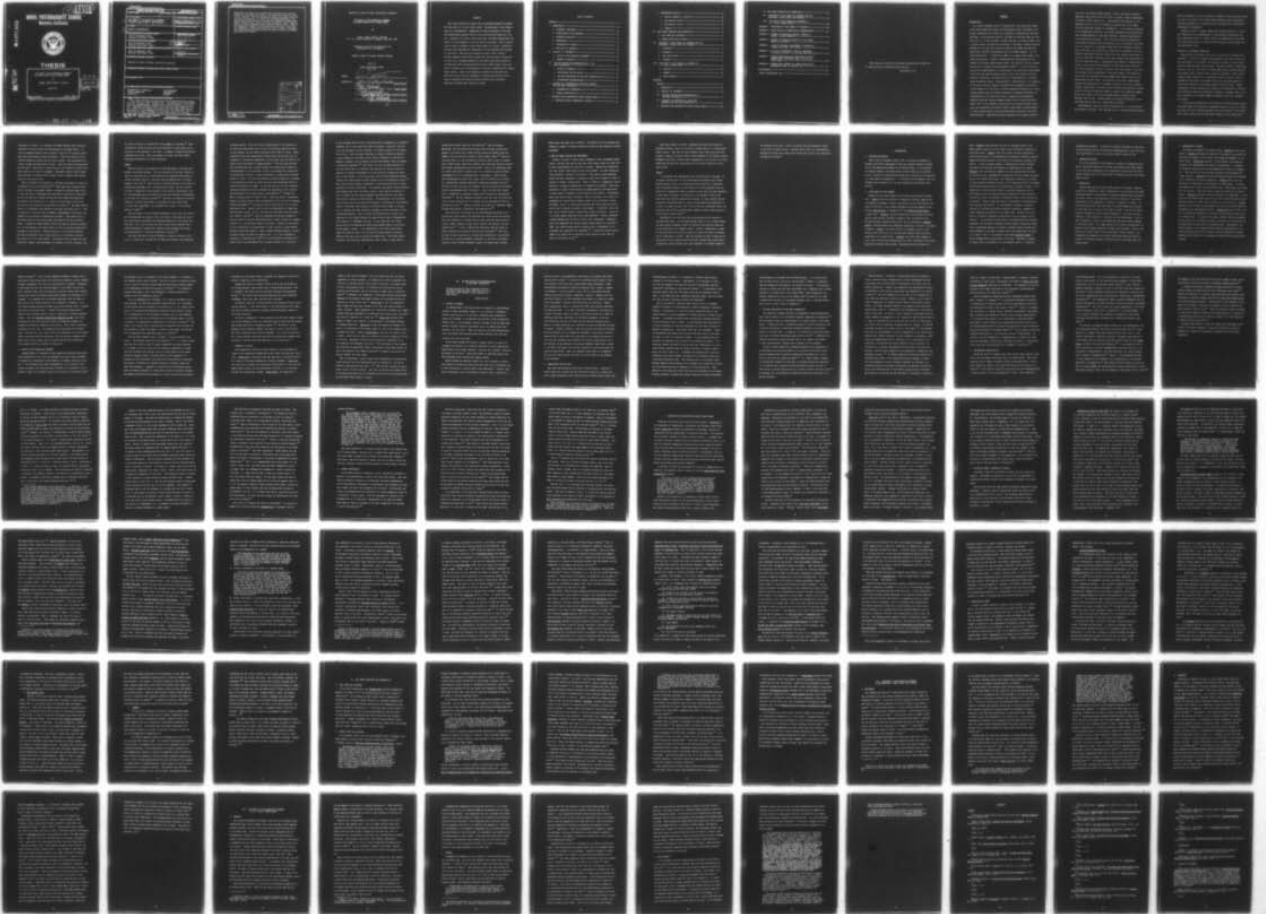
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THE IMPACT OF THE EVANGELICAL MOVEMENT
ON UNITED STATES POLICY TOWARD ISRAEL

BY

ROBERT JOSEPH SCHULTZ, CIVILIAN

JUNE 1979

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THE IMPACT OF THE EVANGELICAL MOVEMENT
ON UNITED STATES POLICY TOWARD ISRAEL

BY

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B.S., St. John's University in Jamaica, New York, 1968

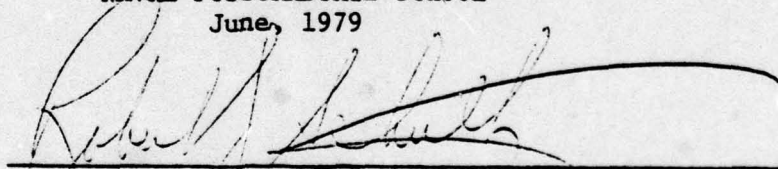
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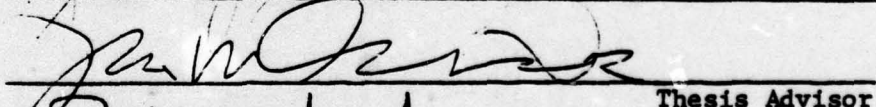
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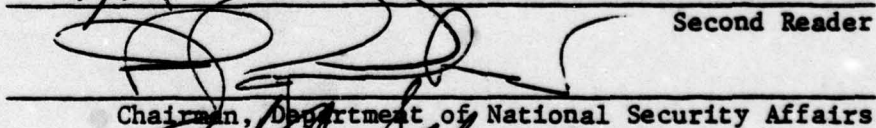
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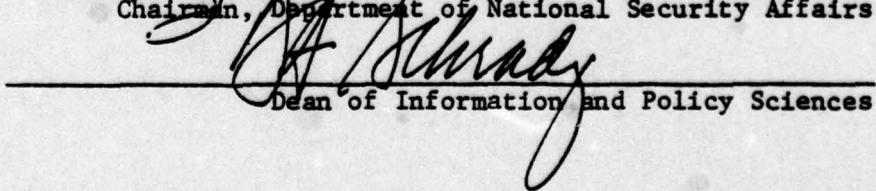


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ABSTRACT

This thesis analyzes the impact that the growing Evangelical Movement will have upon U.S. policy toward Israel. The importance of this subject cannot be overemphasized. Examination of similar movements in the past have demonstrated profound shifts in the socio-political sphere as a result. Abolition of slavery, child labor laws, and woman suffrage were the results of such movements in the 16th and 17th centuries. What is significant in today's movement is that Israel exists as a nation. Repeatedly, the Bible has forecasted the "gathering in of the dispersed Jews throughout the world." What was once accepted by faith is now a reality. Previous movements believed that Israel would one day exist in Palestine. In view of the alarming weakening of the Jewish lobby and/or growth of a strong Arab lobby and shifting world opinion toward Israel, there does exist a potential ally of approximately 75 million evangelicals who ardently support Israel. Many of the evangelical leaders are spiritually and politically active and are attempting to mobilize this new-old force in order to influence any future political policies and/or decisions effecting the Middle East relative to Israel.

TABLE OF CONTENTS

PREFACE-----	9
I. INTRODUCTION-----	22
A. OUTLINING THE DESIGN-----	22
B. SIGNIFICANCE OF THE RESEARCH-----	22
C. RESEARCH OBJECTIVES-----	24
D. METHODOLOGY-----	24
E. ORGANIZATION OF THESIS-----	25
F. WEAK AREAS OF RESEARCH-----	26
II. ANALYSIS OF "MOVEMENTS"-----	27
A. ORIGIN OF THE EVANGELICAL MOVEMENT-----	28
B. SUMMARY OF ANALYSIS-----	30
III. THE MANY DEFINITIONS/INTERPRETATIONS OF THE TERM "EVANGELICAL"-----	32
A. BELIEFS IN GENERAL-----	32
B. CHRISTIANITY AND THE JEWS-----	33
C. THE MANY DEFINITIONS OF THE TERM "EVANGELICAL"-----	35
D. CONTEMPORARY EVANGELICALISM-----	37
IV. DICHOTOMY OF PERSPECTIVES OF THOSE WHO IDENTIFY WITH THE TERM "EVANGELICAL"-----	40
A. FUNDAMENTALIST EVANGELICAL-----	41
B. LIBERAL EVANGELICALS-----	45
V. SUPPORTIVE AND NONSUPPORTIVE GROUPS TOWARD ISRAEL-----	48
A. SUPPORTIVE GROUPS (EVANGELICAL ZIONISTS)-----	51

B.	NONSUPPORTIVE GROUPS-----	65
1.	Liberal Evangelical Position-----	66
2.	Some Mainline Views-----	68
3.	Anti-Semitic Group-----	70
4.	Summary-----	71
VI.	HOW ISRAEL PERCEIVES THE EVANGELICALS-----	73
A.	PAST VIEWS AND ATTITUDES-----	73
B.	CURRENT VIEWS AND ATTITUDES-----	73
VII.	INFLUENCES OF THE EVANGELICAL MOVEMENT UPON THE PRESIDENCY, JEWISH LOBBY, AND CONGRESS-----	78
A.	PRESIDENCY-----	78
B.	CARTERISM-----	81
C.	THE JEWISH LOBBY-----	82
D.	CONGRESS-----	83
VIII.	THE IMPACT OF THE EVANGELICAL MOVEMENT ON U.S. POLICY TOWARD ISRAEL-----	86
A.	ANALYSIS-----	86
B.	SUMMARY-----	88
C.	FINAL THOUGHT-----	90
FOOTNOTES		
	PREFACE-----	93
I.	INTRODUCTION-----	95
II.	ANALYSIS OF "MOVEMENTS"-----	95
III.	THE MANY DEFINITIONS/INTERPRETATIONS OF THE TERM "EVANGELICAL"-----	97
IV.	DICHOTOMY OF PERSPECTIVES OF THOSE WHO IDENTIFY WITH THE TERM "EVANGELICAL"-----	99
V.	SUPPORTIVE AND NONSUPPORTIVE GROUPS TOWARD ISRAEL-----	101

VI. HOW ISRAEL PERCEIVES THE EVANGELICALS-----	105
VII. INFLUENCES OF THE EVANGELICAL MOVEMENT UPON THE PRESIDENCY, JEWISH LOBBY, AND CONGRESS-----	106
VIII. THE IMPACT OF THE EVANGELICAL MOVEMENT ON U.S. POLICY TOWARD ISRAEL-----	108
APPENDIX A - EXPLANATION OF THE CONCEPT OF "RAPTURE"-----	109
APPENDIX B - MAJOR SCHOOLS OF CHRONOLOGICAL INTERPRETATION-----	114
APPENDIX C - EXCERPT OF EVANGELICAL ARTICLE "ZIONISM IS RACISM, SAY THE CANNIBALS"-----	115
APPENDIX D - EXCERPT OF EVANGELICAL ARTICLE "OIL OR ISRAEL - WHICH DO YOU CHOOSE."-----	116
APPENDIX E - A COPY OF NATIONAL ADVERTISEMENT "EVANGELICALS CONCERN FOR ISRAEL" (TWO COPIES)-----	117
APPENDIX F - A COPY OF ADVERTISEMENT "DEAR MR. PRESIDENT, THE CHOICE IS YOURS...OIL AND THE BIBLE DON'T MIX-----	119
APPENDIX G - TYPICAL RESOLUTIONS FROM CHRISTIANS OF VARIOUS DENOMINATIONS SUPPORTING ISRAEL "AND NOW FOR ZION'S SAKE"-----	120
APPENDIX H - EXCERPT FROM STANDARD OIL COMPANY INTER-OFFICE MEMORANDUM (DATED 22 OCTOBER 1976)-----	121
BIBLIOGRAPHY-----	123
INITIAL DISTRIBUTION LIST-----	134

"What has been is what will be and what has been done is what will be done and there is nothing new under the sun."

Ecclesiastes 1:19

PREFACE

MODERNIZATION

In a recent newspaper article,¹ reporting the every three year results of the latest McGraw Hill survey of 200 industrial firms, governments, and private researchers in 12 areas, such as medicine, transportation, and manufacturing, it was predicted that in a few years we will have drugs that will raise our I.Q., we will be able to control the sex of our unborn child, cure or prevent cancer, increase life expectancy to 100 years, provide artificial eyesight for the blind and artificial growth of new limbs, and many more significant scientific breakthroughs that will benefit mankind. All too often modernization is viewed with regard to its impact upon science, technology and economics. However, modernization has revolutionized all the systems by which man organizes his society: the political, social, economic, intellectual, religious, and psychological systems.² In view of this concept and our understanding of its application, the traditional relationships of the past that existed between society, polity, and religion are being radically altered and are being replaced or transformed into a depersonalized secularized system. Secularization is characterized by (1) separation of the polity from the religious ideologies and ecclesiastical structures, (2) the expansion of the polity to perform regulatory functions in the socio-economic sphere which are formally performed by religious structures, (3) transvaluation of the political culture to emphasize non-transcendent temporary goals and rational pragmatic means, that is, secular political values, and (4) the dominance of the polity over religious beliefs, practices, and ecclesiastical structures³ (better termed radical secularization). In today's modern society, functional-valuational pluralism is the basic characteristic.⁴ Functional pluralism recognizes the religious system as

only one of the several general spheres of life; valuational pluralism emphasizes value systems other than that of religion, namely philosophies, ideologies, ethical systems, etc. Secularization then implies (1) the expansion of the polity at the expense of religion and (2) no longer does the polity need religion to legitimize it. It is evident by analysis of our present day system that our trusted traditional value system based upon religion has been in some cases replaced or generally suppressed by the secularization processes. If for centuries this value system based upon religion operated until secularization, can we not predict that there will be a reaction or a resurgence coming from this traditional system at some future time? By application of Jungian law of opposites to this hypothesis (Jung stated for every instinct put into conscious use by man in society, there exist a potential force equal, opposed, and unconscious) we find that there must exist a compensating force opposed to these shifts in society, a force that either maintains the traditional value system or a force that recognizes the need to return to that value system. This foregoing concept could be applicable to Ayatollah Khomeini, the exiled religious leader who overthrew the Shah Mulammad Reza Pahlavi from the ultra modernization state of Iran. The overthrow of the Shah's regime demonstrated this opposing force of religious tradition in the face of modernization. Additionally, the recent riots in Turkey which has been a secular state for the past 60 years are based to a degree on a religious struggle. We can see a return to the ultra orthodox branch of Islam in Libya, Pakistan, and now Iran. Islamic beliefs are strongly anti-Western in nature which open the door for a strong Soviet influence.

Simultaneously, there does exist an opposing force to the secularization process in the West. This opposing force to the secularization process

must be evaluated not only in the light of mankind's instinctive dual nature but also in the light of his deeply seated religious belief system which has been suppressed for a long period and is becoming action orientated in expressing its frustration.

However, in order to render complete and thorough analysis of a potential opposing force to modernization or secularization occurring in the West, especially in the U.S., further inquiry is necessitated in the areas of religion and polity, the church and the individual, and the belief systems expressed by them.

RELIGION IS A UNIVERSAL HUMAN TRAIT

Philip Wylie⁵ once stated "that this is a world not of sciences but of religions." If one is to examine this statement in the light of man's nature and society, it is evident that religion is common to all and consequently a human universal characteristic. Max Weber's theory is based upon this fact, that is, that there is no known human society without something which modern social scientist would classify as religion.⁶ Every society possesses some conceptions of a supernatural order, of spirits, gods or impersonal forces which are different from and in some sense superior to those forces conceived as governing ordinary "natural" events.⁷ Modern anthropology has also confirmed that belief in the supernatural is found in all societies no matter how civilized or primitive. Religion, then, is as much a universal to all human beings as language is and is not uncommon to any society.

In the society represented by the citizens of the United States, Gallup polls have shown that 94 percent of Americans believe in a god or a universal spirit and that 71 percent believe in life after death.⁸ On the other hand, public opinion polls of high school students in the Soviet Union,

which is allegedly opposed to Western conceptions, disclosed that 95 percent of them had some positive attitudes on the subject of religion.⁹

In another sphere of recent development which supports this universal concept, sociobiologists* have claimed "that language and religion are almost certainly genetic because they are distinctly human and universal."¹⁰ From a Judaic-Christian view of religion, it is God Himself who has placed in man a universal desire and need to worship Him. The ultimate purpose of the Christian Gospel (Good News) is to encourage a belief in Jesus Christ who has reestablished a relationship with the Father which was lost with the fall of the first Adam. It is because of this broken relationship that man has continually offered up "religion" as an imperfect substitute.

It is readily apparent from the foregoing paragraphs that whatever school of thought one may adhere to, it is an accepted fact that religion is common to all peoples, transcending societies, nations, and civilizations. It knows no time nor any boundaries; hence it may be considered a universal trait to mankind. Religion cannot be suppressed nor replaced by intellectualism or secularism. Religion by its very nature demands acknowledgement and satisfaction (even if this satisfaction is only temporary). In today's modernizing world, religion cannot be easily dismissed but rather it must be reckoned with in any policy effecting the society of man.

RELIGION AND POLITICS

Religion has always integrated a society by providing it with a common framework of meaning and experience, that is, through a process of socialization the youth acquire a common set of beliefs and values associated with

* Sociobiologists believe that genes act as a leash on the social actions of all creatures and that genes influence the behavior of man himself.

symbols of the sacred which include rituals, festivals, bearing the names of gods and/or saints.¹¹ Sacred values form a powerful basis of "common identity." A sense of common identity stems from four types of values: (1) Primordial (biological relationship and residence), (2) sacred (religious and ideological beliefs), (3) personal (charismatic leaders and national heroes), and (4) civil (general membership in the political or society).¹²

In examination of political systems that have existed prior to the 19th century, it is evident that traditional societies had unified political and religious systems, that is, political rulers performed religious functions.¹³ Religion, then, not only provided the ideological framework for the existence of the political system but also legitimized it. To put it another way, religious traditions have helped shape today's political systems. Yet in spite of the growing secularity of modern political life, sacred values have not entirely disappeared but have reappeared under a different guise, that is, a secular political religion.¹⁴ For instance, the Soviet Union attempted to replace Christianity with Marxism as the dominant belief system and the party, not the church, became the source of truth.¹⁵ Political retreats, like May Day, replaced the traditional orthodox rituals. However, this has not completely worked since there does exist a strong Baptist movement in the Soviet Union based upon Brother Andrew's efforts of smuggling Bibles into the Soviet Union.¹⁶

Since the seed of our existing political systems come from religious traditions, religion per se can still exercise influence upon it. Religion and the political system have always been the two major sources of social control, that is, they codify the priorities of a group and impose sanctions in order to make people follow rules.¹⁷ This dual effort was to provide

solidarity to society. For instance, the Roman Catholic Church supplied solidarity to Europe after the disintegration of the Roman Empire. In order to maximize stability there occurred a fusion of the coercive government power and religious norms and behavior. There then existed no distinction between the sacred and the secular values. Both maintained this control through the application of power. Power has always preoccupied man and his world. Terms such as "power politics" and "balance of power" have daily usage in our political language. Governments remain stable because they have power to enforce their rulings or until a greater power unseats them as in the case of Iran.

Power is defined as the capacity to influence the behavior of others in accordance with one's own objectives.¹⁸ There does exist religious power which, although it may appear dormant, can greatly influence people which in turn can topple a government which has power to enforce its directives. But for the most part religion and politics have always been associated with power or the exercise of it. Power is at the center of the polity and found in all cultures as an attribute of divinity.¹⁹ The Roman Catholic Church is a formidable force because of the power associated with it. This is mainly due to the fact that its members (approximately 700 million) are organized in an efficient ecclesiastical structure. World powers such as the Soviet Union and the United States seek support from her pontifical leader. Although the Roman Catholic Church has taken a stance of neutrality, its own existence and power is due to its own political hierarchy and intrigues in the conclave. Cardinal electors in the conclave formulate and adopt the General Policy (a papal policy to be followed by the next pope usually for a ten year period). The General Policy is based upon the conditions, changes, and developments in religion, politics, economics, and

on current evolution of nations and of the community of nations.²⁰ While attempting to remain excluded from world politics, its very matrix is as political as the remainder of the world. In essence, religion and politics compliment each other. When one becomes too strong, the other usually challenges successfully its exalted position.

CHURCH

The word "church" only appears in the New Testament of the Bible and implies a Christian heritage. The true definition of the word "church" is that of a collective body of Christians who are identified with Christ as sincere followers often as a spiritual society separate from the world, opposed to the world.²¹ From this early Christian meaning to the fusion of religion and government into a religiopolitical system, the word "church" has come to symbolize a close alliance of two distinct institutions, that is, the government and the ecclesiastical body with extensive interchanging of political and religious functions.²² Because of its separate structural identity, its power relationship to government can take three forms: (1) church over government, (2) government over church, or (3) bi-polar balance of power.²³

With the advent of the Protestant Reformation in the early 16th century and the Renaissance in Europe in the 17th century, there came into existence intellectual achievement and outspoken separation of the church from the state. The result was that the church found itself possessed with a strong ecclesiastical organization, separate from government and society and being primarily a collective expression of religion.²⁴

The result was that the church emerged as a powerful political force. To put it another way, the politics of "mass participation" have generated

religious parties. This can be easily demonstrated by the existence of the Christian Democratic Party in Italy, the Christian Democratic Union in West Germany, and the National Religious Party (NRP) in Israel. These religious parties have demonstrated staying power and have been very instrumental in introducing legislation, such as Penal Code Law 5738-1977 in Israel titled "enticement to Change Religion." This bill when approved sent the Christians into a dither because its interpretation implied no "evangelization" of the Jews when, in fact, it prevented any proselytizer from using money (bribes) to entice individuals to change their religious beliefs in Israel. Not only have religious parties surfaced as a response to secularization process but there also have been significant shifts in church interpretation of dogma. In the 19th century, the rise of Marxist ideology and Marxist political movements was perceived by both Catholics and Protestants to be a major threat to Christianity.²⁵ Through John XXIII's Vatican Council II (1962 to 1966), there now exists a cooperation between the Roman Catholic Church and Marxists in the solution of problems confronting humanity.²⁶ The recent visit of Pope John Paul II to Poland demonstrates this. Another shift in church interpretation of dogma also came from this council, that is, the Jews were exculpated from the millennial charge of deicide.²⁷ What the aforementioned material suggests is that the church has become institutionalized no longer serving its original purpose, i.e., the spiritual needs of the people. Instead, it now serves its own ecclesiastical structure which, in turn, strives to solve secular problems confronting humanity. These programs although laudatory, involve worldwide hunger and famine and malnutrition. In a joint statement of conscience by Christians and Jews²⁸ at an inter-religious consultation on global justice and development held in Aspen, Colorado, on 7 June 1974,

it was concluded that the role of churches and the synagogues as a religious community was "to join hands with people everywhere...especially with the poor, the powerless, and the oppressed...in common struggle for the liberation of all." This conclusion adequately is termed "liberation theology," a policy adopted by the Roman Catholic Church Conference in 1968 held at Medellin, Columbia, that in essence "borrows some Marxist ideas but adheres to Christian principles."²⁹ The church, not just the Roman Catholic but also the World Council of Churches, have entered into secular society attempting to influence governments for their particular programs and goals. This is very evident in the rising furor from the State Department against churches and Jewish groups in their growing role in international politics.³⁰ Many actions either already accomplished or anticipated have been in direct opposition to state's directives. For instance, the Catholic Relief Services which handles more than 170 million dollars a year (about 130 million of that is federal food for peace shipments) has been involved since 1968 in the political intrigue in South America. Correspondingly, the Protestant relief groups such as the Church World Service, an affiliate of the National Council of Churches, which handles a 26 million dollar budget in foreign aid to countries has been involved in shipments of grain and money to North Vietnam and Rhodesia. There is hardly any distribution of federal food donations in this budget because this agency has had serious disagreements with current U.S. Government policies. On the other hand, the Jewish groups such as the Hadassah and United Jewish Appeal handle a 360 million dollar budget to Israel. It is significant to note that Jewish groups admit the political aims of the aid while Christian agencies publically maintain that their work is neutral and humanitarian. They often concede privately that political considerations creep in when it comes time to

decide which nations should get the benefits.³¹ Even the Quakers, Mennonites, and the Brethren, historically known as peace churches, have agreed "to go beyond their common pacifist stance and support those who refuse to pay the military portions of their federal taxes."³² What this all boils down to is the churches have actively taken a stance in opposition to many secular issues that normally would have been handled by government without interference from the churches. What we are witnessing today is a move by the church as known today to be involved in secular issues challenging the role or existing power of government. These churches while maintaining the aura of not being a part of society are, in character, supranational thereby deliberately bypassing governments and their policies to carry out their own concepts. Even the attitude of the people reflect disenchantment with "the church." Only 44 percent have a great deal of confidence in organized religion and 41 percent are deliberately unchurched.³³ The main complaint centered on the fact that the church has "lost the real spiritual part of religion and are concerned with the organizational issue."³⁴ American churches have taken on a "corporate image" becoming businesslike, industrious, and bureaucratic.³⁵

Even faced with the attitude of the disenchantment, the church is acquiring more power because those Americans who attend church (80 percent) have more confidence in churches than in eight other key institutions of society, namely, Congress, banks, public schools, the military, and the Supreme Court.³⁶ In fact, Congress and television rated the lowest in public confidence both among the churched and unchurched.³⁷ What this may mean is that the people are losing their confidence in the policies and decisions of their government, especially in the face of decisions centering around Vietnam, Watergate, Angola, the Panama Canal, Taiwan,

Middle East, and above, all, inflation. The church's role is becoming more dominant in answer to secular pressures from what one may observe as failing government.

A NEED FOR ORDER, BELIEFS AND COMMITMENTS

Finally, in order to render proper treatment to this forthcoming thesis subject, one must also bear in mind that there exists a need for order within man's understanding and operation in society. Mankind will always need "an order system" within which he can locate himself. An order system provides coherence, continuity, and justice. This need for order manifests itself with man's obsession to organize in some form or fashion in order to achieve or promote a desired goal. Hence, if there is a common goal, man is destined to arrange an organization to accomplish his purpose. While this hypothesis is simply stated and may be assumed empirical and unwarranted, it does provide a foundation to which power can be directed. Additionally, there also exists a need to belong, a need to contribute, and a need to be recognized for contributions rendered either by the individual or group. Any family, church, or social group operates with these empirical factors and any man in society can safely locate himself. In addition, there also must exist a belief system in which he may center his efforts. Along with this belief system, there must exist some commitment. Without commitment, a belief system could not have a strong social consequence. Commitment then is an imperative and beliefs persist because groups are committed to them. Yet belief systems have an existence that is independent of the individual who experiences the commitment.³⁸ Although the believer may be aware of his small role in the overall belief system, he must take the rest of the system in faith.³⁹

When these elements of belief, commitment and order are working in a harmonious fashion, there can only exist a stable society or a stable group within society. When they are not in harmony, there comes unrest and this attempt to regain or acquire "order" causes movements in our worldly society. Movements will lead to strong social consequences as it has done in the past during the 16th and 17th centuries and as it has done recently as in the case of Iran.

SUMMARY

It is apparent that modernization has revolutionized all systems. We can safely conclude that (1) the traditional relationships that existed between society, polity, and religion have been altered by a depersonalized, secularized system; (2) that society as a whole possesses some conception of a supernatural order or spirits or gods which has been expressed in some form of religion; (3) that many of our systems of control and power have been formerly equated with religion; (4) that religion has once provided the ideology behind our system of governments and legitimized it as well, no longer has that "role," and (5) from all discernable facts, the political order can never satisfy man's highest spiritual needs because it rules through coercive power.⁴⁰

Additionally, the church has been institutionalized and serves its own structural needs. It has grown affluent where it can no longer answer the basic needs of mankind, namely the emotional and spiritual needs and not the intellectual and dogmatic needs. In short, ordered man no longer is satisfied with the political attempts to replace his need for religion and its importance in society. When the pressures of daily living are not being dealt with by existing institutions and churches have become institutionalized, there naturally will come "movement" to introduce change in

the existing world order. History is replete with such movements almost to the point of being cyclical. Religion and politics are interdependent. Religion has always been steeped with politics and politics has always been influenced by religion.

I. INTRODUCTION

A. OUTLINING THE DESIGN

While I was in Jerusalem in March 1976, I was shown a Standard Oil document inter-office memorandum in which was reported extensive information on the Evangelical Movement in the United States. In the Standard Oil Company analysis, the Jewish lobby, although viewed as an effective force in the past for various Jewish legislation, was going to be supported by a high number of evangelicals. It concluded with the emphasis that this movement bears watching for it can have ramifications effecting future policies.

B. SIGNIFICANCE OF THE RESEARCH

Research in this area brought to the surface some pertinent information. Firstly, since the election of evangelical President Jimmy Carter, the Evangelical Movement, already a sub-culture in the United States, surfaced and has been a focus between newspapers and popular magazine cover stories (Time Magazine, 26 December 1977 and US News and World Report, 11 April 1977). Secondly, pollster George Gallup has initiated an annual opinion index entitled "Religion in America" and in conjunction with Princeton Religion Research Center (1978) and its publication, Emerging Trends, disclosed significant information supporting a "revival" in religion in America. Thirdly, that these revivals or movements are not a "new" thing but that they occur on a cyclical basis whenever there has been a suppression of the human spirit. Fourthly, that when these movement do occur, they have had major repercussions on society effecting for the better legislative processes and policies of governments and upon society as a

whole. Fifthly, there has been and still is extensive effort by the Middle Eastern states to solicit support from the Christian community in the United States. Sixthly, there has already occurred a symposium in which national groups of interdominational conservative Christian scholars mingled with Jewish scholars on the subjects of scripture, theology, and history. It was an earnest attempt to understand each other's beliefs that have in the past been instrumental in separating the two groups. Seventhly, that the Christian community in this research which includes, for the better part, Fundamentalist Evangelicals and "born again" believers and not the "liberal Christians," are attempting to mobilize in an effort to either maintain Christian policies in our legislature and/or to influence United States foreign policy in the Middle East on behalf of Israel. It is significant to note that there exists a potential evangelical vote in this country of about 60 million and since leaders are often elected by 20 percent or less, the influence of Christian voters in any election can be decisive. Finally, there does exist a "cause-effect" relationship between religion and politics. Dr. Jack Kolbert, President of Monterey Institute of International Studies, Monterey, California, commented recently regarding the overthrow of the Shah of Iran. He said, "You can't deal in a political situation by ignoring the force of religion in the country."¹ It was because of this force in the Middle East that Zbigniew Brzezinski, the President's National Security Advisor, ordered the United States intelligence agencies to produce a worldwide study of Moslem religious movements in the wake of Islamic revolt that helped drive the Shah out of Iran.² Why? It is because of the growing political impact of Moslem fundamentalism in many areas of the world. Therefore, we should not ignore what is occurring in our own backyard, that is, a Christian

fundamentalist movement. If similar in intensity and impact of past Evangelical Movements and the current Moslem fundamentalism, it will have positive ramifications in the socio-political sphere in which we live.

C. RESEARCH OBJECTIVES

It was the intention of this research to analyze the Evangelical Movement in the United States and to predict and determine what effect/impact it will have upon presidential and congressional policies and upon United States foreign policy in the Middle East concerning Israel and other Middle Eastern states.

D. METHODOLOGY

Research came mostly from the primary sources of interest. Numerous letters were forwarded to various organizations, both Christian and Jewish, requesting answers to some definitive questions regarding their interpretation and/or views of the evangelical and their projection of any future mobilization of the evangelical in support or nonsupport of Israel. Inquiries disclosed that there does exist two groups diametrically opposed to each other over the issue of the State of Israel. They are the Fundamentalist Evangelical and the Liberal Evangelical. The latter are more "liberal" in their approach to the Bible and the Jewish people. They are more interested in justice in the Middle East and social action programs in the United States. The former believe in the literal interpretation of the Bible and are ardent supporters of Israel and her people. They, on the other hand, perceive Israel as the fulfillment of Bible prophecy. The Fundamentalist Evangelical are actively mobilizing supportive groups to continue to influence favorably foreign policies in the Middle East concerning Israel.

E. ORGANIZATION OF THESIS

The thesis is organized into eight sections. Section I is the introduction. Section II concerns the analysis of "movements" in the past and introduces the subject of this thesis, the Evangelical Movement, in the United States. Section III analyzes a "belief system" which forms the foundation for understanding the motives of these groups. It provides the necessary foundation for the many definitions of what is an evangelical. This section also provides some historical facts governing this present analysis. Section IV describes the belief system of the Fundamentalist Evangelical and Liberal Evangelical. Section V deals with the importance of communication and information of these groups. It studies the commentaries of their own publication system. These groups are divided into two sections: those that support Israel and those that are non-supportive. Section VI analyzes how Israel perceives the evangelical. It describes how the Middle Eastern states are actively soliciting United States Christian support for their cause, possibly as a political ally. Section VII deals with the effects this movement will have on the United States in presidential and congressional policies. Section VIII deals strictly with how this Evangelical Movement will influence United States foreign policy in the Middle East. It analyzes the present "apathy" within the movement and the efforts by the supportive groups to mobilize into an effective influencing force upon any policy in the Middle East. Additionally, the thesis documents in the appendix section numerous advertisements by the supportive groups and lists an "excerpt" from the Standard Oil document regarding their analysis of the Evangelical Movement which initiated this research.

F. WEAK AREAS OF RESEARCH

There are two areas in this research endeavor which needs to be noted in order to alleviate the apparent lack of "objectivity" in the body of this thesis. The first is the lack of personal interviews with the noted leaders in both the Liberal Evangelical and the Fundamentalist camps. Solicitation of questions came mostly from personal letters that answered some inquiries but warranted further exploration. The second weak area concerns the lack of additional information regarding the "liberal" evangelical position. Unfortunately, there exists very little material at this time in this category. There are many generalizations that attempt to explain but hopefully not "put down" their views. But human nature being what it is will tend to express one's own position.

II. ANALYSIS OF "MOVEMENTS"

"Is there a thing which is said,
"See this is new. It has been
already in the ages before us.'"

Ecclesiastes 1:10

Significantly, this thesis paralleled Rael Jean Isaac's Israel Divided, Ideological Politics in the Jewish State. Isaac argues that all too often political scientist and sociologist overlook the importance of an ideological movement. For movements to arise which provide the ideological framework that decision makers ultimately adopt and to disappear, their contribution forgotten is presumably not infrequent.¹ She concludes that these movements (in Israel) are essential for an understanding not only of past policy but also for the development of any future political structure.

While Isaac's doctoral dissertation concerned Israel's current political movements, namely the land of Israel movement and the peace movement and how these movements, although diametrically opposed, have influenced the country's political decision making processes, this research has evaluated and analyzed the evangelical movement in the United States and how it will effect the decision making processes both at home and abroad especially concerning foreign policy toward Israel.

The significance of this study is that history has already demonstrated similar movements in the past that have profound socio-political ramifications. The results of the initial movement, commonly called the "evangelical awakening," which occurred in the latter part of the 17th century were the creation of orphanages, early child labor laws, and the abolition of

slavery in Europe.² In the "second awakening" movement in America which took place a half century later, the results were similar, an early feminist movement (suffrage), the Civil War, and abolition of slavery.³ Movements in any large form like the "reform movement" in the 1930's can and will have a profound effect upon the political structure in which they occurred because they create the ideology which makes possible the enactment of its programs. It so happens that the movement addressed today and which is most active in the United States has its foundation in religion. It is the fastest growing religious movement in the United States today.⁴ Individuals such as sociologist Peter L. Berger⁵ and pollster George Gallup⁶ predict that the United States is about to experience a profound religious revival. Even the Penthouse International Magazine for Men, April 1978, recognizes the fact that there does exist an evangelical movement and conducted an extensive symposium on the subject. One of their conclusions recognizes the fact that the evangelical has always been active politically. This new-old force, then, will play an important role in the United States' political structure and should, like the previous religious movements, have a social impact upon our society and the world (globalism). This research effort will attempt to evaluate it.

A. ORIGIN OF THE EVANGELICAL MOVEMENT

Evangelicalism is a movement of North America and European Christianity which identifies not only with the Reformation but with certain movements of renewal and re-awakening in North America, in England, and on the Continent.⁷ The reformers were termed "evangelicals" to set them apart from Catholics because they redirected their followers to a rediscovery of the Biblical concept of the gospel rooted in the authority of scripture alone.⁸

The movement traces its heritage to 17th century Germany to a movement in the Lutheran church called Pietism.⁹ This was an effort to steer the church out of a settled attitude in which dogma and intellectual religion seemed to be supplanting the Bible and religion of the heart.¹⁰ Its originator, Philipp Jakob Spener, wrote "Pia Desideria" or "Earnest Desires for a Reform of the True Evangelical Church."¹¹

In it, he emphasized the following: (1) a study of the Bible in private meetings, (2) Christian priesthood being universal, (3) a knowledge of Christianity must be attended by the practice of it, (4) a kindly treatment of the heterodox and unbelievers instead of bitter attacks in them, (5) a reorganization of the theological training, that is, more emphasis to a devotional life, (6) a different style of preaching, namely, in place of rhetoric, the implanting of Christianity in the inner or new man.¹² Because of the concept that a Christian must be separated from the world and the necessity of being "born again" in order to participate, the movement led to exaggeration and fanaticism among its followers.¹³

Like any great movement, past or present, it had its coalitions and splits. Five separate groups have been identified:¹⁴ P. J. Spener's Group, which was more cautious like its leader, emphasized devotional meetings; A. H. Franke's Circle at Halle, he was inspired by experience of conversion and introduced the activist role to his group which in turn spread Pietism to England, Russia, and North America; Graf Zinzendorf's at Herrnhut and his brotherhood, this group was influenced more by mysticism and desires to dispense with external features of religion, namely the Bible and Sacraments. Zinzendorf is identified with the Moravian Church which contributed abundantly to hymns sung in today's Protestant churches; Wurttemberg Pietism Group which desired to retain and work within Luther's

doctrines; and the Radical Group of Seceders who vehemently rejected the church or regarded it with indifference.

Through the efforts of Franke's Circle at Halle and fulfillment of his "Grosse Aufsatz" (Great Essay) plan, Pietism reached Britain. With it, Methodist John Wesley and his successors virtually revolutionized society.¹⁵ The results were previously mentioned but bears repeating: orphanages, child labor laws, and abolition of slavery.

In America, there was a strong biblical faith implanted from our early puritan heritage. In the 18th century, it was reactivated by such prominent men as Jonathan Edwards and Anglican George Whitefield, America's first mass revivalist.

The social consequences of this religious zeal were more dramatic during the "second awakening" which took place more than 50 years later and created what became known as the "Evangelical Empire."¹⁶ The results of this awakening (early feminist movement, abolition of slavery, and the Civil War) had a reciprocal effect upon the movement. As a result of the Civil War, a great reversal took place and biblical conservatives withdrew from activism, an attitude which has persisted to this present day.¹⁷

B. SUMMARY OF ANALYSIS

Some significant factors are readily apparent from researching the origin of the Evangelical movement and we may safely draw some more conclusions. Factor one is that there have been some major sociological shifts as a result of previously demonstrated religious movements. Factor two, that this type of movement has always been international in scope like the Roman Catholic Church and its supranational character, it can influence national and international systems. Factor three, the components or

tenents of the initial movement in the 17th century are still an active ingredient in today's movement. An evangelical of today is generally defined as (1) one who has had a "born again" conversion, (2) accepts Jesus as his or her personal savior, (3) believes the scriptures are the authority for all doctrine, and (4) who feels an urgent duty to spread the faith.¹⁸ In addition, the evangelical or born again believer places great emphasis on the personal relationship between the individual and God and believes in a strict moral code.¹⁹ Factor four is that the ingredients which caused the first major movement in the past are readily present in today's churches. These ingredients are "intellectual religion" and "dogma." Because these same ingredients are manifested in the church today, the youth, the church of tomorrow, are "turned off."²⁰ Factor five endorses Peter Berger's comment "As a reaction to secularization," the inhuman response to growing bureaucracy. Factor six is that the evangelical movement will have to be reconciled by the decision makers of today as the movement grows in number and power. Finally, factor seven is the fact that Israel is now a nation. Israel did not exist as a nation in any other evangelical revival in the past. Repeatedly the Bible has forecasted the "gathering" in of the dispersed Jews throughout the world." The fulfillment of this prophecy has increased the expectation (hope) of Christians living today because the age of the gentiles (full number of gentiles) is coming to an end and the Messiah (Yeshua) will soon return.

What is significant to note is that early fundamentalist literature has always declared "that the Jewish people will be restored to the land of Palestine, God gave them that land...."²¹ What was once accepted by faith, supra, is now, in fact, a reality. This fact can mobilize an enormous force of believing Christians that can influence future political decisions affecting the Middle East relative to Israel.

III. THE MANY DEFINITIONS/INTERPRETATIONS OF THE TERM "EVANGELICAL"

By myth we mean the value impregnated beliefs and notions that men hold, that they live by or live for. Every society is held together by a myth system.

Robert MacIver

A. BELIEFS IN GENERAL

An understanding of the belief system is essential to understanding motives of those individuals committed to or involved in "movements." Because "they believe it" is the major ingredient when attempting to analyze any movement, it is important that we bear in mind an empirical premise, that is, any movements' beliefs, although it may not agree with another's beliefs, does not invalidate, alter, or disprove what "they maintain to be the truth." Hence, you arrive at the many denominations, cults, and groups which maintain their belief system is the truth and naturally the others are false.

We can safely assume that beliefs in general exist in a social environment and obviously are carried by some kind of social organization. Beliefs may be about almost anything: politics, art, religion, etiquette, and nature of the world.¹ People will gather in some form (group) when their expressed belief systems are commonly shared.

Belief systems are generally defined as a set of related or linked ideas which are learned and shared which have some sort of permanence and to which individuals or groups exhibit some commitment.² Beliefs, then, can be existential, that is, pertaining to reality; moral, referring to

goals and purpose; and imaginative, pertaining to the unreal--that which does not exist--utopia.³ In order for a professed belief system to function properly, there must exist relationships among individuals. These relationships can either be physically separated like a family, a church, a government, or can only define a role, that is, each person can play several roles such as teacher, evangelical, catholic. Whatever role the individual chooses to be will determine the outcome of a choice in a given social environment. Finally, there does exist the individual. Behind every organization, group, or institution stands some concrete individual who makes decisions. It is that "charismatic personality" that many sociologists like Weber, Cohen, and Shils, have written about who in some circumstances have been responsible for millennial movements in the past. Such individuals need not be "right" and can exercise influence over a group to do almost anything (e.g., Reverend Jim Jones and 900 mass suicides in Guyana). Beliefs, therefore, limit and condition the choice of policies! One who professes to be an evangelical expresses a certain set of beliefs. These beliefs in many cases will govern most of his present and future actions and will determine the outcome of his choice in the political arena. For instance, we may speculate that because President Jimmy Carter claimed to have been "born again," he received a majority of votes from people who claim the same belief. Again, the important thing there is to emphasize the fact that "they believe" and that is all that counts in our analysis of this movement.

B. CHRISTIANITY AND THE JEWS

Many books and periodicals have dealt with this subject. Because our subject deals with religion and the interaction between two religious beliefs, namely Christianity and Judaism and their combined future effect upon

decision-making processes, it is necessary to rekindle some Christian concepts of the Jewish people. Additionally, it is pertinent to point out that the message of the Dead Sea Scrolls for Christianity has disclosed that "Christianity looks much more Jewish."⁴ If Christianity looks much more Jewish, what does this imply about the way Christians look at Jews? It has made high level ecumenical discourse easier, this will effect how even the most traditional churches see themselves.⁵

Much of the material elaborated comes from an article by Rosemary Ruether,⁶ Professor of Applied Theology at Garrett Evangelical Theological Seminary. Christianity as a whole has always viewed the exile of the Jewish people as a divine punishment for Jewish rejection of Christ as the Messiah. It professed the belief that the Church had inherited the election and promises of God to Israel. It also declared that there would be no future restoration to the land (Palestine) for the Jews (a belief not shared by evangelicals). The present exile was to be permanent. Classical Christianity has denied that the Jews would even return to the land, to occupy it, and/or to rebuild the temple. It has repudiated the particularity of peoplehood and the land of its identity and mission.⁷ Accordingly, Ruether has stated in her article that "Christianity is a universal people, gathered from all nations, destined to conquer the whole earth, not just a piece of it. Ultimately the promised land is seen as referring to the land of heaven, the destiny of all humanity rather than a particular historical land." She continues that "In our modern times, European Catholics and Protestants still remember this traditional doctrine that the Jewish exile was an expression of divine reprobation." More explicitly, the groups that retain this idea are Christians of the Eastern Orthodox tradition, including both Eastern European and Russian Christians

and Christians of the Middle East and Mediterranean. It is these groups that are most directly involved in anti-Zionism.⁸ However, in comparison with the evangelical Christianity, the opposite view exist. "The Christian doctrine of Jewish exile has been transformed into a redemption myth in which Zionism is an integral part of the larger drama. These evangelicals are militant supporters not only of the present state of Israel but its right to expand into the whole of the ancient homeland, that is, the West Bank is seen as part of their vision of redemption."⁹

C. THE MANY DEFINITIONS OF THE TERM "EVANGELICAL"

The evangelical movement pervades the membership of many denominations. About three persons in ten (28 percent) describe themselves as evangelical.¹⁰ This percentage projects to approximately 40.5 million adults in the United States. Evangelicals form a conservative minority of about one-third of the 30 million Protestants in "mainline" churches belonging to the National Council of Churches (NCC). In addition, 33.5 million are distributed among the scores of orthodox Protestant groups outside the NCC.¹¹ Inquiries from different evangelical groups disclosed that it is a general term subject to many interpretations; fourteen were furnished for this research.

The Billy Graham Evangelistic Association describes the evangelical as an individual who believes the Bible to be the word of God and who recognizes the mandate which is given in Matthew 28:19 and Mark 16:15, "Go ye into all the world and preach the Gospel."¹² Dr. Israel Carmona, Chairman of International Congress for the Peace of Jerusalem defined an evangelical "as a technologically conservative Bible believing orthodox follower of Jesus Christ as defined historically as to belief, practice, and life style."¹³ He estimates that the evangelical constituency range from 35 million to 55 million believers.

Reverend Marvin J. Rosenthal, International Director of Friends of Israel, answered "that an evangelical is one who acknowledges that substitutionary and vicarious death of Jesus Christ, his burial, and his bodily resurrection. Further, the evangelical has appropriated by faith, the benefits of that death and resurrection and understand it is totally of grace."¹⁴ The term evangelical, in his view, is the broadest word to cover those who have been justified by grace. However, a lot of what is called "evangelical" is religion without reality, Christianity without Christ. He further describes himself as an evangelical with additional qualification, that is, a conservative and fundamentalist in the biblical sense of that word. Dr. David A. Lewis, Chairman of Christians United for Israel, defines an evangelical as (1) a person who takes the Bible seriously, that is, believing that it is the very word of God, (2) has acted on that faith, that is, personally accepting Christ as saviour, (3) has had a personal encounter with Christ, that is, "born again."¹⁵ He estimates that there are approximately 75 million evangelicals in the United States. Waldron Scott, General Secretary for World Evangelical Fellowship, stated "that most evangelicals would be comfortable with a description, not a definition, that included the unique authority of the scriptures, the necessity for a personal relationship with Jesus Christ, the quest for holiness, and the special emphasis on the importance of evangelistic and missionary activity."¹⁶ He further submitted an additional definition by Professor Bruce Shelly of the Conservative Baptist Seminary in Denver, "The term evangelical is most accurately employed in referring to all Christians within the Protestant Christianity who emphasize salvation by faith in the atoning death of Jesus Christ through personal conversion. The authority of scripture and the importance of preaching in contrast to

ritual as a means of saving grace. Reverend Elmer A. Josephson, President and Director of Bible Light, Incorporated, and author of Israel, God's Key to World Redemption submitted this definition. "An evangelical is one who believes in the verbal inspiration of the scriptures, literalizing and spiritualizing as the context may indicate."¹⁷

The word evangelical comes from the word "evangeleon" meaning "good news," "gospel," or "evangel."¹⁸ Its theological definition is rooted in I Corinthians 15:3-4 which stresses the joyous announcement of the death and resurrection of Jesus in the sinner's behalf.¹⁹ In short, an evangelical according to Dr. Marvin Wilson, Professor and Chairman of the Department of Biblical and Theological Studies, Gordon College, Massachusetts, is "a Christian who believes, loves, and desires to share the gospel." Additionally, Wilson stressed that evangelicalism has been called one of the "unanticipated trends of the modern age which may be soon the dominant religious orientation in Protestant America."²⁰ We can safely conclude that evangelicalism applies to the Protestant section of Christendom. Furthermore, the word "evangelical" is sometimes used to indicate the spent zeal and earnestness in which this preaching is carried on. Additionally, it has historically been perceived as a "movement of rediscovery."²¹

D. CONTEMPORARY EVANGELICALISM

During the latter two decades of the 19th century, there existed a reaction to the new German theological school of interpretation. This interpretation called "higher criticism" rejected divine inspiration of the Bible, denied all prophecy, and treated the miracles of the Bible as an allegory.²² This reaction brought into existence the term "fundamentalists" or those who hold to the five fundamentals of faith. This consisted of

the following beliefs: (1) the infallibility of scripture, (2) virgin birth of Jesus Christ, (3) His substitutionary atonement, (4) His bodily resurrection, and (5) His personal second coming.²³ It was a "battle" against liberalism or higher criticism of the 1920's which had already won the support of many theological professors and ministers of the main line Protestant denominations, such as Episcopalian, Presbyterian, Congregational, and Methodist.²⁴ The Fundamentalist began to separate themselves from the mainline denominations and began grouping in Baptist and smaller independent denominations.²⁵ This shift created the largest denomination, the Southern Baptist Convention, which today is comprised of 12.9 million members. It is the largest Protestant body addressed as evangelical in the United States and contains among its members Billy Graham and President Jimmy Carter.²⁶

The continual in-fighting between Liberals and the Fundamentalist over such theological issues as the thing of evolution caused the word "Fundamentalist" to assume a more anti-intellectual and cultic stance. They labeled "obscurantist, heretical, sectarian, schismatic, and atavistic."²⁷ Free thinkers, such as Clarence Darrow and Sinclair Lewis who wrote Elmer Gantry, scoffed at the Bible belt mentality.²⁸ It was because of the adverse connotation of the word "Fundamentalist" that many who hold to the literalistic interpretation of the Bible preferred to be called "evangelicals" instead of fundamentalist.²⁹ Finally, a new evangelicalism began to slowly emerge with the founding of such organizations as the National Association of Evangelicals in 1942 (serving 36,000 churches totalling more than 3.5 million members and representing 65 national denominations), Fuller Theological Seminary (1947), and the Evangelical Theological Society (1949).³⁰

The emphasis on the new trend was on the central themes of faith, social and political concerns, and interest in mainline denominationalism.³¹

It should be noted that contemporary evangelicalism is by no means united on where one should draw the line on these and other issues.³²

Despite such diversity of opinions, there does exist one doctrinal issue which may be called the "formal principle" for separating evangelicalism from other Protestant movements. This principle is the authority of the Bible or the concept of biblical infallibility, that is, whatever the Bible intends to teach is true.³³ There then exists an overall consensus of belief in the complete reliability and trustworthiness of scripture and a corresponding conviction that scripture stands as the final authority in matters of faith and practice.³⁴

Although there appears to exist this common bond surrounding the authority of the Bible, research in this area disclosed two schools of evangelicals: namely the Fundamentalist Evangelical and the Liberal Evangelical.

IV. DICHOTOMY OF PERSPECTIVES OF THOSE WHO IDENTIFY WITH THE TERM "EVANGELICAL"

It is evident from a historical viewpoint that people can be divided over key issues of a belief system and yet share the same belief. With the advent of the Reformation (rediscovery) in the 16th century, the Roman Catholic denomination came to an abrupt end. From this breakaway came Protestantism and its many "mainline" denominations. When the Protestant movement settled and its mainline churches had become legalistic and dogmatic, there came the Evangelical Movement or a rediscovery of the guiding principles found in the Bible. Although there might appear to be a distinct separation of what could be called evangelicalism and Protestantism, there really is none. Rather, there does exist today many mainline Protestant churches that call themselves evangelical but do not believe in the literalistic interpretation of the Bible. One should also bear in mind that the term "evangelical" is not a particular faith or denomination and can be found among many faiths and denominations. Consequently, the term really has no set boundaries in which to isolate it. Additionally, it is significant to note that there exists a movement within a movement or a segment springing from the Evangelical Movement of today called the "born again" movement. What is interesting about this movement is that it contains both Protestants and Roman Catholics. Forty-eight percent of the Protestants and 18 percent of the Roman Catholic claim to be "born again."¹ This action oriented movement has joined together under a common experience, that is, born again or conversion, two divergent groups. The term "evangelical," Protestant in background, need not include the Roman Catholic "born again"

members or charismatics as they are called. However, there does exist a spillover effect which you find Roman Catholics calling themselves evangelists. Statistically, recapping from some previous statements, there are approximately 700 million Roman Catholics in the world, about 44 million of which are located in the United States. There are 90 million Protestants² in the United States with about 40 million claiming to be Fundamentalist Evangelicals.³ Also there exist approximately 50 million Americans from all denominations who say they have been born again.⁴ This is a sizeable constituency sharing a common experience and a common belief system. While in the study we are examining the Evangelical Movement and its future effects upon U.S. policy, there will exist strong influence from these other sectors. Within the Evangelical Movement, there exist two groups: the Fundamentalist Evangelical and the Liberal Evangelical. While they share a common belief system in that they reject some of the established religious concepts for the rediscovery of the truth contained in the Bible, there does exist polarity over social action programs and Biblical interpretation of the existence of Israel and Christian support thereof.

A. FUNDAMENTALIST EVANGELICALS

In the following discussion, much of the information presented is credited to David Rausch, a history instructor of Kent State University in Ohio. Mr. Rausch has written numerous informative essays in Jewish journals about the Evangelical Movement thereby keeping the Jewish people aware of and providing them with concepts, insights, and views of the two groups that exist in the movement.

Fundamentalist Evangelical (F.E.) belief is characterized by two general features: the normal interpretation of the Bible and premillennial eschatology.⁵ Normal interpretation refers to interpreting the Bible literally

within its context. All events recorded in the Bible are seen as literal historical occurrences. Israel refers to the Jewish people (peoplehood) in the Old and New Testaments and not to the Christian church as liberal Christian theology dictates.⁶ For instance, both Roman Catholic tradition from Augustine's City of God⁷ and liberal Protestant circles argue that the "Bible promises made to Israel were spiritually fulfilled in the Christian church."⁸ However, the vitality of Judaism seems to testify falsely against Christian conceptions of the church, the new Israel, or the "true Israel."⁹ In the second element of F. E.'s belief is premillennial eschatology (refers to future events). Many F. E.'s are pretribulationist, that is, they anticipate being "raptured" before the awesome period of tribulation encompasses the world and a world political leader takes control. (See Appendix I for further detailed explanation of the term "rapture.") This belief system also emphasizes that the Messiah will return before the world enters the millennium* which will usher in a 1,000 year period of peace. Additionally, in the F. E.'s views, the Bible is seen as a textbook having a progressive revelation given by God to mankind. This revelation goes from the incomplete to complete, from mankind's infancy to his maturity in understanding future events. For example, Moses knew something about the Messiah, King David knew a little more, and Isaiah prophesied much more, etc.¹⁰

*Its original meaning was narrow and precise. It referred to the belief held by some Christians on the authority of Revelation XX 4-6 that after His second coming, Christ would establish a messianic kingdom on earth and would reign over it for 1,000 years before the last judgment. According to the Book of Revelation, the citizens of that kingdom will be the Christian martyrs who are to be resurrected for the purpose 1,000 years in advance of the general resurrection of the dead. The term "millenarian," understood today amongst anthropologists and sociologists and historians, has simply become a convenient label for a particular type of salvationism.¹¹ (See additional definitions in Appendix II.)

Because of the vital importance given to the Old Testament by the F. E. as a necessary part of God's plan, the Jewish people are seen as the "chosen people" in all ages. God chose the Jewish nation to transmit His message to the world and Christianity is the child of Judaism. Some of the tenants recognized by the F. E. can be best expressed in the following way: Jesus was a Jew, his followers were Jews, the early Christian church was Jewish, and the returning Messiah not only will be Jesus Christ but a very Jewish Jesus at that. What is also very significant is the belief by F. E.'s that the survival of the United States as a great nation lies in her support of Israel. History is replete with downtrodden nations that once supported the Jewish people but abandoned them, for example England and Spain. It is because of this aforementioned fact that the F. E.'s are very active in policies issued by the United States Government effecting United States and Israel's relationship. They are equally concerned with the continued role of the United States as a world power as they are with the continued existence of the State of Israel. As a people to a people, they do not hold the Jewish people responsible for Christ's death. Rather, they believe that all of mankind is responsible for His death. (The millennial charge of deicide is still adhered to by many Christian churches existing today.) Another unique factor is that the F. E. sees the Jews existing today as having some kind of continuity with the Jews of the Old Testament. The promises of blessings found in the Old Testament are lavished upon the Jews of today. The F. E. must support the State of Israel because the State of Israel is an important part of the Messiah's return, namely, a nation, a Jewish nation, must exist for His eminent return. The Messiah will not return to the Vatican or to Washington, D.C. or anywhere else except the Mount of Olives in a Jewish Jerusalem in a Jewish nation.

Then what does an evangelical mean when he speaks of Israel? This primary point of reference is theological.¹² The evangelical with his intensely Biblical orientation is accustomed not only to reading in scriptures about Israel, but in some general fashion, identifying with Israel.¹³ What is interesting is that as early as the 19th century, proto-fundamentalists were advocating that Palestine was destined to become a Jewish state.¹⁴ This fact was supported in the Bible, their basic belief. It was during this period that Christian Zionism with its intensely religious and theological orientation took root.¹⁵ Unlike it, political zionism was largely a movement of the secularist forces within the Jewish community.¹⁶ Fundamentalists then have always supported the restoration of the Jewish people to Palestine.¹⁷ They have consistently fought against the idea that all Jews must be converted to Christianity and totally gentilized before the arrival of the Messiah, a view which is emphasized by Liberal Evangelicals.¹⁸ The F. E.'s, demonstrating such strong support for the State of Israel, have also been given the label "Evangelical Zionist." In summary then, the Fundamentalist Evangelical believe or profess the following: (1) Israel has the right to exist as a Jewish nation, (2) they lend Israel political support, (3) they watch closely the rise of leaders who court the Jewish people and yet could turn against them, (4) F. E.'s are against ecumenical liberal religion which seeks to divest the Jewish epople of their religion and their heritage under the guise of "brotherhood," and (5) F. E.'s believe that God has a glorious future for his chosen people, the Jews, and that through the Jewish nation the whole world will be blessed.¹⁹

Why is the F. E. against the "guise of brotherhood." It can best be summed up in an article from the Jerusalem Post (31 December 1978) by

Yitzhak Goldfield:

"The fundamental issues of Hanuka are still very much with us. Hanuka reminds us of the clash between the universalist and particularist school of thought. Hellenism saw itself as the great collective human culture, open to all. It dismissed the tradition and uniqueness of the Jews. It demanded that Jews give up their distinctiveness for the sake of the betterment of mankind. In our time, too, many universal cultures, Marxism, certain forms of liberalism and radicalism, fascism, and even monolithic nationalism, have all demanded that Jews dissolve and become part of "mankind." The same attack is found in Christian spiritualism which denies the need for a people, Israel, or for a State of Israel. The UN-anti-zionist resolutions essentially make the same claim. A vivid illustration of this was the reply given to world Jewry's request that the allies bomb the railroad tracks to the death camps of Europe during World War II. It was turned down on the grounds that 'this was a war for mankind, for democracy' and, therefore, one could not ask for special privileges for Jews."²⁰

The firmly implanted F. E.'s belief system creates a bond between them and the Jewish people. They will die to preserve the Jewish people, to uphold their right to Israel, and to prevent their extinction from earth.²¹ Politically, they will continue to support the flow of arms to Israel and they will continue to apply political pressure to assure Israel's survival.

B. LIBERAL EVANGELICALS

In our modern period of transition, liberal theology has continued to manifest its interpretation or views of the Bible upon society. Many theological professors, ministers of the mainline Protestant denominations such as Episcopalian, Presbyterian, and Methodist, have supported the views that "higher criticism" had presented about the Bible. As previously mentioned, the Fundamentalist who preferred to be called evangelicals grew out of opposition to those tenets. With the resurgence of interest by the Fundamentalist in the "mainline" denominations in the 1950s and 1960s, there seems to appear an exchange of the name "evangelical" for mainline or liberal Protestantism.²³

From this interaction, there arose the term "Liberal Evangelical," a term used to describe "liberal" views. The difference between the Fundamentalist Evangelical and the Liberal Evangelical remains essentially the same as the difference that existed between fundamentalist of the past and liberal Protestantism but with one major difference: the F. E.'s are highly educated believers than the fundamentalist of the past. This difference between F. E.'s and L. E.'s can be summed up simply as a "literal" interpretation of scriptures as compared to the "intellectual" interpretation of the scriptures. The liberal theology views the Old Testament as inaccurate and primitive.²³ They believe as the Roman Catholic church that God's program is centered around the Christian church and that the church is actually "spiritual Israel" and all the spiritual blessings prophesied in the Bible concerning the Kingdom of God are being fulfilled by the church.²⁴ They are also amillennialist, that is, there will be no 1,000 year of peace ushered in by the Messiah.²⁵ (This amillennialism is also shared by the majority of the mainstream Protestant denomination.) While the F. E.'s view of Israel supports her keeping the lands obtained by the 1967 War as part of God's unfolding plan, liberal Protestantism asked Israel to give up her territory she had gained.²⁶ They alleged that the Jewish people did not deserve Israel any more than other people and that the holocaust had perhaps initially softened world politics too much concerning the formation of the State of Israel.²⁷

It is significant to note that many reformed Jewish liberal intellectuals still court liberal Protestant theologians who cannot understand why Israel is so important to the Jewish people and who are forever trying to understand the Arab point of view.²⁸ These Jewish intellectuals assume that the F. E.'s are out to "convert all the Jews" and when they do not

convert them, like Martin Luther of old, they will turn against them.²⁹ On the other hand, the L. E.'s have attempted to de-humanize the Jewish people under the guise of brotherhood of mankind. When the "brotherhood of all mankind" is emphasized and the Jewish heritage becomes excess baggage in the theological world, the Jew must beware.³⁰ The L. E. believe that the Jews killed Jesus. This has been the doctrine of the Roman Catholic church until recently when Pope John XXIII in the Vatican Council II held in 1968 issued an encyclical that no longer blamed the Jewish people exclusively for the death of Jesus Christ (deicide). Contrary to the F. E.'s, the L. E.'s profess that the Jews are only God's chosen when they convert and become members of the Christian church. (The F. E.'s believe that the promises to God's chosen people are not to be spiritualized to mean the Christian church.³¹)

The L. E.'s believe that the Jews did not deserve Israel more than any other group. They do not believe in Zionism; however, they do not wish this attitude to be misunderstood as blanket anti-semitism. They encourage cultural exchange, that is, Christians learning more about the Jews, sympathy for past persecutions, and mutual solution to the Middle East problem of Arab refugees. They will never support Zionism or the right of the State of Israel to exist the way the F. E.'s do.³²

Finally, the L. E.'s, like many other mainline churches, do believe that the Jewish people must be converted or assimilated into the Christian Church. This view is opposite to the F. E.'s belief who believe that the future blessing of the nation of Israel* (peoplehood) is not dependent on their conversion and assimilation into the church.

* These blessings will be a time of peace and prosperity for the world. They will fall upon Israel first and then be distributed to the rest of the world. Israel is the focal point of such dissemination. There will exist a period of physical and spiritual prosperity.³³

V. SUPPORTIVE AND NONSUPPORTIVE GROUPS TOWARD ISRAEL

There are two factors that will aid in this analysis: factor one is the importance of communication, information, and education within these groups; factor two concerns the importance of the groups' structure of organization and its relationship to political structures. This relationship can permit a greater or lesser political activity. It depends upon the group or groups' identity with the political institutions, that is, the more the religious organization identifies with state organs and institutions, the more does its political participation continue to be the accepted, legitimate level of political activity.¹ Contrariwise, the less that the religious organizations identify with the political institution, the more could they develop articulated political activities which could go beyond the existing institutional framework.²

In analysis of factor one concerning the concept of communication, information, and education, Karl W. Deutsch in his book Nationalism and Social Communication, stated:

"The critical facts of social communication and intercourse can be surveyed, tested, and to some extent measured before political decisions must be taken. To the blind, all things are sudden. But for the enlightened statesmanship, it should be possible to do systematically what some men, like Disraeli himself, did in a rough and ready way: to appraise the many specific channels of communication with a people and between its different classes so as to be able to estimate how such a group will respond to strain."³

Analysis of the supportive or nonsupportive groups toward Israel in these terms should produce not only some understanding of their belief system but also how reactive they will be to strain, placed externally, upon them by shifting United States policy toward the Middle East.

Modernization has permitted religious organizations to utilize the vast area of communications such as television, radio, newspapers, and magazines. Newsletters and mailgrams are also some of the communication tools that many religious groups use to communicate their information to the public. In the United States for instance, religious fervor is widespread. There are an estimated 100 million people each week who tune in religious talk shows on radio and television.⁴ These "electronic churches" spend more than 500 million dollars per year on air time, an estimated increase of 400 percent in the last five years.⁵ There is also a 58 million dollar Christian Broadcasting Network (CBN), hosted by M. G. "Pat" Robertson who is a preacher, lawyer, and performer.⁶ CBN anticipates a nationwide news show staffed with a force of 700 "born again" Christians. Along this same line, Professor James Engel, Wheaton Graduate School of Communication, suggested that an answer to the concern over news media confusion around issues of moral doctrines of Christianity could be settled by infiltration of the media by Christian journalists.⁷ CBN is also contemplating a university with emphasis upon school of communications, government, law and business. Mr. Pat Robertson has stated, "I don't see why we can't train enough people with knowledge of government and communication to change the nature of the politics in this nation."⁸ Along this same educational line, Oral Roberts has build the Oral Roberts University, a \$150 million place of "new" Pentecostalism in Tulsa, Oklahoma. By 1981, it will also have a \$100 million medical center. Mr. Roberts also preaches on television to an estimated 60 million viewers.⁹

Christian book sales in 1977 reached an all time high of 600 million dollars. Evangelical Hal Linsey's book, Late Great Plant Earth, was recently made into a movie. Similarly, Charles Colson's book, Born Again,

became best seller and also a movie. (Colson was the "hatchet" man for President Nixon during the Watergate episode.)

Factor two rested in the type of organization. As mentioned previously, the less that religious organizations identified with political organizations, the more they could develop articulated political activities which could go beyond the existing institutional framework. Evangelicals are not a certain type of denomination but rather a belief system which is transnational in nature (bridges many limiting denominations). The evangelical has no supranational organization as does the Roman Catholic church through which flows policy and directives to 700 million people throughout the world. But it does have a national office located in Washington, D.C. called National Association of Evangelicals (NAE) which serves an estimated 3.5 million Christians. The NAE is active as a spokesman, advocate, or opponent on cultural issues affecting the evangelicals in legislation and national affairs. The NAE's office of public affairs has been in existence for over thirty years and has been a persistent voice in evangelical Washington legislative processes. It monitors pending legislation that may adversely affect the ministry of the churches or touch some moral or spiritual issue. The NAE publishes its own magazine called Profile. It is a D.C. "watchman" that alerts their constituency to matters of concern and to provide them with factual information so the constituency can make an intelligent response. Although the NAE does not consider itself a lobby, it has been viewed as such. NAE influence has touched upon congressional inquiries, upon legislation, contact with the author or authors of legislation with suggestions and criticism, testimonies before congressional committees, and has possibly influenced the contents of amendments made on the floor. Of current interest to the NAE is a NAE congress where

600 evangelicals from across the country will examine the strengths, weaknesses, and future possibilities of evangelical Christian education. Mr. Floyd Robertson, the 1978 NAE layman of the year and secretary of NAE's Public Affairs Office in Washington, D.C., has stated that "It's imperative that Christians be aware of what's going on in the nation's capitol so they can respond in an effective and responsible way." This is not the only religious group in Washington which extends its influence upon foreign policy by maintaining government liaison offices there. Typical is the Catholic Conference which is widely credited with having helped, at President Carter's request, to pass the most recent foreign aid bill.¹⁰ The Catholic group opposes military help to right wing regimes in such places as Nicaragua, Rhodesia, Indonesia, and South Korea.¹¹ While the NAE is the alleged "watchman" for the evangelical, it is conceivable that any shifts in United States policy toward Israel, would bring about a major reaction from this sector of Christianity.

A. SUPPORTIVE GROUPS (EVANGELICAL ZIONISTS)

At present, there are an estimated 30 groups that fall within this category. This number is growing all the time with its membership increasing and evidence of small cells springing up throughout the United States.

They are most active and have already established communication among themselves. Currently, they are loosely knit groups but keenly active in an organizational drive to unite. The following organizations or groups are not totally inclusive of who and what they are but rather represents a cross-section of their purposes and activities on behalf of the Nation of Israel.

Evangelicals United for Zion (EUZ) was founded on 18 September 1977 by concerned evangelicals and Christian leaders as a "salute to Israel." It was a response to political declaration made by the United Nation equating Zionism (the rights of the Jewish people to a national state and homeland) with racism. It seeks to unite Christian support (non-evangelical as well) for Israel in keeping with God's prophetic plan for the land and the people and to develop a deeper understanding and awareness throughout the Christian community of the Biblical view regarding Israel and the Christian's responsibility under God's plan.¹² EUZ consists of Biblical Zionists who are actively witnessing to what they believe, interacting with the Jewish people and their land. As Fundamentalist Evangelicals, they accept the word of God (the Bible) as authority and fulfillment. They believe in Genesis 12:3, "I will bless them that bless thee and curse him that curseth thee, and in thee shall all the families of the earth be blessed"; that God promised to make them a nation forever (Genesis 12:1-3), and to keep Israel and to regather his people. (Isaiah 43:5-6, Ezekiel 28:25-26; Amos 9:14-15, Ezra 39:27-29). They further believe that God has not forgotten his promises to the Jews and cite Jeremiah 31:35-37, "Thus saith the Lord, which giveth the sun for light by day and the ordinances of the moon and of the stars for light by night, which divideth the sea when the waves thereof roar, the Lord of Host; is his name; if these ordinance depart from before me saith the Lord, then the seed of Israel also shall cease from being a Nation before me forever. Thus saith the Lord, if heaven above can be measured and the foundations of the earth searched out beneath, I will also cut off all the seed of Israel...." Also in Jeremiah, God declares, "Yes, I have loved thee with everlasting love, therefore, with loving kindness I have drawn thee. (Jeremiah 31:34)

EUZ emphasizes that for the true Christian who seeks to follow scriptural directives, commitment to the nation and the people of Israel is an imperative and it must be acted out or it loses its impact and its strength. EUZ publishes ten times annually a news review and commentary called "Perception from Jerusalem." Its objective is to provide current information regarding the Middle East so that supporters of Israel are no longer ignorant regarding issues and answers there. Dr. George Samson, founder and president of EUZ stated:

"Mobilization of evangelical supporters of Israel may depend greatly upon the treatment Israel receives at the hands of our government. Negative treatment of Israel could result in concern-motivated pressure on our leaders (sic)... This would be especially true in areas of larger evangelical concentration. You can perhaps judge for yourself the influence of a largely middle class, a responsible 'middle America' protest upon government officials, especially those who claim to be born again."¹³

And again, Samson noted that "as pressure continues to mount and we see more signs of growing alienation, 'we need oil not Israel,' the evangelicals will respond." It is significant to note that the EUZ as an evangelical organization is concerned for all peoples in the Middle East--Arabs, Jews, Christian, etc.

Christians United for Israel (CUFI) founded in 1975 by David A. Lewis, Assembly of God evangelist, is an international ad hoc committee of concerned clergymen and laity who agree on certain Biblical concepts. It exists to fulfill the following purposes: (1) promote action support of the plan of God as revealed in the Bible, especially as it relates to the Nation of Israel; (2) create a bridge of understanding between evangelicals and the Jewish people. This would also include a greater exchange of ideas and cooperation regarding certain issues; (3) educate clergy and laity in matters of interest in relation to the Middle East and Israel. Its precepts call "true believers" to a supportive role concerning Israel, not

merely to be speculators but to an "end of time involvement" in God's divine plan.¹⁴ CUFI encourages involvement with this plan via (1) prayerful intercession, (2) good works--"writing the President, congressman and tell them your Biblical views that the United States should bless the Nation of Israel," (3) join the CUFI which has already established a liaison of love and concern with the Nation of Israel and Jewish leaders throughout the world (it is significant to note that Dr. Lewis was a house guest of Prime Minister and Mrs. Begin in September, 1978); and (4) correcting the Christian image--"Christianity has been misrepresented by its own teaching to the Jewish world by bad actions and anti-semitism." In the Jewish people's eyes "it was Christian anti-Semitism that made acceptance of Hitler possible."¹⁵ Anti-Semitism, according to Dr. Lewis, is satanic not a Christian philosophy. From Haman to Antiochus, there have been pre-Christian attempts to eradicate the Jew, but Christians have opted to cooperate with hell on occasions."¹⁶

Regarding possible mobilization, Dr. Lewis advised that in April, 1978, a conference called "American Christian Leadership Conference for Israel," was held in Washington, D.C.. Approximately 250 delegates from all church backgrounds and a number of evangelicals were there in attendance. One type of discussion concerned an "umbrella" for concerted action in support of Israel. Additionally, Lewis pointed out the following pertinent elements: (a) many evangelical churches have a mission outreach to Arab nations and so are silent for the most part for fear of losing their missionary endeavors to the Arab nations, (b) there are some elements of the liberal church which are strongly pro-Arab while evangelicals for the better part tend to be pro-Israel or just "apathetic" toward the whole thing. In his estimation, many evangelicals are ignorant of world affairs, (c) there

is strong sympathy for Israel in the evangelical churches but this sympathy is seldom translated into any active support of Israel unless there is strong leadership promoting the same, (d) many evangelicals believe that the Jews have a place in the prophetic plan of God but they are "fatalistic", that is, they do not envision themselves as involved in promoting the purposes of God on earth.¹⁷

CUFI's aspiration is to promote a secure Israel, thus gaining the blessing of God for our nation, to promote a peaceful settlement of Arab-Israeli problems and to see a just solution of the Palestinean problem.¹⁸ CUFI does not wish to hurt the Arab but it cannot accept abandonment of Israel.

The Friends of Israel Gospel Ministry Incorporated (FIGM) began over 40 years ago and so existed ten years prior to the modern State of Israel. FIGM is a totally religious and not a political movement. It is because of what the Bible says concerning Israel and in line with that concept, that FIGM lends its support to the Nation of Israel. FIGM publishes a monthly magazine, Israel My Glory which has a 53,000 circulation. A recent issue (Volume 36, Number 2, 61 pages) dealt exclusively with the existence, support, concern, and reasons for backing Israel. The articles according to its editor, Marvin J. Rosenthal, are "without apology, and with moral, legal, and Biblical justification--pro-Israel. They are not anti-Arab, for Arab welfare is intricately and irrevocably bound upon the well being of the State of Israel." In a letter dated 6 June 1978, Reverend Marvin J. Rosenthal stated, "that the evangelical support of Israel has been a factor and may continue to be a factor in the Middle East. However, he does not see any major mobilization of this group because within the movement, there are some pre-millennials who see a future for Israel and

some amillennialists who do not."¹⁹ Reverend Rosenthal, in one of his editorials titled, "Seven Minutes with the Director," stated "recent polls may suggest that more than 50 million Americans are born again," but if one accepts God's criterion that "by their fruits ye shall know them," that figure is dramatically reduced.²⁰ (No figure was provided.)

There is another group called Christians For Israel (CFI) located in Texas and Jerusalem. They circulate the Dispatch from Jerusalem, an informative pamphlet that contains current events direct from Christians living in Israel for a more personal touch. It has a circulation as of June 1977 of 20,000 subscribers and is growing. Its founder/president is Dr. G. Douglas Young of the Institute of Holy Land Studies in Mount Zion, Jerusalem, Israel. The CFI's basic aim is to report to Christians in the United States the social, political, and economic life in Israel. The Dispatch carries articles from the Jerusalem Post, reports on Arab towns having new rehabilitation centers, religious intolerance in other Arab countries, insight into Arab pride and understanding the Arab mind and his language, such as the Arab word "Dhimmi."^{*} As of May, 1978, the Dispatch is being co-published by Christians United for Israel (CUFI).

Another group that has won favor and recognition in Jewish circles is Bible Light Incorporated located in Hillsboro, Kansas. Its founder, director, and president, Elmer A. Josephson, has lived five years in Israel in the Arab sector. Bible Light Inc. publishes a quarterly newspaper called The Bible Light Star and The Bible Light Magazine, and

*"Dhimmi" is a word the Arabs use for people of the Book (Bible). It applies to both Christians and Jews. It can be better translated into "second class citizens." This concept is found in the Koran (Islamic bible) and Moslems cannot think of Jews and Christians as equals.

numerous books, such as Israel, God's Key to World Redemption.²¹ This book which is over 500 pages in length demonstrates why Christians who believe in the Bible should support American, Israel, and the Jewish people. The Bible Light Star carries articles from The Jerusalem Post, information from the Israeli government tourist office, and Ministry of Foreign Affairs, B'nai Brith Messenger, and the Jewish Telegraphic Agency. Additionally, Bible Light Inc. has information available on tours to Israel and purchase of Israeli Bonds and provides literature such as bumper stickers, "Israel will live" to support Christian identity and relationship with the Jewish people.

The New Testament Church Fellowship located in Burbank, California, is another group that actively supports Israel. Their bi-monthly publication, To Israel With Love, carries articles that are not only politically active (see Appendix IV for excerpt) but also explains the task of "true Christians," that is, they are to "assist Israel, your brethren, every way humanly possible (sic)" Its director and editor, Reverend Paul C. R. Peterson, has also written a book, PLO and Israel, Gun or Olive Branch. It is an informative book geared to enlighten Christians on the PLO, their goals and beliefs, and to provide Christians with facts concerning the history, politics, and future of the nation of Israel according to scripture. Reverend Peterson is also co-editor with Dr. Israel Carmona of News of the Way--To Israel with Love newsletter. Dr. Israel Carmona is also the director of the Tours of the Way founded in 1973 for the purpose of organizing and arranging Christian travel to Israel. Carmona was recently the chairman of International Congress for the Peace of Jerusalem held in early part of 1978. Those in attendance were from ten nations totalling 769 delegates and the key note speaker was Prime Minister Begin. The second

congress to be held in November 1979 is expected to bring over 2,000 delegates to Jerusalem. The tone of the first congress was set by the opening address to the delegates by Dr. Carmona:

"The leadership of the congress has felt that the long history of oppression of Jews by people who have called themselves Christians must in a real sense be atoned for by this generation of believers which many are calling the lost generation. We have envisioned the congress as a great manifestation of love and support for the people of Israel and their right to a secure peace."²²

In a letter of response to an inquiry, Dr. Carmona stated:

"We intend to mobilize this (evangelical constituency) effectively to influence decision makers in this country and abroad along democratic line in the direction of greater support for the State and people of Israel. The other countries of the Middle East must accept the reality that as to the law of nations and as to the law of God, the land belongs to the Jews. As to the law of Nations, they have undeniable de-facto control and sovereignty over the land acquired in the same manner as all other nations have established sovereignty, including neighboring Arab nations. As to the law of God, if the Bible is accepted as authoritative, which we fully do, the land was given to Abraham and his descendants and this has never been abrogated."²³

Dr. Carmona additionally is handling the "Guest-Host Exchange Club," a club which allows visitors to Israel the opportunity to stay up to four days with selective host families. He also publishes a quarterly periodical called Christian News from Israel for those who desire to be informed about Christian related developments in the Holy Land. As a result of this first congress, the International Christians for Israel has been established. This organization will seek to link concerned individuals, churches, organizations, and to coordinate worldwide Christian commitment related to the State and people of Israel.

Another group is the California Christian Committee for Israel (CCCI)²⁴ located in Berkeley, California. It was founded in the late 1960's by

Inez Lowdermilk* in an effort to better inform American Christians of the importance of the State of Israel to the United States and to the world. It publishes a bi-monthly magazine called the Bulletin. It is an informative publication centering on affairs in Israel, encouraging purchase of Israeli bonds, and conducting tours of Israel. CCCI is also very active in sponsoring classes in Biblical and modern Hebrew and planting "trees" in Israel. Additionally, there is an affiliate group known as Midwest Christian Committee for Israel.²⁵ This was established in 1976 by Ralph Brostrom in Minneapolis, Minnesota. CCCI is a very active organization having accomplished in 1975, 126 speaking engagements; in 1976, 1978 speaking engagements in churches, clubs, and schools. There also have been several television and radio programs featuring visiting Israeli experts in California.

Finally, there are many smaller in stature organizations that express supportive roles to the Nation of Israel. Dr. Franklin Littell, Department of Religious Studies, Temple University, Philadelphia, Pennsylvania, publishes the Christian Concern for Israel Notebook. It is a monthly "continuation" rather than a periodical, that affirms that a reworking of Christian understanding of the Jewish people is the most important issue of the faith. Christians for Israel²⁷ located in San Antonio, Texas, is another group that calls for Christians to rally to the side of the "beleaguered Jews in every part of the world." Goyim for Israel²⁸ located

* Spouse of Walter Galy Lowdermilk, Christian Rhodes Scholar, who was instrumental in developing the United States Soil Conservation Service. He is addressed as the Father of the Israel Master Water Plan and founder of the Lowdermilk School of Agricultural Engineering at Technion Institute in Israel. There is also a tribute to his services to Israel in a dedicated 10,000 tree forest in Israel.

in Atlanta, Georgia, publishes the Fig Tree, a pro-Israel, pro-Jewish Christian publication which opposes bigotry and anti-Semitism. The American Board of Missions to Jews²⁹ located in Englewood, New Jersey, publishes a monthly periodical called The Chosen People (see Appendix 4 for a copy of their proclamation, "Oil or Israel, which do you choose?"). The American Board of Mission to Jews was also responsible for an advertisement in the New York Times (1976) and a full page ad in the newspaper in Amman, Jordan. The "ad" called "God's Timepiece" addresses the fact that the Jews are God's timepiece and people of prophecy. They are "part of an eternal clock ticking away as an everlasting reminder that although other peoples or nations come and go, these people (Jews) will remain forever. Any person or group of nations opposed to this right isn't just fighting Israel but God and time itself."³⁰ Another small group called Life for Israel located in Highland Park, Illinois, publishes a monthly bulletin called Amod Esh (Pillar of Fire). It carries articles such as "Is God a Zionist," and "The Scriptures: Authority for Both Jewish People and Christians." In essence, the editors of Amod Esh "opposes those who oppose Israel's continued existence as a sovereign Jewish state, even if our opposition is centered in their own camp."³¹ Of recent development is the National Christian Leadership Conference for Israel which has "united all the multi-farious Christian groups for concerted action."³² This group includes a tremendous variety of Christian clergy and laypersons. Of particular significance is the National Conference of Christian and Jews (NACJ). This group located in New York was established as early as 1928. The NACJ was responsible for "witness of Solidarity with the Jews" program which was the wearing of the "Badge of Shame" on 22 April 1978 by Christians in over 1-0 cities across the United States to affirm

opposition to the anti-Jewish, anti-Black views of Nazism,³³ NACJ is unusual insofar as it is basically comprised of "mainline" Christians (nonevangelicals). Its president is a Roman Catholic. Since its inception over fifty years ago, it has supported Israel because its members believe it is "right for Jews to have a homeland and that the continuing authenticity of Judaism as irrevocable covenant with God requires the full combination of the people, the Book and the land."³⁴

Some other Jewish-Christian groups are The Messianic Jewish Movement International³⁵ located in Washington, D.C., and Jews for Jesus,³⁶ San Rafael, California. These groups are principally an evangelical arm (outreach) of Jews who have accepted the Messiah; however, they are also instrumental in explaining to Christians in general their Jewish heritage and encouraging Christian support for the State of Israel.

Additionally, there have been numerous Christian periodicals that either have devoted full or part issues to coverage of why Christians should support Israel. They are as follows: Christian Growth Ministries located in Fort Lauderdale, Florida, published articles in the New Wine magazine (June 1978); Morris Cerullo World Evangelism located in San Diego, California, published a full issue in their Deeper Life magazine (July/August 1978); Billy Graham's Decision magazine (March 1977) published a full issue; Lutheran Council of America published about Israel in their Spring 1977 World Encounter magazine; Christian Evangelical Churches of America and Patten Bible College located in Oakland, California, published in their The Trumpet Call newspaper (Volume XXVII, Numbers 11-12) a full issue covering Israel and contributed \$5,000 to her support; Free Love--The Word to the Times (March-April 1977) located in Freeville, New York, has published extensive articles in support and defense of Israel. Finally, some additional

magazines that have carried articles on Israel (pro-con) have been Christian Century Forum, Christianity and Crisis, World View Christianity Today, and Christain Life. What is significant to note is that numerous magazines, either Christian or secular, have carried articles that demonstrate support for Israel. Christians are being constantly exposed to this fact that it is their moral duty as believers to render support by exercising their political and spiritual prerogative. Communication then has been a major key avenue which has been used to obtain support and to maintain that support to shifting alliances of today.

In summary, John Chambers, in his article "Should Evangelicals Support the Jewish State of Israel." which appeared in Christian Life magazine (August 1978, p. 30) recommended the following for concerned believers:

- (1) Join or form a group that supports Israel and informs Christians about Jewish life and customs.
- (2) Become better informed about the issues and problems in the Middle East so you can become more effective.
- (3) Consider the purchase of Israeli bonds as possible investments. Proceeds help to develop Israel and much is spent for United States goods and services.
- (4) Write letters supporting Israel to editors of your area newspapers and to government officials.
- (5) Buy Israeli products.
- (6) Encourage tourism in Israel and visit the land yourself as often as possible. Tourism, Israel's biggest industry, is a source of needed revenue and good will.
- (7) Learn Hebrew.
- (8) Get acquainted with your local synagogue, rabbi, and Hebrew congregation.
- (9) Pray for the peace of Jerusalem.

It is imperative to remember that while these groups are actively supporting Israel, they have not viewed or labeled the Arabs as the enemy or the

unrighteous. According to their beliefs (F. E.), the Christians have a Biblical responsibility to the Arab people as well.

Just how active has these Evangelical Zionist been? One major channel that not only has caught the eye of the American public but also the Arab consultae³⁷ is an extensive full page advertisement appearing in many major newspapers across the country. This advertisement published in 1977 was titled, "Evangelicals Concern for Israel." There was affirmation and declaration that Israel has a right to exist as a "free and independent nation and in this light we voice grave apprehension concerning recent direction of American foreign policy vis-a-vis the Middle East. We are particularly troubled by the erosion of American government support for Israel evident in the joint United States and USSR's statement." The declaration continues, "As evangelicals, we are convinced that Israel's future should not and will not be determined by political intrigue, fluctuating world opinion, or the imposition of world powers. Rather, we put our trust in the eternity of the covenant of God made with Abraham and we find comfort in the words of the prophet Amos, "And I will plant them upon the land and they shall no more be pulled up out of the land which I have given them, saith the Lord thy God.'" (See Appendix 5 for a copy of the advertisement.) This full-page ad appeared in the New York Times and Washington Post on 1 November 1977 for a total cost of \$26,000. It then spread across the country. It appeared in the Christian Science Monitor (15 November 1977); Chicago Sun Times; Chicago Daily News; Phoenix, Arizona newspaper, The Chico Enterprise Record; and numerous other dailies.

The second full page advertisement was placed in the Atlanta Constitution, the day (June 16, 1978) President Carter was there to speak to the Southern Baptist Convention. This ad titled "Dear Mr. President, the choice

is yours--oil and the Bible don't mix" cites numerous scriptures: Genesis 15:18, Genesis 35-10-12, Amos 9:15, Zechariah 2:8, Numbers 24:9, Genesis 22:18, regarding the Bible and Israel. It further states, "Our nation needs oil. But more than oil, we must have the blessing and approval of God. Do not pressure Israel to give away defensible borders so that we may have oil. If we honor God's will, He will honor and supply for our nation." It was signed by 51 men of the clergy of various denominations and four lay people. (See Appendix 6 for advertisement.)

There was another half page advertisement that appeared in the September 19, 1978 issue of the Jerusalem Post. This ad pledged support from evangelists to Israel. (See Appendix 7.)

Another activity which has gained prominent recognition is the recent exchange of viewpoints on December 8 to 10, 1975, at the National Conference of Evangelical Christians and Jews in New York City. It was co-sponsored by the Inter-religious Affairs Department of the American Jewish Committee* and the Institute for Holy Land Studies, an evangelical school of higher education based in Jerusalem. Topics of discussion were evangelicalism and Judaism, meaning of Israel from a Jewish reference and from an evangelical reference, and interpretations from Jewish/evangelical views on scriptures, religious pluralism, social responsibility, moral crisis, and politics. This symposium was an immense success in furthering a better understanding among members of both groups. The results of such a symposium was a book called Evangelicals and Jews in Conversation on Scripture, Theology and History. It is the first volume ever to be published in the United States in which a national group of interdenominational conservative

*The 40,000 membership consists of businessmen, attorneys, and doctors.

Christian scholars and religious leaders shared with Jewish scholars and religious leaders on issues of scripture, theology, and history.

An interesting closing note to these supportive groups toward Israel is the fact that the Mormon Church, some four million strong, is one of Israel's most ardent supporters. The Mormons believe that they have more in common with the Jews than any other people, organization, or church. Like the Jews, they have been persecuted, mistreated, and misunderstood.³⁸

Just how active are some of these supportive groups? Let us look at Mission to America which is located in Houston, Texas. It is an active evangelical group representing almost three million Fundamentalist Christians. They have recently (1979) adopted a resolution urging the United States Government to move its embassy to Jerusalem, "the unified, indivisible capital of Israel."³⁹ This lobby, "if successful would settle the problem of Jerusalem being turned into an 'international city' and/or part being returned to Jordan in accordance with United Nation Resolution 242.

B. NONSUPPORTIVE GROUPS

In order to render "objective" insight in this category, it is necessary to cite some pertinent factors that one should be aware of. Factor one is that many letters of inquiries were sent to those groups that actively support Israel. The response as noted was immense and centered upon the research objective. However, these inquiries did surface some thought in opposition to the Fundamentalist Evangelical stance. While it is not the intention of this research to elicit only one side to demonstrate its vitality, there should, at least, be an opportunity to introduce the opposing camp's views. Factor two is the apparent lack of research in this area to really justify some generalizations. Research efforts have only

demonstrated a "trend" and not any strong conclusions as one might expect in the analysis.

1. Liberal Evangelical Position

The nonsupportive groups fall basically in the "liberal" interpretation of the Bible. It has found its roots in the terminology of Liberal Protestantism or Liberal Evangelicals. In this category, there is a group called People Christian Coalition (PCC)⁴⁰ which publishes the Sojourner, a monthly periodical distributed from Washington, D.C. The Sojourner magazine since the fall of 1976 has grown from 5,000 subscriptions to 35,000⁴⁰ and is actively soliciting a larger membership. Its managing editor, Wes Michaelson, has been instrumental in leading opposition to Evangelical Zionists. He has actively castigated Carter and fellow evangelicals for their strong support of Israel.⁴¹ He accused Fundamentalist Evangelicals of sanctifying "contemporary Israeli nationalism and aggrandizement with spurious interpretations of Old Testament prophecy."⁴² In his opinion, many evangelicals have provided a "theological justification for Zionism, granting divine sanction to and even glorifying the violence of modern Israel."⁴³ Although Michaelson acknowledges that there do exist legitimate reasons for the State of Israel to exist, "there are equal moral imperatives for the displaced and persecuted people of Palestine to also have their own homeland."

In the May 1978 issue, its editor, Jim Wallis, wrote an article entitled, "True Hope and False Hope." Its basis is scriptural (John 17:31-23) and it expresses the desire of the magazine, that is, "as a publication, it is not only to expose the conflicts between the Gospel and the world which must be made clear in our day, but also to speak of the joy belonging to Christ and through Him to one another." He

continues that the "lesson of Jesus' prayer is that to be in solidarity with Christ is to be in conflict with the world...it is to take perpetually a revolutionary stance. The deeper the conflict, the stronger the identification with Christ, the greater the joy." This view is exactly what Pope John Paul II addressed at the Conference of Latin American Bishops in Puebla, Mexico, that "This idea of Christ as a political figure, as a revolutionary, as a subversive man from Nazareth, does not tally with the church's catechesis."⁴⁵

Additionally, the Sojourner magazine is outspoken on social problems of the day. It carries articles on anti-war activist, David Truong, charged with passing confidential United States diplomatic cables to Vietnam, police getting light sentences, and Japanese Airport opening set back. In his article in "Conversion," same issue, Jim Wallis describes the Evangelical Christians as a sub-culture in America.⁴⁶ Since President Carter's election, the evangelicals have received a "long awaited cultural acceptance and influence" and are "basking in the limelight of their new popularity." The meaning of "conversion" to Jesus Christ, according to Wallis, in our time "must be intimately connected to the mad momentum of the nuclear arms race, to the desperate plight of the poor, the hungry, and the dispossessed, and to the quest for justice and human rights throughout the world."

The Sojourner editorial staff was responsible for circulating the list of 110 signers from the religious build-up against the arms race which was presented to UN Assembly on Disarmament on 10 June 1978. This list consisted of a "rare mix" of American Christian leaders. In it, they pledged "non-cooperation with our country's preparation for nuclear war in all levels, research, development, testing, production, deployment, and actual

use of nuclear weapons." It continues, "We commit ourselves to resist in the name of Jesus Christ."⁴⁷ The list included such prominent names as Ted W. Engstrum of World Vision, a founder with Billy Graham of Youth for Christ; Robert Mitchell and William Starr, Young Life leaders; Jeb McGruder, the former Nixon aid; Congressional prayer breakfast leader, Harold Hughes; Senator Mark Hatfield of Oregon; various social activist Christians such as Berrigan Brothers, Presbyterian Robert McAfee Brown, Detroit's Catholic Bishop Thomas Gumbleton, Episcopal William Stringfellow, and many more notables such as Eugene F. Stockwell, an executive from National Council of Churches, and evangelical Clark H. Pinnock.⁴⁸

The PCC are evangelicals for social action. They are working to change society. Currently their principal drives center on disarmament and anti-nuclear sources of energy. In addition, PCC supports Evangelical for Social Action (ESA), a group which seeks to foster concern for social justice in the evangelical community. ESA educates evangelicals on justice, serves as a clearing house, provides support network for isolated evangelicals involved in justice and organizes action programs promoting justice.⁵⁰ ESA offers a two week training program on non-violence, organizing practical skills of non-violence and its application in local organizing efforts.

2. Some Mainline Views

Another rather large constituency that is heavily interested in social action is the National Council of Churches (NCC) and World Council of Churches (WCC). This coalition of various protestant denominations may be equated with the term "Liberal Protestantism." It is a major protestant body representing 33 denominations. It includes Antiochian Orthodox Christian Church which is predominantly made up of Arab adherents

residing in North America.⁵⁰ The NCC exists to serve the churches, to enable them to serve God and one another, and people in need. It is the most visible international expression of ecumenical movement which seeks to promote unity of the church and unity of humankind. They represent 400 million Christians of every persuasion (political, economic, and social conditions). It includes Anglicans, Orthodox Baptist, Reformed, Lutherans, Methodists, Pentecosts, and many others. The Roman Catholic Church is not a member yet but in recent years has shared in several cooperative ventures with the World Council and is officially represented on two of its commissions.⁵¹ This council is actively political as demonstrated on 7 July 1967 when it (NCC) adopted a resolution declaring it could not condone by silence Israel's territorial expansion by armed force.⁵² In a more recent statement, the NCC's delegates (252 members of governing board) that met in Westminster Presbyterian Church in Minneapolis, Minnesota, adopted a resolution that was highly critical of Israel's use of the cluster bomb and its recent invasion of Lebanon.⁵³ It was the first time the ecumenical body singled out Israel by name in a statement of censure.⁵⁴

In an article which appeared in the Jerusalem Post on 20 August 1976 called "Evangelical America," Dr. David Flusser of Hebrew University, stated "that he often gets the feeling that some of the clergy of liberal churches are more moved by the writing of Mao than the Bible. In wooing of the Third World, many radical ministers are now championing the Palestinians and some World Council of Churches funds have found their way to the terrorists."⁵⁵

In a letter of response to an inquiry dated July 19, 1978, WCC advised the following, "World Council has no definition of what an evangelist is; is not clear of what "awakening" taking place in America...if

an evangelical awakening...then seek a theologian's opinion: the WCC has no business recognizing or abstaining from recognizing any state. As an organization, we are bound to the policies set down for the WCC by its member churches. These have not established a policy with regard to hypothetical situations in any area of the world or life."⁵⁶

3. Anti-Semitic Group

Finally, there is your typically "hate" orientated anti-Semitic group. The Christian Defense League (CDL) as opposed to Jewish Defense League (JDL) is a militarist group that publishes many anti-Semitic periodicals. While this anti-Semitic group may not be considered pertinent, it still exists and utilizes the name of "Christian" and because of this factor, it aims at cultivation and support from those that subscribe to Christian beliefs. The CDL publishes Library of Political Secrets. Such topics as "Watergate: The Jewish Conspiracy to Seize the US Government." "Jewish Control over Communist Movements and Government," "Jewish Fifth Column in India, Islam," and "Jews Want to Dominate the Negroes," are just a few of the political secrets that come from their library in Baton Rouge, Louisiana. While this is obviously a "hate" group and any reasonable person should dismiss any further thought, we are living in a rapidly changing society. The sudden rise of cult groups like the Peoples Temple Church in which over 900 people committed mass suicide demonstrates once again how people need and were given a belief system within which to locate themselves. Right or wrong, it makes no difference because they believe it and are committed to it. they are willing to die for it. There does exist among the Jews of the world a strong suspicion that there is a hidden or underlying anti-Semitic attitude in the West that someday will raise its ugly head. The CDL

and other such organizations may be the forerunners to this event and will contribute a substantial opposing force to those who support Israel and her people. For instance, the former chairman of Joint Chiefs of Staff, General George Brown, and former Vice-President Spiro Agnew, who was forced to resign his office in disgrace, abuse the honor and dignity of the Jewish people. These men made the same infamous charges that the Jews are a conspiracy which secretly connives to dominate the financial and media centers of America.⁵⁷ It paralyzes the mind to think that such individuals were running the country and can profess such an untruth.

4. Summary

In his Article "Evangelical Zionism, the Various Debate Among Evangelicals," David Rausch notes that the Liberal Evangelicals are increasing their attack on Evangelical Zionism. Because of this, the Jewish community will see a multitude of publications expressing this theme in the future. He concludes that the Liberal Evangelical will never support Zionism or the right of the State of Israel to exist the way that Fundamentalist Evangelicals do.

The Liberal arguments against the Fundamentalist can best be summed up around three central ideas: (1) wrongful interpretation of prophecy from the Bible, (2) emphasis upon justice for all oppressed people including Palestinians, (3) the impossibility of genuine dialogue due to the Fundamentalist tendency to sanctify contemporary Israel nationalism. Many articles have appeared in various Christian magazines demonstrating "one" or both of these generalizations but more specifically the arguments are mainly against "misunderstanding" of what prophecy is and the correct interpretation of prophetic scripture. The Reverend John Goldingay, lecturer in Old Testament of St. John's College, Nottingham, stated that

"Prophecies are not a kind of fixture list of coming events which we can tick off one by one as they take place. They are promises, warnings, and challenges."⁵⁸ This statement and many other articles challenge the belief system that Bible prophecy indicates that Palestine belongs to Israel, or, to put it another way, that the modern State of Israel is the fulfillment of Old Testament prophecy. Rosemary Reuther stated, "the Western Christians are morally bankrupt to stand in judgment upon these higher ideals of Israel's identity...can one affirm Jewish peoplehood while denying Palestinianian peoplehood...the return to the land, therefore, cannot in historical times be a return to a messianic state of ease and fulfillment. Rather it must be a return to the prophetic struggle for justice...."⁶⁹

The Liberal Evangelicals and other opposing nonevangelical groups believe that as long as the F. E.'s "diefy" the State of Israel or "sanctify" the political State of Israel, there can be no genuine dialogue between Moslem, Christian, and Jews, therefore, no peace. As Rosemary Reuther stated, "What would it mean for the peace of humankind if each of these peoples could affirm to the others the ancient prophetic blessing, 'Blessed be Egypt my people, and Assyria, the work of my hands, and Israel, my heritage.'"⁶⁰

VI. HOW ISRAEL PERCEIVES THE EVANGELICALS

A. PAST VIEWS AND ATTITUDES

In an article appearing in the Jerusalem Post entitled "Evangelical America" (20 August 1976),¹ the opening question was "Who's afraid of Jimmy Carter?" The response was "many Jewish voters in America are." Professor David Flusser of Hebrew University in Jerusalem commented that some of the super-liberal Jewish intellectuals fear Fundamentalist Evangelicals because (1) they know very little about them, (2) they prefer to conduct dialogue with "hair splitting archbishops who are more adroit in salon maneuvers than Baptists who believe implicitly the scripture they quote." Flusser recommends that "Israel's Foreign Ministry should learn more about evangelical sects, establish more contacts with and through them with Carter, addressing them in their own idiom.

B. CURRENT VIEWS AND ATTITUDES

In an extensive article from the same newspaper dated 4 September 1978 (approximately two years later) entitled "Israel and Evangelism,"²

H. Fishman, author of American Protestantism and a Jewish State, stated:

"Considerable potential pro-Israel support exists among millions of Evangelical Christians in the United States but Israeli information services have singularly failed to transform this latent empathy into political action.... There are two primary reasons for failure to mobilize latent religious Christian support. First, while Israeli representatives abroad are conversant with the religious dimensions of the Israeli-Arab problem, most of them lack any profound knowledge of Judaism and are completely ignorant about Christianity. Secondly, Israeli spokesmen wrongly believe that the almost exclusive domain of political action in the United States is Washington.

Fishman encourages a friendship league sponsored by the Jewish agency to encourage a mobilization of evangelical groups in support of Israel. Such a league would provide information to church groups, organize tours to Israel, send competent Israeli scholars to theological institutions, and sponsor seminars and workshops for both the Israeli and evangelical leaders. This would make the Holy Land "come alive in Christian thought and sentiment, as the abode of a revived sovereign Israel."

It is apparent that there has been more interaction between Jews and Christians. At the recent International Congress for the Peace of Jerusalem (ICPJ) held in late January 1978, it was Prime Minister Menachem Begin who addressed the 1,000 delegates and guests from ten nations. Addressing these evangelicals, he said:

There are some people who accuse me that I am founding our right to this land on the Bible. What an accusation. I plead guilty.... May I tell you this day when we met here in the circle of friendship is one of the few, one of the good days of my life. I am grateful to you. I thank you from the bottom of my heart for this day."³

In a letter of response regarding future mobilization of Fundamentalist Evangelical support for Israel, Dr. Arnold T. Olson, President Emeritus, Evangelical Free Church of America, past president of the National Association of Evangelicals (NAE) stated:

"There is an increasing number of evangelicals across the country who are supporting Israel and, what is more important, there is recognition on the part of the Jewish community both in Israel and in America.... (author's emphasis) When I addressed the ICPJ sponsored by evangelicals in Israel in February, the Prime Minister not only addressed it but embraced me and this is unheard of as far as history is concerned. I doubt any other leader since 1948 has so identified himself with evangelicals."⁴

Further developments of Israeli interest in Christianity comes from her efforts to refute the religious based Arab charges against her. In the Role of Communications in the Middle East, Ideological and Religious Aspects,

Yonah Alexander, provides documented evidence of "Christianization of the Arab-Israeli conflict." He stated, "that the Arab communication have systematically educated the Christian minority to cling to already existing anti-Jewish concepts."⁵ For instance, when it became clear that a genuine religious dialogue between Christianity and Judaism was developing as a result of the Vatican's reconsideration of the crucifixion issue, the Arabs made a major effort to block it. Despite the Vatican's statement exonerating the Jews, the Syrian newspaper, Al-thawra, extended this "Christianization of the conflict" by asserting that the document is "ridiculous and Zionist inspired." Another classic illustration of Arab efforts to involve Christians in the conflict is the use of the popular Christian theme of medieval Europe blood accusation. Hatam Omar's book, Talmudic Human Sacrifices, published by Cairo's National Publishing House in 1962 stated that "these sages commanded them (Jews) to ill-treat the rest of the nations to kill their children to such their blood and to take possession of their riches."⁷ Omar was the former deputy prime minister of Egypt. Yet in another book, The Danger of World Jewry to Islam and Christianity, 1964, author unknown, stated that "the God of the Jews is not content with animal sacrifices. Hence, the Jewish practice of slaughtering children and sucking their blood in order to knead it in the Passover leavened bread."⁸

Alexander further documents that the Arab communications have sought to change the "status quo" by Christians in the world by making "appeals to world Christians for understanding of and assistance of the Palestinian cause."⁹ This theme has been growing over the years. Using the United Nations platform, Issat Tannous, representative of the PLO in the United States, submitted a statement on the Palestine Arab refugee problem before the UN Special Political committee on 30 November 1959:

"I happen to be a Christian Arab of Christian parents born in Palestine. My home is in Jerusalem where I lived all my life. I am not permitted to go back by the Israelis not because I declared war on any country, not for occupying other people's homes, and not for prosecuting the Jews but for the simple reason I was not born a Jew. While American Jews, Austrian Jews, and even Arab Jews can go and occupy my home today, I cannot do so because I am a Christian."¹⁰

In the face of this Christianization process whereby deliberate stress was placed on Christian anxieties, it became virtually inevitable that a substantial segment of the Christian community in the Middle East (both Arab and non-Arab) would identify itself with Arab traditional disposition vis-a-vis Zionism and its state,¹¹ hence many Middle East churches are actively involved in an anti-Israeli communications effort be it for theological or political reasons.¹²

Israel then faced with Christianization of the conflict had to take the necessary steps to continue to spotlight the Christian spirit that prevails in the Holy Land.¹³ One important aspect of Israel's religious communication efforts in this conflict deals with favorable Christian reactions to its role as guardians of the Holy Land, Jerusalem, and sacred places.¹⁴ It is significant to point out that in Israel, only 15 years ago, there were only 50,000 tourists who visited Israel. In May 1978, one million had visited with an expected increase in five years to two million visitors.¹⁵ With such anticipated contact, Israel's information bureau have enacted a policy to insure its own contribution to Christian interest (as opposed to Islamization input). This reported effort on the part of the Israelis to influence favorable response to Christian visitors was experienced personally by this author on two separate occasions (1976-1977).

What interaction has occurred between American Jews and Evangelicals? For one thing, there are many Jewish magazines which are carrying more

information every day about evangelicals. In Mainstream, February 1977 issue, a Jewish magazine, author David Rausch reported extensively on who are the evangelicals and what they believe. Rausch was also instrumental in introducing the Evangelicals United Zion (EUZ) to many Jewish people in the United States via The American Zionist (November 1977), and explaining in detail the Fundamentalist Evangelical in the Jewish Frontier magazine (April 1978). Additionally, as previously stated, there was a symposium in 1975 in New York City, the end result was a book recommended by the American Jewish Committee (AJC) called Evangelicals and the Jews in Conversation on Scripture, Theology, History.

It is obvious that Israel and her political leaders look favorably upon the Fundamentalist Evangelical as a "true friend." Extensive efforts to continue to maintain this relationship in a world typically anti-Israel is a sure thing and will probably be further developed from both sides. Meanwhile, the Liberal Evangelicals and their constituency will probably be tolerated by Israel with no future dialogue anticipated due to obvious political polarity regarding Zionism and the right of the nation to exist. Realistically speaking, Israel being "pragmatic" in every sense of the word is interested in anyone, nation or group, that supports her existence and endorses her as a "people."

VII. INFLUENCE OF THE EVANGELICAL MOVEMENT ON THE PRESIDENCY, JEWISH LOBBY, AND CONGRESS

A. PRESIDENCY

The candidacy and election of Jimmy Carter has focused attention on what has become one of the fastest growing groups in America, namely the Evangelical Movement.¹ Carter was the first evangelical Baptist from the Deep South to be elected President of the United States in more than a century.² The last Southern Baptist to occupy the White House was Harry Truman who is credited with inventing the phrase, "a very special place in the heart of America for Israel."³ Those who were close to Truman in 1948 when he overruled the State Department objections and decided to recognize the new born Jewish State say "he was greatly moved by the idea that he would be helping in the realization of a prophecy."⁴ Lyndon Baines Johnson was another friend of Israel. He was from another fundamentalist denomination known as the Disciples of Christ.*

Another interesting development took place when Jimmy Carter, then a presidential candidate, made known his evangelical beliefs and utilized the term "born again." Any "common identity" factor will greatly enhance a candidate's election to any office. Where does President Carter and evangelical beliefs stand with Israel: During his campaign in October 1977, he spoke to a conference of Jewish leaders and stated, "The establishment

* Disciples of Christ are known for their anti-denominational stand. They prefer to be called "Christian" rather than Catholic or Presbyterian, etc.

of the modern State of Israel is the fulfillment of Bible prophecy."⁵ After his election, President Carter again repeated this statement to Pat Robertson (CBN) who has an estimated viewing audience of millions.

How does Israel view President Carter and his evangelical beliefs? Professor Shlomo Deshen, Tel Aviv University, had an interesting observation. It is not necessarily what a man professes to be truth but how strong the influence of those host of advisors that surround him is a cause for concern. "If there is room for any fear concerning Carter, it is that his advisors' influence upon him will eclipse that of the Divine Spirit."⁶ Many observers interpret the personal beliefs of Presidents as playing important roles other than participation in church activities. However, in Carter's case, this observation is not totally true. In his own words regarding the interplay of his religious faith and duties of office, he said, "You cannot divorce religious beliefs from public service. It is a constant zone of conflict between his inner private life and his public outward life."⁷

Although there have been many differences of opinions between Carter and Prime Minister Begin over the settlement of the Middle East situation, there has arisen another salient factor: his (Carter's) fellow evangelicals closely monitor his activities. Hence, his recent statement, "It would be political suicide to abandon Israel." This pressure from believers of his professed belief system does influence his dealings with Israel. For instance, in an article, "Dubious Distinction for President Carter," which appeared in the April 1978 issue of News of the Way, Dr. Israel Carmona wrote:

"We wonder about what compelling forces are moving Mr. Carter to put in jeopardy both the welfare of the nation and his own political future by a policy of antagonism toward Israel....

Witness the steady increase of pressure brought to bear upon Israel to be 'reasonable,' to abide by Resolution 242, to halt illegal settlements in occupied Arab lands (not Biblical Judea and Samaria), witness the large scale sale of sophisticated aircraft to Saudi Arabia which could turn that country into another 'confrontation state,' tightening the ring of fire around Israel. What are the causes of this change? ...Petro-politics is a key factor...some blame foreign policy advisor-- Zbigniew Brzezinski, reportedly nota friend of Israel.... There are those who see the anti-Israeli policies of Carter administration as being rooted in the hostility of the President's liberal advisors toward the conservative Mr. Begin.... One wonders what has become of Mr. Carter's pre-election assurances to the Jewish community in this country, that Jews had nothing to fear from a 'born again' Christian President."⁸

This implied negative attitude toward Zbigniew Brzezinski finds its roots in some recent comments. At a meeting with one Jewish group, he told a questioner, "Neither you nor Israel is going to dictate American foreign policy."⁹ Zbigniew Brzezinski allegedly misinformed Mark A. Siegel (Aide to Carter who was to deal solely with the Jewish community) about the likely use of the 70 F-15's fighters proposed for sale to Saudi Arabia. On another occasion, Brzezinski on a television interview in Canada stated, "that the US has legitimate right to use leverage on Israel for a peaceful settlement."¹⁰

Concerted action by these evangelical watchers have yielded direct communication to the White House. On 23 March 1978, the International Christians for Israel (ICI) sent a mailgram to Carter addressing and encouraging continued support for Israel. The ICI also has set up a Jerusalem office to affirm their "biblical identification with Israel."¹¹ Another mailgram was sent to Carter expressing concern "that he had no reason nor right to ever invite Soviet Union to become a partner in any decision that would be made regarding Israel."¹² This mailgram was in response to the United States' and Soviet Union's affirming the legitimate rights of Palestinians which in turn expanded Soviet Union's role in seeking a Middle East settlement.

B. CARTERISM

There exist in America a concept of civil religion which is sort of a general belief as distinguished from individual faiths. The main theme behind it is that America is good and righteous and that whatever is good for America is an absolute good.¹³ This civil religion is one of the factors in the human rights platform. In an exclusive interview with US News and World Report on 6 June 1977, President Carter stated that he is charting the most far reaching reform of American foreign policy, that is, build a "new world order" based on a US commitment to moral values rather than an "inordinate fear of communism." This policy gives top priority to human rights everywhere.¹⁴ Additionally, Carter along with many of his cabinet members and advisors are active in the trilateralist group¹⁵ (see definition in footnote section). Its emphasis is global cooperation. One thing for certain emanates from the trilateralist, that is the United States' foreign policy is being shaped by a very exclusive circle of people. In essence, President Carter is a Fundamentalist Evangelical who believes the Bible and understands Israel's place in it. However, he is also the "high priest" of America's civil religion which is an active part of the collective American conscious. Carter is determined to find a permanent and lasting peace in the Middle East.¹⁶ The real difficulty so far appears to be personal hardships and misunderstanding between Prime Minister Begin and President Carter with Carter's and Begin's advisors complicating the issue. Carter, from observation, has been committed to support the existence of a nation and its people. Firstly, because of his Biblical stance, and secondly, from his human rights platform and new world order concepts and most recently "new foundations."

C. THE JEWISH LOBBY

Little by little, the strains of the Middle East crisis are weakening a network of influence in Washington that was once unbeatable.¹⁷ In a special office brief, a Standard Oil Company inter-office memorandum dated 22 October 1976 (see Appendix A) advised the following:

"Since 1973, the Jewish vote has been losing force. However, since 1975, a new and wholly non-Jewish factor has come into the picture. It is calculated that the new evangelical religious wave in America now commands 60 million votes--that vastly exceeds the Jewish vote. Most people outside the Evangelical Movement (almost dead in Western Europe for the present) know nothing whatsoever about it. The restoration of Israel to Palestine and in particular to Jerusalem is a cardinal principle of Evangelical faith. It is impossible to be accepted by the Evangelical Movement without accepting Zionism. That explains Jimmy Carter. It means that no American president could at present abandon Israel regardless of the Jewish vote because to evangelicals Israel is no less important than say, the Resurrection."

The Jewish Lobby or the American Israel Public Affairs Committee (AIRPAC) with its 11,000 members and communicating to 5,846,000 American Jews in the United States¹⁸ (these figures are compiled from 1976) is most aware of the evangelical support for Israel. However, they have failed to incorporate into their computer a list of "key contacts" of evangelicals for effective mobilization. As Hertzal Fishman pointed out in the Jerusalem Post article, "Israel and Evangelicalism," (1978):¹⁹

The national Jewish organizations and pressure groups descent on American's national political figures and all the lobbying is carried out by the Jews alone. What is missing in Israeli public relations is the realization that political-ly the United States is essentially a grass-roots democracy, not a centralized political mechanism like Israel. American society is profoundly affected by local public opinion.... Every congressman and senator while respecting Israel's lobbies in Washington is more concerned with the opinions expressed in the newspapers, television, radio programs, church, and civil meetings of his home community."

While it is apparent that the Jewish lobby is losing its once cherished position of influence either because of the entry of the Arab lobby²⁰

(see footnote for further comment) or because of Begin's policies, the American evangelical should join with the Jewish lobby (increasing its voting power from six million to a possible 60 million).²¹ This will occur as soon as there is an effective communication network between the Jewish lobby and the evangelical establishment of a centralized evangelical organization to disseminate concerted action goals.

D. CONGRESS

In congressional politics, this force of Evangelical Movement has already made known its presence. As previously mentioned, the NAE has been contracted by congressmen to solicit evangelical thought on critical issues effecting policies at home and abroad. (For over 30 years, the NAE's office of public affairs has been a persistent evangelical voice in Washington, D.C.).

In Congress, there are supporters of Israel that already have demonstrated immense influence. We can support this assumption based upon Congress' recent action against the Carter Administration regarding the exclusion of Israel from the class of nations (NATO, Japan, Australia, New Zealand) receiving "special treatment," that is easy access to American arms. To reverse the Administration's exclusion of Israel from this class of nations, pro-Israeli members of the Senate Foreign Relations Committee introduced and maintained that they had the votes to pass two amendments to the pending foreign military sales bill.²² The first stated that Israel should be allowed to co-produce advanced United States weapons for its own use. The second cited United States assurances of military assistance to Israel that were given at the time of the 1974

Sinai Disengagement Agreement. On 12 May 1977, President Carter agreed to avoid legislative confrontation over the issuance by supporting Israel's right to "special treatment."

Congresional representatives who are known to be pro-Israel are Senators Jacob K. Javits (R_N.Y.); Henry M. Jackson (D-Wash.); Edward M. Kennedy (D-MA); Frank Church (D-ID); Clifford P. Case (R-NJ); and representative Thomas J. Downey (D-NY).²³ Those senators that occasionally take the pro-Arab side would be Mark O. Hatfield (R-OR and contributing editor of Sojourners magazine), George McGovern (D-SD), and James Abourezk (D-SD). There also exist five Arab Americans in the House of Representatives. Additionally, the developing Arab lobby has hired former Senator J. William Fulbright (D-AR), former Defense Secretary Clark Clifford, and former Virginia Governor Linwood Holton. Also included in this group are former Nixon Administration figures, Spiro Agnew and Richard Kleindienst and former Kennedy Administration official Frederick G. Dutton, an attorney.²⁴ We can safely assume that Senators and Representatives are concerned with opinions expressed in home town newspapers, television and radio statements, and letters addressed to them from concerned citizens over policy statements. Hence, the evangelical mass media exposure through large advertisements such as "Evangelical Concern for Israel" ad (see Appendix 5) had a dual impact upon the public at large and upon its duly elected leaders. Supportive groups of evangelicals encourage their members and fellow evangelical to write to their Congressmen to show their concern for future policies concerning the Middle East. Mailgrams demonstrating attitudes from these support groups over such issues as U.N. Condemns Zionism as Racism, USA and Soviet Union agrees on Middle East Settlement, make it abundantly clear that they are "action" orientated. While the

evangelical community at this time is not highly mobilized like the Jewish lobby (AIRPAC--with 36 hours AIRPAC had statements in every congressional office denouncing the Palestinian terrorist attacks on 11 March 1978),²⁵ there is an effort to organize this potential force in a cohesive unit to further their common goals. This organizational drive can only be enhanced when there is an effort by the United States Government to bring about a shift in United States supportive role of Israel. When this occurs, the evangelical supportive groups will mobilize collectively into a political force.

VIII. THE IMPACT OF THE EVANGELICAL MOVEMENT
ON U.S. POLICY TOWARD ISRAEL

A. ANALYSIS

As in previous Evangelical Movements (16th and 17th centuries) which demonstrated major social reforms, this current movement should generate profound influence upon any future political decision effecting policy in the Middle East. Beliefs are centered around commitments and the Fundamentalist Evangelical is committed through his belief system to support Israel and her people to the fullest. Never before in the history of humankind has the world witnesses re birth of an ancient nation until this century. Indeed, there were small cells of believers who foresaw the events such as the "Christian Zionists"* who lived in England during the 19th century, but it was not a reality until 1 May 1948. Those Christians who believe in the literal interpretation of the Bible see this event as God's prophecy being fulfilled. It heightens their expectations because only when Israel exists as a nation once again, can the Messiah return. One group of people profess that he has already come and will come again. The other professes that he is also coming. It make no difference now what school they profess; both are awaiting His imminent return and both agree that He is coming to the City of Gold, Jerusalem.

There are approximately 40 to 60 million church-going evangelicals in the United States today. There are also some 61 million Americans who

* Christian Zionist - It was a theological movement of upper class Englishment who were convinced from reading the Bible that Zion (Israel) still had a future.

are not members of any church or religious institution.¹ These nonchurch members profess a strong belief in God and the Bible. For instance, eight of ten Americans believe that one can be a good Christian or Jew and not attend church or a synagogue.²

There is also strong evidence that there is a "pouring out of God's Holy Spirit" upon mankind today. This is evident from the large, well organized conferences (50,000 people) being held nationally around the United States from Notre Dame to Kansas City and this June, 1979, at Candlestick Park, San Francisco, California, and internationally in Europe and Israel. Additionally, there exist 1,600 chapters comprising of 100,000 active members³ of the Full Gospel Businessmen Fellowship International (FGBFI),* and the charismatic renewal⁴ in the Roman Catholic Church having approximately three million⁵ participants and growing every day.

These loosely knit interest groups can and probably will come together through an informative organized structure. While there does not have to be total absolute agreement on all areas of Christian interpretation, when this "in-gathering" occurs, it will create a formidable force in the political arena. This "common identity" principle obtained through a shared belief in God of Abraham, Isaac, and Jacob (Jewish God) and belief in Jesus Christ are the unifying ingredients. Together with Christian belief in the literal interpretation of the Old and New Testaments and the shared belief with the Jewish people that Israel (political Zionism) is a fulfillment of God's promises He made to Abraham are the major factors which enlist this support toward Israel.

* FGBMFI is a worldwide evangelistic association. It is not a church but a layman's ministry to reach businessmen for God. Its founder/president is Demos Shakarian, Los Angeles, California.

Fundamentalist Evangelicals and those who share the F. E.'s belief system but who do not yet classify themselves as evangelicals will stand with the Jewish people. The evangelical will die to preserve the Jewish people, to uphold their rights to Israel, and to prevent their extinction from the face of the earth.⁶ He is committed even in the face of hardship as imposed by the lack of oil benefits (see Appendix 4). Even when the "brotherhood" of all mankind is emphasized and the Jewish heritage is declared obsolete in this philosophy, the evangelical will respond to aid the Jewish people in their plight. Politicians faced with such a formative force, from those who really believe that it is the "will of God" that Israel is to be protected and blessed, will yield to its pressure tactics or will stand vehemently in the other camp.

B. SUMMARY

Fundamentalist Evangelicals will continue to monitor policies concerning the Middle East. Any bills that emphasize this support will be endorsed favorably. It should also be recalled that there does exist some "mainline" support for Israel.* Some mainline support has always existed and will do so in the future. The only difference between these two supportive groups stems from the fact that the F. E.'s tend to deify the political state of Israel, that is, they tend to see the existence of Israel in Biblical terms. Some supportive mainline claim that:

"Nonevangelical Christians tend to support Israel because it is right that Jews should have a homeland and that the continuing authenticity of Judaism as irrevocable covenant with God requires the full combination of people, Book, and the land."⁷

*The National Conference of Christians and Jews have been in existence for the last 50 years. It consists of Roman Catholics and other denominations.

However, even with the existence of this strong belief system, the evangelicals themselves find the greatest difficulty they face is "apathy." Many evangelicals believe "that the Jews have a place in the prophetic plan of God but they are fatalistic, that is, if Israel exists, then the Almighty One will take care of it. They do not see or envision themselves as involved in promoting the purposes of God on earth."⁸ Additionally, "While the evangelicals are stepped in prophecy and teachings, they perceive themselves as peace makers, promoting a secure Israel, a settlement of Arab/Israel quarrels and a just solution of the Palestinian problem."⁹

Evangelicals as a whole are concerned for all people, Arab and Jew alike. Their mobilization may depend greatly upon the treatment Israel receives at the hands of our government. Negative treatment of Israel could and probably will "result in concern motivated pressure on our leaders."¹⁰ From these supportive groups mobilization will also probably occur in response to the policy "we need oil not Israel."¹¹ While evangelicals for the better part would fall into the category of "ignorant of world affairs," there is a preponderance of evidence that this is changing due to the extensive efforts of these groups to educate their membership through informative publications. Those evangelicals who are currently active in these programs perceive themselves as "prophets of the church." "The church is receiving the witness of the prophets as to love and duty owed Israel and as to the eschatological importance of the restoration of Israel to the land."¹² They are carrying this vision of God's calling to support Israel to increasingly larger groups of receptive Christians. The F. E.'s support and will continue to support the State of Israel and her people. This is not to say that they blindly

accept all the political decisions made by Israel to be true, correct, and just. The truth is that F.E.'s monitor foreign policies of both the United States and Israel. In the face of world criticism and world anti-Semitism, the F.E.'s will stand against world pressures and opinions aimed at Israel. They already have demonstrated their position by their actions. They have opposed the sale of aircraft to Saudi Arabia, they endorse foreign aid to Israel (2.5 billion dollars), they encourage tourism, they send their youth to work the land along with the Jews on a kibbutz, they endorse continued arms sales to Israel, and they oppose any policy claiming oil not Israel. Within orthodox Christian circles, there can only be forecasted "polarization" over the existence of Israel. Effective mobilization of those who opposed policies favoring an anti-Israel position has not been evaluated at this time.

C. FINAL THOUGHT

It is certainly true that religion has an influence on life and in politics and an individual's religious views will help determine how he will vote.¹³ It is upon this fact that we have attempted to analyze an ideological movement that has its basis in religion. Any attempt to be more specific is limited to stopping the movement from one period to another and then project where the "end of the rainbow" is. It cannot be done and there are too many variables which can influence its direction and speed. Only in hindsight when the movement has run its course can the final effect be determined. If similar to the past, there will be tremendous ramifications in the political/socio environment, if it deviates and loses its momentum, it will be like a gentle wind that blows here and there and leaves no visible signs in its path. If the movement

continues to grow, there can only be strong identification with Israel. Those who are involved with Judaic-Christian position are committed to a certain course of strong support and will not deviate for any reason, even if this opposition emanates from Israel itself. Just how politically aware and active are these Christians" It can best be summed up in this excerpt from Pat Robertson's June 1979 special report to members of the 700 Club (CBN):

This interesting note on why the world is as it is and why U.S. government policies do not often correspond to a Christian world view. I quote directly from the January, 1979, edition of 'The Freeman Digest,' a humanistic-oriented publication, an article entitled, 'Global Ideology, Humanistic Studies, and the Aspen Institute.' (Emphasis supplied). "Where do the leading officials of the Trilateral Commission, the White House, The Ford Foundation, the Rockefeller Foundation, the Exxon Corporation, the Brookings Institute, The New York Times, the IBM Corporation, Goldman Sacks and Company, the Citibank, the U.S. University, Milbank, Tweed, Hadley and McCloy Law Firm, the World Bank, the Council on Foreign Relations, the University of Rome, Sophio University, the Chase Manhattan Bank, go for advanced seminars in global ideology and humanistic studies? The no-so-obvious answer is Aspen, Colorado. ... (The Aspen Institute) is a place where the world's elite gather to consider the problems of governance and to set forth possible plans in the future of humanity...' 'The goals of Aspen Institute vary...from specific recommendations for new national and international policies and institutions in government...to proposals for new educational curricula and for innovative programs in the mass media.'"

The article continues to say that the philosophy of humanism 'considers all forms of the supernatural (i.e., God) as a myth' ...'de-emphasizes the insularity and chauvinism of old-fashioned nationalism' (i.e., patriotism and America's best interests)... 'believes that man is an evolutionary product of the nature of which he is a part,' ...'holds as its highest goal the this-worldly happiness' (i.e., hedonism)...'Humanists prefer to put their stress on New Year's Day rather than Christmas. Easter can be humanistically utilized to celebrate the rebirth of natural forces of nature....'

This candid article favoring humanism actually lays bare the fountainhead of atheist thought at the highest levels of our world. Here is the alliance of power--New York banks, big oil, multinational corporations and investment companies, think tanks, media, hugh foundations, and the apparatus (Trilateral Commission and Council on Foreign Relations) for U.S. government control--

that is studying humanism in order to move for a 'new world order beyond Marx and Jesus.'

Unless Christians desire a nation and a world reordered to the humanistic/atheistic/hedonistic model, it is absolutely vital that we take control of the U.S. government away from the Trilateral Commission and the Council on Foreign Relations."

FOOTNOTES

PREFACE

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³Ibid, pp. 85-86.

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⁵Wylie, Philip, An Essay on Morals, Holt, Rinehart, and Winston, 1961, p. 3.

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⁸"Do It Yourself Religion Rides a Crest," US News and World Report, Vol. LXXXV No. 15, 16 October 1978, p. 64.

⁹"Public Opinion Polls Take Ideological Twist in USSR," Monterey Peninsula Herald, p. 23

¹⁰"Our Selfish Genes," Newsweek, Vol. XCII No. 16, 16 October 1978, p. 121.

¹¹Smith, Donald Eugene, Religion and Political Development, Little, Brown and Company, 1970, p. 5-6.

¹²Andrain, Charles F., Political Life and Social Change, Duxbury Press, 1975, pp. 59-64.

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¹⁶Brother Andrew's God Smuggler, Fleming H. Revell Co., December 1977, pp. 190-197.

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²⁶Ibid.

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²⁸"Global Justice and Development," The World Food Problem and US Good Politics and Policies, 1972-1976, Iowa State University, pp. 30-32.

²⁹"Rising Furor Over Rule of US Churches Abroad," US News and World Report, 4 September 1978, p. 26.

³⁰Ibid., p. 25.

³¹Ibid.

³²"Pacifist Church, Groups Back War Tax Resistance Efforts," Monterey Peninsula Herald, 9 October 1978, p. 6.

³³"Do-It-Yourself Religion Rides a Crest," US News and World Report, Vol. LXXV No. 15, 16 October 1978, pp. 64-66.

³⁴ Ibid.

³⁵ "Businesslike Image Hurts Churches Council Told," Monterey Peninsula Herald, 21 October 1978, p. 8.

³⁶ "American Still Confident in Their Churches," Monterey Peninsula Herald, 24 June 1978, p. 7.

³⁷ Ibid.

³⁸ Curtis, R. F. and Borhek, J. J., A Sociology of Belief, Wiley and Sons Science Pub., 1975, p. 6.

³⁹ Ibid.

⁴⁰ Andrain, C. F., Political Life and Social Order, 2nd Edition, Duxbury Press, 1975, p. 75.

I. INTRODUCTION

¹ Sawyer, N., "Kolbert is Softening Ivory Tower Image of Monterey Institution," Carmel Pine Cone, 15 February 1979, pp. 12-13.

² "What House Orders Global Study of Moslem Religious Movements," Monterey Peninsula Herald, 20 January 1979, p. 1.

II. ANALYSIS OF MOVEMENTS

¹ For a further discussion, see Rael Jean Isaac's Israel Divided Ideological Politics in the Jewish State, pp. 1-19 (The John Hopkins University Press, 1976. Isaac pointed out that by "1930's, the social reform movement in the USA which found its national political embodiment in the progressive party of 1912 had failed. However, when in the mid-thirties, in response to depression, the great majority of the demands of the movement and many of the specific programs it advocated were enacted into law, no one thought of the reform movement of an earlier decade. The social reform movement created the ideology which made possible the speedy enactment of its programs."

² Time, December 26, 1977, Vol. 110 No. 26, cover story by Religion Editor Richard N. Ostling, himself an evangelical, p. 58.

³ Ibid.

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THE IMPACT OF THE EVANGELICAL MOVEMENT ON UNITED STATES POLICY --ETC(U)
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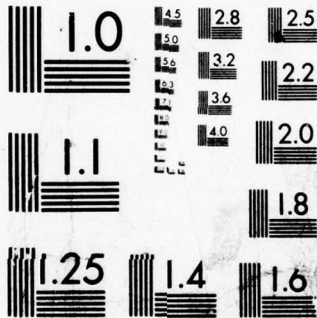
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⁴Time, December 26, 1977, Vol. 110 No. 26, a letter from the publisher, Ralph P. Davidson, p. 2.

⁵US News & World Report, April 11, 1977, Vol. LXXXII No. 14, "A Great Revival" coming for America's Churches - An Interview with Peter L. Berger, Sociologist, Rutgers University. Berger essentially sees this renewal in a form of reaction against secularization. His general feeling is that "we have had a rather long history of secularization and an undermining of religion at the level of human thought and of human relationship to the world." A secularized view of the world is very uncomfortable for human beings because it cannot cope with some very recurrent features of human life--suffering, injustice, death, grief, fear." He thinks that sometime in the not-too-distant futures "there could be a massive reaction--something of a great religious renewal."

⁶Religion in America, The Gallup Opinion Index, 1977-78, p. 2. Pollster George Gallup cites five factors for this apparent upsurge in religious interest and involvement: a general turning inward to seek refuge from everyday pressures; a search for nonmaterial values in light of the fading American dream; Jimmy Carter's frank discussion of his own religious beliefs' a normal or cyclical upswing following a decline in religious interest (there are precedents in America); and recent efforts by the country's clergy to make religion more meaningful to young people to satisfy their apparent spiritual hunger.

⁷Armerding, Carl Edwin, "The Meaning of Israel in Evangelical Thought," Evangelicals and Jews in Conversation on Scripture, Theology, and History, Baker Book House, p. 120.

⁸Ibid., p. 85.

⁹Pietist, the name given to adherents of the movement by its enemies as a term of ridicule, very similar to methodist. Methodist split from the Church of England in the 18th century. (It's characterized by beliefs as stated in Disciplines which are scripture, traditional experiences, and reasons.)

¹⁰The Columbia Encyclopedia, 2nd Edition, Morningside Heights, New York, 1958, p. 1545.

¹¹Encyclopedia Britannica, 11th Edition, Vol. XXI, Cambridge England at the University Press, New York (1911),, p. 593.

¹²Ibid.

¹³Ibid.

¹⁴Encyclopedia Britannica, Vol. 17, William Benton Publishers, p. 1061.

¹⁵Richard N. Ostling, Religion Editor, Time, 26 December 1977, Vol. 110 No. 26, p. 58.

¹⁶Ibid.

¹⁷Ibid.

¹⁸George Gallup, Religion in America, The Gallup Opinion Index, 1977-1978, p. 49.

¹⁹Ibid.

²⁰Ibid., p. 3.

²¹Rausch, David A., "Modern Eschatological Literature and the Jews," Jewish Frontier, p. 18.

III. THE MANY DEFINITIONS/INTERPRETATIONS OF THE TERM "EVANGELICAL"

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⁴Ruether, Rosemary, "Israel and the Land: The Claims of Justice," Christianity and Crisis, p. 148.

⁵Rabinovich, A., "Dead Sea Jigsaw," The Jerusalem Post International, April 8 and 14, 1979, pp. 18-19.

⁶Ruether, Rosemary, "Israel and the Land: The Claims of Justice," Christianity and Crisis, 12 June 1978.

⁷Ibid., p. 149.

⁸Ibid.

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¹⁰Gallup, George, Religion in America, The Gallup Opinion Index 1977-1978, p. 49. The figure presented is probably on the low side since some evangelicals may not be aware of the term.

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¹²Letter, Billy Graham Evangelistic Association, 1300 Harmon Place, Minneapolis, MN. Letter dated 23 August 1978.

¹³Letter, Carmona, Israel, Chairman, International Congress for the Peace of Jerusalem, P.O. Box 873, LaMirada, CA. Letter dated 20 July 1978.

¹⁴Letter from Marvin J. Rosenthal, International Director, The Friends of Israel, P.O. Box 123, W. Collingswood, NJ 08107, dated 6 June 1978.

¹⁵Letter from David A. Lewis, D.D., Chairman, Christians United For Israel, 2261 East Livingston, Springfield, MO, dated 31 July 1978.

¹⁶Letter from Waldron Scott, General Secretary World Evangelical Fellowship, P.O. Box 670, Colorado Springs, CO 80901, dated 1 August 1978.

¹⁷Letter from Elmer A. Josephson, President and Director, Bible Light Inc., P.O. Box E, Hillsboro, KS 67063, dated 9 August 1978.

¹⁸Tanenbaum, M. H., Wilson, M. R., and Rudin, J. A., Evangelicals and Jews in Conversation, Baker Book House, p. 4, 1978.

¹⁹Ibid.

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²²Rausch, David, Mainstream, Vol. XXII No. 2 "American Evangelicals and the Jews," p. 38, February 1977.

²³Tanenbau, M. H., Wilson, M. E., and Rudin, J. A., Evangelicals and Jews in Conversation, Baker Book House, 1978, p. 5.

²⁴Rausch, David, Mainstream, Vol. XXII No. 2, "American Evangelicals and the Jews," p. 38, February 1977.

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²⁶Time, Vol. 110 No. 26, "Back to That Old Time Religion," 26 December 1977, p. 55.

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³Ibid., p. 49.

⁴Ibid., p. 41.

⁵Rausch, David, "American Evangelicals and the Jews," Mainstream, Vol. XXIII No. 2 (February 1977), p. 39.

⁶Ibid.

⁷Andrain, D. F., Political Life and Social Change, 2nd Edition, Duxbury Press, 1975, p. 74-75. In Augustine's view, there existed two sets of cities, one visible the other invisible. The state and the church formed the two visible cities, the earthly and the heavenly cities constituted the two invisible cities. The latter set represented two models of societies. The visible church was not the same as the heavenly city nor was the state the equivalent of the earthly city. Although the church was

an imperfect embodiment of the heavenly city, it was a source of salvation. In effect, the church now represented the City of God to men on earth; it assumed the role formerly played by the Hebrew nation.

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⁹Polaikov, Leon, "The Catholic Church and the Jews," Mainstream, XXII (October 1976), p. 29.

¹⁰Rausch, David, "American Evangelicals and the Jews," Mainstream, XXIII No. 2 (February 1977), p. 39.

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⁶Ibid., p. 65.

⁷Action, United Evangelical Publication, Vol. 37 No. 3, (Summer 1978) p. 10.

⁸"Do It Yourself Religion Rides a Crest," US News and World Report, LXXXV No. 15 (16 October 1978), p. 65.

⁹"Back to That Old Time Religion," Time, Vol. 110 No. 26 (26 December 1977), p. 54.

¹⁰"Rising Furor Over Role of US churches Abroad," US News and World Report (4 September 1978), p. 26.

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¹⁴Letter from Lewis, David A., Chairman Christians United for Israel, 2261 E. Livingston, Springfield, MO 65803 dated July 31, 1978 and information pamphlet stating its policies.

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¹⁶Ibid.

¹⁷Letter from Lewis, David A., Chairman, Christians United for Israel, 2261 E. Livingston, Springfield, MO 65803.

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²⁰Israel My Glory, Vo.. 36 No. 4 (August/September 1978), pp. 6-9.

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²⁴California Christian Committee for Israel, President Mary Rose Black, 3011 College Ave, Berkeley, CA 94705.

²⁵Midwest Christian Committee for Israel, Director Ralph Brostrom, 8881 Irving Ave, South, Minneapolis, MN 55431.

²⁶Christian Concern for Israel, President Franklin H. Littell, Temple University, Box 85, Philadelphia, PA 19122.

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²⁸Goyim for Israel, P.O. Box 45211, Atlanta, GA 30320.

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⁴Ibid.

⁵"Evangelical Zionism," Sojourners (Mar 77), p. 3.

⁶Op. cite.

⁷"President Reveals Tension Between Beliefs and Public Life," Monterey Peninsula Herald, (24 June 1978), p. 6.

⁸"Dubious Distinction for President Carter," News of the Way to Israel with Love, Vol. 3 No. 1 (April 1978).

⁹"Arab Lobby," US News and World Report (27 March 1978), p. 26.

¹⁰"Brzezinski Explains US Use of Leverage on the Israeli," Monterey Peninsula Herald, (19 October 1977).

¹¹"Christians for Israel to Set Up Jerusalem Office," Jerusalem Post (19 February 1978).

¹²The Trumpet Call, Vol. XXVII No. 11-12, Christian Evangelical Church, Oakland, CA.

¹³"Evangelical America," The Jerusalem Post (August 2, 1976), p. 7.

¹⁴US News and World Report, Vol. LXXXII No. 22 (6 June 1977), p. 17.

¹⁵Tri-lateralist: Members of a private though not secret international organization put together by wealthy banker, David Rockefeller, to stimulate the establishment of dialogue between Western Europe, Japan, and the United States. Its members in the USA include the President; Vice President Mondale; NSA Advisor Brzezinski; George Franklin, Executive

Director of CFR; Michael Blumenthal, Secretary of Treasury; Harold Brown, Secretary of Defense. There are about 65 American members from academic, business, political, and media fields such as CBS, Time Magazine, New York Times, Chicago Sun Times. They hold meetings every nine months to discuss international problems. Its emphasis is on global cooperation and is one of Carter's new outlook—the demand for economic justice for the poor and developing nations, third world problems and industrialization. US foreign policy is being shaped by a very exclusive circle of people.

¹⁶Loc. cite, p. 20.

¹⁷US News and World Report (27 March 1978), p. 25.

¹⁸Loc. cite.

¹⁹"Israel and Evangelicalism," The Jerusalem Post International (4 September 1978), p. 5.

²⁰Arab lobbies have become an effective political force in the world. There is mounting evidence of a shift in the US from pro-Israeli to pro-Arab based upon US need for oil. The US, for all the brave talk about Carter's energy program, is highly dependent upon imports of Arab oil. The rate of Arab oil imports to the US has been growing not diminishing. Carter's hope for oil independence cannot be fulfilled for years. The Administration, as well as the public, could be influenced against Israel when they are eventually faced with the situation of little available fuel for heating their homes at soaring prices. In addition, the oil producing countries have a 34 billion investment in US holdings. They have entrusted their portfolios to Bank of America, Chase Manhattan, First National City Bank, and Morgan Guaranty. In reality, Arab leverage in the industrial countries has increased.

²¹Additionally, Jews are concentrated in key states and cities and make disproportionate amount of political campaign contributions. (See USNWR, 27 March 1978, p. 25 for further details.)

²²Congressional Quarterly (14 May 1977), p. 946.

²³Arab Lobby," US News and World Report, (27 March 1978), p. 26.

²⁴Ibid.

²⁵Ibid.

VIII. THE IMPACT OF THE EVANGELICAL MOVEMENT ON U.S. POLICY TOWARD ISRAEL

¹The Unchurched America, The Princeton Religion Research Center, 53 Bank St, Princeton, New Jersey 08540, p. 3.

²Ibid., p. 1.

³Interview with Donald Dodson, President, Monterey, California Chapter of FGBMFI.

⁴Some of these conferences have been the 55,000 Kansas City interdenominational conference held in 1977, the 1978 National Conference on the charismatic renewal in the Catholic Church, the international conference held on July 25-31, 1978 in Denmark on the Messiah Jesus, the International Congress for Peace in Jerusalem held on January 31, February 1 and 2, 1978 and many, many more.

⁵Religion in America, The Gallup Opinion Index, 177-78, p. 51.

⁶Rausch, David, "American Evangelical and the Jews," Mainstream, Vol. XXIII No. 2 (February 1977), p. 41.

⁷Letter from Donald W. McEvoy, National Program Director, The National Conference of Christians and Jews, 43 W. 57th St, NY, NY, 27 July 1978.

⁸Letter from David A. Lewis, Chairman, Christians United for Israel (CUFI), 2261 E. Livingston, Springfield, MO 63805, 31 July 1978.

⁹Ibid.

¹⁰Letter from George Samson, President, Evangelicals United for Zion, P.O. Box 68, Lake Hurst, NY 08733, 11 September 1978.

¹¹Ibid.

¹²Letter from Dr. Israel Carmona, Chairman, International Congress for the Peace of Jerusalem, P.O. Box 873 La Mirada, CA 90637, 20 July 1978.

¹³Penthouse, "Symposium on Evangelical Movement," (April 1978), p. 90.

APPENDIX A - EXPLANATION OF THE CONCEPT OF "RAPTURE"
BY NORMAN FOLKE AUTHOR OF LAST TRUMPET

During the early 19th century, many protestant denominations throughout the world were in a condition of despair and lethargy. History records that many nations of the world were under a forced political influence from Vatican City, and the protestant churches within those countries came under severe pressure and persecution from the authorities in power. Ireland was one of those counties to endure the intensity of persecution against small strongholds of protestants. The persecution gave rise to an anxious atmosphere for survival among the ranks of non-Catholics; and this led to an urgency for the development of dynamic leadership to steer a course of action for their survival. The new zealous leadership, struggling to save their people, found an electric response when they stumbled upon the tool of prophecy. Equipped with this new tool, prophetic teachings were developed which they sincerely believe were relevant to the duress of their existence. These teachings later became accepted as doctrine.

A brief glimpse into the history of these teachings will begin with an attorney, S. R. Maitland, who later became a protestant minister. Maitland published a work¹ in which he held the 1,290 days within the vision of Daniel to actually be years. Into his theory, he developed a timetable convenient to the contemporary persecutions of non-Catholic Christians. Maitland declared in his work that the Pope was actually the antichrist, and the sufferings of the protestant were the sufferings of the true body of Christ.

The popularity of Maitland's publication soon brought him support from prominent followers in Ireland. Among these were James H. Todd, a professor of Hebrew at the University of Dublin; also a wealthy banker named Henry Drummond; and the notable clergyman, William Burgh, who was known as a powerful Irish preacher. This group was very vocal between the years of 1826 and 1840. The theory of Maitland was very successful in uniting the protestants under a single banner, as it proclaimed the Catholic hierarchy to be the "true enemy of God"², while its following, the "true church of God."³

In the years of 1827, a powerful personality emerged from a newly formed branch of the Brethren movement in Dublin, Ireland. His name is recorded as John Nelson Darby. This man was filled with a sense of prophetic urgency for the times, and he played a prominent role in shaping a doctrine

¹ S. R. Maitland: An inquiry into the ground on which the prophetic period of Daniel and St. John has been supposed to consist of 1290 years: Published 1826.

^{2, 3} S. R. Maitland: Discourses on the Prophecies relating to antichrist in the writings of Daniel and St. Paul: Published 1838.

^{2, 3} James H. Todd: Antichrist in the Apocalypse: Published 1840.

which was to split protestants for well over a century to come. Darby, according to his associates, was keenly aware that the protestants were in desperate need for an "additional vision of truth"⁴ if they were to survive as a body of believers. Darby observed that the protestants eagerly accepted Maitland's teaching which pointed to the Pope as the antichrist, while at the same time they were fainting fearfully under the attacks of persecution. Within the patchwork of those early days, Darby found a close friend in the person of Reverend Edward Irving who was destined to become a central figure of controversy in a few years. It was Irving who provided the "prophetic nugget" which Darby took and fashioned into a "vision of truth" for the fainting protestants of Ireland.

Edward Irving was an eloquent preacher with a substantial church following of his own. In such a position of prominence, he was invited to attend a prophetic conference at the Albury estate of Henry Drummond, for conferences concerning prophecy were the order of the day. Irving came to this conference, armed with the writings of a Spanish Jesuit Priest, known as Father Ben-Ezra Lacunza. Lacunza held in his writings COMING OF THE MESSIAH, much truth regarding the second coming of Christ; truth which had become lost in the labyrinth of centuries of entangled Catholic doctrine. Although Lacunza was an ordained priest of the Roman Catholic Church, he nevertheless held certain views which pointed to a corrupt Roman priesthood as being the "second beast of the antichrist" as supposedly described within the Revelation. This facet of Lacunza's writings proved to be irresistible to Irving, and he used this material at the conference to give greater credence to the position tendered by himself and his friend, John Darby.

In attendance at several of the Albury conferences was a very influential woman of the day by the name of Lady Powerscourt. She held a definite fascination for the study of prophecy and requested any future conferences to be held at the Powerscourt mansion. At these eventual meetings, John Darby became accepted as one of the prophetic leaders, having much support from Edward Irving. The articulate leadership of Darby became more and more evident as he began to shape and manipulate scriptural prophecy with the current events of the day.

It was at one of the Powerscourt conferences when Darby revealed the Substance of a psychic-manifestation given through a woman (her name is not recorded) in Edward Irving's church. This was the singular manifestation which Darby took to be his "vision of truth" and he proclaimed it to be: "a prophetic utterance and the voice of the Spirit to guide them through the dark hours of the day."⁵ Darby, further concluded that the essence of this woman's prophetic utterance had revealed: "The secret coming of Christ to call away the faithful Christians from the earth prior to the great tribulation and the destruction of the harlot."⁶ This proved to be "Darby's nugget," and it was used with a sensational impact to skyrocket his successful religious career.

⁴B. W. Newton: Thoughts on the Apocalypse: Published 1842.

^{5, 6}See page 38.

Neither Edward Irving nor John Darby made any attempt to test the source from whence this spirit came, whether it came from God or whether it came from an enemy to their souls. Irving and Darby, it appears, trusted that no enemy spirit could deceive them nor the impressive group of Biblical scholars in attendance at the Powerscourt conference. It was there at Powerscourt, under the guidance of Irving and Darby, that the concept of the "secret" coming of Christ was fashioned into the catalyst of a new doctrine in order to save the oppressed protestants. This doctrine was later refined to fit into the ecclesiastical structure of many different denominations of the last century and a half.

Darby toured the protestant churches of Ireland and England to discover that his new doctrine had revitalized the congregations by giving them hope to soon escape the persecutions of Papal Rome. The protestants were already convinced that the Pope was the antichrist, and since the Epistle of John stated that the antichrist would appear in the last days, they simply embraced Darby's doctrine with the full expectancy of being caught away in "their" last days, at any moment by the "secret" coming of Jesus Christ.

During these same events, Edward Irving faced a tragedy in his short career of religious brilliance when in 1830 he published a tract in which he asserted that Jesus identified Himself with sinful humanity by possessing the same fallen nature Himself. Concurrently, the unknown phenomenon of "tongues" fell upon his congregation. The combination of events brought heresy trials against him, and in 1833 he was defrocked, dying soon after, defeated in spirit. Strengely enough, Darby's career was unaffected by the events of Irving's life even though Irvings was considered closely allied with Darby in the formation of their new "secret rapture" theory.

The news of Darby's doctrine and prophetic teachings continued to spread like wildfire throughout the British Isles, and Darby was then catapulted into the conversation and imaginations of the world by the writings of a very popular journalist by the name of William Kelly. Thus, walking in the credentials of the Powerscourt conference and the excitement of Kelly's writings, Darby began touring the world. Darby became the byword of his day, and he thrilled to observe the electric response he brought to the ailing feeble protestant churches with his theory of an "any moment" return of Christ before further tribulation from the Roman hierarchy.

In England, the Plymouth fellowship of the Brethren movement attempted to quench the error of Darby's doctrine, but to no avail, for it had already caught the fascination of a depressed people much the same way as the news of a false gold strike would have compelled improverished people to do illogical things they would never do under normal circumstances. Protestants with little scriptural knowledge closed their ears to the council of sincere Bible scholars such as the esteemed Dr. S. P. Tregelles of the above named fellowship.

Tregelles was recognized by Biblical scholars throughout the world for his profound contributions in his study of the Greek text of the New Testament. Tragelless refuted the idea of a "secret" rapture as purported

by the "psychic-utterance" in the following words: "It was from that supposed revelation that the modern phraseology arose. It came not from Holy Scripture but from that which falsely pretended to be the Spirit of God."⁷

Other leaders in the Brethren movement denounced "Darbyism,"⁸ among whom are mentioned: B. W. Newton^{Ibid-4} and George Muller, the great man of prayer. Their critiques of Darbyism were, however, forgotten over the years as they diminished under the sweeping shadow of gargantuan popularity generated by the new doctrine of "escapism." By the year of 1901, their influence did not reach to such men as Dr. A. T. Pierson and Dr. C. I. Scofield, who had grown up under the influence of Darbyism. Pierson and Scofield assembled in that year with other Bible scholars at Seacliff, Long Island, to begin work on a reference edition of the Bible. This Bible came to be known as the SCOFIELD REFERENCE EDITION, which ultimately proved to be the textual backbone of most 29th century protestant seminaries. Expectantly, Scofield⁹ clung to Darby's system of interpretation and thus has become the one person most responsible for the growth of the doctrine of Darby in the 20th century.

Since many profound studies have already been written with an eye to expose the grave error of Darbyism, I have no intention to present an additional study or "counter-theory." Rather, I would prefer to direct the reader to a work which I consider to be one of the most comprehensive and well done upon the entire subject. This is the work, THE BLESSED HOPE, written by George El Ladd and published in 1956 by Wm. B. Erdman's Publishing Company, with subsequent printings. Since my emphasis within the writing of the LAST TRUMPET is directed toward the glorious testimony which the Church bears during the tribulation, I shall not dwell upon the technical aspects of error, rather, I prefer to provide a simple insight into those HEART-ATTITUDES which cultivated the error in the beginning and continue to propel its present existence.

For many years, I resisted the prompting of the Lord to ever begin this work, yet, today I believe God desires believers to comprehend how an illusory teaching can become the product of man's effort to control his

^{5, 6, 7} DR. S. P. Tregelles: The Hope of Christ's Second Coming: Published 1864 - Note: Although Tregelles assisted in the textual criticism of the Scofield Edition of the Bible, he did not contribute to its view of eschatology.

⁸"Darbyism" has become the common term to describe the teachings of Darby, and it is not intended to demean those of his persuasion anymore than the term "Russellism" is intended to demean those who follow the teachings of the Jehovah's Witness sect.

⁹Dr. W. J. Erdman was one of the consulting editors of the Scofield Reference Bible. He also personally knew John Darby and accepted his theory during their early years. Later, he concluded the theory was not taught in the Holy Scriptures. He then refuted Darby in his works, A THEORY REVIEWED and NOTES ON THE REVELATION.

own destiny. I believe He would have us to know how man, in complete sincerity, can view a given circumstance, analyze it according to his limited perspective, and then form the assumption that God is going to have to depend upon him (man to save the Christian ship of faith from sinking). Man then sets about with a course of action to correct the problem. The religious impulse within us, which is part of our old nature, still wants to control things, still wants to tell God of a better way to accomplish the end results, even if it means closing our eyes to the Word of God. This is how man, propelled by his five senses, creates teachings with which he purports to manipulate God. This creation does not necessarily have to be generated by the influence of the devil--for we are endowed with an imagination and will which can function quite well apart from the suggestion and power of the devil.

Darbyism gives us an example of sincere Christians assuming that God and His Church got stuck somewhere in the mud of the dark ages, and the end would justify the method if they were successful in getting God and His Church moving again. We have not yet explored those inner heart-attitudes which germinated as a result of an enemy planting weeds in the form of Darby's error; but in advance, the immediate success of his teaching sprang forth from its promise of escape from tribulation before the flesh would encounter any suffering. This has a strong appeal to the normal inclination of the five senses not to endure any physical pain or emotional distress. The flesh has never really cared much whether scripture was clearly behind this teaching, as much as its appealing sympathy for those of like mind to gather together in the security of large numbers. This precarious security which the flesh placed in the so-called strength of numbers has fed the growth of Darbyism....

APPENDIX B - MAJOR SCHOOLS OF CHRONOLOGICAL INTERPRETATION

Following are the major positions of Eschatology relative to the areas of controversy listed and a chart structure relative to the "time element" placed on them. A brief definition is given of these positions.

A. PRE-MILLENNIALISM

Definition: Those schools which believe that Christ will return before (pre) the Millennium is established.

I. Historic Pre-millennialism

Those that believe that after the second coming of Christ, He will establish His Kingdom on earth and reign with His saints, Jew and Gentile, Satan being bound for the 1000 years. No prominence given to the Jews.

II. Futuristic Pre-millennialism

Those that believe in a future millennium after the second coming of Christ, built around the restoration of national Israel and the re-institution of the total Mosaic economy.

III. Dispensational Pre-millennialism

Those that believe time is divided into seven periods called Dispensations, the seventh being the Millennial Kingdom established after the second coming of Christ. This arose out of Futurism and also includes the restoration of natural and national Israel and the re-institution of the Mosaic Covenant economy.

IV. Christian Pre-Millennialism

Those that believe in the final aspect of God's everlasting Kingdom as pertaining to earth which is entirely a perfect, sinless and Christian Millennium in which Christ rules with the saints of all ages, in Kingdom order and glory.

B. POST-MILLENNIALISM

Definition: Those that believe that Christ will not return until after (post) the Millennium has been ushered in by the ministry of the church militant.

C. AMILLENNIALISM

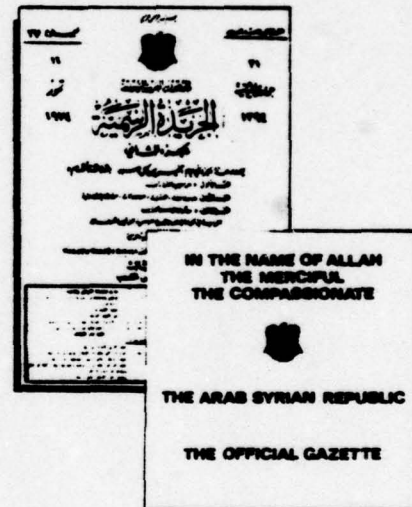
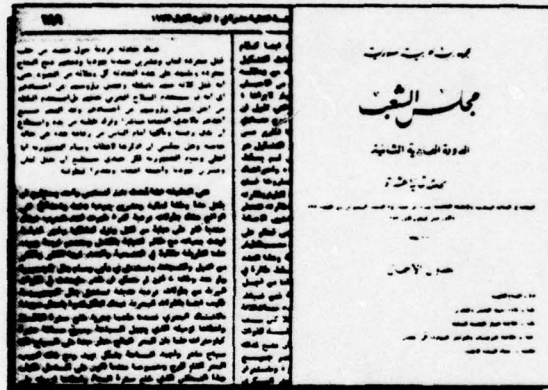
Definition: Those that do not believe in a future materialistic Jewish Millennium but in a present or "realized" Millennium between the first and second comings of Christ.

ZIONISM IS RACISM SAY THE CANNIBALS

WHY DIDN'T THE AMERICAN PRESS REPORT THIS MORBID CRIME?

The following is a copy from the minutes of the session as published in the Syrian "Official Gazette" of July 11, 1974, with an English translation:

SYRIA AWARDS ITS HIGHEST MEDAL FOR THE KILLING OF P.O.W'S AND FOR EATING HUMAN FLESH!!!



At the 12th Session of Parliament, which took place at 18.15 hours on Saturday, December 1st, 1973, the Minister of Defence, General Mustafa Tlas, said, inter alia.....

There is the outstanding case of a recruit from Aleppo who killed 28 Jewish soldiers all by himself, slaughtering them like sheep. All of his comrades-in-arms witnessed this. He butchered three of them with an axe and decapitated them. In other words, instead of using a gun to kill them he took a hatchet to chop their heads off. He struggled face to face with one of them and throwing down his axe managed to break his neck and devour his flesh in front of his comrades.

This is a special case. Need I single it out to award him the Medal of the Republic? I will grant this medal to any soldier who succeeds in killing 28 Jews, and I will cover him with appreciation and honour for his bravery.

Taken from the Minutes of the Session as published in the Syrian Official Gazette, July 11th, 1974.

CANNIBALS MOVE THEIR PLAYGROUND FROM THE JUNGLE TO THE UNITED NATIONS

THEIR THROAT IS AN OPEN GRAVE
... LET THEM FALL BY THEIR OWN
COUNSELS ...

PSALMS V 9,10

EVANGELICALS' CONCERN FOR ISRAEL



We the undersigned *Evangelical Christians* affirm our belief in the right of Israel to exist as a free and independent nation and in this light we voice our grave apprehension concerning the recent direction of American foreign policy vis a vis the Middle East.

We are particularly troubled by the erosion of American governmental support for Israel evident in the joint U.S.-U.S.S.R. statement.

While we are sympathetic to the human needs of all the peoples of the Middle East, mindful that promises were made to the other descendants of Abraham and concerned about the welfare of Christians in all the countries of the Middle East, we affirm as Evangelicals our belief in the promise of the land to the Jewish people—a promise first made to Abraham and repeated throughout Scripture, a promise which has never been abrogated.

We believe the rebirth of Israel as a nation and the return of her people to the land is clearly foretold in the Bible and this fulfillment in our time is one of the most momentous events in all human history.

While the exact boundaries of the land of promise are open to discussion, we, along with most evangelicals, understand the Jewish homeland generally to include the territory west of the Jordan River.

It should be remembered that from the time of Joshua, this land mass has been the exclusive homeland for the Jewish nation. Jerusalem has never been the capital for any other people since the time of David.

We pray for peace in the Middle East and we pledge ourselves to work for justice for all of the peoples involved yet we also declare our belief that lasting peace cannot be achieved until the international community accepts the inalienable right of the Jewish peoples to live and create a nation within the boundaries of their ancient homeland.

Further, from the perspective of Israel's security requirements as well as from our understanding of her legacy, we would view with grave concern any effort to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state.

As Evangelicals we are convinced that Israel's future should not and will not be determined by political intrigue, fluctuating world opinion or the imposition of world powers. Rather, we put our trust in the eternality of the covenant God made with Abraham and we find comfort in the words of the prophet Amos—

"And I will plant them upon the land and they shall no more be pulled up out of the land which I have given them, saith the Lord, thy God." Amos 9:15

The time has come for Evangelical Christians to affirm their belief in biblical prophecy and Israel's Divine Right to the Land by speaking out now.

Here's what you can do:

- Pray for the Peace of Jerusalem.
- Write a letter or add your name to this letter and send it to your Government leaders today indicating your support for Israel.
- Place this statement in your local newspapers.

Hudson T. Armerding
Past President, National Association of Evangelicals
Wheaton, Illinois

Pat Boone
Los Angeles, California

W. A. Criswell
Pastor, First Baptist Church
Dallas, Texas

Paul H. Ellis
Sings, President, Board of Administration
First Methodist Church of North America
Windsor Lake, Indiana

Harry L. Evans
President, Trinity College
Dearborn, Illinois

George Giacomakis, Jr.
Professor of History, California State University
Fullerton, California
and President Elect, Institute of Holy Land Studies
Jerusalem, Israel

Vernon Grounds
President, Conservative Baptist Seminary
Denver, Colorado

Kenneth Kantzer
Vice President, Graduate Studies and
Dean of Trinity Evangelical Divinity
School
Decatur, Illinois

Harold Lindsey
Editor, Christianity Today
Wheaton, Illinois

Kenneth M. Meyer
President, Trinity Evangelical Divinity School
Decatur, Illinois

Arnold T. Olson, Coordinator
President Emeritus, Evangelical Free
Church of America
Past President, National Association of
Evangelicals
Minneapolis, Minnesota

B. Elmo Scoggin
Professor, Hebrew and Old Testament
Southeastern Baptist Seminary
Wake Forest, North Carolina

Clyde Taylor
General Director, National Association
of Evangelicals (retired)
Annapolis, Maryland

John F. Walvoord
President, Dallas Theological Seminary
Dallas, Texas

G. Douglas Young
President, Institute of Holy Land Studies
Jerusalem, Israel

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For further information write to: ARNOLD T. OLSON, Box 19092, Minneapolis, MN 55419

Tour Israel, the land of the Bible, and attend the Christian-sponsored: INTERNATIONAL CONGRESS FOR THE PEACE OF JERUSALEM

To be held in the Holy City on January 31, February 1 and 2, 1978

Be a Part of This Historic Event

For tour brochure, Congress program and further details, write or phone:
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Dear Mr. President: The choice is yours.



OUR NATION NEEDS OIL, but more than oil we must have the blessing and approval of God. As a born-again Christian who honors and teaches the Word of God, you know what our priorities must be.

GOD HAS SWORN OF HIS DETERMINATION TO PRESERVE ISRAEL. Please lead our nation in cooperation with the plan of God, so that we may enjoy His blessings.

DO NOT PRESSURE ISRAEL SO THAT WE MAY HAVE OIL. If we honor God's will, He will honor and supply for our nation.

WE MUST NOT TRADE JEWISH LIVES FOR OIL. As a good shepherd lead us in the path of righteousness. HAVE FAITH IN GOD.

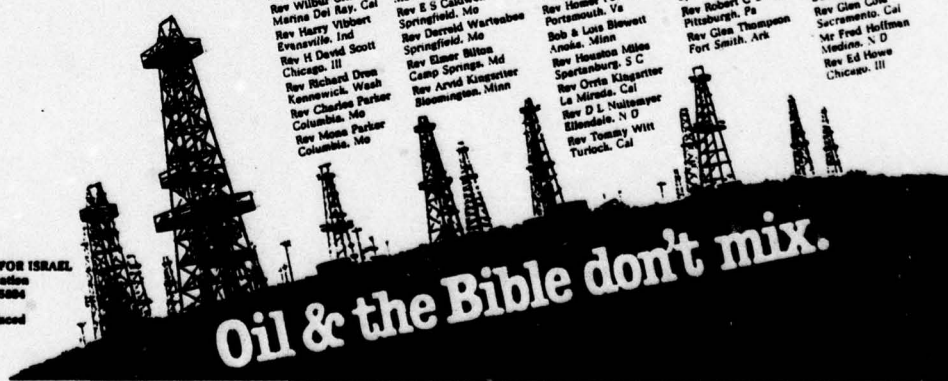
Sincerely,
CHRISTIANS UNITED FOR ISRAEL

- Rev Rose Davit Copique, N.Y.
- Rev Paul Gilbreath Birmingham, Ala
- Rev David L. Nelson Aberdeen, S.D
- Rev Renton Hunter Washington, D.C
- Rev Donald Steels Sarasota, Florida
- Rev Ray Crabtree Fairmont, W.Va
- Rev William Eates Abilene, Texas
- Rev Wilbur Griffith Martins Del Ray, Cal
- Rev Harry Vibbert Evansville, Ind
- Rev H David Scott Chicago, Ill
- Rev Richard Dron Kennewick, Wash
- Rev Charles Parker Columbia, Mo
- Rev Mona Parker Columbia, Mo
- Rev Dewayne Nelson Kearney, Neb
- Rev David Nelson Aberdeen, S.D
- Rev Thomas Pazo Sr Indianapolis, Ind
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Oil & the Bible don't mix.

A How for Zion's Sake

WE, an assembly of Christians of various denominations from seventeen states, and Canada, meeting in a seminar in the Rocky Mountains of Colorado, U.S.A., to learn more about God's Ancient People Israel, do hereby make and publish the following resolutions:

1. WE BELIEVE that Israel was, is, and always will be God's Chosen People.
2. WE BELIEVE the Land of Israel was given to Jacob and his seed in perpetuity; and that not one inch of this land, called The Holy Land, should be given to any other nation. We further believe that Israel has not the right to dispose of any portion of this land.
3. WE BELIEVE it to be the responsibility of every Christian to support Israel in prayer and in every other practical way possible.
4. WE FURTHER EXPRESS our outrage at the shameful display of Soviet "justice" in imprisoning Jews whose only "crime" is the human desire to join their families and people in Israel; and pledge our support of the right of all Jews to go up to Eretz Israel.

WE, meeting in this seminar, pledge our constant prayers and concern and will do all we can to assist Israel, under God, to assume her unique and rightful place among the nations as foretold by all God's holy prophets for the ultimate, eternal purpose of blessing all nations.

For the basis of our belief, we cite the following scriptures:

Genesis 35:10, 12: God said unto him, "Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name." And He called his name Israel. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

Isaiah 14:1: For the Lord will have mercy on Jacob, and will yet choose Israel, and set

them in their own land: And the strangers shall be joined with them, and they shall cleave to the house of Jacob.

Jeremiah 30:10: Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

Amos 9:15: I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Jeremiah 32:41: Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

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APPENDIX H - EXCERPT FROM STANDARD OIL COMPANY
INTER-OFFICE MEMORANDUM (DATED 22 OCTOBER 1976)

At the present moment no one seems to realize the new facts about the Middle East. Until now it has been accepted that the Jewish vote in America compels Washington to support Israel. Washington gives that support contrary to the wishes of the British Foreign Office (which is mainly anti-Zionist) and contrary to the opinions of many large companies and many conservatives.

Furthermore, since 1973 the Jewish vote in America has been losing force. However, since 1975 a new and wholly non-Jewish factor has come into the picture. It is calculated that the new Evangelical religious wave in America now commands 60 million votes that vastly exceeds the Jewish vote. Most people outside the Evangelical Movement (almost dead in W. Europe for the present) know nothing whatsoever about it.

So we will tell you. The restoration of Israel to Palestine, and in particular to Jerusalem, is a cardinal principle of Evangelical faith. It is impossible to be accepted by the Evangelical Movement without accepting Zionism. That explains Jimmy Carter. It means that no American President could (at present) abandon Israel regardless of the Jewish vote because to Evangelicals, Israel is no less important than say the Resurrection.

Not one member of one W. European Government has contemplated the above stated fact. Yet it will determine the greatest coming issue of our Epoch. Watch it.

It will not matter what the British Foreign Office or large multi-national companies think. Ideological movements are vastly more important and the sudden Evangelical awakening in America (much laughed at by the press) is of great significance.

Carter does not constantly proclaim his attachment to it without political reasons. W. European observers seem to think it is more eccentricity on his part. Not so. Furthermore, it creates a yawning chasm between agnostic Europe and revivalist America. You should bear in mind that this will prove of great significance in due time.

Naturally there are many intelligent Americans who do not take the Evangelical Movement seriously. Our researches suggest it is a mistake not to do so because it has enormous strategic implications. No Evangelical would dream of turning his back on Israel which is a cardinal article of faith. If you doubt this, it will repay you to read the principle Biblical passages upon which the Evangelicals rely. Any of their Ministers will give you the references which are fundamental to their beliefs.

An important section of the Evangelicals does certainly urge the argument that the Biblical assurances about the future of Israel are not exclusive to the Jews, but even so they attach cardinal importance to Palestine.

No Biblical Evangelical will ever support any administration which abandoned that land and we are told (repeat) that the Evangelical movement now commands 60 million American votes. Probably in England its counterpart does not command 60,000. That is the difference. It has happened very suddenly and to the sophisticated is incredible. We understand that. The facts, however, must be given.

One of the reasons it is not yet understood is that the Evangelicals tend quickly to separate themselves from others. Consequently there is little contact so that those not affected do not realise what is happening.

This office suggests the movement in America will prove decisive in world affairs not least because on a small scale there is a similar movement inside Russia and the communist bloc countries. Only in England and W. Europe is there no such revival of Biblicism - except insofar as it influences a handful of persons (including Prince Charles). We understand that Prince Charles' views were partly influenced by the Rev. John Stott - a leading English Evangelical (All Souls, Langham Place, London).

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