

Fictional Jews at the End of Time: Conversion Narratives and Jewish Suffering in Evangelical Apocalyptic Novels

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Abstract

This paper analyzes contemporary evangelical apocalyptic fiction with respect to the portrayal of Jews and Judaism. It examines thirty-eight novels published in the United States between 1991 and 2008. The author concludes that these novels, which include themes of Christian triumphalism, conversion to Christianity, and horrific Jewish suffering in the final days of mankind on earth, are consistent with the theological principles of evangelical premillennial dispensationalism in that Jews are seen as apocalyptic agents both in suffering as well as in conversion. A list of the novels examined is appended.

Introduction

The popularity of Tim LaHaye's and Jerry Jenkins' twelve part series on the rapture and ensuing Tribulation period has shed new light for many non-evangelicals on the world of dispensational fundamentalism and its "end times" scenarios based on the book of Revelation.¹ Born in the 19th century and raised to maturity in the early 20th century with the advent of the Scofield Reference Bible, dispensational premillennialism teaches, among other things, that the true church will be caught up to heaven and the rest

of humanity will be left on earth to undergo seven years of “tribulation” before the Second Coming of Christ.²

The Apocalypse of John in the New Testament, otherwise known as the Book of Revelation, with its imagery and stark division between good and evil, has long been a favorite subject of novelists, playwrights, and other storytellers,³ and evangelical writers are no exception. Since the early 20th century, Christians holding a literal interpretation of the book of Revelation have created fictionalized portraits of the end of days, science fiction in religious garb.⁴ The body of evangelical literature that is often called “contemporary Christian fiction” has, in recent years, produced dozens of apocalyptic novels which are, more or less, fundamentalist theologizing through fiction.⁵ An interesting facet of these novels is the role that Jews, and especially Jewish converts to Christianity, play. Given that Jews are at the center of dispensational eschatology,⁶ their presence in these “theological novels” is not surprising.⁷

This paper explores and analyzes the ways that Jews and Judaism are imagined and portrayed in contemporary evangelical apocalyptic fiction especially in regard to two themes: conversion to Christianity and Jewish suffering.⁸ It examines thirty-eight novels published in the United States between 1991 and 2008 that fall into this genre (see the Appendix for a list of these novels). The publishers of these books include such mainstream evangelical publishing houses as Thomas Nelson, Fleming H. Revell, Zondervan, Tyndale, and Word.⁹

Conversion narratives are an integral part of many evangelical novels, and apocalyptic Christian fiction is normative in this regard, except that a relatively high percentage of the characters who convert to Christianity in these novels are Jewish. The

themes and motifs of these novels, which include Christian triumphalism and horrific Jewish suffering (a second Holocaust) in the final days of mankind on earth, are consistent with the theological principles of evangelical premillennial dispensationalism in that Jews are seen as apocalyptic agents both in suffering as well as in conversion.

Who are the Authors? A Selective List

Ken Abraham: Ghost writer who has written NYT bestsellers with celebrities and semi-celebrities

James BeauSeigneur: Former intelligence analyst for NSA, newspaper publisher, candidate for Congress

Bill Bright: Evangelist, Founder of Campus Crusade for Christ

Larry Burkett: Financial Advisor

David Dolan: Journalist

Angela Hunt: Prolific Christian Author

Tim LaHaye: Minister, Political Organizer, Founder of San Diego Christian College

L.A. Marzulli: Author and Musician

Paul D. Meier: Psychiatrist, Founder of Minerth-Meier Clinics

Robert L. Wise: Freelance Author

Bill Myers: Freelance Author

Pat Robertson: Presidential Candidate, Founder of Regent University, Founder of CBN

Joel Rosenberg: Freelance Author, Political Advisor

Ellen Gunderson Traylor: Freelance Author

The Second Holocaust

There are a number of apocalyptic Christian novels in which anti-Semitism in general and the Holocaust in particular are mentioned.¹⁰ Jewish characters blame a variety of factors, including Satan,¹¹ the Catholic Church,¹² and Christians in general.¹³ Anti-Semitism among Christians is often given as a reason why Jews find it difficult if not impossible to believe in Jesus.¹⁴

But the focus of most Christian apocalyptic novels is on what is sometimes called the second Holocaust,¹⁵ the time during the Tribulation period when a large percentage (the number is sometimes one half and sometimes two thirds) of the world's Jews will die. One novel describes a situation where "anyone of Jewish ancestry was in danger of being mobbed, beaten, and even killed."¹⁶ Another book, James BeauSeigneur's *Acts of God*, paints an even more horrific scenario:

When the bloodbath in Jerusalem and the surrounding areas ended, nearly half the Jewish population had been killed; hardly a girl or woman had not been raped at least once. Those who had not been killed were held captive to be executed later by guillotine so that the Kidron Valley would flow with the blood of Jews.¹⁷

In most of these eschatological novels, the only Jews to survive are those 144,000 who convert to Christianity and flee to a safe haven in the mountains of Petra, in Jordan, near the Israeli border.

Researchers who have studied dispensationalist evangelicalism have also noticed this persecution theme in devotional and doctrinal literature. For example, Weber writes of the dispensationalist doctrine that "those who would reign with Messiah Jesus in the

coming kingdom must first be purged by suffering for past sins.”¹⁸ Similarly, Boyer states that according to many dispensationalists, Jews “face future horrors worse than anything yet encountered in millennia of suffering and persecution.”¹⁹

The Antichrist

Evangelical apocalyptic novels almost always place the Jewish community in a special relationship with the Antichrist. While some evangelical theologians and novelists of the past thought that the Antichrist would be a Jew,²⁰ most today see him as a non-Jew²¹ with no particular religious affiliation. Still, there are many Jewish connections to the Antichrist. One novel makes him “half-Jewish,”²² and another gives him a name that in Hebrew supposedly equals 666.²³ Several novels depict the “False Prophet” (the Antichrist’s right hand man) as a Jew.²⁴ In one story, an Israeli Jewish character is an agent of Satan who can change her appearance and perform black magic.²⁵ In almost every scenario, the Antichrist makes a seven year pact with Israel (the ultimate “deal with the Devil”), assists in rebuilding the temple in Jerusalem, and eventually desecrates the temple that he had helped to restore.

LaHaye and Jenkins have several Jewish characters state that the Antichrist (who they think is simply a powerful world leader) fulfills enough of the biblical prophecies to be the Jewish Messiah,²⁶ and this is hinted at in Myers’ book as well.²⁷ While the word Antichrist assumes anti-Christian behavior and attitudes, the word also implies that he is a “false (Jewish) Messiah.” In Robert Van Kampen’s *The Fourth Reich*, one character declares that “Israel is the key to everything the Antichrist does. For him to truly gain

control of the whole world, every Jew must receive this man as their Messiah ... or die!"²⁸

While most (non-Christian) Jews do not express antipathy toward the Antichrist in these novels, many Orthodox Jews are portrayed as violently opposed to him, especially after he begins to demand that he be worshipped. In Pat Robertson's *The End of the Age*, the Antichrist's "overriding passion [was] the destruction of Jerusalem and the subjugation of the Jewish people."²⁹ In the end, it is the Antichrist who executes most of world Jewry in a second Holocaust and who seeks to destroy the 144,000 Jewish Christians.

In many evangelical apocalyptic works of fiction, the nemesis of the Antichrist is the "tag team" combination of the "Two Witnesses" of the book of Revelation. They are usually identified (by both evangelical theologians and by the writers of these novels) as the reincarnated Old Testament prophets Elijah and Moses,³⁰ although in one novel they are depicted as two of Jesus' original disciples, John and Nathaniel (Yochanan and Natan-el),³¹ and in another they are modern day Christians (one of whom is from a Jewish background).³²

The standard plot line for the Two Witnesses portrays them as preaching the gospel of Christ to crowds of Israelis and others in Jerusalem. They also perform many supernatural acts to demonstrate their authenticity. In one book, they create a gigantic Star of David in the sky with a large cross going through it.³³ One of the Witnesses responds to a question about how an all-powerful God could allow pain and suffering by quoting from the book of Job.³⁴ The same character later extols the virtues of belief in

Jesus as “the Lamb, the Judge, the Beginning and the End. Blessed are those who put their trust in him.”³⁵

Perhaps the most extensive descriptions of the Two Witnesses come from LaHaye and Jenkins in the *Left Behind* series. Called “Eli and Moishe,” these two characters are clearly supernatural figures. They are immune to bullets, they incinerate their enemies with fire, and they perform miraculous works of nature, such as starting and stopping rainfall in Israel. Eli and Moishe preach in Hebrew but can be understood by anyone. Quoting or paraphrasing the New Testament, they accuse Israelis of being a “generation of vipers and snakes, blaspheming the Lord your God with your animal sacrifices.”³⁶ Eli says to the Jews of Jerusalem: “Beware, men of Jerusalem! You have now been without the waters of heaven since the signing of the evil pact. Continue to blaspheme the name of Jesus Christ, the Lord and Savior, and you will continue to see your land parched and your throats dry. To reject Jesus as Messiah is to spit in the face of almighty God. He will not be mocked.”³⁷

Christian Proselytizing of Jews

Jews are the object of proselytizing attempts in most of these novels, which is not surprising in light of the historical and theological connection between premillennialism and Jewish evangelism.³⁸ Various strategies are used by Christians to convince their Jewish friends of the validity of the Christian message. Sometimes it is shaped as a “right or wrong” debate. One new convert to Christianity says to his friend: “I’ve found him! I mean he’s found me.... We’ve been wrong all this time. My sister and her

[messianic] rabbi have been right all along. Don't you see, Scott? Yeshua really is the Messiah!"³⁹

Related to the theological "truth" of Christianity is its "reality" and its "power."⁴⁰ Judaism, by contrast, is unreal and weak. "The power of Messiah fills my bones," cries one Jewish Christian who is speaking to the Knesset... "The Messiah has already come and he was the Nazarene. He was Christ."⁴¹

A fictional Christian missionary explains how most Jews are not very religious; thus they are "nominal" believers, not true believers. "Many may say that they're faithful to their Jewish religion because they go to synagogue once or twice a year. But in reality, how many of them really live out their Judaism in faith and practice?"⁴²

The results of fervent evangelism will be a "harvest of souls." A rabbi who has converted to Christianity in LaHaye and Jenkins' *Soul Harvest* says to his "fellow converted Jews from each of the twelve tribes: Plan on rallying in Jerusalem a month from today for fellowship and teaching and unction to evangelize with the fervor of the apostle Paul and reap the great soul harvest that is ours to gather."⁴³ True love is found only in Jesus, who "loves us madly," say the missionaries.⁴⁴ Conversion is easy. Just "trust" in Jesus. "Simply pray to receive Christ as your Messiah, and believe in your heart that He died for you personally, and your sins will be forgiven."⁴⁵

Proselytizing, or witnessing, must be accompanied by prayer for the unbeliever. One Israeli Christian in David Dolan's *End of Days* prays for his parents: "Yeshua, if you take me in the coming days, please be with my family in a special way and reveal yourself to my parents, especially Dad. He's still hurting so much from his childhood in Europe. Help him remember all that I've shared with him. I love you, Lord."⁴⁶

The simple and direct method is often used. “Jesus is the Messiah. I know. He saved me,” preaches an Israeli Christian.⁴⁷ Another Israeli says to a fellow soldier, “I believe that Yeshua is the Messiah, the Son of Man, and the King of Israel.”⁴⁸

In an appendix to *The Secret Code* by Paul Meier and Robert Wise, the authors write the following exhortation:

“Ask Jesus, the Son of God, the Messiah, to forgive your sins and to become part of your daily life. Develop a relationship with Yeshua, the God-man, the Jewish carpenter who died on the cross to pay for your sins and will come back soon to end the Battle of Armageddon at the end of the Great Tribulation to begin His Kingdom.”⁴⁹

The evidence is overwhelming and irrefutable, say these fictional evangelists,⁵⁰ who believe that they can establish beyond doubt that Jesus is the Messiah. One character in LaHaye and Jenkins’ *Apollyon* states, “I would be so grateful if you would allow me to plead my case to you. If I could personally show you my texts, my arguments, I believe I could prove to you that Jesus Christ is the Messiah.”⁵¹

Jewish Response to Proselytizing

The Jewish characters in these books display a variety of reactions when presented with evangelistic efforts by Christians. These include strong emotional responses such as skepticism,⁵² anger,⁵³ hatred, sabotage,⁵⁴ physical violence,⁵⁵ and even murder.⁵⁶ One Jewish character in BeauSeigneur’s *In His Image*, becomes violent with his former friend,

"You and that damned rabbi, you're both meshummadim!" he said, using the Hebrew word for traitors. Scott violently threw him to the ground. Joel's left wrist and forefinger snapped as he tried to break his fall. "I don't know you!" Scott screamed. "I never knew you! You're dead! You never existed! If you ever talk to me again, I'll kill you!"⁵⁷

The accusation (leveled toward Christians) of blasphemy is fairly common when fictional Jews are proselytized.⁵⁸ In the first *Left Behind* book,

a rabbi at the Wall fell to his knees, his eyes toward heaven, and howled out a prayer in anguish. "Silence!" shouted one of the preachers, and the rabbi wept bitterly. The preacher turned to the crowd. "He beseeches almighty God to strike us dead for blaspheming his name! But he is as the Pharisees of old! He does not recognize the one who was God and is God and shall be God now and forevermore! We come to bring witness to the Godship of Jesus Christ of Nazareth!" With that, the crying rabbi prostrated himself and hid his face, rocking in humiliation at the wickedness of what he heard.⁵⁹

One frequent response from Jews who are the object of evangelism is that "Jews don't believe in Jesus." Another reaction is to call Christianity "idolatry."⁶⁰ There is usually a visceral reaction to evangelistic messages directed toward Jews, as in the following example from Jeffrey and Hunt's *The Spear of Tyranny*: "Isaac's face twisted in a sudden expression of distaste. "Christians! Sarah, don't you realize these are the people who have persecuted Jews for centuries? Can we forget the Crusades, and the Inquisition, even the anti-Semitism of the twentieth century?"⁶¹ In another book an elderly Holocaust survivor responds: "Our people have suffered immensely from the church over the centuries. A Jew does not believe in that man. It's against our religion!"⁶²

Many Jews in these books are adamant that Jesus cannot be the Messiah since he did not fulfill all messianic prophecies. Indeed, some characters point out that Messiah is

supposed to be a great political leader.⁶³ However, a few Jewish characters are not offended by evangelistic rhetoric. Their response is simply that they are Jewish and that Christianity is just not for them.⁶⁴ Christianity is, for many of these fictionalized Jews, a “Gentile religion.”⁶⁵

One character (in Bill Myers’ *Fire of Heaven*) at first feigns indifference when his daughter tells him of her conversion. “If it's what you want, if it's really what makes you happy, then it's fine by me.” But this character still could not resist applying a little guilt when he tells her that “[S]till, I suppose it's best your mother isn't alive to see it.”⁶⁶ Family discord and rejection are frequent themes. A Jewish convert to Christianity in *The Tail of the Dragon* says that his family “in Brooklyn Heights warned me not to come back. My own father slammed the door shut.”⁶⁷ Another Jewish Christian (in Jean Grant’s *The Revelation*) is told by her brother that he now considers her dead because of her new beliefs.⁶⁸

The character of Chaim Rosenzweig presents a more complex picture of the fictional Jew than is usually provided in these books, since his persona is sketched over many different books in the *Left Behind* series. His first reaction to Christianity is one of indifference. After his friend Rabbi Tsion Ben-Judah is converted to Christianity, he becomes more open to the Gospel but still sees it as unnecessary, even foolhardy and offensive, within a Jewish context.⁶⁹ He acknowledges the repellant nature of Christianity to some Jews and wonders if his good friend Rabbi Ben-Judah has gone mad.⁷⁰ Like many Jews in these apocalyptic books who at first reject Jesus, Rosenzweig eventually converts to Christianity.

Why do Jews reject Christianity?

Christians in these novels sometimes ask themselves why it is that Jews reject the Gospel when it seems so clear that Jesus is the promised Jewish Messiah? The primary reason that is given is the age old accusation against Jews which is repeated in many of these books, that of Jews being stubborn and “stiff-necked” especially in regard to accepting the Christian message. The Jewish ancestors of modern Jewish Christians rejected Jesus because they were “stiff-necked”.⁷¹ Israel has glorified itself instead of God.⁷² One converted rabbi was “astounded that the Jews still refused to believe that Jesus was who the Bible claimed he was.”⁷³

As the 144,000 Jewish Christians await Armageddon, they remember that at one time they had individually rejected Jesus, and that the Jewish people had over the centuries by and large turned their back on the gospel because of their “collective rebellion against God,” and because of “their animosity to others, their vanities and chasing after things of this world, their selfish acts, their lack of trust in their God. They remembered too, the many false messiahs throughout the centuries that their people had followed.”⁷⁴

A related reason that is given for the Jewish rejection of Christ is that these (fictional) Jews are full of pride. Here I am quoting from LaHaye and Jenkins’ *Apollyon*:

"Proud? I am proud?" "Maybe not intentionally, Doctor, but you have ignored everything Tsion has told you about how to connect with God. You have counted on your charm, your own value, your being a good person to carry you through. You get around all the evidence for Jesus being the Messiah by reverting to your educational training, your confidence only in what you can see and hear and feel."⁷⁵

Another explanation for the Jewish rejection of Jesus that is provided in several of these novels is that the history and destiny of Israel requires it. One of the “Two Witnesses” in LaHaye and Jenkins’ *Assassins* shouts, “How the Messiah despaired when he looked out over this very city! ... We come in the name of the Father, and you do not receive us. ... God sent his Son, the promised Messiah, who fulfilled more than one hundred ancient prophecies, including being crucified in this city.”⁷⁶ Indeed, the antipathy toward Jesus is so strong that some fictional Jews would rather believe that the Antichrist is the Messiah than believe in Jesus.⁷⁷

In the *Left Behind* series (and in some of the other books), the Two Witnesses, since they are ostensibly not traditional “Christians” but rather reincarnated Old Testament figures, seem to have more leeway in mocking and cursing and threatening Jews (and sometimes even killing Jews, albeit usually in self-defense) than do other characters. In LaHaye and Jenkins’ *Soul Harvest*, one of them preaches:

"Beware, men of Jerusalem! You have now been without the waters of heaven since the signing of the evil pact. Continue to blaspheme the name of Jesus Christ, the Lord and Savior, and you will continue to see your land parched and your throats dry. To reject Jesus as Messiah is to spit in the face of almighty God. He will not be mocked."⁷⁸

In another of the *Left Behind* books, one of the Witnesses calls Israelis “a generation of snakes and vipers, blaspheming the Lord your God with your animal sacrifices. You bow to the enemy of the Lord, the one who seeks to defy the living God!”⁷⁹

Only a minority of Jews will believe, since the message of Christ is “anathema” to most.⁸⁰ The great majority of Jews in these books, for various reasons, will reject

Jesus as Messiah and be doomed to hell. Though usually left unsaid, “the place of eternal torment” is the ultimate destination for those Jewish characters who refuse the good news of salvation in Jesus.⁸¹

Conversion Narratives

One of the most dramatic aspects of these apocalyptic novels is the conversion of Jewish characters to Christianity. At least one of these conversions occurs in most of the books considered in this paper, although sometimes one conversion is spread out over two or three books in a series.

Jews who convert to Christianity in these novels come from a variety of backgrounds, including secular, moderately religious, and observant. Many are native born Israelis, but there are also other Jews who are Russian, American, and Austrian. Some are older Holocaust survivors, but many are relative youngsters in their twenties or even younger. One of the most unusual stories concerns a Jewish character who is raised ultra-Orthodox, becomes a hippie and political radical, and then turns to Christ and becomes a messianic rabbi.⁸² In another book a young man is raised as a secular Jew, makes aliyah, becomes Orthodox and militantly Zionistic (and violently opposed to Christianity), and finally becomes a Christian.⁸³

Many of the conversion narratives in these novels have similar themes. One motif is that before a Jewish fictional character can convert to Christianity, he or she must first express resistance to the idea of believing in Jesus as Messiah. Sometimes this resistance comes in the form of passive indifference, such as one Jewish character who says that “having a 'relationship' with God sounds a little goofy”,⁸⁴ or another character

who “had grown up doubting whether Jesus of Nazareth even existed.”⁸⁵ But often the resistance is active and in many cases the characters are strongly antagonistic. An older Holocaust survivor says that Jesus “may have been born a Jew, but he died a rebel and an apostate! ... I may have abandoned my belief in God after the Holocaust, but I still know it's idolatry to worship that man, or any other. Our Scriptures make that clear.”⁸⁶ While this active resistance usually plays out in verbal confrontations and jousting, occasionally their anger and passion cause some of these antagonistic Jews to become physically violent.⁸⁷

After a period of resistance, many Jewish characters experience a crisis of one degree or another. Sometimes it is an inward crisis of cognitive dissonance or inner conflict. For example, one character in Meier and Wise’s *The Secret Code* states: “I can't escape such overwhelming evidence.... I always believed science was superior to religion. Now, my computer ends up confirming the supremacy of God.... Science was my religion, but look at what happened.”⁸⁸ Occasionally the conflict is based in family troubles, such as when the Feinbergs, a family of secular Jews, visit a Christian counselor for group therapy to work out their problems and (on Rosh Hashanah) watch their therapist “raptured” before their eyes.⁸⁹

Following the crisis in their life, many Jewish characters also experience some kind of supernatural enlightenment, often a vision or a dream, which propels them toward conversion. One young Jewish man recalls a childhood Passover seder and then suddenly begins to fantasize about a rabbi appearing at the place set for Elijah, who says, “Let us fool ourselves no longer”⁹⁰ Another character says that she “felt the Nazarene's power.”⁹¹ A protagonist named Nathan Cohen has a dream where he meets Jesus in heaven.

"Suddenly the Son assumed the shape of a Lamb, then quickly that of a powerful lion with a full mane. Yes! Cohen realized from his study of the Bible, He [Jesus] was the Lion of Judah!"⁹²

Sometimes the enlightenment is simply a sudden realization that the past was deception and the present is truth. Witness one character's transformation (I'm quoting from Robert Van Kampen's *The Fourth Reich*):

In an instant she realized that Yeshua ... was responsible for her survival and protection, now and throughout her entire life. He was coming to save her and destroy the enemies of her people. And in that moment of understanding, Sonya Petrov knew that Yeshua was her God and Meshiah.... [S]he would love and follow him forever.⁹³

Whatever the circumstances, each character who converts reaches a point where, both intellectually and emotionally, he or she is convinced that Jesus is "everything. The truth and the life. The beginning and the end."⁹⁴

The next step for most characters in these books is that of acceptance (of the truth of Jesus as savior) and conversion (to Christianity). The following excerpts contain various prayers and statements that mark individual characters' transition from Jew to Christian:

"Just let go and trust God with your life, Leah, it's as easy as that. God does the rest. Simply pray to receive Christ as your Messiah, and believe in your heart that He died for you personally, and your sins will be forgiven."⁹⁵

"Jesus ... Yeshua, we're still very confused, but we must place our faith in You. We want to believe the right things and get ready for whatever is ahead. "... I know I've done a lot of selfish things, and I need Your help. Please

forgive me where I've messed up in the past .. today .. in the future. Thank You for remembering us on Your cross. We now offer You our lives.”⁹⁶

“As I have come to realize, I was wrong not only for the way I treated my parents, I was also wrong about my parents' beliefs. I now know they were right: Yeshua -- Jesus -- is the Jewish Messiah.”⁹⁷

Once Jews are converted in these novels, they often change in terms of their lifestyle and habits. For example, in one novel (Ellen Traylor's *The Oracle*) a rabbi who is consistently rigid, depressed, and angry turns into a joyful, optimistic, friendly person upon his conversion to Christianity. He began to behave with

uncharacteristic cheerfulness and atypical chatter. ... He tried to suppress it but found it bubbling up from somewhere inside himself, nearly embarrassing him with its unexpected eruptions. To his own amazement, the abrupt, bored, angry Katz seemed to be no more. Even the more positive aspects of his personality -- his studious, cautious, reserved nature -- appeared to have taken a backseat to more childlike effusiveness. Like people he had heard of in love songs and silly romances, he was acting and feeling as if he were in love. Feeble as his fledgling faith was, however, he knew something very real had happened to him. He knew, if he knew nothing else, that God the Father loved him, and that knowledge would get him through the day.⁹⁸

The most common change in these new Christians is their strong desire to evangelize other Jews (and, to a lesser degree, non-Jews) to convince them of the truth of Christianity.⁹⁹ Their efforts are sometimes rebuffed but in many cases they become successful evangelists.

Christian conversion ceremonies and rituals, such as baptism, are rarely if ever mentioned in any of these novels. Given the emphasis of many evangelical denominations on “faith only” and the resulting de-emphasis of ritual, this omission is not surprising.

Most of the novels examined in this paper reflect a theological dogma that asserts that many Jews will turn to Christ during the “last days.” For some novelists (and evangelical theologians), this process will be gradual, and despite the conversion of many hundreds of thousands of Jews to Christianity, most of the world’s Jewish population will not convert.¹⁰⁰ Others picture a “mass conversion” that includes most or all of the Jews alive on earth at the second coming of Christ and the end of the tribulation period. Two authors describe the scene (David Dolan’s *The End of Days*, and Robert Van Kampen’s *The Fourth Reich*):

Synagogues overflowed with thankful men, women, and children. They could see the heavenly sign in the sky. Their Messiah had returned to save them. Hearts begged for forgiveness, and thousands repented of the sin of unbelief. Many tearfully recited portions of Isaiah 53, realizing now that it was a prophecy of their rejected Messiah.¹⁰¹

"Deliverance Day is when Yeshua will personally return to Earth for the salvation of every Jew who has yet to put his trust in Yeshua ... and survives Holocaust II."¹⁰²

As noted earlier, most dispensationalists believe that 144,000 Jews will hide from the Antichrist in Petra during the Tribulation period. When Jesus returns to earth, he comes first to Petra where, in Van Kampen’s *The Fourth Reich*, "one by one, every man, woman, and child recognized Yeshua of Nazareth, their Meshiah, the Promised One of Israel. Before the figure of their Lord had even touched the ground, everyone had fallen to their knees to worship their King, with sobs of grief and joy."¹⁰³ Even the prime minister of Israel bows down “before Yeshua, face down in the dirt.”¹⁰⁴

Rabbis and Conversion to Christianity

A variety of rabbis, almost all of them biblical scholars and Orthodox in religious observance, come to faith in Christ in the course of many of these novels. For example, Saul Cohen "is a former Hasidic rabbi" who "was disowned by the rest of Judaism nearly twenty years ago when he began to teach that Jesus was the Jewish Messiah."¹⁰⁵ Once he was "considered the most politically powerful rabbi in the world" and the "heir apparent to the Lubavitcher Rebbe," but now he is the object of disgust and disdain.¹⁰⁶

Many of these rabbis-turned-Christian continue to dress according to custom and to call themselves "rabbi."¹⁰⁷ One fictional rabbi was converted during World War II,¹⁰⁸ but most rabbis in these books find their way to Christ during the Tribulation Period. The conversion process for these rabbis follows the same sequence as other Jewish converts to Christianity in these novels. At first the rabbis are resistant, but eventually they become overwhelmed with the evidence from messianic prophecies.¹⁰⁹

Some rabbis are secret Christians,¹¹⁰ but most (once they convert to Christianity) are open about their faith and indeed strongly evangelistic.¹¹¹ One of these fictional rabbis expresses great surprise that other Jews continue to be resistant to the gospel,¹¹² but another (in Ellen Traylor's *The Priest*) is more optimistic and describes how "many of my fellow rabbis are now participating in Messianic congregations. The Messianic movement is, to be frank, enormous in Israel and among Jews of many lands."¹¹³

It is not easy for these fictional rabbis to become Christians. For example, Ellen Traylor (in *The Oracle*) writes of one rabbi who shakes "from head to toe" as he talks to a Jewish Christian about Jesus. He is in tears and consumed with anguish as he decides to

express his faith in Christ, but after he prays to Jesus for forgiveness, his relief is palpable and his joy is great.¹¹⁴

Jewish Converts to Christianity

Jews who have converted to Christianity are also called “Jewish Christians,” “Jewish Believers,” or “Messianic Jews” in these books. Some prefer not to be called Christians,¹¹⁵ and indeed most emphasize their Jewish heritage through their clothing, dress, style of speech, and liturgical forms.¹¹⁶ While some are from Orthodox backgrounds, a large percentage of these characters are from secular or non-observant Jewish homes. Regardless of their upbringing, many of the converts in these books wonder “how they had so long missed what now seemed so obvious.”¹¹⁷

Some of the Jewish Christians in these novels claim a direct connection to the early Christians of the first century,¹¹⁸ but others see themselves as a new movement. For example, Zachary Cohen is portrayed as “a Messianic Jew, a member of a movement so new and so untried compared to the millennia of Jewish history, that relatively few on earth had heard of it or paid any attention to it.”¹¹⁹ They believe they are “completed” in Jesus, and that they are now more Jewish than ever before,¹²⁰ although they recognize that holding the belief that “no Jew was truly fulfilled until he or she had found the Messiah”¹²¹ implies that other Jews are “incomplete.” These fictional Messianic Jews celebrate Jewish festivals but almost always interpret them through Christian theology.¹²²

One fictional Messianic Jew states: “I am a Jew by birth and observe the Sabbath and Passover and the high holy days ... But I am also a Jew that believes in Jesus as the Messiah of Israel. So I attend also a Christian church. I am a Messianic Jew.”¹²³

Another fictional character says, "I sit before you a Jew, ... nothing more and nothing less."¹²⁴

Many of the Jewish Christians in these novels are militantly proud of their Jewishness and consider it unfair that they are singled out as apostates. They often decry the apparent hypocrisy that they face, since Jews can be almost anything (atheists, secular, Buddhists, followers of another Messiah) except for Christians. As one character states (in James Beauseigneur's *In His Image*):

"We have never renounced our faith!" Rosen's voice grew both defensive and dogmatic. "Many Jews are agnostics or atheists; and Israel grants them citizenship. But because we believe the prophecies about the promised Jewish Messiah, they say we're the ones who have denied our faith! Accepting Yeshua is not a matter of denying our faith but rather of completing it!"¹²⁵

One of the hallmarks of dispensational eschatology is that 144,000 Jews (12,000 from each tribe of Israel) will convert to Christianity during the Tribulation period. Most of the novels examined in this paper include this theological belief as a plot device.¹²⁶ These new converts become evangelists and travel throughout the world preaching the gospel. In the end, these 144,000 Jewish Christians are supernaturally kept protected in the mountains of Petra, in Jordan, near the Israeli border.¹²⁷

Jews who have converted to Christianity face special persecution in these books. This persecution comes from other Jews who are upset about their conversion but also from the forces of the Antichrist.¹²⁸ In one novel, the Israeli secret police follow, shoot at, harass, torture, and kill Messianic Jews.¹²⁹ At the very least, Jewish Christians in these works of fiction face alienation from the Jewish community; in the worst cases they are murdered by other Jews.

Conclusion and Analysis

My analysis of fictionalized Jews as represented in evangelical apocalyptic novels leads me to make the following conclusions about the perceptions of Jews within evangelical theology in its dispensationalist flavor as popularized in these books.

First, popular dispensationalist theology asserts that a great outpouring of anti-Semitism (sometimes called the second Holocaust) awaits all Jews who do not convert to Christianity before the rapture. The Antichrist will attack and seek to kill all remaining Jews on earth, especially those living in Israel. Millions of Jews will suffer and die in a bloodbath. These beliefs are reflected not only in the works of fiction cited in this paper, but in evangelical nonfiction as well.¹³⁰ This second Holocaust is seen by evangelical Christians as tragic but inevitable.¹³¹

Second, proselytizing of Jews, often using messianic prophecies from the Hebrew Bible, is a very important facet of evangelical Christianity. However, evangelicals also realize that the Jewish response to missionaries will at first almost always be negative, and sometimes passionately so. Evangelical Christians understand that there are many reasons that Jews have historically rejected Jesus, but they hope to overcome these barriers through friendship, prayer, and dialogue. It is a firmly held belief of dispensationalists that in the “last days,” large numbers of Jews (ranging from hundreds of thousands to possibly millions) will convert to Christianity. These novels reflect this doctrine through a wide spectrum of conversion stories, including several in which rabbis come to faith in Christ. In almost all of these narratives, Jews who become Christians continue to self-identify as Jews and retain a Jewish flavor (if not a Jewish

essence) in a variety of ways, including dress, language, and rituals. They also experience an added burden in that they are persecuted (by the Antichrist and his minions) for being both Jewish and Christian, and they are rejected (sometimes violently so) by the mainstream Jewish community for their belief in Jesus.

Third, popular evangelical theology sees a connection between the end time suffering of the Jewish people and their ultimate conversion to Christianity. It is no longer in style to blame the German genocide of Jews on Jewish rejection of Jesus (among other Jewish “sins”), but evangelical theology continues to posit a correlation between the second Holocaust of the end times and Jewish resistance to Christianity. The suffering of the fictional Jews of these novels is seen as a refining fire that will greatly reduce the overall number of Jews in the world but will bring about redemption and salvation (through conversion to Christianity) for those who survive.

It is difficult for many non-evangelicals to fathom the seeming disparity between expressed love for Jews and (at the same time) the implied disparaging of the Jewish religion and the firm belief that millions of Jews will die in a second Holocaust. Yet, this is exactly what occurs in these apocalyptic novels. In his historical study of Germany, Levenson¹³² discusses a similar sentiment among evangelical German Protestants in the 19th and early 20th centuries. He concludes that the “tension between antisemitic and philosemitic tendencies led to a treatment of Judaism that was highly compartmentalized in a way that left both their philosemitism and their Christian triumphalism intact.”¹³³ In our analysis of evangelical apocalyptic fiction, we may draw the same conclusion. Evangelical Christian novelists writing about Jews must maintain an ambivalence about their subjects if they are to be true to their theological tenets which insist on the exclusive

truth of Christianity (and thus a denigration of all other religious viewpoints) and yet (at the same time) a love and respect for the dignity of all human beings. This ambivalence is evident not only in these apocalyptic novels but also in the writings of evangelical theologians who wrestle with the tension of living in two worlds, the world of evangelical Christianity and the more pluralistic and tolerant world of Western civilization.¹³⁴

Paul Boyer sums up the complexities and tensions of premillennial dispensationalism vis-à-vis Jews and Judaism when he writes that:

Premillennialism is a complex system; it is not merely a theological mask for Jew hatred. Indeed, it incorporates many philo-Semitic elements. Yet important structural components of this ideology encourage an obsessive preoccupation with the Jews as a people eternally set apart, about whom sweeping generalizations can be made with the sanction of biblical authority. Premillennialism also incorporates a view of Jewish history that, while not condoning anti-Semitic outbreaks, sees them as foreordained and inevitable. ... For prophecy believers, the most tragic chapter of that history still lies ahead. And no human effort can prevent that blood-soaked chapter from unfolding as God has ordained, at a time of God's own choosing.¹³⁵

Appendix: Evangelical Apocalyptic Novels, 1991-2008

Abraham, Ken, and Daniel Hart. *Exodus*. Waterville, ME: Thorndike Press, 2003.

(WorldCat Holdings*: 536).

BeauSeigneur, James. *Acts of God*. Rockville, MD: Selective House Publishers, 2001.

(WorldCat Holdings: 678).

BeauSeigneur, James. *Birth of an Age*. New York: Warner Books, 2003. (WorldCat

Holdings: 898).

BeauSeigneur, James. *In His Image*. Rockville, Maryland: Selective House, 1997.

(WorldCat Holdings: 992).

Bright, Bill, and Ted Dekker. *A Man Called Blessed*. Nashville: Thomas Nelson, 2002.

(WorldCat Holdings: 638).

Burkett, Larry. *The Illuminati*. Nashville, TN: Thomas Nelson Publishers, 1991.

(WorldCat Holdings: 130).

Curtin, Ralph D. *Ancient Lights: The Watchman Diaries*. Shippensburg, PA : Destiny

Image Publishers, 2003. (WorldCat Holdings: 30).

Dolan, David. *The end of days*. Grand Rapids, MI: Fleming H. Revell, 1995. (WorldCat

Holdings: 42).

Grant, Jean. *The Revelation: A Novel*. Nashville: Thomas Nelson, 1992. (WorldCat

Holdings: 68).

Jeffrey, Grant R., and Angela Elwell Hunt. *By Dawn's Early Light*. Nashville: Word,

1999. (WorldCat Holdings: 375).

Jeffrey, Grant R., and Angela Elwell Hunt. *The Spear of Tyranny*. Nashville: Word, 2000.

(WorldCat Holdings: 149).

LaHaye, Tim, and Jerry B. Jenkins. *Apollyon: The Destroyer is Unleashed*. (Left Behind

Series). Wheaton, IL: Tyndale House, 1999. (WorldCat Holdings: 2704).

LaHaye, Tim, and Jerry B. Jenkins. *Armageddon: The Cosmic Battle of the Ages*. (Left

Behind Series). Wheaton, IL: Tyndale House, 2003. (WorldCat Holdings:

2730).

LaHaye, Tim, and Jerry B. Jenkins. *Assassins: Assignment: Jerusalem, Target:*

Antichrist. (Left Behind Series). Wheaton, IL: Tyndale House, 2000.

(WorldCat Holdings: 3426).

LaHaye, Tim, and Jerry B. Jenkins. *Desecration: Antichrist Takes the Throne*. (Left

Behind Series). Wheaton, IL: Tyndale House, 2001. (WorldCat Holdings:

3194).

LaHaye, Tim, and Jerry B. Jenkins. *Glorious Appearing: The End of Days*. (Left Behind

Series). Wheaton, IL: Tyndale House, 2004. (WorldCat Holdings: 3229).

LaHaye, Tim, and Jerry B. Jenkins. *The Indwelling: The Beast Takes Possession*. (Left

Behind Series). Wheaton, IL: Tyndale House, 2000. (WorldCat Holdings:

3542).

LaHaye, Tim, and Jerry B. Jenkins. *Left Behind: A Novel of the Earth's Last Days*. (Left

Behind Series). Wheaton, IL: Tyndale House, 1995. (WorldCat Holdings:

3683).

LaHaye, Tim, and Jerry B. Jenkins. *The Mark: The Beast Rules the World*. (Left Behind

Series). Wheaton, IL: Tyndale House, 2001. (WorldCat Holdings: 3605).

LaHaye, Tim, and Jerry B. Jenkins. *Nicolae: The Rise of Antichrist*. (Left Behind Series).

Wheaton, IL: Tyndale House, 1997. (WorldCat Holdings: 3530).

LaHaye, Tim, and Jerry B. Jenkins. *The Remnant: On the Brink of Armageddon*. (Left

Behind Series). Wheaton, IL: Tyndale House, 2002. (WorldCat Holdings: 3288).

LaHaye, Tim, and Jerry B. Jenkins. *Soul Harvest: The World Takes Sides*. (Left Behind Series). Wheaton, IL: Tyndale House, 1998. (WorldCat Holdings: 3424).

LaHaye, Tim, and Jerry B. Jenkins. *Tribulation Force: The Continuing Drama*. (Left Behind Series). Wheaton, IL: Tyndale House, 1996. (WorldCat Holdings: 3507).

Marzulli, L. A. *Nephilim: The Truth is Here*. Grand Rapids, MI: Zondervan, 1999. (WorldCat Holdings: 420).

Marzulli, L. A. *The Revealing*. Grand Rapids, MI: Zondervan, 2004. (WorldCat Holdings: 134).

Marzulli, L. A. *The Unholy Deception: The Nephilim Return*. Grand Rapids, MI: Zondervan, 2002. (WorldCat Holdings: 173).

Meier, Paul D. *The Third Millennium: A Novel*. Nashville: Thomas Nelson Publishers, 1993. (WorldCat Holdings: 472).

Meier, Paul D., and Robert L. Wise. *The Secret Code: A Novel*. Nashville: Thomas Nelson Publishers, 1999. (WorldCat Holdings: 278).

Myers, Bill. *Fire of Heaven*. Grand Rapids, MI: Zondervan, 1999. (WorldCat Holdings: 791).

Robertson, Pat. *The End of the Age: A Novel*. Dallas: Word Publishing, 1995. (WorldCat

Holdings: 967).

Rosenberg, Joel C. *The Copper Scroll*. Wheaton, IL: Tyndale House, 2006. (WorldCat Holdings: 1937).

Rosenberg, Joel C. *Dead Heat*. Wheaton, IL: Tyndale House, 2008. (WorldCat Holdings: 1494).

Rosenberg, Joel C. *The Ezekiel Option*. Wheaton, IL: Tyndale House, 2005. (WorldCat Holdings: 1468).

Rosenberg, Joel C. *The Last Days*. New York: Tom Doherty Associates, 2003. (WorldCat Holdings: 1500).

Traylor, Ellen Gunderson. *The Oracle: A Novel*. Nashville: Word Publishing, 2001. (WorldCat Holdings: 207).

Traylor, Ellen Gunderson. *The priest: a novel*. Nashville: Word Publishing, 1998. (WorldCat Holdings: 439).

Van Kampen, Robert D. *The Fourth Reich*. Grand Rapids: Fleming H. Revell, 1997. (WorldCat Holdings: 219).

Wise, Robert L., and William Louis Wilson, Jr.. *The Tail of the Dragon: A Novel*. Nashville: Thomas Nelson, 2000. (WorldCat Holdings: 135).

*WorldCat holdings are based on all library print holdings and do not include other formats such as electronic, audiobooks, etc.

¹ Recent critical perspectives on the *Left Behind* series include Amy Johnson Frykholm, *Rapture Culture: Left Behind in America*, (New York: Oxford University Press, 2004); Glenn W. Shuck, *Marks of the Beast: The Left Behind Novels and the Struggle for Evangelical Identity*, (New York: New York University Press, 2005); and Crawford Gribben, *Writing the Rapture: Prophecy Fiction in Evangelical America*, (New York: Oxford University Press, 2009).

² The classic text on dispensational premillennialism is Dwight J. Pentecost, *Things To Come: A Study In Biblical Eschatology*, (Grand Rapids, Mich. : Zondervan Publishing House, 1958). A popularized version of dispensational eschatology is Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids, Mich.: Zondervan Publishing House, 1970).

³ See, for example, C.A. Patrides and Joseph Wittreich, eds., *The Apocalypse in English Renaissance Thought and Literature: Patterns, Antecedents and Repercussions* (Manchester, England: Manchester University Press, 1984); and Edward J. Ahearn, *Visionary Fictions: Apocalyptic Writing from Blake to the Modern Age* (New Haven, CT: Yale University Press, 1996).

⁴ Sydney Watson, *In the Twinkling of an Eye* (Los Angeles: Bible Institute of Los Angeles, 1918), and *The Mark of the Beast* (Los Angeles: Bible Institute of Los Angeles, 1918)), which are among the earliest dispensationalist apocalyptic novels. More recently, some evangelical authors imagined apocalyptic fiction from a 1970s perspective. See Gary G. Cohen, *The Horsemen are Coming* (Chicago: Moody Press, 1974), and Salem Kirban, *666* (Wheaton, IL: Tyndale, 1976).

⁵ John Mort has written a brief but illuminating history of the evangelical novel and a description of its present popularity. See John Mort, *Christian Fiction: A Guide to the Genre* (Greenwood Village, CO: Libraries Unlimited, 2002), 1-4.

⁶ See John Walvoord, *Israel in Prophecy* (Grand Rapids: Zondervan, 1962), and Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 389-393. For a more critical viewpoint, see Nancy T. Ammerman, "Fundamentalists Proselytizing Jews: Incivility in Preparation for the Rapture," in *Pushing the Faith: Proselytism and Civility in a Pluralistic World*, ed. Martin E. Marty and Frederick E. Greenspahn (New York: Crossroad Publishing; 1988), 109-122.

⁷ Timothy Weber, *On the Road to Armageddon : How Evangelicals Became Israel's Best Friend* (Grand Rapids, MI: Baker Academic, 2004). But it should be noted that even non-dispensationalist Christian theologians, dating from the late Middle Ages, have posited an important apocalyptic role for the Jews, which included conversion to Christianity. See, for example, Paul Boyer, *When Time Shall Be No More: Prophecy Belief in Modern American Culture* (Cambridge, MA: Harvard University Press, 1992), 182. See also Avihu Zakai, "From Judgment to Salvation: The Image of the Jews in the English Renaissance," *Westminster Theological Journal* 59 (1997): 213-230.

⁸ It is important to point out that some apocalyptic novels written by evangelical authors do not have any significant Jewish characters. For example, see Marlin Maddoux, *Seal of Gaia: A Novel of the Antichrist* (Nashville: Word, 1998).

⁹ Most but not all of these publishers are current members of the Evangelical Christian Publishers Association.

¹⁰ Bright and Dekker, *A Man Called Blessed*; Marzulli, *Nephilim*; Traylor, *The Priest*.

¹¹ Meier and Wise, *The Secret Code*, 234.

¹² Jeffrey and Hunt, *By Dawn's Early Light*, 135.

¹³ Jeffrey and Hunt, *The Spear of Tyranny*.

¹⁴ See Jeffrey and Hunt, *The Spear of Tyranny*, 243, and Marzulli, *Nephilim*, 119. This paper does not delve into the Christian origins of anti-Semitism. However, many readers of the last book of the New Testament have come to the conclusion (after reading the references to the "synagogue of Satan" in the 2nd and 3rd chapters) that the book of Revelation contains anti-Jewish rhetoric and thus has been a catalyst over the centuries for anti-Semitism. Ironically, some commentators have tried to show that Revelation is more

Jewish than Christian. See John W. Marshall, *Parables of War: Reading John's Jewish Apocalypse* (Waterloo, Ontario: Wilfrid Laurier University Press; 2001). Other scholars believe that the early Christians who wrote and read the book of Revelation engaged in "anti-Judaism" without being anti-Jewish (since they were Jews themselves, for the most part). See Jan Lambrecht, "Synagogues of Satan (Rev. 2:9 and 3:9): Anti-Judaism in the Book of Revelation," in *Anti-Judaism and the Fourth Gospel*, eds. R. Bieringer, D. Pollefeyt, and F. Vandecasteele-Vanneuville (Louisville: Westminster John Knox Press, 2001), 279-292.

¹⁵ The theological basis for this is described in Boyer, *When Time Shall Be No More*, 181, 224.

¹⁶ Burkett, *The Illuminati*, 290

¹⁷ BeauSeigneur, *Acts of God* (Rockville, MD: Selective House Publishers, 2001), 397

¹⁸ Timothy Weber, *Living in the Shadow of the Second Coming: American Premillennialism, 1875-1925* (New York: Oxford University Press, 1979), 130.

¹⁹ Boyer, *When Time Shall Be No More*, 181.

²⁰ See Boyer, *When Time Shall Be No More*, 182, and Robert C. Fuller, *Naming The Antichrist : The History Of An American Obsession* (New York: Oxford University Press, 1995), 138-144. Also see Watson, *The Mark of the Beast*, and Frederick A. Tatford, *The Clock Strikes* (Fort Washington, PA: Christian Literature Crusade, 1971).

²¹ The Antichrist is described variously in these novels as a European, in David Dolan, *The End of Days* (Grand Rapids: Fleming Revell, 1995); a Romanian, in LaHaye and Jenkins, *Tribulation Force*, 1996; an American of Italian and Jewish extraction, in Meier, *The Third Millennium*; a Greek, in Curtin, *Ancient Lights*, and an Italian, in Bill Myers, *Fire of Heaven* (Grand Rapids, MI: Zondervan, 1999).

²² Meier, *The Third Millennium*.

²³ BeauSeigneur, *Acts of God*.

²⁴ Curtin, *Ancient Lights*; Meier, *The Third Millennium*; Jeffrey and Hunt, *The Spear of Tyranny*.

²⁵ Curtin, *Ancient Lights*.

²⁶ LaHaye and Jenkins, *Tribulation Force*, 291, 378.

²⁷ Myers, *Fire of Heaven*, 84.

²⁸ Van Kampen, *The Fourth Reich*, 66.

²⁹ Pat Robertson, *The End of the Age: A Novel* (Dallas: Word, 1995), 335.

³⁰ Jeffrey and Hunt, *The Spear of Tyranny*; LaHaye and Jenkins, *Left Behind: A Novel of the Earth's Last Days* (Wheaton, IL: Tyndale, 1995).

³¹ Dolan, *The End of Days*.

³² Myers, *Fire of Heaven*. In another novel they are called "Brother Jonah and Brother Elias." See Jean Grant, *The Revelation: A Novel* (Nashville: Thomas Nelson, 1992), 230.

³³ Dolan, *The End of Days*, 316.

³⁴ Jeffrey and Hunt, *The Spear of Tyranny*, 247.

³⁵ Jeffrey and Hunt, *The Spear of Tyranny*, 249.

³⁶ Tim LaHaye and Jerry B. Jenkins, *Apollyon: The Destroyer is Unleashed* (Wheaton, IL: Tyndale, 1999), 245.

³⁷ Tim LaHaye and Jerry B. Jenkins, *Soul Harvest: The World Takes Sides* (Wheaton, IL: Tyndale, 1998), 376.

³⁸ Ammerman, "Fundamentalists Proselytizing Jews," 109-122.

³⁹ James BeauSeigneur, *In His Image* (Rockville, MD: Selective House, 1997), 298.

⁴⁰ Bright and Dekker, *A Man Called Blessed*, 306.

⁴¹ Bright and Dekker, *A Man Called Blessed*, 350.

⁴² Van Kampen, *The Fourth Reich*, 70.

⁴³ LaHaye and Jenkins, *Soul Harvest*, 330.

⁴⁴ Bright and Dekker, *A Man Called Blessed*, 275.

⁴⁵ Curtin, *Ancient Lights*, 274.

⁴⁶ Dolan, *The End of Days*, 42.

⁴⁷ LaHaye and Jenkins, *Apollyon*, 128.

⁴⁸ Dolan, *The End of Days*, 52.

⁴⁹ Meier and Wise, *The Secret Code*, p 300-301.

⁵⁰ LaHaye and Jenkins, *Apollyon*, 90.

⁵¹ LaHaye and Jenkins, *Apollyon*, 30.

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- ⁵² Jeffrey and Hunt, *The Spear of Tyranny*, 249; Rosenberg, *The Ezekiel Option*, 381.
- ⁵³ Rosenberg, *The Ezekiel Option*, 82.
- ⁵⁴ Meier and Wise, *The Secret Code*, 106.
- ⁵⁵ BeauSeigneur, *In His Image*, 298.
- ⁵⁶ LaHaye and Jenkins, *Nicolae: The Rise of Antichrist* (Wheaton, IL: Tyndale, 1997).
- ⁵⁷ BeauSeigneur, *In His Image*, 298.
- ⁵⁸ Bright and Dekker, *A Man Called Blessed*, 350.
- ⁵⁹ LaHaye and Jenkins, *Tribulation Force*, 321.
- ⁶⁰ Dolan, *The End of Days*, 79.
- ⁶¹ Jeffrey and Hunt, *The Spear of Tyranny*, 243.
- ⁶² Dolan, *The End of Days*, 79.
- ⁶³ Jeffrey and Hunt, *The Spear of Tyranny*, 107.
- ⁶⁴ Meier and Wise, *The Secret Code*, 90.
- ⁶⁵ Van Kampen, *The Fourth Reich*, 88.
- ⁶⁶ Myers, *Fire of Heaven*, 24.
- ⁶⁷ Robert L. Wise and William Louis Wilson, *The Tail of the Dragon: A Novel* (Nashville: Thomas Nelson, 2000), 70.
- ⁶⁸ Grant, *The Revelation*, 130-131.
- ⁶⁹ LaHaye and Jenkins, *Apollyon*, 90, 177.
- ⁷⁰ LaHaye and Jenkins, *Apollyon*, 279.
- ⁷¹ BeauSeigneur, *Acts of God*, 362.
- ⁷² BeauSeigneur, *In His Image*, 209.
- ⁷³ LaHaye and Jenkins, *Soul Harvest: The World Takes Sides* (Wheaton, IL: Tyndale, 1998), 244.
- ⁷⁴ BeauSeigneur, *Acts of God*, 382.
- ⁷⁵ LaHaye and Jenkins, *Apollyon*, 322.
- ⁷⁶ LaHaye and Jenkins, *Assasins: Assignment: Jerusalem, Target: Antichrist* (Wheaton, IL: Tyndale, 2000), 367-368.
- ⁷⁷ LaHaye and Jenkins, *Tribulation Force*, 291.
- ⁷⁸ LaHaye and Jenkins, *Soul Harvest*, 376.
- ⁷⁹ LaHaye and Jenkins, *Apollyon*, 245.
- ⁸⁰ LaHaye and Jenkins, *Tribulation Force*, 333.
- ⁸¹ Curtin, *Ancient Lights*, 267.
- ⁸² Wise and Wilson, *The Tail of the Dragon*, 70.
- ⁸³ BeauSeigneur, *In His Image*.
- ⁸⁴ Meier and Wise, *The Secret Code*, 72.
- ⁸⁵ Jeffrey and Hunt, *By Dawn's Early Light*, 250.
- ⁸⁶ Dolan, *The End of Days*, 79.
- ⁸⁷ BeauSeigneur, *In His Image*, 298.
- ⁸⁸ Meier and Wise, *The Secret Code*, 104.
- ⁸⁹ Meier, *The Third Millennium*. In another book, the militantly Jewish son who creates problems for his messianic parents when they attempt aliyah (BeauSeigneur, *In His Image*, 59) seems modeled on the true life story of a South African Jewish family who converted to Christianity and then faced legal problems when they emigrated to Israel. See Linda Alexander, *The Unpromised Land: The Struggle of Messianic Jews*, Gary and Shirley Beresford, (Baltimore: Lederer, 1994).
- ⁹⁰ BeauSeigneur, *In His Image*, 320.
- ⁹¹ Bright and Dekker, *A Man Called Blessed*, 335.
- ⁹² Curtin, *Ancient Lights*, 250.
- ⁹³ Van Kampen, *The Fourth Reich*, 394.
- ⁹⁴ Jeffrey and Hunt, *By Dawn's Early Light*, 251.
- ⁹⁵ Curtin, *Ancient Lights*, 274.
- ⁹⁶ Meier, *The Third Millennium*, 100.
- ⁹⁷ BeauSeigneur, *Acts of God*, 108.
- ⁹⁸ Traylor, *The Oracle*, 264.
- ⁹⁹ Curtin, *Ancient Lights*, 274; Dolan, *The End of Days*, 65, 77; Meier and Wise, *The Secret Code*, 283.

- ¹⁰⁰ The *Left Behind* series holds to this particular theological model.
- ¹⁰¹ Dolan, *The End of Days*, 322.
- ¹⁰² Van Kampen, *The Fourth Reich*, 107.
- ¹⁰³ Van Kampen, *The Fourth Reich*, 274.
- ¹⁰⁴ Van Kampen, *The Fourth Reich*, 396.
- ¹⁰⁵ BeauSeigneur, *Birth of an Age* (New York: Warner, 2003), 15.
- ¹⁰⁶ BeauSeigneur, *In His Image*, 173.
- ¹⁰⁷ BeauSeigneur, *In His Image*, 225.
- ¹⁰⁸ Marzulli, *Nephilim*, 171.
- ¹⁰⁹ BeauSeigneur, *In His Image*, 305-307.
- ¹¹⁰ Traylor, *The Oracle*.
- ¹¹¹ LaHaye and Jenkins, *Nicolae*, 307.
- ¹¹² LaHaye and Jenkins, *Soul Harvest*, 244.
- ¹¹³ Traylor, *The Priest*, 348.
- ¹¹⁴ Traylor, *The Oracle*, 260-261.
- ¹¹⁵ BeauSeigneur, *Acts of God*, 358.
- ¹¹⁶ Wise and Wilson, *The Tail of the Dragon*, 69-71; Traylor, *The Oracle*, 274. Although some Jewish liturgical forms are used by Messianic Jews in these novels, in many cases they worship in more of a free-flowing, charismatic Christian style than in a traditional Jewish liturgical format. Some Messianic Jews in these books kneel and close their eyes when they pray, raise their hands in spontaneous worship, and shout out “Amen!” and “Hallelujah” and “Praise Jesus” during worship.
- ¹¹⁷ BeauSeigneur, *Acts of God*, 383.
- ¹¹⁸ BeauSeigneur, *In His Image*, 60.
- ¹¹⁹ Traylor, *The Oracle*, 53.
- ¹²⁰ Curtin, *Ancient Lights*, 116.
- ¹²¹ Traylor, *The Oracle*, 54.
- ¹²² Dolan; Meier, *The Third Millennium*, 224.
- ¹²³ Marzulli, *Nephilim*, 171.
- ¹²⁴ BeauSeigneur, *Acts of God*, 357.
- ¹²⁵ BeauSeigneur, *In His Image*, 57-78.
- ¹²⁶ BeauSeigneur, *Acts of God*, p 375-377; LaHaye and Jenkins, *Left Behind*, 312; Dolan, *The End of Days*.
- ¹²⁷ Meier, *The Third Millennium*; BeauSeigneur, *Acts of God*.
- ¹²⁸ BeauSeigneur, *In His Image*, 173; Meier and Wise, *The Secret Code*, 106; Dolan, *The End of Days*.
- ¹²⁹ Meier and Wise, *The Secret Code*.
- ¹³⁰ Weber, *Living in the Shadow of the Second Coming*, 128-131. See also Boyer, *When Time Shall Be No More*, 181, 224.
- ¹³¹ Boyer, *When Time Shall Be No More*, 224.
- ¹³² Alan T. Levenson, *Between Philosemitism and Antisemitism : Defenses of Jews and Judaism in Germany, 1871-1932* (Lincoln, NE: University of Nebraska Press, 2004).
- ¹³³ Levenson, *Between Philosemitism and Antisemitism*, 64.
- ¹³⁴ See, for example, Vernon C. Grounds, “The Problem of Proselytization: An Evangelical Perspective,” in *Evangelicals and Jews in an Age of Pluralism*, eds. Marc H. Tanenbaum, Marvin R. Wilson, and A. James Rudin (Grand Rapids: Baker Book House, 1984), 199-224; See also Richard J. Mouw, “To the Jew First: Witnessing to the Jews is Nonnegotiable,” *Christianity Today* 41:9 (1997): 12-13; Richard J. Mouw, “The Chosen People Puzzle,” *Christianity Today* 45:4 (2001): 70-78; and John J. Johnson, “A New Testament Understanding of the Jewish Rejection of Jesus: Four Theologians on the Salvation of Israel,” *Journal of the Evangelical Theological Society* 43 (2000): 229-246.
- ¹³⁵ Boyer, *When Time Shall Be No More*, 224. See also Weber, *On the Road to Armageddon*, 95-128.