

The Rise of British Restorationism

Introduction

The need for the study

For the last century, a number of excellent histories of either Christian or Jewish Zionism have been written. Numerous biographies of the major players, as well as in depth analyses of specific events. Until recently all of these focused on these events as either Christian histories, with little or no reference to Jewish events, or Jewish histories with little or no reference to Christian Zionism or British Restorationism.

Recently, Shalom Goldberg's excellent *Zeal for Zion: Christians, Jews, and the Idea of the Promised Land*, has brought out the interdependency of these two trends. Goldberg notes in his introduction that some Jewish scholars have gone so far as to completely minimize non-Jewish influence. He quotes historian Evyatar Friesel's 2006 essay, "Zionism and Jewish Nationalism":

The author is aware of the historical interest in certain non-Jewish quarters, especially in nineteenth-century England, toward the restoration of the Jews to the Holy Land. An examination—admittedly not systematic enough—regarding the relationship between these ideas and the emergence of Zionism suggests only a very marginal and indirect influence.¹

In contrast, Goldman quotes Richard Popkin, historian of ideas who wrote in the early 1990s, "Much of Zionism has its roots in Christian rather than Jewish doctrine."

Goldman attributes Christian Zionism to the literal, historical hermeneutic of evangelicals in contrast to the non-literal hermeneutic of the Rabbis or Orthodox or Catholic Churches.

As I began my studies of the history of Zionism and then the history of Christian Zionism I observed patterns and relationships between the two not brought out in many studies. For my personal benefit I began to merge the chronologies of the two movements. The result revealed a remarkable pattern of interdependency and interconnectedness that went far beyond anything that could be contrived by man.

¹ Shalom Goldberg, *Zeal for Zion: Christians, Jews, and the Idea of the Promised Land*, Chapel Hill: University of North Carolina Press, 2009, 18.

In recent years some voices have been raised claiming that there is nothing particularly significant about the present Jewish State. This is just another event of history, with no prophetic or biblical significance. From such people we hear the claim that the influence of Christians on the rise of Israel was shaped by their futuristic eschatology and what we are witnessing is nothing more than self-fulfilling prophecies.² The error of this view is exposed when we examine the details of history. First, because those most influential in the rise of Christian Zionism held to many different eschatological views. And second, because the history spans three centuries, with no one nation, religious denomination, or political philosophy dominant.

In retrospect, we see that political acts and policy decisions in disparate countries “coincidentally” correspond to a religious shift in a Christian group in one place or a Jewish publication in another, which over time brought about the establishment of the first Jewish State in 2,000 years.

The Purpose of the Study

This study is designed to show that the rise of Zionism, the impact of Zionism, and the reestablishment of the Jewish State could not possibly be an accident of history. This outline will enable us to see how utterly impossible it would be for one group to have brought about the rise of modern Israel. For centuries, since the Bar Kochba revolt of AD 135, there have been numerous attempts by one group or another to accomplish this dream. But in the timing of God, using a host of people in different nations, Christians, Jews, and pagan politicians, God brought about in His timing, a new Jewish State in 1948.

1A The Birth of an Idea—British Restorationism, Europe and the Jews (from the Protestant Reformation to 1800)

1B England (1066-1290): The Growth of Anti-Semitism and the Expulsion of the Jews.

1C William the Conqueror encouraged Jewish merchants and artisans in N. France to move to England. Jews came from there and Germany, Italy and Spain to escape the anti-Semitism there.

2C Jewish Communities were established in London, York, Bristol, Canterbury and other key cities. They lived in segregated areas.

3C Jews were the bankers and money lenders since usury was prohibited by the Roman Catholic church. However, the king taxed Jewish bankers heavily.

² Jane Lampman, “Mixing prophecy and politics,” *Christian Science Monitor* (July 7, 2004), Internet edition accessed July 14, 2004.

- 4C Some persecution existed. The first blood libel charge was brought against Jews in Norwich, 1144 which inspired several anti-Jewish riots.
- 5C The Third Crusade brought increased anti-Semitism in England. Following the death of Henry II, who protected the Jews, a riot in York led to the massacre of the Jews there. Richard I found out about this a day later and ordered the Jews protected. Then when he left for the Crusades, the riots broke out again.
- 6C Anti-Semitism increased in England until **finally on the 9th of Av (anniversary of the destruction of Jerusalem in AD 70) in 1290, Edward I, expelled the Jews; 16,000 left.**

2B The Protestant Reformation:

- 1C The return of the Jews was illegal, but began with a few Marranos/conversos under Henry VIII. It was not until Oliver Cromwell in 1655 that Jews were tacitly allowed back into the land. Readmission was slow and by 1690 there were only 400 Jews in England.
- 2C The flourishing of millennialism and a belief in a future return of the Jews to their land often go hand-and-hand. This transition became evident as the second generation Reformers begin to fade. [To date, I have not been able to identify any first generation reformers who supported the restoration of the Jews to Israel. Such views arrived only in the post-reformation era. However, the Reformation in many ways prepared the way for the later rise of Christian Zionist views.

Michael Pragai:

“The growing importance of the English Bible was a concomitant of the spreading Reformation, and it is true to say that the Reformation would never have taken hold had the Bible not replaced the Pope as the ultimate spiritual authority. With the Bible as its tool, the Reformation returned to the geographic origins of Christianity in Palestine. It thereby gradually diminished the authority of Rome.”³

3C The Importance of the Bible

The Reformation emphasis on the sole authority of the Bible, coupled with a gradual consistent application of a literal, historical, grammatical

³ Pragai, Michael, *Faith and Fulfilment: Christians and the Return to the Promised Land* (Valentine, Mitchell:London, 1985), 10.

hermeneutic laid the foundation for a literal interpretation of the term *Israel*.

4C The Impact of the Reformation

1D The importance of the Old Testament

English Puritans became infatuated with the Old Testament Jewish culture: “Starting with the Puritan ascendancy,” notes Barbara Tuchman, “the movement among the English for the return of the Jews to Palestine began.” Why the Puritan? Puritans were not just dissenters, they were a Protestant sect that valued the Old Testament to an unprecedented degree in their day.

Barbara Tuchman:

They began to feel for the Old Testament a preference that showed itself in all their sentiments and habits. They paid a respect to the Hebrew language that they refused to the language of their Gospels and of the epistles of Paul. [quoting Macauley] “They baptized their children by the names not of Christian saints but of Hebrew patriarchs and warriors. They turned the weekly festival by which the church had from primitive times commemorated the resurrection of her Lord, into the Jewish Sabbath. They sought for precedents to guide their ordinary conduct in the books of Judges and Kings.”⁴

2D This influence derived from six sources:

1. The resurrection of the study of the Hebrew language.
2. Translation of the Bible into English
3. A love for Old Testament stories
4. The Puritans developed Judeo-Christian thought to new level.

“But it was the increasing Hebraism of English thought, as represented by the Puritan movement, which chiefly attracted the Jews... When the Commonwealth, with its pronounced Judaical tendencies emerged from this movement, the Jews could not fail to be impressed.”⁵

⁴ Barbara Tuchman, *Bible and Sword*, (Ballantine, New York, 1956), 125.

⁵ Wolf, *Menasseh ben Israel*, xv

5. The return of premillennialism
6. Under the tyranny of the Stuart monarchy, the Puritans identified with enslaved Israel and compared their struggles and persecution with those of ancient Israel.

As the Puritans read Romans 9-11 they discovered God's faithfulness to Israel and joined this together with the promises of restoration in the Old Testament.

- 3D "The Reformation in England first turned Jewish eyes towards the land from which they had been so long excluded." Wolfe, *Menasseh ben Israel*, xv.

3B The Birth of British Restorationism

- 1C A Protestant shift toward restoration prepared the English soil for a) a return of Jews to England, and b) the restoration of the Jewish people to their historic homeland.

If the Puritans had not laid this foundation in England, there would have been no shift in policy toward a Jewish return to England, and no development of an ideal of restoring the Jewish people to their historic homeland.

- 1D Labor Pains: Early recognition of a future restoration of Jews to their historic homeland in Palestine.

- 1E Francis Kett (d. 1589)

B.A. (1569) and M.A. (1573) degrees from Cambridge

1585 *The Glorious and Beautiful Garland of Mans Glorification Containing the Godly Misterie of Heavenly Jerusalem.*

1588 Edmund Scambler, bishop at Norwich brought charges of heresy against Kett.

1589, Jan 14, Kett was burned alive in the castle ditch at Norwich.

Kett clearly espoused a restoration of the Jewish people to their historic homeland.

The Lord, mindful of his promise to Jacob, said: I will root Jacob againe and Israel shall be greene and beare flowers, and fill the whole world with her fruit, then shall the desert and wilderness rejoyce, and the wasted groundes flourish like a lilies.

Also

Who[God] whall bring redemption to the captive, and restore Israel and set up his honour in Iuda, and in Davids stoole, that all nations shall honour him: yea kings and princes shall arise and worship this holy one of Israel.

His views on the restoration of Israel were clearly part of the reason for his execution. At that time Kett's opponents claimed he was also an Arian, along with a number of other heresies including universalism, anti-trinitarianism, and that Christ and his apostles were currently in Judea gathering together his church.

Douglas Culver, in *Albion and Ariel*, argues that all the "cardinal points of biblical orthodoxy" are present in Kett's *Glorious and Beautiful Garland*.⁶

In contrast, Robert O. Smith argues that Kett's views of Israel were only a small part of his condemnation.⁷ Smith argues that Kett was orthodox when he wrote *Glorious and Beautiful Garland*, but subsequently slipped into numerous heresies.

Nevertheless, Kett's contribution is that he is the first to write of a future restoration of the Jewish people to their historic homeland.

2E Thomas Draxe (d. 1618)

Cambridge educated

1608- *The Generall Signs and Forerunners of Christs Coming to Judgement*

1608 *The Worlds Resurrection, Or the Generall Calling of the Jewes, a familiar Commentary upon the*

⁶ Douglas Culver, *Albion and Ariel* (Peter Lang: New York, 1995), 72

⁷ Robert O. Oliver, *More Desired Than Our Own Salvation* (Oxford: New York, 2013), 66.

*eleventh chapter of Saint Paul to the Romaines,
according to the sense of Scripture.*

Argued that an early restoration of the Jews must happen for God's majesty and glory were at stake. Draxe expected the conversion of the Jewish nation to Christ was imminent.

His view of a future restoration is still anchored within a Covenant theology framework.

3E Thomas Brightman (1562-1607)

1611 *Apocalypsis Apocalypseos*

His eschatology is clearly historicist, and his interpretation of much of Revelation still too allegorical, but he clearly affirms a future restoration of the Jews to the land. He argues that the destruction of Rome would remove the final block to Jewish conversion. Once Rome is overthrown and the Antichrist removed then the Jews will convert to Christianity

What, shall they returne to Ierusalem againe? There is nothing more certain, the Prophets doe every where directly confirme it and beate upon it.

4E Joseph Mede (1586-1638)

Professof of Greek at Cambridge. Prodigious writer and one of the most distinguished biblical scholars of his generation.

Key of the Revelation. Extremely influential in the coming decades.

“We need not be afraid to aver and maintain, that one day they shall come to Jerusalem again; be Kings & chief Monarchs of the Earth; sway & govern all, for the glory of Christ; that shall shine amongst them. (Letter dated Apr 7 1621)⁸

5E **Giles Fletcher** (1549–1611), a fellow at King's College, Cambridge, Queen Elizabeth's ambassador to Russia, and a student of Thomas Brightman wrote a work advocating Restorationism. Fletcher's book, *Israel Redux: or the Restauration of Israel; or the Restauration of Israel*

⁸ Cited in Culver, *Albion*, 136-137.

exhibited in two short treatises (shortened title) was published posthumously by the Puritan divine Samuel Lee in 1677. Fletcher cites a letter in his book from 1606 as he argues for the return of the Jews to their land. Fletcher repeatedly taught the “certainty of their return in God’s due time.”

6E Sir **Henry Finch** (1558-1625)

1621, wrote *The World’s Resurrection or The Calling of the Jewes. A Present to Judah & the Children of Israel that Ioyned with Him, & to Ioseph (that valiant tribe of Ephraim) & all the House of Israel that Ioyned with Him.* Finch, at the time of the publication of his book was a member of Parliament & the most highly respected legal scholar in England at the time.

1F In the preface, written in Hebrew, he called on the Jews to assert their national existence in Palestine.

2F He called on all Christian rulers to do homage to the Jewish nation.

3F King James I put the publisher in prison.

King James of England was offended by Finch’s statement that all nations would become subservient to national Israel at the time of her restoration. Finch and his publisher were quickly arrested when his book was released by the High Commissioner (a creation of King James), and examined. Finch was stripped of his status and possessions and then died a few years later. The doctrine of the restoration of the Jews continued to be expounded in England, evolving according to the insight of each exponent, and finally playing a role in Christian Zionistic activities in the latter part of the nineteenth and in the first of the twentieth centuries.

4F Other key Protestants were John Milton, John Bunyan, Roger Williams, John Sadler and Oliver Cromwell

7E Conclusion

The restoration of a literal interpretation of all Scripture, including prophecy led to a literal interpretation of Israel, which in turn led to a belief in the future restoration of the

Jewish people to their historic homeland. Though not all who supported this were premillennial, many did take that view. The result was a polarization with the Anglican establishment which continued to assert a strict censorship against those of restorationist and millennial beliefs.

Smith observes that the distractions of the civil conflict during the time of the Long Parliament of 1640, led to a breakdown in the censorship which allowed for the publication of restorationist and millennial books previously considered seditious and illegal were republished and became quite popular. Brightman and Mede became quite influential.⁹

Smith writes,

As Christopher Hill has observed, it was a “shrewd policy to authorize publication of scholarly works discussing the coming millennium, since Parliament’s case against a Divine Right monarchy could be legitimated only by appealing to the higher authority of God.” The result of this official reversal, he continues, was the “spread of popular millenarian doctrines in England... like fire along a well-laid trail of powder.” Although Judeo-centric thought does not depend on millenarian eschatology, the broad distribution of millenarian hermeneutics after 1640 provided vision and vocation to English Puritans working to rid Albion of papal corruption.¹⁰

Without this understanding of God’s plan for a future return of Israel to the land, neither Cromwell nor the Parliament would have been receptive to the petitions to allow the Jews to return to England.

2C The Restoration of the Jews to England: Rabbi Manasseh ben Israel and the Cartwrights.

1D Background to the Jewish situation in England.

1E 1492: The expulsion of the Jews from Spain by Ferdinand and Isabella.

⁹ Robert O. Smith, *More Desired*, 98.

¹⁰ Smith, 99.

During the Spanish Inquisition Jews who underwent a conversion, but remained crypto-Jews, were called *Marranos*, or *conversos*.¹¹

The thousands of Jews who left founded colonies all over the Mediterranean, going as far as Mesopotamia, India, South America, throughout Europe, even into Russia.

Marranos founded the synagogues of Amsterdam, Hamburg, and Antwerp. During this time a number of Marranos also immigrated illegally to England, establishing secret settlements in London, Dover, and York.

- 2E The development of the ideals of Religious Liberty was intertwined with the desire to bring the Jews back to England.

Leonard Busher, “Religious Peace, or a Plea for Liberty of Conscience,” 1614, demanded extending religious liberty to the Jews.¹²

- 3E. Roger Williams

Founded Providence Plantation on the principle of unrestricted liberty of conscience.

“Bloody Tenent of Persecution” pleaded for extending religious liberty to the Jews.

- 4E. Timeline

1640 The rediscovery of Brightman and Mede by Puritan theologians.

1642 Radical premillennialist Robert Maton (1606/07, d., ca. 1646) published *Israel's Redemption*. Following the hermeneutic and logic similar to Finch and Mede, he argued for a personal return of Jesus to establish a literal kingdom in Israel and to reign from Jerusalem. He “directly foreshadows early twentieth-century dispensationalist discourse.”¹³

¹¹ For two centuries the Marranos simulated an embrace of Christianity, but maintained a secret allegiance to Judaism. During this time, numerous Marranos emigrated throughout Europe and became the foundation for the modern Anglo-Jewish community. Lucien Wolf, ed. *Manasseh ben Israel's Mission to Oliver Cromwell*, Cambridge University Press: New York, xii-xiii.

¹² Wolf, xviii.

¹³ Smith, 100.

Maton, Israel will find “the redemption... not onely of their soules... by the profession of the Gospel, but consequently of their bodies too, from their general captivitie to the repossessing of their country, by a miraculous deliverance.”¹⁴

1644 Brightman’s commentary on Song of Solomon republished openly. In this he argued that the return of the Shunamite woman symbolized the future turning of the Jews to Christianity.

1644 R. Williams (*ca.* 1604-1683) published *The Bloody Tenent of Persecution*, arguing for toleration for all views and perspectives, including Jews, Moslems, and Pagans. However, he did not subscribe to a restorationist view and rejected the Judeo-centric, pre-millennial prophetic interpretation developing among the Puritans.

Williams exemplifies the tension between the restorationists and those advocating religious liberty.

1646 Busher’s tract reprinted

1647 Hugh Peters, a Chaplain in Cromwell’s army, “Word for the Army and Two Words for the Kingdom,” called for Jews to be admitted to live and trade in England.

Dec 1648 The Council of Mechanics met at Whitehall and voted for a toleration of all religions including Jews.

Jan 5, 1649 Johanna Cartwright and her son Ebenezer, were encouraged to present a petition to Lord Fairfax and the General Council of Officers, in which they asked that “the statute of banishment” against the Jews be repealed.

Jan 6, 1649 Authorization to try Charles I on charges of treason put the Cartwright petition on hold.

2D Johanna Cartwright [Cartenright] and her son Ebenezer petition Lord Fairfax and the General Council of Officers. Their rationale is built on expectations of Jewish conversion, England’s national

¹⁴ Ibid.

mission, and *the return of the Jews to the historic national homeland.*

...by discourse with them, and serious perusal of the Prophets, both they and we find, that the time herall draweth night; whereby they together with us, shall come to know the Emanuell, the Lord of life, light, and glory; even as we are now known of him, and that this Nation of England, with the inhabitants of the Nerther-lands, *shall be the first and readiest to transport Izrells Sons & Daughters in their Ships to the Land promised to their fore-Fathers, Abraham, Isaac, and Jacob, for an everlasting inheritance.* [emphasis added]¹⁵

1E The petition was favorably accepted with the promise of quick consideration.

The acceptability of the Cartwright petition was grounded on a shared literal hermeneutic with the Council.

2E January 6, 1649, the next day, the House of Commons appointed a High Court of Justice under Fairfax to try King Charles I. On January 30, Charles I was executed. Subsequently the leaders of the government began to slow down their transformation of England.

3E The issue: an official act of toleration and restoration of the Jews also implied an unrestricted liberty of conscience. Such liberty would not only legitimize the Jewish religion, but also the numerous radical protestant sects which were not acceptable to the established church.

4E The result:

The petition was shelved and postponed. In the aftermath a uniquely English solution developed which gave tacit approval to the return of the Jews without making it official policy.

3D Menassah ben Israel (1604-1657)

1E The son of a Marrano from Lisbon, who had suffered under the Inquisition and fled to Amsterdam.

2E Menasseh was “an indefatigable student, became a mine of learning, an accomplished linguist, a fluent writer, and a

¹⁵ Smith, *More Desired*, 96.

voluble preacher.” He wrote much and published even more.

- 3E He came to believe the ten lost tribes were in America. He also believed that the Messiah would not come until first the Jews were regathered to their historic homeland, which was to be preceded by a scattering to all the nations. He reasoned that if the Jews were not in England, then once they were readmitted, the regathering could commence.
- 4E His belief in the identification of the American Indians as the ten lost tribes was influenced by a prominent English Puritan, John Dury, and the writings of a missionary enthusiast, Thomas Thorowgood.

Menasseh’s belief was based on a report that a Jew named Antonio de Montezinos, or Aaron Levy, had met a race of Indians in South America who recited the *Shema* and practiced Jewish rituals and were descendants of the tribe of Reuben.

- 5E Menasseh supported his belief from the prophecies of Daniel and Deuteronomy that the Jews would be scattered from one end of the earth to the other. In Menasseh’s view, the scattering to South America was one end of the earth, England would be the other. And if the promises of God were to be fulfilled, he reasoned that only by readmitting the Jews to England could the Age of the Messiah come.
- 6E 1649, February *An Apology for the Honorable Nation of the Jews, and all the Sons of Israel*, by Edward Nicholas, Gent.,
- 1F Smith argues that the writer “most likely was not a Christian.” His reasons: the author is otherwise unknown, has no mention of the eventual conversion of Jews to Christianity prior to their return to the land, fails to condemn Muslims, but does show disdain for Roman Catholics. has an extended discourse on the identity of the Ten Tribes, and was published in a Spanish language edition almost immediately. All of these factors taken together, in Smith’s view, suggest a Jewish writer of views similar to those of Menasseh ben Israel.

- 2F The thesis of the *Apology* is that a nation must honor and assist the Jews in their return to their historic homeland in Palestine to properly love God and enjoy His blessings.
- 3F The removal of Jews from England has “highly incensed the Majesty of Jehovah” and had detrimental effects on England’s economic life.
- 4F The pamphlet argues that the Jews are still God’s people:
- the many promises made by God by the mouthes of his Prophets, for the reduction [return] of them into their own country, still owning them for his own people, a country, I say, still lawfully theirs, by the donation of God himself, and a propriety, that no Prince under Heaven can plead the like, the promises also setting forth the restauration of the pure worship of God, the restitution of all things to their primitive Estate. (cited in Smith, 105)
- 5F The *Apology* counters arguments which today would be classified as either replacement theology [supercessionism] or preterism.
- 6F The *Apology* also interprets the valley of dry bones (Ezek. 37) as the future return of all the tribes of Israel by God to the land at some future time.
- 7F In conclusion, the *Apology* warns England that abandoning the Jews will remove them from God’s favor. Further, it argues that England is called to protect the Jews which should be their central concern of England’s foreign policy.
- 7E 1650- Published the “Hope of Israel,” dedicated to Parliament, and expressing the idea that the ten lost tribes of Israel were inhabiting New World.

The foundation for England’s reception of his thesis had been laid in Edward Winslow’s 1649 *The Glorious Progress of the Gospel amongst the Indians in New England*. Winslow argued that England’s “colonial expansion was divinely timed to bring about the

millennium through the conversion of indigenous Americans who were... Israelites.”¹⁶

It is here that Menasseh argues strongly that the time for the coming of the Messiah “doth draw near.” And therefore it was necessary for the Jews to be readmitted to England so that God would then begin to restore the Jews to their historic homeland.

8E 1651, September: Cromwell addresses the new Parliament, in the speech “he opposed the Millenarians, the Judaisers and the Leveller’s by name. It is impossible for anyone reading this speech side by side with Menasseh ben Israel’s tracts to believe that the author of it had any sympathy with the wilder motives actuating the Jewish Rabbi.”¹⁷

9E 1652, November. Menasseh ben Israel was granted a visa to visit England. Conflicts between England and the Netherlands prevented this.

During this time Menasseh corresponded with well known Puritan divines, John Dury and Henry Jessy.

1653 Parliament debated readmission of the Jews, but with no resolution.

1654 Menasseh sent his brother-in-law, Manuel Martinez Dormido (David Abarbanel) to England to attempt to restart the negotiations to readmit the Jews.

1655, December; Menasseh arrives in England for a conference at Whitehall called by Cromwell.

Cromwell clearly believed in the future restoration of the Jews to their historic homeland.

Wolfe writes: What was it, then, that brought these two different characters so closely together? That the Readmission of the Jews to England was one of Cromwell’s own schemes ... he was the mainspring of the whole movement, and that Menasseh was but a puppet in his hands. ¹⁸

¹⁶ Ibid., 108

¹⁷ Wolfe, *Mission*, xxix.

¹⁸ Wolfe, xxix.

Cromwell was also as interested in the economic benefits of a return of Jewish merchants and bankers to England.

Menasseh's address, *To His Highness the Lord Protector*, fittingly emphasized the practical economic benefits more than the theological or eschatological arguments.

A conflict at the conference developed between the merchants and the theologians. The merchants feared the return of the Jews would enrich them at the expense of the English. The theologians argued in favor of immigration.

The result: a reinterpretation of Edward I's banishment order of 1290 to be not a standing order, but an executive order that could be rescinded without Parliament's approval. There was no official policy shift, but did provide a tacit permission for the *marrano*'s already present to worship in a designated area. Within five years this backdoor admission resulted in a visible Jewish community.

10E April 10, 1656 Menassah wrote:

“For, for seven yeares on this behalf, I have endeavoured and solicited it, by letters and other means, without any intervall. For I conceived that our universall dispersion was a necessary circumstance, to be fulfilled before all that shall be accomplished which the Lord hath promised to the people of the *Jewes*, concerning their restauration, and their returning again into their own land, according to those words, *Dan 12, 7*... As also, that this our scattering, by little, and little, should be amongst all people, from the *one end of the earth even unto the other*, as it is written Deut. 28,64: I conceived that by the *end of the earth* might be understood this *Island*.

11E Conclusion

The shift from a non-literal hermeneutic to a literal hermeneutic led to the eventual understanding of God's plan to restore the Jews to their historic national homeland.

This led to the development of British restorationism which spread throughout British culture, in England as well as the

colonies, and began to bear it's fruit in the early nineteenth century.