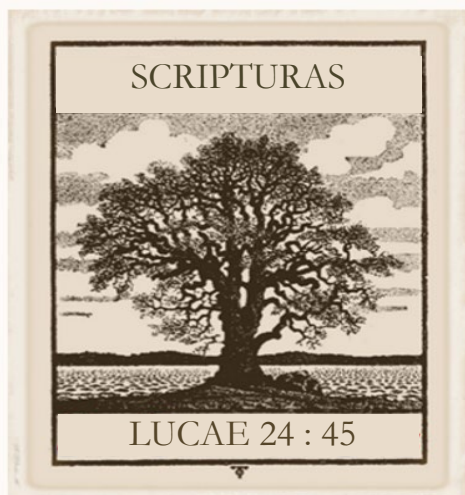


Church of God



Modern Ephraim & Manasseh

TUNC APERUIT
ILLIS SENSUM UT
INTELLEGERENT



INTRODUCTION

In 2021, Jim Patterson, Managing Editor of the *Shepherd's Voice Magazine* released a booklet addressing the teachings and beliefs of the Church of God, including those surrounding modern Ephraim and Manasseh and their present descendants. His assertions call for a thoughtful and scholarly response that respectfully examines his claims while offering clarity on this important subject.

To address such critiques effectively, we have developed the *Opposition Expository Framework*, a model designed to evaluate criticisms against the literature *United States and the British Commonwealth in Prophecy* (USBP) and related teachings. Using this framework, this document not only answers Patterson's challenges but also reaffirms the scriptural and historical truths surrounding the birthright blessings of modern Ephraim and Manasseh.

We invite you to explore the significance of these blessings, understand their fulfillment, and grasp their relevance in today's shifting world.

CHURCH OF GOD, The Father's Call

<https://www.thefatherscall.org>

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2. CLAIM: <i>“The Constitution is the product of close to three millennia of increasing knowledge and learning as the Angel predicted, and also reflected in the Jews and constitutional rights of other nations.”</i> (page 96)	26
3. CLAIM: <i>“The fact the iron remains from the legs to the feet, and to the toes is indicative that elements of the fourth empire remain until the end of this age. Moreover, the multicultural integration of peoples in modern empires and nations as Daniel expressed by the clay, has also clearly emerged.”</i> (page 95).....	27
4. CLAIM: <i>“They often gravitate toward alternative historical narratives by amateur, uncredentialed writers ... as authorities in historical and composite analysis. Dismissed are the scholarly works that contain essential interpretive analysis of Semitic and Greco-Roman texts”</i> (page 3).....	28
5. CLAIM: <i>“The origins of America and its wealth traces itself back to Babylon, not to the promises made to Abraham as many try to claim”</i> (page 96).....	31
6. CLAIM: <i>“They then take their audience down a migration story to include the Celts, sub-tribal identities, languages and other historical claims. Yet, through all of this, even the least astute of us all might detect the simple lingering question of identity. Did the Saxons keep their identity as sons of Isaac throughout the centuries to the point where many of them landed on the shores of what is now England, or not? Given they have already argued that that is the name God Himself said they would be called, then the answer must be yes. However, this question is avoided by AI literature as its adherents know full well that this is not the reality—the Saxons never carried that claim with them in their culture. There are no first-hand accounts ever saying they were descendants of Isaac or Jacob. The Saxons had no religious practices that would point to their roots as Israelites. Even most AI adherents admit to this.”</i> (page 25).....	33
7. CLAIM: <i>“No self-respecting Bible student would accept that Christian thought re-captures the return to the Mosaic Covenant where physical blessings and curses were promised, and yet this is what AI presentations would have their believers accept! It is in the subtle background of AI literature and is the thought that is always in play. This process is accomplished by presenting a very romantic and pious depiction of the early histories of the British Empire and the United States.”</i> (page 33)	37
8. CLAIM: <i>“AI writers do not often or at all discuss the prior fulfillments of the promises to the patriarchs as it would not help support their thesis, however we will do our best to compensate. These scriptural excerpts are provided for the reader to consider when confronted with attempts to persuade them of promises to the patriarchs were not sufficiently fulfilled until the times of the US and British Empire.</i>	37

So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it (Joshua 21:43). 37

There were some tracts of land still in possession of the Canaanites, but their gradual extermination was unfulfilled. However, insofar as the Israelites did not possess the absolute full extent of the boundaries laid out in Numbers 34, the promise of the land was fulfilled.²⁴ Joshua himself indicated in 23:5 there was more land they needed to possess, but that remaining territory is laid out specifically in 23:4. Moreover, it was their obedience to the Mosaic covenant that would ensure their success in the land (23:5-16). The conclusion is simple; North America, Europe or other lands are neither promised or needed for fulfillment of this promise” (page 40) 37

9. CLAIM: “How then will the promises be upheld? 39

‘But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes. Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the Lord their God. But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.’ (Leviticus 26:40-45). 39

There are a few important elements of God’s oath here that are not to be overlooked, and not properly taken into consideration in AI theory. 39

10. CLAIM: “When Israel was destroyed Judah was, in effect the remnant of the House of Jacob.” (page 59) 41

11. CLAIM: “In comments relating to I Kings 12: 17 Bullinger acknowledges that Judah was representative of “all Israel.”²⁷ The concept of Judah being the remnant that in effect represented the whole House of Israel is further supported by the fact that many people from the northern ten tribes had resettled in the cities of Judah because Jeroboam changed the format of worship in Israel.” (page 71) 43

²⁷Bullinger, E. W., *The Companion Bible*, marginal notes, (Michigan, Kregel Publications, 1990), 470. 43

12. CLAIM: “Great care have been taken in interpreting Genesis 49:1 by certain influential expositors in the Church of God, and of the whole chapter for that matter. As it was not, it has become the staple set of scriptures in support of AI in all literature and presentations that this author has seen. Even so, it's never too late to correct error if we are willing. We are fortunate to have some resources at our disposal that will help dispel Genesis 49 as any kind of clear evidence of Jacob having prophetic visions nations that exist in our modern era. Let us take an honest look at Jacob's words. ...What the scholars of the Lexicon point out is that the expression the end of days is indeed prophetic, but reaches the period of history so far as the speaker's perspective is concerned.” (page 9). 46

*“In dealing with the predictive aspect of prophecy, we must remember that when God spoke to and through His servants, He did not give them unlimited vision. Instead, they were confined within a divinely limited perspective.” (p.11) Footnote: ⁵ Mickelsen, Berkely, *Interpreting the Bible*. (Grand Rapids: Wm.B Eerdmans Publishing Co., 1963), 294. 46*

13. CLAIM: “The Jewish Study Bible – Tanakh Translation is recommended for Bible students examining the Old Testament. The editors and commentators of this Bible are exceptional scholars and can provide the student guidance through these ancient texts with culturally balanced interpretation.” (page 14; excerpt is provided below for clarity) 51

14. CLAIM: *"The promise that the throne of David was to be established forever and that David would never want a man to sit upon the throne of the house of Israel has clearly been fulfilled. 53*
That throne was established and because most who sat on it failed to obey His commandments God eventually denied those of the royal line access to the throne until Christ. 53
As head of the Church He sits on that throne ruling Spiritual Israel - His church. There is no longer any need for a man to sit on the throne." (page 53) 53
15. CLAIM: *"Though the Constitution of the United States was a seminal event in the history of human liberty, the God of the Bible was not the central concern in its underpinning. Because of the experience the founding fathers had with religion, they opposed the institutionalization of religion and therefore kept the Constitution free of direct references to God, Christ or the Bible. When Benjamin Franklin proposed that the founders begin each day at the Constitutional Conference with a prayer to God for guidance his suggestion was defeated. 60*
The original Pledge of Allegiance — meant as an expression of patriotism, not religious faith — also made no mention of God. It was not until the religious revival of the 1950s did the mention of God enter the pledge of allegiance. "In God we Trust" did not get on paper money until 1955. 60
Nevertheless, Christian thought had been a dominant cultural factor, and the belief in Divine favor developed early (and earlier in the British Empire). We can go to the mid-19th century for an example of the early traces dominant in Christian thought in the writings of Herman Melville in White-Jacket: 60
We Americans are the peculiar, chosen people — the Israel of our time; we bear the ark of the liberties of the world. God has given to us for a future inheritance, the broad domains of the political pagans, that shall yet come and lie down under the shade of our ark, without bloody hands being lifted. God has predestinated, mankind expects, great things from our race; and great things we feel in our souls. Long enough have we been skeptics with regard to ourselves, and doubted whether, indeed, the political Messiah had come. But he has come in us, if we would but give utterance to his promptings. And let us always remember, that with ourselves — almost for the first time in the history of earth — national selfishness is unbounded philanthropy; for we cannot do a good to America but we give alms to the world." (page 81) 60
16. CLAIM: *"The developed world, America especially, is simply the product of the evolution of empires as prophesied in post-exilic scriptures. The Gentile world was released by God to develop for purposes both in executing His judgment on Israel, to bring judgment on themselves, and to bring the Gospel to the world. God's judgement holds a supremacy to which we must humbly submit, and the terror of His judgment should also override any pride or loyalty we have." (page 84)..... 61*
17. CLAIM: *"America and the developed world are the beneficiaries of Alexander's agenda, and the beneficiaries of military conquests and oppression throughout history. This less than comfortable reality is avoided by reinterpreting the past, and repackaging the present. The repackaged version would have us believe that our modern civilization, its wealth, wisdom and advancements have emerged primarily out of Christian ethics." (page 89) 63*
18. CLAIM: *"For the purpose of this book, AI is the theory in any form that the predominantly white races of Western Europe and North America are the descendants of the northern tribes of Israel, with focus on the tribes of Ephraim and Manasseh, and that God is fulfilling promises to Abraham through their latter-day generations. This includes the teaching that belief in AI is needed to 'unlock' the recognition of the United States and the British Commonwealth in Bible prophecy. Movements arise out of commonly shared fears, particularly prejudices, racial, political leanings and worldviews that develop in wide social circles. Anglo-Israelism is a product of these and is a belief system that is not born out of the Bible and forgotten truths as its adherents would have us believe. It is a movement that, when it finds fertile soil will flourish, and regrettably has found such soil in the Churches of God." (p. 2) 64*

19. CLAIM: <i>"What appears evident in my pastoral ministry is that though we are exposed to a new generation of intrusions, or a clever repackaging of the old, the carnal need to embrace them has been consistent. There is a natural proclivity in us, it seems, to look for affirmation of our faith outside the boundaries Christ has set. Most commonly, 20th and 21st century Christians have looked to nations and well marketed self-assured Church organizations for added confidence. This need for external affirmation is a characteristic human liability we share with ancient Israelites when we look to worldly confidence and successes for added security and relevancy. When Israel was destroyed Judah was, in effect the remnant of the House of Jacob"</i> (page v.)	66
20. CLAIM: This section presents pages 20 to 21 of the booklet to provide clarity, allowing the reader to properly contextualize Patterson's points of contention, his call for 'critical thinking,' and his positions on 'research' and 'epistemology.'	67
21. CLAIM: In this last piece, we depict the booklet's pages (6 to 7) for clarity so the reader can put into proper context Patterson's characterization of Armstrong's role that he <i>"popularized the theory more than his predecessors,"</i> and claim that Armstrong committed <i>"significant plagiarism of Allen's book."</i>	69
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PURPOSE

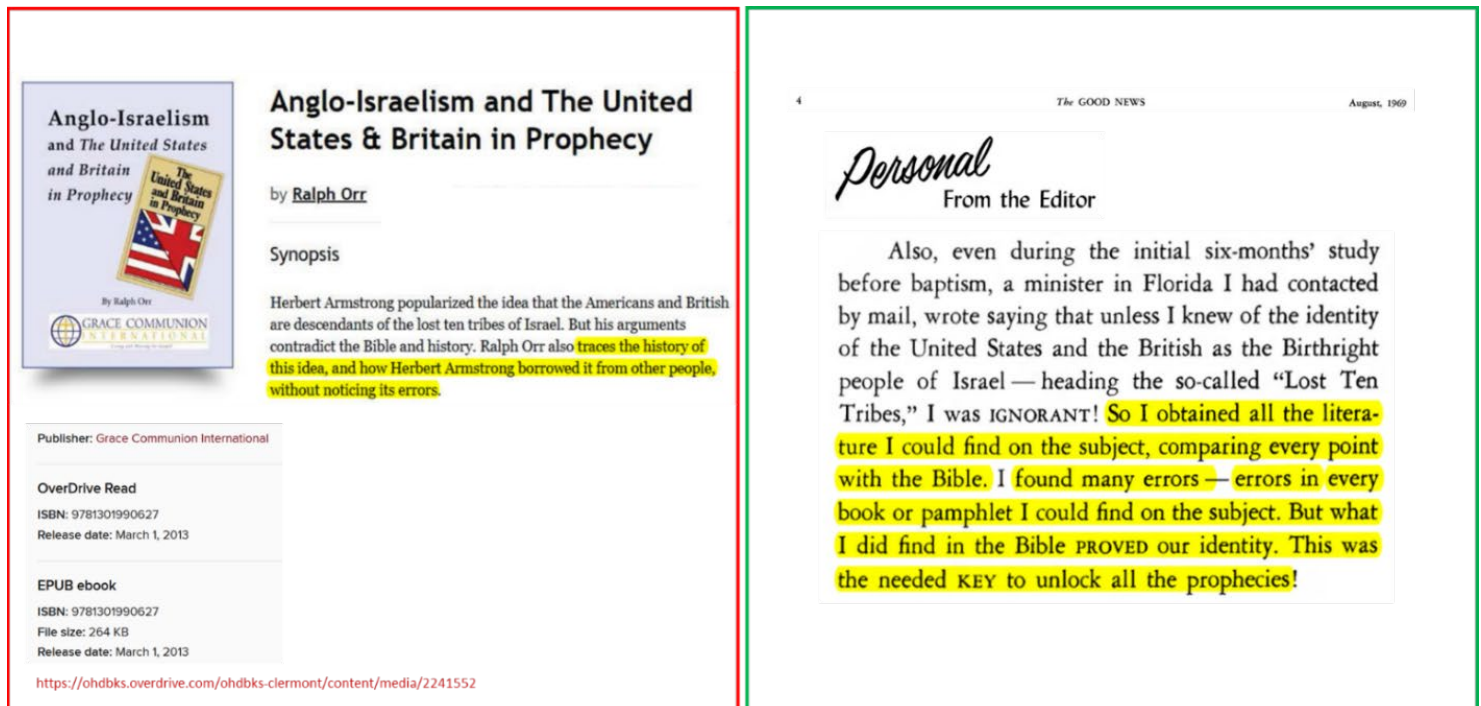
Church of God ministers are responsible for guiding their congregations and countering misleading doctrines. This paper seeks to provide a comprehensive refutation to skepticism raised by a minister claiming Church of God credentials. The focus of this paper is about *The United States and Britain in Prophecy* (USBP). Originally mass published by Herbert W. Armstrong in 1954, this Church of God teaching links modern descendants of Ephraim and Manasseh, the two sons of Joseph, with the nations of Britain and the United States. By examining Armstrong's teachings about the modern-day biblical descendants of Joseph, this research aims to educate the Church of God's new, long-time members, and doubting members about the origins and significance of the USBP doctrine. This paper shows the relevance of Armstrong's prophetic teachings that open one's mind to understand current events, modern societal changes, and technological advancements, ultimately strengthening faith and unity within the Church of God (COG).

BOTTOM-LINE UP-FRONT

1. Responding to Misinformation

Grace Communion International (GCI) published ¹ a booklet online in March 2013, claiming that Herbert Armstrong borrowed ideas from others for the USBP without critically examining the sources for errors. See Figure 1.

Figure 1. *Clarifying Misunderstood Claims*



¹ [Quote] People believed it, since it claimed to be based on the Bible, and many verses were quoted within its pages. However, in 1990, *The United States and Britain in Prophecy* was withdrawn from circulation. [Unquote] | <https://ohdbks.overdrive.com/ohdbks-clermont/content/media/2241552>

The GCI accusation can be directly disproved by Armstrong's own words in *The Good News*² magazine (p. 4, August 1969). Armstrong acknowledged that although he sought British-Israel literature, he found many errors within these texts. His ultimate validation and conclusions for the USBP came not from these sources, but directly from the Bible itself. He indicated a diligent process of cross-referencing and verifying the information, thus showing that he did not blindly accept the literature but used it as a stepping stone to deeper, personal biblical study and understanding. This approach demonstrates that GCI's claim that Armstrong "*borrowed it from other people, without noticing errors*" is inaccurate. Armstrong indeed scrutinized the existing literature but he composed his teachings based on his findings directly from the Bible, distinguishing between the errors in secondary sources and the truths he perceived in the scriptural texts (See Discussion section).

In June 1988, Joseph Tkach Sr., Pastor General of the Worldwide Church of God, the direct successor of Herbert W. Armstrong, and influenced by his son Joe Tkach Jr., decided to stop publishing the USBP.³ They believed that Armstrong had incorrectly interpreted the book of Ezekiel, particularly its historical context. Tkach Jr. opined that Armstrong used faulty premise to assume that the Anglo-Saxons were descendants of the House of Israel and that Ezekiel's messages were meant for the United States and British Commonwealth.⁴

2. The Opposition Expository Framework

A closer examination of research and exposition methods by USBP critics often reveal a framework masked by philosophical and scholarly undertones that instill misleading messages. Critics typically employ six key strategies to challenge the USBP. Outlined below are key elements of this oppositional framework, offering a roadmap to critically assess and scrutinize arguments against the USBP.

- A. Significant Data Gaps: Critics may point to gaps in the data supporting the USBP, suggesting that the doctrine lacks sufficient empirical evidence or contains missing elements that weaken its validity.
- B. Obfuscation Through Themes and Imagery: Opponents may use complex themes or abstract imagery to obscure the discussion, potentially distracting from strong arguments in favor of the USBP or misleading the audience.
- C. Subtle Character Assassination: This involves indirect attacks on the character of USBP proponents, shifting the focus away from the doctrine itself to discredit its supporters.
- D. Creating Links to Spurious Literature or Marginalized Groups: Critics may associate the USBP with dubious sources or fringe groups to discredit it by association, implying that the doctrine is aligned with controversial or disreputable views.
- E. Sanitizing Baseless Assumptions: Critics might make unfounded assumptions appear reasonable, stripping their argument of any controversial elements to make their position seem more credible.
- F. Presenting Conclusions as Fact: Critics may present conclusions based on sanitized, baseless assumptions as if they were established truths, asserting their position without sufficient evidence.

² A digital copy of the August 1969 Good News magazine may be downloaded from <https://www.hwalibrary.com/cgi-bin/get/hwa.cgi?action=getmagazine&InfoID=1386859166&GetMag=GN&byYear=&page=9&return=magazines>

³ Online article entitled *GCI: The Central Plank Cracks*. <https://archive.gci.org/articles/the-central-plank-cracks/>

⁴ Ibid.

3. Armstrong's USBP Versus Traditional British-Israelite Interpretations

In the late 1920s Herbert W. Armstrong, founder of the Worldwide Church of God (WCG), began to connect the biblical dots surrounding British-Israel theories. At that time, Armstrong exchanged letters with a Baptist Pastor (*Dr. Lincoln McConnell*), a book publisher (*A. A. Beauchamp*), and an author of British-Israel literature (*Lt. Col. Mackendrick*).⁵ In 1938, *The Plain Truth* magazine published two articles titled "*The Truth About Israel*."

The first installment article titled "*The United States in Prophecy*" appeared in the August-September 1940 edition of *The Plain Truth*. But these serial articles were discontinued in August-September 1942 *Plain Truth* with an announcement on page 12.⁶ Publication resumed in January 1954 *Plain Truth* with the article installment "*Prophesied to Happen to the United States*" and later, the title was expanded in October 1954 to read "*Prophesied to Happen to the United States and Britain!*" During that period the monthly article publications were intermittent. A final article installment was published in *The Plain Truth* on June 1955. There was also a *Bible Study Quarterly* booklet⁷ entitled "*The Truth About Israel*" with no date, and was likely released in the mid-1950s by the Radio Church of God. Concurrent with the installment magazine articles, a new booklet titled *The United States and the British Commonwealth in Prophecy* (USBP) was first released in 1954 under the sponsorship of the Radio Church of God. These early writings laid the foundation for the widespread publication of Armstrong's USBP through the 1960s to mid-1980s. In his final book⁸ in 1985, a chapter titled *Mystery of Israel* was Armstrong's final summation of USBP where he warned the United States and Britain that their world dominance and superpowers were coming to an end.

To this present day, there are numerous organizations that follow a semblance of 19th and early 20th century British-Israel theories. But these entities have religious persuasions, doctrines, and practices far radical and totally contrary to what Armstrong and the Church of God are teaching. USBP is simply a written understanding about the modern descendants of Joseph's two sons, Ephraim and Manasseh. Resistance to Armstrong's USBP and its prophetic, biblical evidence-based argument is based on modern skepticism often fueled by the influence of the so-called *scientific logic*⁹ and the dominance of *humanistic*, anti-God views prevalent in 21st century academia. Critics dismiss USBP due to their bias and adherence to a worldview that rejects divine prophecy in favor of secular explanations. Furthermore, traditional Christianity, particularly among evangelical Protestant theologians, resist Armstrong's teachings, particularly because of their '*once saved, always saved*' mindset, which clashes with USBP's emphasis on obedience to biblical commandments

⁵ See Exhibit D. The *Herbert W Armstrong Papers* (HWAP). | <https://www.friendsofsabbath.org/ABC/HWAP/HWAP.html>

⁶ *Plain Truth* (1942, August-September issue).

[Quote] *The United States in Prophecy* | OUR ISRAELITISH IDENTITY | TO OUR READERS: With this number we are discontinuing the articles which have been appearing serially on "The UNITED STATES IN PROPHECY," proving our national identity as the HOUSE OF ISRAEL. | Instead, we are issuing, in the near future, the entire series of fascinating articles, completed, in separate booklet form. | We realize that our mailing list has grown so rapidly that most of our present readers have not read the early chapters of this series. Consequently, we believe, it will prove more acceptable to our readers to permit you to read the entire series complete in one booklet, rather than to publish the final two installments in The PLAIN TRUTH. This booklet, "The UNITED STATES IN PROPHECY," will be off the press within a week or two. It will be sent free, without charge, to all who request it for themselves. It is, we believe, the most interesting, fascinating story ever told. It is stranger than fiction. It is astounding—yet it's all TRUE, and it's all PROVED. It is the story of the Bible, from an astonishing, yet refreshing new viewpoint. Until you understand it, you can't understand the Bible. It is a KEY which unlocks the doors of Bible prophecy. If you have not read the true story of our amazing national identity in Bible history and prophecy, this booklet will hold you spellbound from the first paragraph to the end. You'll want to pass your copy on to your friends. Write the editor, today, to reserve a copy for you. Sent only upon special request. [Unquote]

⁷ Bible Study Quarterly (n.d.). *The Truth About Israel*. <https://www.hwalibrary.com/cgi-bin/get/hwa.cgi?action=getbklet&InfoID=1412024145>

⁸ Armstrong, H. W. (1985). *Mystery of the ages*. Worldwide Church of God.

⁹ *The Myth of Scientific Logic*. More on this topic in the Discussion section, item 1.

and covenantal responsibility. The widespread but misguided notion of *grace* as a license for permissiveness further deepens this divide, preventing many from recognizing the theological depth and spiritual authority that USBP arguments provide.

This paper references Herbert W. Armstrong's *The United States and the British Commonwealth in Prophecy*, including its condensed 1954 edition and expanded 1967 edition. In these booklets, Armstrong argued that the modern nations of the United States and Britain are direct descendants of ancient Israel. He emphasized that the covenant with Abraham, Isaac, and Jacob belongs to God (Gen 17:1,6; 35:12), and that, at Jacob's deathbed, God revealed the future of the twelve tribes, to be fulfilled in the modern era. USBP teachings point to the physical fulfillment of this divine covenant and prophecies. Armstrong's *reliance on biblical evidence* gave his argument a unique authority, asserting that these nations descended from Ephraim and Manasseh and play a key role in fulfilling God's promises to Israel.

The United States and the British Commonwealth *in Prophecy*

THE Prophecies of the Bible have been grievously misunderstood. And no wonder! For the vital KEY, needed to unlock prophetic doors to understanding, had become lost. That KEY is a definite knowledge of the true identity of the American and British peoples in biblical prophecy.

Here, condensed in a nut-shell, is the most fascinating story ever told. Whether skeptic, atheist, church member, or Spirit-filled Christian, you will find here an amazing TRUTH, long hidden. It is plain, simple, understandable, and a truth that stands PROVED.

No story of fiction ever was so strange, so absorbing, so packed with suspense, as this gripping story of the Bible.

BY HERBERT W. ARMSTRONG

Where are the UNITED STATES, the BRITISH COMMONWEALTH of NATIONS, and such Northwestern European nations as Belgium, Holland, France, Norway, Sweden, Denmark, Germany, mentioned in Bible prophecies?

Or are they mentioned at all?

We are the wealthiest nations. And potentially at least, the most powerful.

We possess almost three fourths of all the wealth and resources of the world. All other nations, combined, have little more than a fourth divided among them. And we have acquired nearly all of it since 1800.

Never has there been anything like it in history. Never did a nation or people spread out and grow so rapidly to wealth and power. Never was a nation or people so rich. WHY?

Could Prophecy Ignore Us?

Consider, too, our people today constitute the HOME—the last defense, of Christianity. It is *our* people who have sent missionaries into every land on earth—*our* people who have printed and distributed the Bible by unbelievable millions of copies in the languages of all peoples.

We know Bible prophecies definitely refer to Russia, Italy, Turkey, Ethiopia, Libya, Egypt, of today. *Could* they then ignore modern kingdoms like Britain and America? Is it reasonable?

Assuredly it is not, nor *are* we ignored. The fact is, we are mentioned more often than any other race. Yet our prophetic identity has remained hidden to the many. Modern nations are not spoken of in their modern names, except in few cases. Usually they are referred to

The following is a comparison of Armstrong's USBP work with a select group of authors who have significantly contributed to British-Israelite literature. *The Church of God body overseeing this research paper does not endorse their works and uses them here solely for illustration.*

Sharon Turner (1768–1847) was a British historian, primarily known for his books on Anglo-Saxon history and early English civilization. Turner's contributions include the multi-volume *History of the Anglo-Saxons* (1799–1805), which was among the first attempts to synthesize a comprehensive narrative of early English history using linguistic and literary evidence. While Turner's work was influential, particularly in its time, it has faced criticism from modern historians regarding its methodological rigor and interpretations. Turner is not generally categorized as discredited, but rather as a historian whose work reflects the limitations of historical scholarship in his era. Many scholars note that his reliance on primary sources was pioneering but uneven, as his interpretations were often influenced by the Romanticist nationalism prevalent in the late 18th and early 19th century. Modern assessments often place Turner in the context of the development of historiography. His work laid important groundwork, even if it does not meet the standards of contemporary historical methodology.¹⁰

John Wilson (1799-1870). In his lectures and book titled *Our Israelitish Origin* (1840), Wilson focused primarily on historical and linguistic evidence to link the Anglo-Saxon people to Israel, rather than the prophetic depth found in Armstrong's analysis. Wilson's arguments relied on philology and historical migration patterns, examining language, customs, and geography to trace the Lost Tribes to Britain. His focus on historical continuity, rather than prophecy, appealed to those seeking a more scholarly and secular approach to Israel's legacy. Wilson's work reflected the intellectual climate of the early 19th century, which was more open to blending theology with British nationalism. However, his approach lacked the spiritual depth of Armstrong's biblical evidence-based analysis, making Armstrong's conclusions appear more holistic and divinely inspired by comparison.

William Holt Yates (1802-1874). In his book *The Modern History and Condition of Egypt: Its Climate, Diseases, and Capabilities* (1843), he detailed personal narratives of his travels in Egypt, exploring the country's history, climate, prevalent diseases, and potential for development. Those narratives were enriched with references to scripture, discussions on the fulfillment of prophecy, and insights into the progress of civilization in the Eastern world. Yates was a graduate of the Universities of Cambridge and Edinburgh, a member of the Royal College of Physicians, and Senior Physician to the Royal General Dispensary. On record in 1867, Yates was a firm and faithful advocate of the Anglo-Ephraim Association.¹¹ Yates's narratives, while academically rich and grounded in his professional expertise as a physician, lacked the spiritual depth and biblical evidence-based approach that defined Armstrong's analysis. This gave Armstrong's conclusions an impression of greater completeness and divine guidance.

Edward Hine (1825-1891) was a follower of John Wilson. His work, especially *Forty-Seven Identifications of the British Nation with the Lost Ten Tribes of Israel* (1871), argued for the genealogical connection between the British people and the Ten Lost Tribes of Israel. Hine's approach was largely historical and genealogical, relying on speculative connections rather than prophecy. Hine's works and his arguments lacked the prophetic

¹⁰ Howlett, R. (2007). *The historiography of early England: Anglo-Saxon studies in transition*. Cambridge University Press.

The Romanticist nationalism movement gained momentum following the French Revolution (1789), and continued to influence European thought and politics throughout the 19th century.

¹¹ Glover, F. R. A. (1874). *Israel, or the Ten Tribes: Report of a Meeting of the Anglo-Ephraim Association*. Paternoster Row: London [Quote] *His words were, 'We men of Ephraim ought to band together to give our views to the Church.'* *When applied to, most of the brethren who had prepared papers for the meeting of 1872, agreed to unite as the Council, and an Association was formed under the title it now holds—'The Anglo-Ephraim Association,'—composed of persons who, as accredited members of Christian churches, desire to call the attention of their fellow-Christians to what appears to them clearer views of prophecy, now being opened out in the Book of God touching his will concerning Israel, and his dealings with his people.* [Unquote]

insight and biblical foundation that Armstrong provided. Armstrong's use of biblical prophetic events offered a more compelling and spiritually grounded argument compared to Hine's speculative genealogy.

William H. Poole (1820-1896). His book titled *Anglo-Israel* (1879) brought a unique focus on linguistics, arguing that ancient Hebrew language and customs could be traced to modern British place names and cultural practices. Poole's approach added an interesting layer of linguistic analysis, but like Wilson, it lacked the biblical foundation that gave Armstrong's argument its theological depth. Poole's reliance on etymology and linguistic connections, while intriguing, did not provide the prophetic framework that Armstrong used to tie modern nations to biblical Israel. The linguistic analysis, though valuable, was insufficient to match the theological clarity offered by Armstrong's prophetic direction.

Charles A. L. Totten (1851-1908). A United States military officer and professor at Yale, he was a prolific writer who contributed to British Israelism in the United States through works like *Our Race: Its Origin and Destiny* (1890).¹² Totten's focus included apocalyptic and prophetic interpretations, expanding British Israelism to include America in the divine narrative. He argued that Anglo-Saxon nations, particularly the United States, were central to fulfilling biblical prophecy. However, Totten's blend of historical, military, and prophetic theories, though complex and wide-ranging, lacked the clear biblical evidence-based framework that Armstrong employed. Totten's understanding and focus on America's role in prophecy were more speculative than Armstrong's biblically grounded narrative, making Armstrong's approach more coherent and authoritative.

Morton W. Spencer (1836-?). His book titled *The Missing Links* (1901) introduced a socio-political analysis, examining how the account of the Lost Tribes shaped British and American national identity. Spencer focused on how these accounts influenced British imperial ambition and contemporary culture, offering a historical, racial, and cultural perspective rather than a purely theological focus. While Spencer's socio-political insights were valuable, they lacked the biblical authority that made Armstrong's approach superior. Armstrong's reliance on biblical evidence as a guide to understanding modern history provided a more cohesive and authoritative narrative compared to Spencer's exploration of cultural identity.

John H. Allen (1847-1930). Author of *Judah's Sceptre and Joseph's Birthright* (1902), Allen traced the genealogical connections between the royal line of Judah and Joseph's descendants, focusing on how these figures shaped the British monarchy. While Allen provided a comprehensive historical account, his methodology lacked the prophetic vision that gave Armstrong's argument a deeper theological weight. By focusing on lineage rather than prophecy, Allen's work, though significant, did not possess the same spiritual authority as Armstrong's biblical evidence-based narrative. Allen's emphasis on genealogy offered a historical lens but missed the prophetic fulfillment that Armstrong emphasized as central to understanding the Lost Tribes.

Geo O. Barnes (1827-1908). He authored *A Lost People and a Vanished Sceptre* (1911), which explored the mystery of the Lost Tribes, acknowledging the uncertainty surrounding their disappearance and subsequent influence. While Barnes provided valuable historical context, he remained more speculative than Armstrong, suggesting possible links to European history without the biblical certainty that Armstrong relied on. Barnes' focus on the mystery and uncertainty surrounding the Lost Tribes contrasted with Armstrong's prophetic certainty, which framed the modern nations of the West as the literal fulfillment of biblical prophecy. This difference in approach made Barnes' work less definitive in its conclusions.

¹² "OUR RACE STUDIES were given to the world, (Study No. One, 'Lost Israel Found', being dated March 20, 1890 A.D.)". *The Answer of History: A Reply to the Objections Raised Against Our Israelitish Origin* (1893), The Our Race Publishing Co. New Haven, Conn), p.17

While all these authors considered the Lost Ten Tribes, Armstrong's *biblical evidence-based approach* stands out for its superior theological depth and prophetic clarity. Wilson and Hines' historical focus, Poole's linguistic analysis, Totten's prolific writings, Spencer's socio-political insights, Allen's genealogical research, and Barnes' emphasis on mystery, though informative, all lacked the spiritual authority that Armstrong's prophecy-based argument provides. By grounding his explanation in biblical prophecy, Armstrong presented a compelling link between modern nations and ancient Israel. The USBP 1954 edition and its uncorrupted revisions stand out for their cohesive, spiritually authoritative teaching about the Lost Ten Tribes and their enduring influence. The Church of God does not endorse traditional British-Israel interpretations or support any secular organizations promoting British-Israelism or Anglo-Israelism, regardless of the terminology.

APPROACH AND DELIMITATIONS

1. In this paper, we focus on the writings of Jim Patterson, Managing Editor of the *Shepherd's Voice Magazine*. Our research starts with a Synopsis of Patterson's booklet *From Babylon to America: Exposing Anglo-Israelism and Nationalism in the Churches of God*, followed by detailed content analysis. Our analysis takes the form of presenting Patterson's 'Claim' and citing the source page, followed by our Response and evaluation of that claim. We selected 21 claims to maintain a reasonable length for the research paper and ensure a well-structured presentation. After the analysis of all selected claims, a Discussion section offers additional insights, empirical evidence, and peer-reviewed materials to further support our responses and evaluations, to prove that modern Manasseh is the United States and modern Ephraim is Britain. The Conclusion section conveys our final thoughts and impressions about USBP critics in general, and Patterson's booklet in particular.
2. It is important to reflect on the history of the Bible to appreciate the true source for evaluating all of Patterson's assertions, arguments, and critiques. For this reason, key events that led to the existence of our modern Bible are outlined in Appendix A.
3. Patterson's critique is best understood with key context: essential religious terms and the background of doctrinal changes within the Worldwide Church of God (1987–1997) provide a foundation for examining the suppression of the USBP. Appendices B, C, and D offer critical details. Notably, Appendix C reviews literature and provide commentary on doctrinal shifts that contributed to the Worldwide Church of God's falling away in the mid-1990s. Exhibit A presents empirical validation testing and quantitative analysis of plagiarism claims against Armstrong. Exhibits B through G contain raw data on the Worldwide Church of God's fragmentation during the rise of the Internet, when social media was in its infancy. These early online exchanges offer a glimpse into the upheavals that reshaped the Church of God three decades ago.
4. Armstrong's final book *Mystery of the Ages* published¹³ in 1985 encapsulated the USBP doctrine in one chapter entitled "Mystery of Israel". This paper does not attempt to expound on Armstrong's other books.
5. Patterson refers to Armstrong's USBP work using the term "*Anglo-Israelism*," which we view as a misleading and pejorative label. To be clear, this term and its implications do not reflect the true beliefs of the Church of God.¹⁴ In line with John 17:16-17,¹⁵ the *ekklesia* (called-out ones) rejects any connection to

¹³ This work is available online at <https://archive.org/details/mysteryofages0000herb>

¹⁴ Armstrong, H.W. (1969, August). The Good News: Personal From the Editor. Refer to this paper's section: *Bottom-line Up-front*.

¹⁵ v.16: *They are not of the world* | v.17 *Sanctify* = Hallow. Gr. *hagiazō*. Separation is the idea of the word 'holy'. (Bullinger, p.1563)

extremist or white supremacist ideologies like Anglo-Israel, Aryan Nation, Christian Identity, or equivalent entities. A point of clarification is in order. In his booklet, '*Anglo-Israelism*' and '*AI*' are Patterson's chosen terms and acronyms. Hence, we use them in this research paper for consistent naming convention only, particularly being aware that at present, 'AI' is an acronym generally understood to mean Artificial Intelligence.

SYNOPSIS

Jim Patterson authored *From Babylon to America*, a self-published booklet from 2021 challenging *Anglo-Israelism (AI)*. He argues that AI literature often links modern Western nations, particularly the United States and the United Kingdom, with biblical Israel, a notion he finds repulsive. This leads him to "*pray that God can open the minds of the purveyors of AI and turn from the lies that have damaged the faith of so many*" (p. vii).

In Chapter 1, Patterson questions the validity of AI, arguing that it distorts Christian doctrine by merging prophecy with national identity (p. v). He asserts that AI has influenced the Churches of God, leading followers to view their national identities as divinely linked to the ancient Israelites. Referencing the *American Philosophical Association [APA] Delphi Report (1990)*¹⁶ as a foundation for critical thinking, Patterson presents it as a tool to critically examine AI. He further contends that AI often selectively applies scripture and history to promote a nationalist agenda (p. 3).

In Chapter 2, Patterson traces the development of AI, focusing on its rise through figures like Herbert W. Armstrong and noting that most AI followers "*do not have the aptitude or the resources to investigate their teachings*" (pp. 4–5). Patterson claims that AI proponents often use selective historical methods to promote what he sees as a flawed religious endorsement for national identity (p. 8). He argues that the appeal of AI lies partly in its claims to biblical support which provides adherents with a sense of historical and divine legitimacy.

In Chapter 3, Patterson accuses "*AI writers*" of using Genesis 49:1 to connect biblical blessings to modern nations. He contends that reading Jacob's blessings over his sons as prophecy for contemporary nations reflects what he sees as cultural and theological bias rather than faithful scriptural interpretation (p. 8). Patterson describes this approach as imposing modern political contexts onto ancient texts, leading to a distortion of theology (p. 19). Patterson's review of Genesis 49 primarily relies on the Brown Drivers Briggs (BDB) Lexicon, explaining that the expression "*the end of days*" [Gen 49:1] is "*indeed prophetic, but reaches the period of history so far as the speaker's [Jacob] perspective is concerned*" (p.11).

Chapter 4 is Patterson's critique of AI's historical sources, many of which he claims are questionable or ideologically driven. He challenges historical arguments such as links between Anglo-Saxons and ancient

¹⁶ Facione, Peter A., et al. (1990). Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction. Research Findings and Recommendations." *ERIC, Institute of Education Sciences*, 1990, (pp.1-112) eric.ed.gov/?id=ED315423.

[Quote] *Peter Facione's The Delphi Report is a 1990 study by the American Philosophical Association entitled "Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction." Although this model relies heavily on standardized testing, the report influenced critical thinking in the philosophy discipline as well as the critical thinking field as a whole. The report contributed an integral concept, reflected in later critical thinking models, that critical thinking is comprised of not only a certain skillset but also of metacognition and "affective dispositions" such as "open-mindedness," "flexibility," and "fair-mindedness" (Facione 25). The Delphi Panel's expert consensus identified critical thinking skills of "interpretation, analysis, evaluation, inference, explanation, and self-regulation" and expanded each skill into multiple sub-skills (Facione 12-20; Tables 3-4). Many educators and institutions would readily understand these skills and dispositions as essential to critical thinking, and this thinking is likely in part because of the influence of The Delphi Report.* [Unquote]

Israelites and critiques the nationalist-driven historiography that he claims serves to reinforce the political biases of AI proponents (pp. 19–20).

In Chapters 5 and 6, Patterson examines AI's use of the Abrahamic promises and the supposed Davidic lineage of the British monarchy. He argues that AI interprets the promises made to Abraham as nationalistic constructs rather than spiritual promises, which he contends contrasts with the universalism presented in New Testament teachings (pp. 31, 47). He further asserts that linking the British monarchy to King David is based on legend rather than reliable historical evidence, dismissing it as an ideological narrative rather than theological truth (pp. 54–55).

In Chapter 7, Patterson examines the claim that the prophet Jeremiah played a role in transferring the Davidic line to the British Isles. He argues that this idea is a modern narrative intended to confer nationalist legitimacy on political power and urges readers to distinguish such interpretations from verified historical accounts (p. 54). Aligning his analysis with Bullinger's (1837–1913) commentary on the *Chaldee Targum's* interpretation of Jeremiah 17:22, Patterson advocates for a Christ-centered theological approach that prioritizes universal Christian values over nationalistic interpretations, stating that '*He [Jesus Christ] is [now] ruling over the spiritual Kingdom of Israel*' (p. 52).

Chapter 8 critiques the application of Ezekiel's prophecies to modern nations. Patterson argues that this approach reflects a bias, as it projects contemporary geopolitical concerns onto ancient texts to support AI perspectives (p. 67). He cautions that reading modern events into Ezekiel's prophecy risks detaching it from its historical context and promotes a distorted view of the biblical text.

In Chapter 9, Patterson argues that AI promotes American exceptionalism by likening America to Babylon. He claims this framework suggests a divine role for the U.S., which he finds problematic and potentially manipulative in shaping political and religious identity (p. 78). Expanding on his AI critique, Patterson introduces a symbolic comparison of America to Babylon through the lens of the *Roman form of government*. He defines *nationalism* in the context of AI as a belief system that views certain modern nations as divinely chosen inheritors of biblical promises. He further contends that AI fosters Western nationalism and the concept of '*Western exceptionalism*,' influencing attitudes within the Churches of God by encouraging followers to interpret political power as a sign of divine favor (p. 78).

In Chapter 10, Patterson concludes by urging Christians to distinguish between faith and nationalist ideology. He argues that nationalism should not cloud Christian theology and calls for a return to a Christ-centered reading of scripture. Such an approach, he asserts, would protect theological understanding from political influence and avoid the nationalistic interpretations he sees as prevalent in AI literature (p. 100).

ASSERTIONS AND DEFENSE

1. CLAIM: "*When its impact is fully realized and understood, Anglo-Israelism (AI) is one of the most offensive teachings that has intruded on the faith of many in the modern era*" (page vi.)

RESPONSE

The claim that Anglo-Israelism is among the most offensive modern teachings stems from Patterson's belief that it fosters nationalistic superiority and ethnic divisions. He argues that AI promotes bias and distorts scripture to align with cultural narratives. Armed with these views, Patterson is actually imposing 21st century constructs of nationalism and racial prejudice onto 19th century British-Israel doctrine, resulting in

the *anachronistic misrepresentation* of its ideologies. Ultimately, Patterson's reliance on these *anachronistic errors* becomes a central tool in his critique of Armstrong's USBP teachings.

Furthermore, Patterson errs¹⁷ and misleads his Christian ministry's flock by employing "critical thinking" (p.21) as defined in the *American Philosophical Association Delphi Report*, 1990.¹⁸ Driven with this type of critical thinking skills, opined Patterson, it helps one "escape confirmation bias" (ibid.). Patterson proceeds to employ *US Department of Education* critical thinking skill methods to question the premises of British-Israel ideology, which, in his view, are often promoted by COG leaders who "discredit academic historians and Biblical scholars" (p.2). This particular accusation of Patterson that bona fide COG leaders dismiss academic and historical scholarship is false and without merit.¹⁹

Lastly, Patterson's critique of the intrusion of faith "of many in the modern era" reflects his tendency to wrongly spiritualize the physical blessings promised to Abraham and misapply the grace and salvation offered through Jesus Christ. Patterson seems to convey disappointment that too much emphasis is given to Abraham and his descendants while there is less focus on unmerited grace and ultimate salvation through Jesus Christ. With these misconceptions, Patterson conflates distinct aspects of the Abrahamic covenant, namely, the physical blessings intended for Abraham's descendants and the spiritual redemption offered by Christ, thereby distorting the theological boundaries between these two promises.

¹⁷ From a true Church of God perspective, brethren cannot really apply human reasoning to accomplish working out their spiritual salvation per Philippians 12:12–13. Hence, the problem with Facione's approach with his definitions of critical thinking. While Facione's rationale sounds good on paper, his insights about critical thinking are all rooted on human reasoning that he traces back to John Dewey (1859-1952) and Thomas Jefferson (1743-1826).

Facione, P. A. (2023). *Critical Thinking: What It Is and Why It Counts*

<https://insightassessment.com/wp-content/uploads/2023/12/Critical-Thinking-What-It-Is-and-Why-It-Counts.pdf>

[Quote] Facione: "We said the experts did not come to full agreement on something. That thing has to do with the concept of a "strong critical thinker." This time the emphasis is on the word 'good' because of the crucial ambiguity it contains. A person can be good at critical thinking, meaning that the person can have the appropriate dispositions and be adept at the cognitive processes, while still not being a good (in the moral sense) critical thinker. For example, a person can be adept at developing arguments and then, unethically, use this skill to mislead and exploit a gullible person, perpetrate a fraud, or deliberately confuse and confound, and frustrate a project".

John Dewey: "If we were compelled to make a choice between these personal attributes and knowledge about the principles of logical reasoning together with some degree of technical skill in manipulating special logical processes, we should decide for the former."

Dewey, J. (1909). *How We Think*. Republished as *How We Think: A Restatement of the Relation of Reflective Thinking to the Educational Process*. D. C. Heath Publishing. Lexington, MA. 1933

Thomas Jefferson: "Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a God; because, if there be one, he must more approve of the homage of reason, than that of blindfolded fear. [Unquote]

¹⁸ Facione, P. A. (1990). *Critical Thinking: A Statement of Expert Consensus for Purposes of Educational Assessment and Instruction. Research Findings and Recommendations*

[Quote] Using a qualitative research methodology, known as the Delphi Method, an interactive panel of experts was convened to work toward a consensus on the role of critical thinking (CT) in educational assessment and instruction. | *Research Findings and Recommendations Prepared for the Committee on Pre-College Philosophy of the American Philosophical Association by Peter A. Facione, California State University, Fullerton* [Unquote]

¹⁹ Ricky Lee Sherrod authored the original manuscript [*Where are the Lost Ten Tribes?*]

Based on his extensive research over the years. Sherrod has a Ph.D. in history and was on the faculty of Ambassador University in Big Sandy, Texas. In the early '90s Sherrod and another WCG minister traveled extensively in Europe researching the subject. Their conclusion was that the traditional Church of God teaching on the subject [USBP] was correct. However, according to Sherrod, **that was not the conclusion the administrators** [Worldwide Church of God executives of the 1990s] **wanted to hear, so his manuscript was shelved.**

Abraham's calling marks a significant moment in prophetic literature,²⁰ emphasizing both the physical and spiritual aspects of God's covenant. The physical blessings promised in Genesis 12:2-3 include the establishment of Abraham as the father of a great nation, the granting of land for his descendants, and the assurance of prosperity. These promises focus on tangible, earthly outcomes, such as Abraham's lineage forming the nation of Israel and the eventual possession of the land of Canaan. The repeated emphasis on Abraham's physical descendants as a "great nation" impresses God's intention to create a distinct people with a physical inheritance (Gen. 18:17-18²¹, 22:18). Furthermore, the physical blessings extended to Isaac (Gen. 26:4) and Jacob (Gen. 28:14) reinforcing the continuation of this promise to form physical nations, tied to their historical and geographical identity. These physical blessings were foundational in establishing a visible exemplar nation set apart for God's purposes.

Conversely, the spiritual blessings associated with Abraham's covenant transcend the physical promises, focusing on the broader relationship between humanity and God. While the physical blessings pertain to Abraham's immediate descendants and their earthly inheritance, the spiritual blessings are described as extending to "all the families of the earth" through Abraham's "seed" (Gen. 12:3). These spiritual blessings do not concern land or national identity but instead reflect a pathway for reconciliation with God. This spiritual aspect of the covenant finds its fulfillment in Jesus Christ, identified in the New Testament as the promised "seed" through whom all nations are blessed.²² Unlike the physical promises, which were specific to Abraham's descendants, the spiritual blessings are universal, emphasizing God's plan for redemption and salvation. The dual nature of the covenant, physical and spiritual, demonstrates its unique role in both establishing a nation and preparing the way for the spiritual fulfillment in Christ. This is the essence of Herbert W. Armstrong's teaching in USBP.

Scholars have attempted to debunk Anglo-Israel literature for over a century, but their failure often stems from their tendencies, like Patterson, to spiritualize Abraham's physical blessings, disregarding the literal promises made to his descendant nations from the 12 tribes of Israel. On closer reading, Patterson's rationale for applying his method of critical thinking is "*to help navigate out and through AI teaching and the mess AI has created*" and thus avoid "*exhausting our precious time on more important Christ-centered activities*" (p.20) since "*these [AI] teachings are incompatible with the believer's New Covenant in Christ*" (p. vii). While this rationale may seem noble and pious, the concept of 'Christ-centered activities' is mere sanctimonious banality, crafted by Justin Martyr,²³ a first-century Greek philosopher and apologist, rather than being founded in the Bible.

Justin Martyr's *Dialogue with Trypho*, written around 160 CE, laid the groundwork for Christ-centered theology. For example, '*Christ-centered activities*,' as Patterson puts it, presented Jesus as the fulfillment of Hebrew prophecy and the ultimate revelation of God's plan. Martyr argued that Christ superseded the Mosaic law, positioning Him as the central figure of divine purpose. By positioning Christianity as the fulfillment of Jewish prophecy and asserting Jesus as the Messiah, Martyr framed Christianity as the "*new law for all*

²⁰ Sayce, A. H. (1880). *Historical Evidences of the Old Testament*. American Tract Society: New York. (p. 119-122)

²¹ Context: Prior to the destruction of Sodom and Gomorrah. ^{v17} *Then the Lord said, "Shall I hide from Abraham what I am about to do?"* ^{v18} *Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him.* (Gen 18:17-18 | NIV)

²² Ibid.

²³ Britannica. (n.d.). St. Justin Martyr: Christian apologist. <https://www.britannica.com/topic/apologetics>

[Quote] *St. Justin Martyr (born c. 100, Flavia Neapolis, Palestine [now Nāblus]—died c. 165, Rome [Italy]; feast day June 1) was one of the most important of the Greek Philosopher-Apologists in the early Christian church. His writings represent one of the first positive encounters of Christian revelation with Greek philosophy and laid the basis for a theology of history.*

[Unquote]

men,"²⁴ inherently criticizing Jewish interpretations of scripture and their rejection of Jesus. Martyr's text also countered Jewish objections by portraying Jewish characters as skeptical and dismissive, thereby reinforcing Christian theological²⁵ claims while diminishing the credibility of Jewish perspectives. Moreover, Martyr advanced the doctrine of *supersessionism*,²⁶ arguing that the Mosaic Law was a temporary covenant now replaced by Christ's teachings, which delegitimized Jewish religious practices and positioned Christianity as the true faith. Finally, Martyr's work²⁷ solidified the centrality of Christ in Christian doctrine, influencing the development of early Christian identity and theology.

Origen,²⁸ writing two centuries after Christ, introduced the concept of the Church as the "true Spiritual Israel," reshaping the promises originally given to Abraham's descendants. This notion emerged as the Jewish people faded from prominence, providing a convenient but unscriptural substitute for addressing theological challenges. Origen's idea, though innovative, distorted the biblical foundation, as *no scripture ever refers to the Church as "Spiritual Israel."* An apt description of Origen's idea is *foreign metal*,²⁹ which illustrates how theological constructs can stray from their biblical roots, leading to interpretations that distort the original covenant with Israel. For readers today, it serves as a caution against adopting ideas that lack scriptural grounding, no matter how appealing they may seem.

Let us briefly review some works from dissenting scholars of British-Israel literature. Note that the Church of God body overseeing this research paper does not endorse these works and uses them solely for illustration.

²⁴ New Advent LLC. (2023). *Church Fathers: Dialogue with Trypho* (Justin Martyr). | <https://www.newadvent.org/fathers/01282.html>

²⁵ Ibid.

[Quote] In chapter XI, Justin emphasizes that the coming of Jesus Christ fulfills Jewish prophecy and introduces a new covenant for all people: "*For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law — namely, Christ — has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance.*" [Unquote] | This passage demonstrates Justin's argument that the Mosaic Law is obsolete and has been replaced by the new covenant established through Jesus Christ, positioning Christianity as the fulfillment of Jewish prophecy and a universal law.

²⁶ Ibid.

[Quote] Justin articulates the concept of supersessionism, claiming that the Mosaic Law was a temporary measure meant to prepare for Christ's coming: "*But we do not trust through Moses or through the law; for then we would do the same as yourselves. But now — [for I have read that there shall be a final law, and a covenant, the chief and eternal law, even for all nations] — we trust through Christ and exhort you also to do so, that you may obtain the good things from God which He has promised to grant us. (Dialogue with Trypho, Chapter XI).*" [Unquote] | This passage indicates Justin's argument that faith in Christ, rather than adherence to the Mosaic Law, is the true path to God's promises, delegitimizing Jewish practices and promoting the Christian faith as the fulfillment of God's covenant.

²⁷ An older reading (translation) on this same literature may be of interest: Williams, A. L. (1930). *Justin Martyr: The Dialogue with Trypho*. Macmillan, Co. New York

²⁸ Stanford Encyclopedia of Philosophy (2022). Origen. <https://plato.stanford.edu/entries/origen/>

Origen, a third-century Christian theologian, used allegorical methods to interpret scripture, blending Platonic and Hellenistic philosophy with theological reflection. His introduction of "hypostases" clarified the Trinity, portraying the Father as the source, the Son as divine Logos, and the Spirit as an active presence among believers. While critics accused him of promoting transmigration, Origen emphasized the soul's moral freedom and its fall into captivity through sin. He viewed matter as created from nothing and dismissed its intrinsic value in favor of the soul's spiritual ascent. His work laid a foundation for Christian doctrines while challenging conventional interpretations. For Origen, the Logos secured redemption by assuming a real body while remaining fully divine. Christ's death ransomed humanity from the devil, and his resurrection heralded the renewal of the saints. Origen envisioned fiery purification after death for most souls, leading to reconciliation with God, though the devil could never attain bliss. His eschatology highlighted the potential for transformation and renewal through divine grace. Viewing scripture as a living expression of Christ, Origen taught that its body, soul, and spirit mirrored Christ's incarnation, inviting believers to experience a foretaste of eternal union with God.

²⁹ Spencer, M. W. (1901). *The missing links. Volume 2*. The Holliswood Press. Hollis NY (p.35)

Canon George Rawlinson: A 19th-century historian and theologian, criticized British-Israelism³⁰ for lacking historical and scriptural validity. He argued that British-Israelites distorted biblical texts to link the Anglo-Saxon people with the Lost Tribes of Israel, a claim unsupported by credible evidence. Rawlinson emphasized the absence of historical and archaeological proof and deemed the movement's racial theories scientifically untenable due to significant cultural differences. He viewed British-Israelism as built on weak foundations, relying on fabricated history and misinterpreted scripture, ultimately rejecting its legitimacy. But Charles A. L. Totten noted³¹ that Rawlinson “*egregiously errs as to the Chronology involved in their references, as any one may see by reading 1 Chron. ix*”.

A. W. Payne argued and focused on the theological and doctrinal inconsistencies of British-Israelism. In the final paragraph of his book, Payne spiritualizes the concept of the twelve tribes of Israel,³² emphasizing that the blessings of God extend to all believers, Jew and Gentile alike, through faith in Christ. This approach negates the physical focus of British-Israelism by stressing that the promises to Israel find their ultimate fulfillment in the spiritual body of Christ, the Church. Payne’s critique was a significant misapplication of biblical covenantal promises. By spiritualizing the wrong position, he failed to debunk the British-Israel movement’s interpretations and understanding of Israel’s birthright through physical inheritance.

David Baron, in his comprehensive work *The History of the Ten Lost Tribes: Anglo-Israelism Examined* (1915), critiqued the doctrine’s alleged biblical misinterpretations, but mostly focusing on the spiritual fulfillment of the Messiah, and to a certain extent, Jewish nationalist claims. Baron viewed modern-day Israel as the full twelve-tribe nation, asserting that there were no 'Lost Ten Tribes,' which directly contradicted the foundation of British-Israelism. In this sense, his work lacked engagement with the social and political contexts driving the ideology, which allowed British-Israel proponents to dismiss his arguments. Baron declared³³ that because Jews rejected Christ, *Israel means no longer Israel* but the Church that entered into their inheritance. This is a clear example how Baron spiritualized Israel. See graphic below.

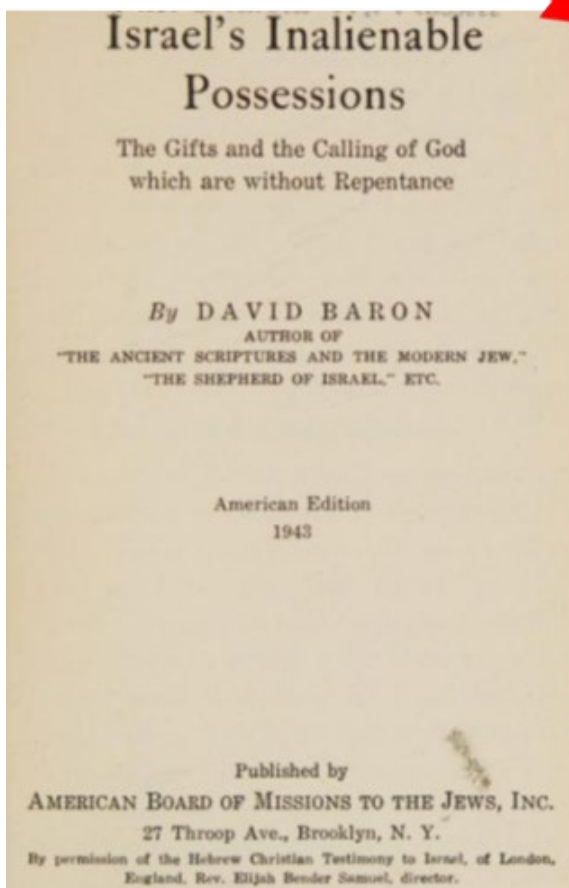
³⁰ C.A.L. Totten. (1893). *The Answer of History: A Reply to the Objections Raised Against Our Israelitish Origin*. The Our Race Publishing Co. New Haven, Conn. (p.93)

[Quote] Footnote: Published in a popular English family journal. *The Leisure Hour*, No.1071. July 6th, 1872, A. D. [Unquote]

³¹ Ibid. (p. 101). [Quote] CONCLUSIONS FROM CONFUSIONS. “*Canon Rawlinson wholly misapprehended the object of the Book of Chronicles! His ridiculous statements here imply that its genealogies were those of the Jews who returned from Babylon, and that the book was a census of that event!*”[Unquote]

³² Payne, A. W. (1900). *Does the word of God warrant Anglo-Israel teaching?* Alfred Holness: London. (p.48)

³³ Baron, D. (1943). *Israel’s Inalienable Possessions*. American Board of Missions to the Jews. Brooklyn, NY. (p. 46) (p.77 in the 1906 edition of this book.)



dead.' This, Mr. Rabinowitch said, is the attitude of many Christians in relation to the Jew.

"In their political and religious creeds, the Jews as a nation are put down as *dead*, and even many true Christians, when reading in the Scriptures the exceeding great and precious promises which God made to Israel, say, 'Oh yes, *Israel*—that is a nation that once lived, but died some nineteen centuries ago, when they rejected Christ, and now "Israel" means no longer Israel, but the Church which has entered into their inheritance.' But Israel, though seriously wounded, is not dead, and refuses to be buried; and the remarkable signs of vitality which as a people they are now manifesting are in themselves sufficient to show that they are not merely a nation of the past, but pre-eminently the nation of the future.'"

When the Apostle Paul wrote these words, Israel had already rejected Christ and it was on that account that he pours out the great sorrow and uninterrupted pain of his heart, yet—and this is one great purpose he had in writing these three chapters—he proceeds to show how that, though all men *be* liars, God

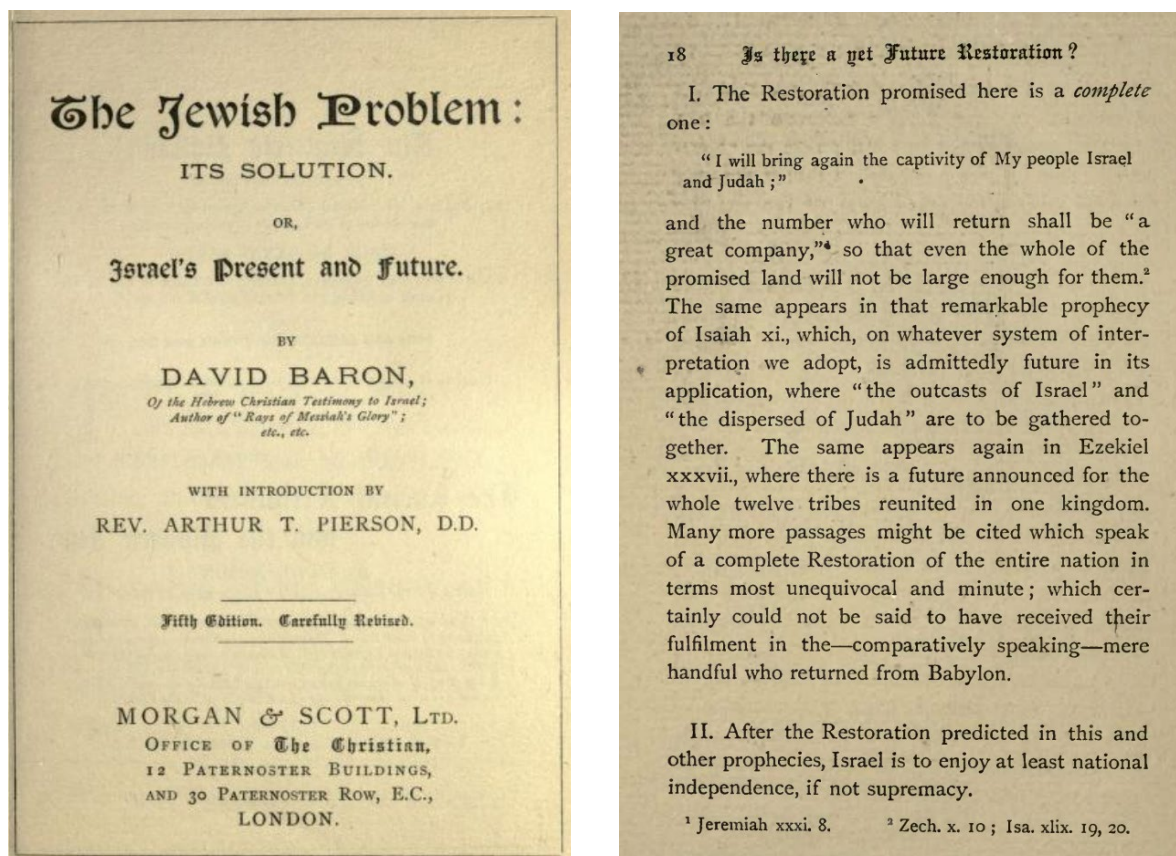
* Quoted from my book, "The Ancient Scriptures and the Modern Jew."

Ironically, in Baron's other work (1890-91?) *The Jewish Problem*, he clearly and correctly recognized that the "outcasts of Israel" and the "dispersed of Judah" **'are to be gathered together'** (p.18). Contrary to the critique that he reserved for his opponents, Baron actually echoed what British-Israel proponents have been saying all along. See excerpt below which was taken from Figure 2 (emphasis added):

"...and the number who will return shall be "a great company," so that even the whole of the promised land will not be large enough for them. The same appears in that remarkable prophecy of Isaiah xi., which, on whatever system of interpretation we adopt, is admittedly future in its application, where "the

outcasts of Israel" and "the dispersed of Judah" are to be gathered together. The same appears again in Ezekiel xxxvii., where there is a future announced for **the whole twelve tribes reunited in one kingdom**. Many more passages might be cited which speak of a complete Restoration of the entire nation in terms most unequivocal and minute; which certainly could not be said to have received their fulfillment in the—comparatively speaking—mere handful who returned from Babylon."

Figure 2. *Is there a yet Future Restoration?* (Baron, D.; 1890 [?])



Anton Darms, in his work *The Delusion of British-Israelism* (1940), similarly argued that modern 20th-century Israel comprises all twelve tribes, dismissing the idea of the 'Lost Ten Tribes.' While Darms expanded on Baron's theological critique, his reliance on Jewish nationalism and Dispensational Theology weakened his ability to effectively challenge British-Israelism's historical claims, making his critique vulnerable to dismissal by its proponents. For example, in his 1940 book, he wrote, "*British-Israelism fails to recognize that the Word of God designates Britain and America as Gentile nations of Japhetic origin.*"³⁴ Also in his 1940 work, on page 47,³⁵ Anton Darms claimed that the Prophet Ezekiel encountered the exiles of the ten tribes by the river Chebar in northern Mesopotamia, which is inaccurate. Babylonia, where Ezekiel lived after the first deportation, was located in southern Mesopotamia, not the north. Additionally, Ephraim and Judah were exiled to entirely different regions. According to 2 Kings 17:6, Ephraim was exiled to Halah, Habor by the river of Gozan, and the cities of the Medes, regions spanning the northern areas of the Assyrian

³⁴ Chapter V. TEN GREAT PERIODS IN ENGLISH HISTORY SHOW DIVINE PROVIDENCE, p.177

³⁵ "The Prophet Ezekiel (593-573 B.C.) was taken captive to Babylon in the first deportation, and thus spent a number of years by the river Chebar, between the Tigris and the Euphrates in northern Mesopotamia, where he met with the exiles of the ten tribes who were stationed there." (p. 47)

empire. In contrast, the House of Judah was exiled to the River Chebar, a waterway situated near Babylon in southern Mesopotamia (Ezekiel 1:1, 3; 3:15, 23; 10:15-22; 45:3). This distinction emphasizes the geographical and historical separation of the exiles and it clearly exposes Darm's need for accuracy in understanding respective captivity locations of the Lost Tribes of Israel and the Tribe of Judah.

In another book, *The Jews Return to Israel* (1965), Darms wrote, "To Theodore Herzl³⁶ was given a commission of world-wide magnitude to perform the great things that Messiah was about to inaugurate for the emancipation of the Jews" (p. 36). "Yes, it was Messiah who was preparing Theodore Herzl³⁷ for his great world mission of founding the Zionist movement, which eventually resulted in the birth of the State of Israel in 1948, in the land of Palestine" (p.59). In the end, Darms devoted most of his time supporting causes for the post-1948 nation of Israel and its Zionist movement.

Norman Cohn, in *The Pursuit of the Millennium* (1957), expanded the critique of British-Israelism by placing it within the broader context of millenarian movements. Cohn argued that the doctrine distorted biblical prophecy to serve nationalist and ideological purposes. British-Israelism, like other millenarian movements, exploited apocalyptic elements for political ends. Cohn's broad approach, which included various ideologies, lacked a focused critique on British-Israelism's specific scriptural interpretations, weakening his ability to fully debunk the doctrine. His analysis did not engage with the religious appeal and doctrinal specifics of British-Israelism.

Scholars such as **James Barr**, **Edwin M. Yamauchi**, and **John S. Mbiti** also offered critical perspectives on the misuse of scripture for nationalist purposes. Barr's *Fundamentalism* (1977) critiqued literalist interpretations of scripture that underpin movements like British-Israelism, arguing that they misinterpret the Bible for nationalistic purposes. Yamauchi's *Foes from the Northern Frontier* (1982) critiqued how archaeology and biblical history were misused to promote nationalistic agendas, which is reflected in British-Israelism's claims. Mbiti, in *Bible and Theology in African Christianity* (1986), rejected Western-centric and nationalist interpretations of the Bible, which often distort scripture for political purposes. These scholars, though critical, did not fully engage with the religious appeal that sustained British-Israelism, allowing the doctrine to persist.

Hugh Trevor-Roper, in *The Invention of Scotland* (2008), and **W.H. Bennett** in *Symbols of Our Celto-Saxon Heritage* (1976), critiqued British-Israelism from historical and theological angles. Trevor-Roper attacked the nationalistic myths underpinning the doctrine, while Bennett focused on its scriptural misinterpretations. Trevor-Roper's incomplete work and Bennett's narrow theological approach limited their ability to fully dismantle British-Israelism. Trevor-Roper's critique of nationalist myths did not delve into the theological appeal of British-Israelism, while Bennett's lack of historical analysis left his theological critiques open to rebuttal by proponents. Both scholars contributed to the critique but fell short of delivering a comprehensive debunking.

³⁶ Theodore Herzl's dream of the Messiah. Explained in page 23 of Darm's book *The Jews Return to Israel*.

³⁷ Laqueur, (2003); Schneer, (2010).

[Quote] *Theodore Herzl (1860–1904) was an Austro-Hungarian journalist, playwright, and political activist who is widely regarded as the father of modern political Zionism. Herzl's work emerged during a time of growing antisemitism in Europe, culminating in his efforts to establish a Jewish homeland. His most notable contribution was the publication of Der Judenstaat (The Jewish State) in 1896, which outlined his vision for a sovereign Jewish state as a solution to the "Jewish Question." Herzl's leadership extended to organizing the First Zionist Congress in Basel, Switzerland, in 1897, where the Zionist movement was formally established with the aim of creating a Jewish state in Palestine. Herzl's efforts were instrumental in galvanizing support for Zionism, laying the ideological and organizational groundwork for the eventual establishment of the State of Israel in 1948* [Unquote]

Later scholars like **Colin Kidd** and **Tudor Parfitt** represent more recent attempts to debunk British-Israelism. Parfitt's *The Lost Tribes of Israel* (2002) focused on discrediting the historical claims surrounding the Lost Tribes, while Kidd's *The Forging of Races* (2006) critiqued the racial and imperial undertones of the doctrine. Both scholars struggled to fully discredit British-Israelism due to limited engagement with its religious and cultural appeal. Kidd's focus on race and imperialism did not address the theological motivations behind the doctrine's followers. Parfitt's work, focused on debunking historical myths, did not engage deeply enough with the spiritual beliefs that sustain British-Israelism, allowing the doctrine to persist despite these critiques.

Scholarly critics like Rawlinson, Payne, Baron, and others challenged the tenets of Anglo-Israelism but could not fully discredit it due to limited engagement with its deeper social and theological roots. Patterson, in particular, misses the historical context, misunderstanding the cultural and religious significance of British-Israelism in its time and misattributing the works of 19th-, 20th-, and 21st-century Anglo-Israel writers to Armstrong's USBP framework of 1954 and 1967.

2. CLAIM: "*The Constitution is the product of close to three millennia of increasing knowledge and learning as the Angel predicted, and also reflected in the Jews and constitutional rights of other nations.*"
(page 96)

RESPONSE

Analysis of Patterson's Claim

- Patterson asserts that America has metaphorically become a *modern-day Babylon* through its adoption of Roman-style government. He traces historical parallels from ancient Babylon through the Roman Empire, ultimately to modern American governance.
- Patterson argues that key characteristics of the U.S. government, such as its republican and federal structure, echo Roman governance, which itself integrated elements from Babylonian administration and law.
- Patterson asserted that the Roman Republic, and later the Empire, adopted significant innovations from Babylon, including legal codes, bureaucratic systems, and imperial ambitions. According to Patterson, these elements were fundamental in shaping Roman political structures, which later influenced Western political thought.
- According to Patterson, these frameworks were inherited by America. He argues that the framers of the American Constitution, drawing from historical knowledge, particularly Roman governance, designed a system that blended republican ideals with strong central authority. This synthesis, he asserts, not only mirrored the Roman model but also reflected the administrative complexity of ancient Babylon.
- Patterson places this idea within a broader theological context, examining how these political continuities align with or diverge from biblical prophecies about nations and governance. He questions the spiritual and moral implications of America's role in global affairs, drawing parallels to Babylon and calling for reflection on the nation's spiritual condition.

It is apparent that Patterson lacks specific, conclusive, peer-reviewed evidence linking Babylonian laws to American legal foundations. While the United States Constitution emerged from a rich blend of philosophical and legal influences, making a connection to Babylon remains a pure speculation and without credible historical support. Historians generally credit Enlightenment thinkers and British legal traditions as more prominent influences in the Constitution's development. Notably, *The Ideological Origins of the American Revolution* by Bernard Bailyn (1922–2020) is a prominent source on this subject. Bailyn's Pulitzer Prize-winning work extensively explores how Enlightenment ideas, particularly those of liberty,

constitutionalism, and rights, from thinkers such as John Locke and Montesquieu, shaped the intellectual framework of the American founders. His work is widely cited in scholarly discussions on the ideological origins of the U.S. Constitution.³⁸

3. CLAIM: “*The fact the iron remains from the legs to the feet, and to the toes is indicative that elements of the fourth empire remain until the end of this age. Moreover, the multicultural integration of peoples in modern empires and nations as Daniel expressed by the clay, has also clearly emerged.*” (page 95)

“The essential point is that America, the British Commonwealth, and European nations are the latest precipitates in what the image and Daniel’s interpretation (Dan 7:44) of it had predicted. Whether they exist or not at the time of Christ’s return, they along with all that preceded them must come to an end to be replaced by the arrival of God’s Kingdom” (page 96)

RESPONSE

Patterson referred to America, the British Commonwealth, and European nations as the “*latest precipitates*” in the prophetic sequence outlined by Daniel, suggesting that these entities are recent outcomes or arrivals within the unfolding of end-times prophecy. The term “*precipitates*” is typically used in the field of Chemistry. Understandably, Patterson implies that America, British Commonwealth, and unnamed European nations crystallize or manifest aspects of the prophetic narrative as seen through Daniel's vision. But if America and the British Commonwealth no longer exist as nations by the time of those final prophetic events, then there is a clear contradiction to Patterson’s claim, amounting to nothing but plain conjecture. If these nations are not in the prophetic landscape when the prophesied events occur, their designation as “*precipitates*” in ongoing prophetic fulfillment is incorrect.

Obviously, Patterson intended to cite Daniel 2:44 since Daniel 7:44 does not exist. Nevertheless, people often have conjectures about history's direction, but the Bible gives the only accurate version.³⁹ What God showed Nebuchadnezzar in a dream is a perfect outline of historical events.⁴⁰ Daniel's prophecy, seen in the statue's symbolism, is not yet fully realized.⁴¹ The statue's kingdoms, Babylon, Medo-Persia, Greece, and Rome appeared in history and in sequence revealed by Daniel.⁴² The future kingdom mentioned in Daniel 2:44 will surely happen.⁴³ A group of kings linked to ancient Rome will form, and Christ will ultimately destroy this confederation.⁴⁴

³⁸ Bernard Bailyn. (1967). *The Ideological Origins of the American Revolution*. Cambridge: The Belknap Press of Harvard University Press.

³⁹ Tanner, J. P. (2020). *Evangelical Exegetical Commentary*. Bellingham, WA: Lexham, page 209.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Wegner, P. D. (2022). J. Paul Tanner. Daniel, *Evangelical Exegetical Commentary*. *Bulletin for Biblical Research*, 32(2), 215–217. [Quote] *In his treatment of the interpretation of the statue vision in Dan 2, Tanner follows the majority of evangelical scholars in identifying the head as the Babylonian Empire, the shoulders as the Medo-Persian Empire, the belly as the Greek Empire, and the legs as the Roman Empire. However, his argument that the feet and toes refer to 'a confederacy of ten kings still to come in the future' (p. 104) is somewhat unusual. Similarly, for the prophecy in Dan 7, he identifies the beasts as referring to Babylon, Medo-Persia, Greece, and Rome. But again, he sees the ten horns and the little horn as arising 'in the yet distant future, being reserved for the period known as the great tribulation' (p. 411). He applies the term 'son of man' in Dan 7:13 to the Messiah, arguing that this is the earliest and most plausible view of the passage.*[Unquote]

4. CLAIM: “They often gravitate toward alternative historical narratives by amateur, uncredentialed writers ... as authorities in historical and composite analysis. Dismissed are the scholarly works that contain essential interpretive analysis of Semitic and Greco-Roman texts” (page 3)

RESPONSE

Patterson’s booklet, *From Babylon to America*, disguises flawed historical and biblical analysis as critical thinking (*American Philosophical Association Delphi Report, 1990, p. 21*). It unfairly attributes racist, white supremacist interpretations of traditional British-Israel writings to the simple, Bible-based faith and practices of the true Church of God, which is a spiritual organism. Let us examine why.

For context, Steven M. Collins⁴⁵ states in his website that he “has authored five books documenting the migrations, kingdoms, and locations of the biblical ten tribes of Israel after their exile from the Promised Land.” Meanwhile, Darris McNeely⁴⁶ is an ordained minister (United Church of God), instructor (Ambassador Bible College) and host (Beyond Today Television Program). Patterson challenges Collins and McNeely for their biblical interpretations, claiming that they promote nationalistic ideologies through selective scripture readings. Yet, interpreting religious texts, especially complex ones like the Bible, inherently involves varied interpretations across different theological and cultural contexts. Nevertheless, Collins’ and McNeely’s views may align with a Christian tradition that links biblical prophecies to contemporary geopolitical scenarios, aiming to provide modern-day relevance and spiritual meaning to their believers. Patterson mocks at the scholarly depth of Collins’ and McNeely’s work, but in the same breath, overlooks and oversimplifies the nature of theological scholarship, which by nature embraces a variety of interpretations, including conflicting ones. Biblical prophecy, in particular, hosts diverse scholarly views in which Collins’ and McNeely’s work might represent a valid perspective within this range.

Patterson accuses Collins and McNeely of being uncredentialed historians who use selective archaeological evidence. In this vein, we need to consider Professor Erez Ben-Yosef’s⁴⁷ viewpoint that archaeological interpretation overstates its authority, it is inherently ambiguous,⁴⁸ and scholars draw different conclusions based on their professional frameworks and cultural perspectives. Diverging interpretations, such as those of Collins and McNeely, do not invalidate their work but invite broader discussions on the role of archaeology in understanding biblical history. Patterson’s dismissal of their contributions as “*alternative historical narratives by amateur*” oversimplifies the nature of theological scholarship, which thrives on diverse and often conflicting interpretations. Labeling opposing work as “*amateur*” disregards its methodological rigor and potential to expand understanding. Rather than dismissing Collins’ and McNeely’s work, it should be

⁴⁵ <https://stevenmcollins.com/about/>

[Quote] *The author is a former Board member of the Association for Christian Development (ACD), Auburn, WA, and a member of the former National Epigraphic Society founded by Dr. Barry Fell. However, his books represent the analysis and judgments of the author and do not claim to represent the views of either organization* [Unquote]

⁴⁶ https://www.imdb.com/name/nm8068549/bio/?ref=nm_ov_bio_sm

[Quote] *Darris McNeely is a longtime pastor who now serves as content editor [and television presenter of Beyond Today, United Church of God]. He is also an instructor at Ambassador Bible College in Cincinnati, Ohio. He and his wife, Debbie, have served in the ministry for more than 40 years. Darris also is a resident faculty member at the Ambassador Bible Center teaching Acts, Fundamentals of Belief and World News and Prophecy* [Unquote]

⁴⁷ Tel Aviv University (n.d.). *About: Prof. Erez Ben-Yosef*. <https://english.tau.ac.il/profile/ebenyose>

⁴⁸ Friedman, M. (2021). An Archaeological Dig Reignites the Debate Over the Old Testament’s Historical Accuracy. <https://www.smithsonianmag.com/history/archaeological-dig-reignites-debate-old-testament-historical-accuracy-180979011/>
[Quote] *What Ben-Yosef [archeologist] has produced isn’t an argument for or against the historical accuracy of the Bible but a critique of his own profession. Archaeology, he argues, has overstated its authority. Entire kingdoms could exist under our noses, and archaeologists would never find a trace. Timna is an anomaly that throws into relief the limits of what we can know. The treasure of the ancient mines, it turns out, is humility.* [Unquote]

recognized as part of the dynamic exploration of biblical themes, enriching the broader dialogue and advancing theological inquiry.

Notice that Patterson's critique of the Church of God writers is fundamentally flawed due to his ambiguous assertion: "*Dismissed are the scholarly works that contain essential interpretive analysis of Semitic and Greco-Roman texts.*" This dangling modifier lacks specificity, as Patterson does not identify scholars whose works purportedly provide "*essential interpretive analysis*". His critique, therefore, rests on an imprecise foundation that unfairly disparages the Church of God's theological methodologies while favoring the unstated standard entrenched in Higher Criticism,⁴⁹ itself tied to the secular *historiographical tradition* of Leopold von Ranke.⁵⁰

Patterson's critique of Church of God writers unfairly dismisses their intellectual frameworks without fully engaging with their theological approach. In his booklet, Patterson contrasts the USBP with his preferred Higher Criticism scholars like Briggs, Driver, Brown, and Levenson whose empirical methods align with Ranke's secular historiography. Patterson's selective framing creates an uneven comparison, marginalizing *Providential* approaches as inferior while applying a secular humanistic lens ill-suited for evaluating theological narratives in the work of Collins and McNeely. By vaguely claiming that Church of God writers neglect scholarly rigor, Patterson overlooks their deliberate use of *Providential* language. Consequently, he assumes the superiority of secular methodologies while failing to recognize the intellectual foundations of Collins and McNeely, whose works reflect traditions parallel to, but independent of, Sharon Turner's work.

Turner's *The History of the Anglo-Saxons*⁵¹ offered a foundational model for integrating historical, biblical, and linguistic evidence. Although now critiqued for its Romanticist nationalism and reliance on literary

⁴⁹ Patterson's reliance on Higher Criticism scholarship is explained in Claim/Response pairs 12, 13, and 20 of this research paper.

⁵⁰ Leopold von Ranke. In *The Encyclopaedia Britannica* (11th ed.). Cambridge University Press. (pp. 893–894)

[Quote] Volume XII: POLL to REEVES | Leopold von Ranke (1795–1886) was a German historian widely regarded as one of the founding figures of modern, evidence-based historiography. His work significantly shaped the discipline of history by emphasizing rigorous primary source analysis, objectivity, and a rejection of speculative and theological interpretations of historical events. Ranke is particularly known for his dictum to study history "as it really was" (*wie es eigentlich gewesen*), advocating for an empirical approach that relied on archival research and a focus on documentary evidence. | Contributions to Historiography: 1. *Primary Source Focus*: Ranke introduced a methodological rigor that centered on the critical examination of primary sources, such as official documents, letters, and archival records. He argued that historians should rely on these sources to reconstruct an accurate understanding of the past. 2. *Empiricism and Objectivity*: Ranke sought to eliminate subjective biases, such as moral judgments or theological explanations, from historical writing. He believed historians should observe and describe historical events without imposing modern values or interpretations. 3. *Historical Particularism*: Rather than generalizing about history, Ranke emphasized the importance of understanding each historical period on its own terms, considering its unique circumstances and characteristics. 4. *Founding of Modern Academic History*: Ranke's work laid the foundation for history as a professional academic discipline. He established seminars and research methods that became the standard in university history departments, starting with his position at the University of Berlin. 5. *Emphasis on Political History*: Ranke focused on the history of states, diplomacy, and political events, often studying European powers such as France, England, and Germany. His work contributed to the development of political and diplomatic history as subfields. | Notable Works: • History of the Popes (*Die römischen Päpste*, 1834–1836) • History of the Latin and Teutonic Nations (*Geschichte der romanischen und germanischen Völker*, 1824) • The History of England during the Seventeenth Century (*Englische Geschichte*, 1859–1869) | Legacy: Ranke's insistence on source-based history revolutionized the discipline, moving it away from narrative storytelling and moralizing toward a more scientific approach. His methods remain central to historical research today, though his focus on political history has been expanded to include social, cultural, and economic dimensions. Encyclopaedia Britannica. (1911). [Unquote]

⁵¹ Turner, S. (1841). *The history of the Anglo Saxons*. Carey and Hart: Philadelphia. Book II, p. 86

[Quote] *The infant state of the Saxon people, when the Romans first observed them, exhibited nothing from which human sagacity would have predicted greatness. A territory, on the neck of the Cimbric Chersonesus, and three small islands, contained those whose descendants occupy the circle of Westphalia, the electorate of Saxony, the British islands, the United States of North America, and the British colonies in the two Indies. Such is the course of Providence, that empires the most*

sources, it provided a nascent framework for modern historiography, blending linguistic analysis, cultural history, and theological interpretation. Turner's use of Providential⁵² themes exemplified a way of connecting historical events to theological narratives, offering a lens distinct from secular frameworks. Similarly, authors like Collins and McNeely engage with theological interpretations of history, but their work reflect their unique scholarship approach to biblical and historical themes. In contrast, Patterson's preference for Higher Criticism, grounded in secular frameworks such as Ranke's archival empiricism, fails to account for the theological coherence central to these approaches of Church of God writers. By imposing a secular framework ill-suited to Providential narratives, Patterson's critique disregards the validity of interpretations that prioritize theological insights over purely humanistic empiricism.

Patterson's failure to specify the scholarly works he champions weakens his critique. Church of God writers, such as Collins and McNeely, stress the theological significance of history by connecting biblical narratives to broader historical patterns. While distinct from the empiricism of Higher Criticism, this approach is not inferior, as it enriches historiography by addressing theological dimensions that secular methods ignore.⁵³ Patterson's conflation of incompatible traditions results in a flawed and biased standard.

Collins and McNeely offer a coherent synthesis of theology and history that merits recognition, not dismissal based on vague standards and unsupported claims of neglecting scholastic rigor. Good history is not exclusive to those with a Ph.D. in history,⁵⁴ as shown by the many impactful works written by individuals without advanced formal training in the field. While a doctorate provides essential skills and professional credentials for academic careers, history itself is a shared intellectual pursuit open to diverse perspectives. Journalists like Allan Nevins, Robert Caro, Frances Fitzgerald, and Winston Churchill lacked formal historical degrees⁵⁵ but produced works that significantly shaped public understanding of the past. These contributions, often dismissed as 'popular,' rival the best histories produced within academia, challenging narrow definitions of expertise. Journalism, described by Philip Graham⁵⁶ as the 'rough draft of history,' often transcends academic boundaries by engaging broader audiences, proving that great history is defined not by credentials but by the power to illuminate and connect with its readers.

extended, and the most formidable, are found to vanish as the morning mist; while tribes scarce visible, or contemptuously overlooked, like the springs of a mighty river, often glide on gradually to greatness and veneration." [Unquote]

⁵² Turner, S. (1823). *The history of the Anglo-Saxons: From the earliest period to the Norman conquest* (3rd ed.). Longman, Hurst, Rees, Orme, and Brown.

[Quote] Sharon Turner's invocation of the "course of Providence" reflects the theological interpretation of history prevalent in his era, particularly among 19th-century historians influenced by Romanticism and religious frameworks. Turner's framing of historical events as guided by providence is evident in *The History of the Anglo-Saxons* (1823), where he emphasizes the divine progression of the Saxons toward greatness. Modern historiography, however, has shifted toward secular moving away from such providential narratives. This transition reflects broader changes in the discipline of history, prioritizing empirical methods and rejecting theological explanations for historical developments. [Unquote]

⁵³ Bruce, S. (2011). *Secularization: In defence of an unfashionable theory*. Oxford University Press.

Modern historiography has shifted toward secular, evidence-based analyses, moving away from providential narratives. This transition reflects broader changes in society and culture, where religion has been displaced from the center of human life. As Steve Bruce (2011) explains, secularization describes the process by which beliefs and institutions based in supernatural entities lose their societal prominence, fostering intellectual frameworks that prioritize empirical methodologies over theological interpretations.

⁵⁴ Golde, C. M. & Walker, G. E (Eds.) (2006). *Envisioning the future of doctoral education*. Josey-Bass, Stanford, CA (pp. 328-329). The editors are senior scholars with the Carnegie Initiative on the Doctorate, The Carnegie Foundation for the Advancement of Teaching. Jossey-Bass is an imprint of Wiley. Credit -- *Gale Academic Onefile* [Gale Document Number: GALE|A153753624]: Copyright Clearance Center, Inc. Reference & Research Book News, 21(4).

⁵⁵ Ibid.

⁵⁶ Ibid.

5. CLAIM: “*The origins of America and its wealth traces itself back to Babylon, not to the promises made to Abraham as many try to claim*” (page 96)

RESPONSE

In 1889, Michael G. Mulhall, a Fellow of the British Royal Statistics Society, observed the immense potential of the United States in wealth and growth, particularly in view at the time, of the emerging industrial revolution. The United States, wrote Mulhall, with its vast natural resources and large landmass, was set to support a massive population and dominate global economics. Covering 2,970,000 square miles, it had 1,500,000 square miles of arable land, far more than China, which supported 360 million people on less land. The Mississippi River system added 35,000 miles of navigable waterways, connecting even remote areas through efficient transportation. Mulhall noted that with full use of arable land, the U.S. could feed 450 million people while exporting 2.5 billion bushels of grain each year. Coal, iron, and precious metals were plentiful, with half the world’s gold and silver coming from the U.S. The sheer size of the country, which could fit the combined lands of Great Britain, Ireland, France, Germany, Austria, and Italy west of the Hudson River three times over, showcased its potential as a global leader in the *industrial revolution*.⁵⁷

The industrial revolution was transforming the United States into a global manufacturing leader, wrote Mulhall. By 1880, American manufacturing had surpassed Britain's by \$650 million, driven by an abundance of raw materials such as cotton, wool, metals, and timber, all sourced locally. While European countries relied on imports, the U.S. had the advantage of producing everything domestically, cutting costs and boosting development. Mulhall noted the inventiveness of Americans, who led global patent registrations, driving technological advancements. U.S. coal mining costs were much lower than Britain's, with coal reserves expected to last centuries. Combined with vast iron deposits that could meet global demand, the U.S. was well-positioned to lead manufacturing for generations. American products like steel, cotton, and watches were already outselling European goods in key markets like Sheffield, Manchester, and Geneva, demonstrating the U.S.'s growing industrial and technological dominance.⁵⁸

Mulhall also observed the future potential of the U.S., focusing on the untapped wealth in the Western territories. Spanning 2.1 million square miles, nearly two-and-a-half times the size of the Eastern states, these areas held vast mineral resources like gold, silver, copper, and tin, becoming more accessible through new transportation and extraction technologies. Once considered part of the Great American Desert, these regions were now valued for their rich grazing lands and mineral deposits, unlocked by expanding railroads. In 1880, the U.S. produced over 55 tons of gold and 1,090 tons of silver, with much more waiting to be mined. The West’s 200,000 square miles of coal reserves and extensive iron deposits provided limitless potential for growth. As railroads expanded and industrialization advanced, the U.S. was poised to lead the world in food production, raw materials, and manufactured goods. Mulhall concluded that the U.S.'s immense resources, combined with its industrial and technological advancements, would secure its leadership in the global economy for generations to come.⁵⁹

Mulhall’s observations about the wealth of the United States in 1889, as referenced by Armstrong in his 1940 article (see Figure 3), reveal a connection to divine blessings. In 1954, Armstrong further noted leaders who recognized God as the source of the nation’s wealth (see Figure 4). Consequently, without credible evidence,

⁵⁷ Strong, J. & Mulhall, M. G. (1889). *The United States and the Future of the Anglo-Saxon Race*, by Rev. Josiah Strong; *And the Growth of American Industries and Wealth*. Saxon and Company. London

⁵⁸ Ibid.

⁵⁹ Ibid.

Patterson's claim that America's origins and wealth stem from Babylon rather than the promises to Abraham remains unsubstantiated.

Figure 3. Armstrong's Writing about the Origin of America's Wealth (August-September, 1940)

The United States in Prophecy

WHERE is the UNITED STATES mentioned in Bible prophecies? Or is it mentioned at all? We are the wealthiest of nations. And, potentially at least, the most powerful.

We are the same people as the British, and, with them we possess more than two-thirds of all the wealth and resources of the world. All other nations, combined, have little more than a fourth divided between them all. And we have acquired nearly all of it since 1800.

Never has there been anything like it in history. Never did a nation or people spread out and grow so rapidly to wealth and power. Never was a nation or people so rich. WHY?

Could Prophecy Ignore Us?

Consider, too, our people today constitute the HOME,—the last defense, of Christianity. It is *our* people who have sent missionaries into every land on earth—*our* people who have printed and distributed the Bible by unbelievable millions of copies in the language of all peoples.

We know Bible prophecies definitely refer to the Russia, Germany, Italy, Turkey, Ethiopia, Libya, Egypt, of today. *Could* they, then, ignore modern kingdoms like Britain and America? Is it reasonable?

Assuredly it is not. Nor *are* we ignored. The fact is, we are mentioned more often than any other race. Yet our prophetic identity has remained hidden to the many. Modern nations are not spoken of in their modern names, except in few cases. Usually they are referred to by the names of the ancient ancestor from which they sprung. Thus, Turkey is referred to in prophecy as *Esau*, or *Edom*, because the Turks are the descendants of Esau. In like manner, the Arabs are spoken of as Ishmael, the Russians as *Magog*.

The Bible story of *our* ancestry, and our modern prophetic identity, is the most amazing—yes, astounding—the most fascinating and interesting story ever told. It is really the story-thread of the Bible itself, from Genesis to Revelation.

This story needs at least twelve articles, the length of this one, for the telling. We shall try to condense it in a nut-shell to only two installments, of which this is the first.

Our Wealth Promised Abraham

Centuries ago, this same wealth and power and national greatness was promised by the Almighty to Abraham. Yet few have ever noticed this astonishing fact of Scripture.

The promise of the Messiah, and of salvation thru Him, is well known by the most superficial Bible student. But God made

The prophecies of the Bible have been grievously misunderstood. And no wonder!

For the most vital KEY, needed to unlock prophetic doors to our understanding, had become lost.

That KEY is a definite knowledge of the true identity of the United States, and the British Commonwealth, in Bible prophecy.

Here, condensed in a nut-shell, is the most fascinating story ever told. You will find in this series of two articles an amazing TRUTH, long hidden. It is a startling revelation. It is as plain as A B C, in the Bible. No story of fiction was ever so strange, so absorbing, so packed with suspense.

also another, entirely different, most amazing promise to Abraham. Notice how God called Abraham, and the *two-fold* nature of His promise:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a GREAT NATION . . . and in thee shall all the families of the earth be blessed." (Genesis 12:1-3).

Notice the TWO-fold nature of the promises:

1) the promise his flesh-born children should become a GREAT NATION—a promise of RACE;

2) the spiritual promise of GRACE: "In thee shall all families of the earth be blessed," or, as the same promise is repeated in Gen. 22:18, "in thy seed shall all the nations of earth be blessed." *This* promise refers to GRACE, thru Christ, the "one seed," as clearly explained in Galatians 3:8. And Jesus of Nazareth was a son of Abraham.

RACE, as well as Grace

But that the "great nation" promise refers alone to race—not to the *one* seed, Christ, but to the plural, multiple seed of natural fleshly birth, is made certain by God's repetition of His promise in greater detail later.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly . . . thou shalt be a father of MANY NA-

TIONS. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of MANY NATIONS have I made thee." (Gen. 17:1-5).

Notice, the promise is now CONDITIONAL upon Abraham's obedience and perfect living. Notice, the "great nation" now becomes MANY NATIONS — *more* than one nation. This cannot refer to the "one seed," Christ. The following verses prove that.

"And I will make thee exceeding fruitful, and I will make NATIONS of thee, and KINGS" (more than one) "shall come out of thee." (Verse 6). Notice, these nations and kings shall *come out of* Abraham—generation—multiple. seed, not just one descendent *thru whom* scattered individuals may become Abraham's children, by adoption (Gal. 3:29). The scattered, individual Christians do not form NATIONS. This is speaking of RACE, not grace.

"And I will establish my covenant between me and thee and thy seed after thee in THEIR generations." (Verse 7). The "seed" is PLURAL—"in *their* generations."

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan (Palestine) for an everlasting possession: and I will be THEIR God." (Verse 8).

Notice, the LAND—material possession—is promised to the PLURAL seed, of whom He is THEIR, not *his*, God. The plural pronoun "their" is used again in the 9th verse—"and thy seed after thee in *their* generations."

Not Fulfilled in Jews

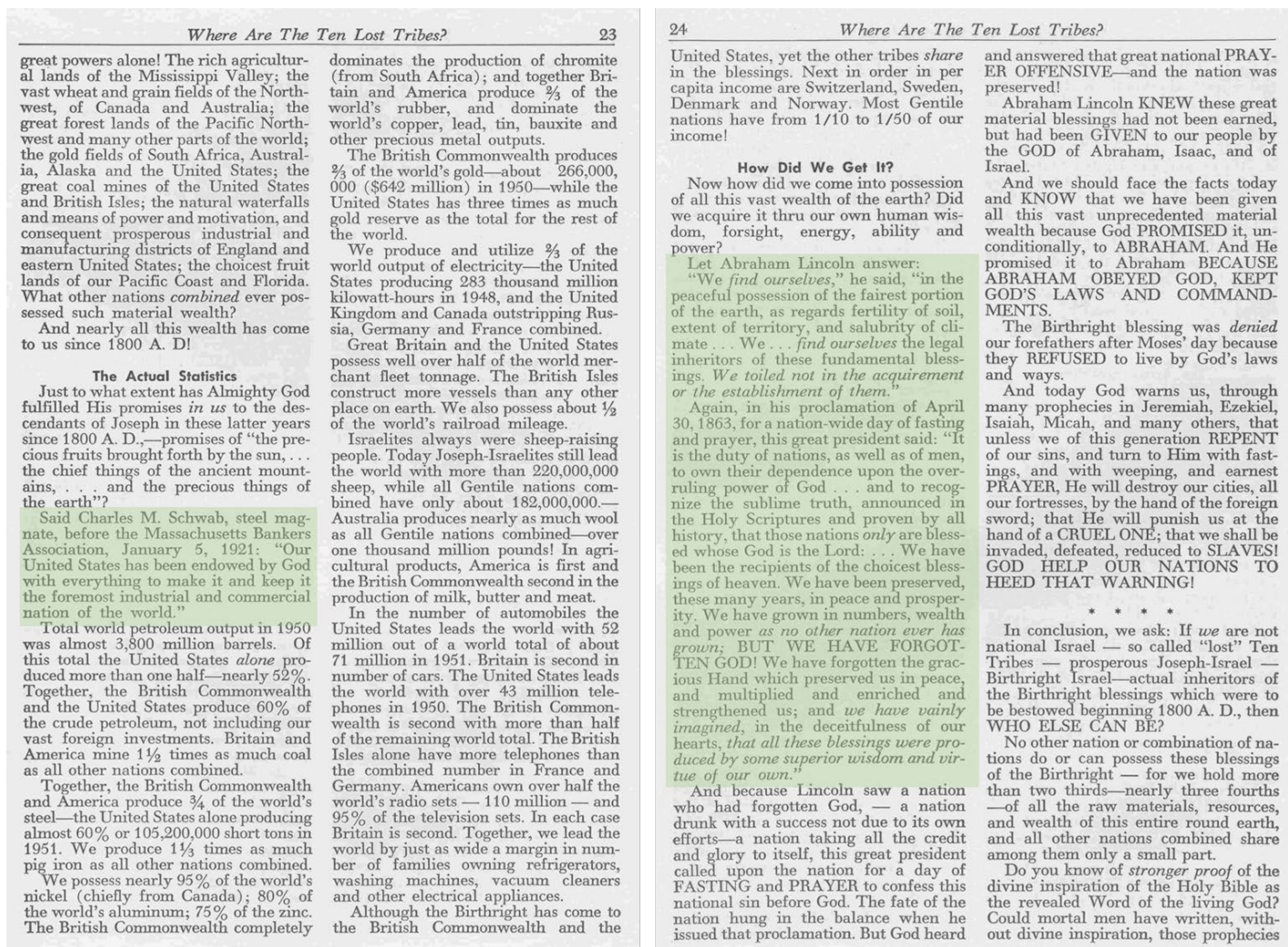
Again, notice carefully,—the JEWS have never been more than *one* nation. They are not, and never have been, MANY nations.

So here is an amazing prophecy—a solemn promise from Almighty God, that could not be fulfilled in Christ, in Christians, nor in the Jews. We must look for a number of NATIONS apart from either the Christians or the Jews. Amazing as it is, we must do it or deny God's promise!

God put Abraham to the test, and Abraham, *thru faith*, OBEYED—even to be willing to sacrifice his only son, if need be. And after that the covenant no longer was conditional. Now it became UNCONDITIONAL.

"By myself have I sworn, saith the Lord, for BECAUSE thou hast done this thing, and has not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;" (so far the material, national promises of

Figure 4. How the United States Became Wealthy (Armstrong, USBP, 1954)



6. CLAIM: "They then take their audience down a migration story to include the Celts, sub-tribal identities, languages and other historical claims. Yet, through all of this, even the least astute of us all might detect the simple lingering question of identity. Did the Saxons keep their identity as sons of Isaac throughout the centuries to the point where many of them landed on the shores of what is now England, or not? Given they have already argued that that is the name God Himself said they would be called, then the answer must be yes. However, this question is avoided by AI literature as its adherents know full well that this is not the reality—the Saxons never carried that claim with them in their culture. There are no first-hand accounts ever saying they were descendants of Isaac or Jacob. The Saxons had no religious practices that would point to their roots as Israelites. Even most AI adherents admit to this." (page 25)

RESPONSE

Patterson argues that the Saxons are not Israelites because they never explicitly claimed to be, they did not retain Israelite religious customs, and there is no cultural continuity linking them to the biblical sons of Isaac. His argument assumes that if Israelite descent were true, it would be historically traceable through recorded identity and religious continuity. However, this assumption is directly contradicted by the Bible itself, which

prophecies that Israel would be scattered, lose its identity, and be regathered only by God in the end times. The Lost Tribes of Israel are still living among us today, though their exact identities remain unknown using only pure human understanding. Any claim to identify or deny Israelite descent through secular evidence alone is fundamentally flawed.

The Bible explicitly declares that the northern kingdom of Israel, including the so-called "Lost Tribes," would be "*sifted among all nations*" (Amos 9:9), meaning their identity would become untraceable through human means. Jeremiah 31:10 confirms, "*He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.*" The fact that the Saxons did not retain an explicit Israelite identity does not contradict prophecy, it fulfills it. If they are Israelites, their loss of identity is expected according to biblical forewarning, not evidence against it.

The claim also assumes that a lack of religious continuity disproves descent. Yet, the Bible itself testifies that Israel repeatedly abandoned God's laws and adopted pagan practices, leading to their exile and loss of heritage (Judges 2:11-13; 2 Kings 17:7-12). The Saxons' paganism does not disqualify them from being Israelites any more than the northern kingdom's idolatry did before Assyrian captivity. Ezekiel 37:21-22 assures that God, not historical records, will reunite the scattered tribes into "*one nation.*" The restoration of Israel's identity is a divine act, not a human-recognized historical process.

Further, the claim assumes that if the Saxons were Israelites, they would have preserved written records of their descent. However, historical silence on an issue does not equate to its falsity. Many ancient peoples lost written history due to war, conquest, and cultural assimilation, yet their descendants still exist. The Jews maintained their identity because they retained religious cohesion through the Torah, while the ten tribes, having abandoned God's laws, were scattered without historical continuity. This aligns exactly with biblical prophecy. The absence of first-hand Saxon records declaring Israelite descent proves nothing, it simply affirms that they were part of the "*sifted*" Israel that God alone will identify and regather.

Additionally, genetics, while incapable of proving biblical lineage, can illustrate the broader migrations of Middle Eastern populations into Europe. A haplogroup⁶⁰ is a genetic population group that shares a common ancestor, identified through specific markers in mitochondrial DNA (mtDNA) or the Y chromosome. These markers help trace lineage and migration patterns over time. Haplogroups such as *J1* and *J2*, common in Semitic peoples, appear in scattered remnants throughout regions where Israelites were historically exiled. The movement of *R1b* and *E1b1b* from the Levant⁶¹ into Western Europe corresponds with known historical dispersions.⁶²

⁶⁰ Jobling, M. A., & Tyler-Smith, C. (2003). The human Y chromosome: An evolutionary marker comes of age. *Nature Reviews Genetics*, 4(8), 598–612. 10.1038/nrg1124

⁶¹ The Levant is a historical region in the eastern Mediterranean, including modern Israel, Palestine, Jordan, Lebanon, Syria, and parts of Turkey. It was home to ancient civilizations like the Canaanites, Phoenicians, and Israelites and served as a major trade route linking Africa, Asia, and Europe. Cities such as Jerusalem, Jericho, and Damascus are among the world's oldest.

⁶² BMC. (2016). *Genome Biology*.

[Quote] *The origins of many major haplogroups, including those prevalent among the Kymry (Welsh), trace back to the broader Middle East region, specifically the Fertile Crescent. This region encompasses parts of modern-day Iraq, Syria, Lebanon, Israel, Jordan, and Egypt. A detailed look at the origins and migration paths of these haplogroups:*

Y-DNA Haplogroups

R1b

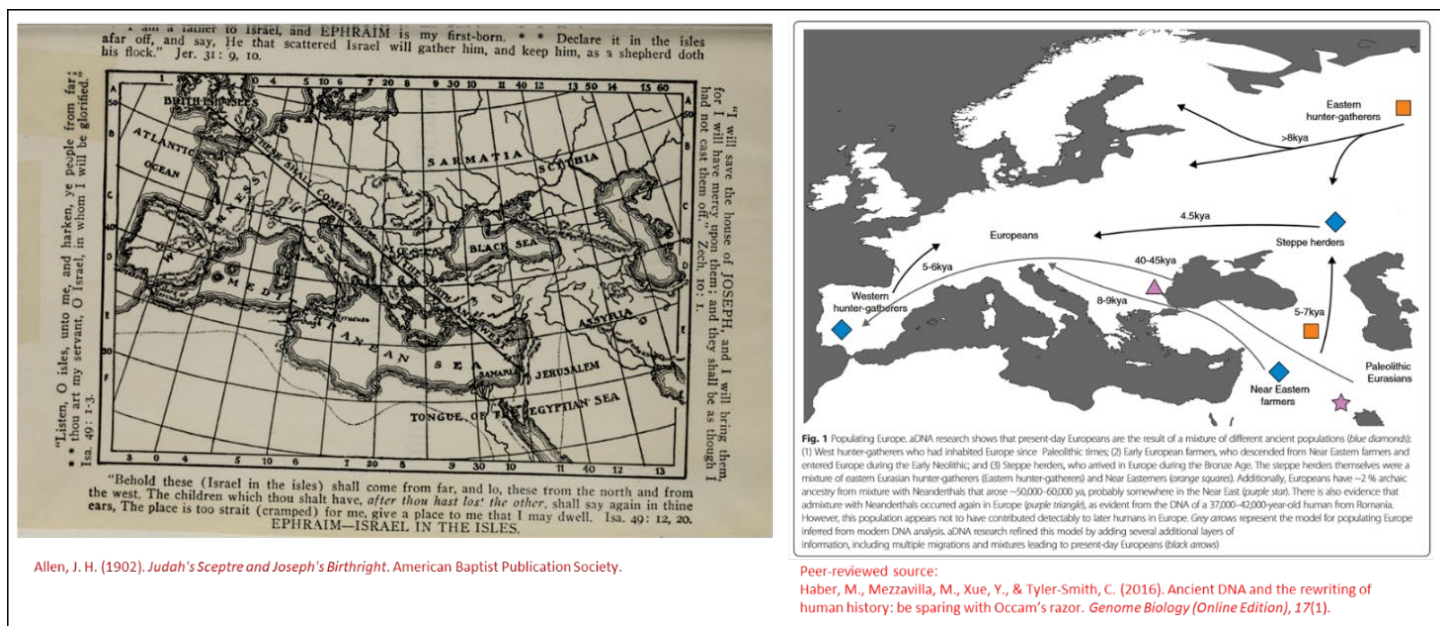
Ultimate Origin: Haplogroup R1b, which includes the common subclade R1b-M269, is believed to have originated in the region around the Fertile Crescent or Central Asia. This area is crucial in the broader narrative of human migration and genetic diversification.

Migration Path: From the Fertile Crescent, R1b spread northwards into the Pontic-Caspian Steppe and then westwards into Europe. The Bell Beaker culture, around 4,500 years ago, played a significant role in the spread of R1b in Western Europe (PLOS) (BioMed Central).

mtDNA Haplogroups

However, biblical Israelite identity is not confirmed by genetic markers but by God's sovereign plan (Romans 9:6-8). A migration map (See Figure 5) can visually demonstrate historical movement, but it cannot override divine authority on Israel's identity.

Figure 5. J. H. Allen's Migration Map (circa 1902) Compared to Scientific Migration Chart (circa 2016)



Comparison of a historical interpretation of Israelite migrations (left) with a modern scientific study of ancient population movements (right). While the scientific chart demonstrates genetic inputs from Near Eastern farmers and Eurasian Steppe herders⁶³ into Europe, it does not confirm specific biblical lineages. This supports the reality of large-scale human dispersions but aligns with the biblical principle that Israel's true identity remains known only to God until He reveals it (Amos 9:9, Ezekiel 37:21-22).

The genetic analysis⁶⁴ of the Lemba, a southern African Bantu-speaking population claiming Jewish ancestry, provides compelling evidence supporting their oral traditions. Studies examining *allele* frequencies and haplotype data reveal that a significant portion of the Lemba Y chromosomes are of Semitic origin, consistent with historical records of Jewish presence and interactions within Africa.⁶⁵ While this reinforces the plausibility of the Lemba's claims, it also demonstrates that Israelite lineage, if preserved, may remain hidden from

H

Ultimate Origin: Haplogroup H likely originated in the Near East, specifically within the Fertile Crescent region.

Migration Path: It spread into Europe with Neolithic farmers around 9,000 years ago, contributing significantly to the genetic makeup of European populations (BioMed Central).

U

Ultimate Origin: Haplogroup U is ancient and likely originated in the Near East or surrounding areas, including the Fertile Crescent.

Migration Path: Early humans carrying haplogroup U migrated from the Near East into Europe during the Upper Paleolithic period (BioMed Central).

K

Ultimate Origin: Haplogroup K also likely originated in the Near East.

Migration Path: It spread into Europe during the Neolithic period with the migration of early agriculturalists, enhancing the genetic diversity of European populations (BioMed Central). [Unquote]

⁶³ Haak, W., Lazaridis, I., Patterson, N., Rohland, N., Mallick, S., Llamas, B., ... & Reich, D. (2015). Massive migration from the steppe was a source for Indo-European languages in Europe. *Nature*, 522(7555), 207-211. DOI: 10.1038/nature14317

⁶⁴ Spurdle, A. B. & Jenkins, T. (1996). *The Origins of the Lemba "Black Jews" of Southern Africa: Evidence from p12F2 and Other Y-Chromosome Markers* | <https://pmc.ncbi.nlm.nih.gov/articles/PMC1914832/pdf/ajhg00024-0161.pdf>

⁶⁵ Abrahamson, H. (2023). *Jewish Genetics and the Lemba Tribe of Africa*. YouTube Channel -- <https://youtu.be/AjWc8MIndUs>

historical records yet still be revealed through genetic markers. However, even in cases where genetic evidence suggests Israelite descent (see Figure 6), this has not led to universal recognition of identity. The Bible declares that God, not human analysis or historical scholarship, will determine and regather Israel in His time (Amos 9:9, Jeremiah 31:10, Ezekiel 37:21-22). This reinforces that genetics can illustrate historical migrations but cannot override divine revelation regarding Israel's true identity.

Figure 6. *Genographic Project Participant Submitted DNA Sample for Analysis.*

The image shows a screenshot of a social media post and a website article. On the left, a post by Clive Demont (5 years ago) discusses a DNA migration report from the Genographic Project, mentioning a migration path from the Middle East to Northern England and back to Northern Western Europe and Southern England. Randy Stiver (Author, 5 years ago) replies, "Very interesting. Your DNA map sounds like a migration map for most of the lost 10 tribes of Israel. I'd love to see a copy. -- Randy Stiver". On the right, a website titled "BEYOND TODAY" features an article titled "Tracking the Tribes Through Migrations and Maps" by Randy Stiver, posted on Feb 11, 2007. The article discusses biblical prophecies and archaeological findings related to the lost tribes of Israel.

A personal DNA migration report from the Genographic Project⁶⁶ showing genetic links between the Middle East and Europe. While genetics can illustrate historical dispersions, they do not determine biblical identity. Scripture declares that Israel was 'sifted among all nations' (Amos 9:9) and will be regathered by divine intervention, not human analysis (Jeremiah 31:10, Matthew 24:31). This shows the limitations of genetic evidence in identifying Israel's lost tribes.

The final flaw in the claim is its reliance on human agreement as proof. Patterson's argument states, "Even most AI adherents admit to this," as if human consensus determines biblical truth. Yet, the Bible warns against placing trust in human reasoning over God's revelation (Isaiah 55:8-9). Whether certain adherents of British-Israel theory accept or reject the Saxon-Israelite connection is irrelevant. The determining factor is God's Word, which alone reveals Israel's fate.

Thus, Patterson's claim is entirely debunked. The Saxons' lack of recorded Israelite identity does not contradict prophecy, it aligns with it. Their absence of religious continuity does not disprove descent, as Israel itself fell into idolatry. History's silence on Saxon-Israelite lineage proves nothing, as biblical Israel was destined to be scattered and untraceable by human records. God alone determines who and where Israel is, and He will reveal them when He regathers His people (Matthew 24:31). Patterson relies on human evidence, which is inherently limited, but the Bible confirms that Israel's descendants are still among us today, awaiting divine restoration. Isaiah 55:8-9 declares, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

⁶⁶ National Geographic (2013). *The Journey of Your Past*. YouTube Channel: <https://youtu.be/RGtaq3PiIoU>

Romans 3:4 further asserts, "Let God be true, but every man a liar." Patterson's reasoning is just an educated guess, and the Bible renders it invalid.

7. CLAIM: "No self-respecting Bible student would accept that Christian thought re-captures the return to the Mosaic Covenant where physical blessings and curses were promised, and yet this is what AI presentations would have their believers accept! It is in the subtle background of AI literature and is the thought that is always in play. This process is accomplished by presenting a very romantic and pious depiction of the early histories of the British Empire and the United States." (page 33)

RESPONSE

Patterson argues that AI subtly encourages believers to adopt a view that most serious Bible students would reject: the idea that Christianity should revert to the Mosaic Covenant, the Old Testament system where physical blessings and curses were based on following specific laws. In plain terms, Patterson is warning that AI promotes an outdated religious framework by idealizing British and American history, which could mislead believers into thinking that these nations are meant to fulfill Old Testament promises that no longer apply under Christian doctrine.

In response to Patterson's claim that AI promotes a return to the Mosaic Covenant, it is important to distinguish and clarify that Herbert W. Armstrong did not advocate for reinstating the full system of Old Testament laws based on physical blessings and curses. While Armstrong emphasized the importance of certain Old Testament practices, such as observing the Sabbath and the Ten Commandments, his teachings were centered on the spiritual significance of these laws in a Christian context, rather than a return to the Mosaic Covenant. Armstrong's doctrine, especially in the USBP, focused on prophetic fulfillment and the moral responsibility of modern descendants of Israel, but this did not involve a reversion to the rituals and sacrificial system of the Old Covenant.

Armstrong distinguished between the moral laws that he believed were still binding on Christians and the broader ceremonial laws fulfilled through Christ's sacrifice. Therefore, Patterson's assertion that Armstrong's teachings subtly encourage believers to accept a return to the Mosaic Covenant is inaccurate. Armstrong's teachings were forward-looking, emphasizing prophecy and spiritual obedience, not a re-adoption of an outdated legal framework. This distinction is critical in understanding that Armstrong's teachings, while based on biblical prophecy, do not align with the full return to the Mosaic Covenant that Patterson describes.

8. CLAIM: "AI writers do not often or at all discuss the prior fulfillments of the promises to the patriarchs as it would not help support their thesis, however we will do our best to compensate. These scriptural excerpts are provided for the reader to consider when confronted with attempts to persuade them of promises to the patriarchs were not sufficiently fulfilled until the times of the US and British Empire.

So the Lord gave to Israel all the land of which He had sworn to give to their fathers, and they took possession of it and dwelt in it (Joshua 21:43).

There were some tracts of land still in possession of the Canaanites, but their gradual extermination was unfulfilled. However, insofar as the Israelites did not possess the absolute full extent of the boundaries laid out in Numbers 34, the promise of the land was fulfilled.²⁴ Joshua himself indicated in 23:5 there was more land they needed to possess, but that remaining territory is laid out specifically in 23:4. Moreover, it was their obedience to the Mosaic covenant that would ensure their success in the land (23:5-16). The conclusion

is simple; North America, Europe or other lands are neither promised or needed for fulfillment of this promise” (page 40)

Patterson’s footnote 24 reads:

“It could be more understood how it was especially common among the peoples at that time to regard a part of the whole as the whole—termed “**representative universalism**.” Suggested further reading is A. J. Mattill Jr., “Representative Universalism and the Conquest of Canaan,” *Concordia Theological Monthly* 35:1 (1967):8-17.”

RESPONSE

Patterson's claim that the promises to the patriarchs were fully fulfilled in the land of Canaan and that further lands, such as North America or Europe, are not needed for fulfillment is inconsistent with Herbert W. Armstrong's teachings. Armstrong explained that the promises made to Abraham, Isaac, and Jacob were twofold: spiritual and physical (Armstrong, 1967, p. 56). The spiritual promises, tied to salvation, would be fulfilled through Jesus Christ and His role in the Church, while the physical promises included national blessings and material wealth for the descendants of Israel. Armstrong taught that the full extent of these physical promises, especially those tied to Ephraim and Manasseh, was not limited to ancient Israel’s occupation of Canaan but extended far beyond, as evident in the rise of the United States and the British Empire (Armstrong, 1967, pp. 60-61).

Armstrong taught that while ancient Israel did inherit the land of Canaan, the birthright promises were not fully realized until modern times. He argued that the promises of national greatness were not limited to Canaan but would be fulfilled in the form of great nations and a company of nations, as represented by the U.S. and Britain (Armstrong, 1967, p. 68). This directly contradicts Patterson’s assertion that the land inheritance was complete in ancient times. Armstrong cited Genesis 48:19, where Jacob prophesied that Ephraim and Manasseh would become “*a multitude of nations*” and a “*great nation*,” which Armstrong believed was fulfilled in the British Empire and the United States, respectively (Armstrong, 1967, pp. 72-73).

Furthermore, Patterson's misinterpretation of A. J. Mattill Jr.’s concept of “*representative universalism*” weakens his claim that the boundaries laid out in Numbers 34 were fully realized. Mattill’s study⁶⁷ emphasizes that ancient kings, such as Sargon II⁶⁸, claimed vast territories based on controlling key strategic parts of a region. This was a form of representative control, not a literal occupation of every square mile (Mattill, 1967, p. 17). Thus, while Israel may have controlled parts of Canaan, the full extent of the promised land and the global influence prophesied in scripture would not be fully realized until the expansion of modern Israelite nations, which Armstrong identified as Britain and the U.S. (Armstrong, 1967, p. 81).

⁶⁷ <http://www.ctsfw.net/media/pdfs/MattillRepresentativeUniversalismConquestCanaan.pdf>

See p. 17, footnote 18 about Sargon II | [Quote]...*such kings as Sargon II claimed conquest of VAST REGIONS on the basis of the conquest of representative parts.* [Unquote]

⁶⁸ Check out the map coverage of Sargon II empire. Sargon II's empire, part of the Neo-Assyrian Empire, was one of the most expansive and powerful empires of the ancient Near East. At its peak, Sargon II (reigned 722–705 BCE) controlled a vast territory that included modern-day Iraq, Syria, Lebanon, Israel, parts of Turkey and Iran, and even Egypt briefly. His empire extended from the Mediterranean Sea in the west to the Persian Gulf in the east, and from the mountains of Armenia in the north to the deserts of Arabia in the south. For detailed information, you can refer to scholarly sources such as the articles available on Oxford Academic and SpringerLink. (1) Oxford Academic: This source discusses the strategic expansions and military campaigns of the Assyrian Empire under Sargon II, detailing the administrative and organizational aspects of the empire (Oxford Academic). (2) SpringerLink: Provides an overview of the Neo-Assyrian Empire's territorial extent and its historical significance, including during the reign of Sargon II (Academic OUP).
<https://academic.oup.com/editedvolume/27992/chapter/211703251>

Armstrong also taught that the promises of land and national greatness were not solely tied to Canaan but to the entire world. He referenced Deuteronomy 33:13-17, which speaks of the descendants of Joseph spreading to the ends of the earth, indicating that their inheritance would go far beyond the small territory of ancient Israel (Armstrong, 1967, p. 84). This global expansion, he argued, was fulfilled in the British Empire, which ruled over one-quarter of the world's population at its height, and the U.S., which emerged as a world superpower. Thus, the full realization of the promises to the patriarchs, in Armstrong's view, was far broader than Patterson's limited interpretation (Armstrong, 1967, p. 86).

Patterson's argument that the promises to the patriarchs were fully fulfilled in the land of Canaan is at odds with both Armstrong's teachings and the scholarly understanding of "*representative universalism*" as discussed by Mattill (1967). Armstrong's work provides a more comprehensive understanding of how the physical promises to Israel were only partially fulfilled in ancient times, with the full realization coming through the rise of the U.S. and Britain. By dismissing these modern fulfillments, Patterson overlooks key elements of biblical prophecy and misinterprets the broader significance of the promises made to the patriarchs (Armstrong, 1967, pp. 88-89).

9. CLAIM: "How then will the promises be upheld?"

'But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me, and that I also have walked contrary to them and have brought them into the land of their enemies; if their uncircumcised hearts are humbled, and they accept their guilt—then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land. The land also shall be left empty by them, and will enjoy its sabbaths while it lies desolate without them; they will accept their guilt, because they despised My judgments and because their soul abhorred My statutes. Yet for all that, when they are in the land of their enemies, I will not cast them away, nor shall I abhor them, to utterly destroy them and break My covenant with them; for I am the Lord their God. But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the Lord.' (Leviticus 26:40-45).

There are a few important elements of God's oath here that are not to be overlooked, and not properly taken into consideration in AI theory.

The first is that the land is the integral part of the covenant that God will remember—it will not be separated from the covenant as a whole. There is no promised or implied restoration of the people that is outside the Promised Land where they would reunite as a nation or nations again. Moreover, the lands to which they are scattered will not be their own. This is ignored by AI teaching, which would have us believe despite their infidelities and non-repentance, they would become a great nation and company of nations. As clearly stated in God's Words above, it is only when they confess their iniquities will God remember the covenant He made with Abraham, Isaac and Jacob. This has never happened in history with the United States and Great Britain."
(pages 43-44)

RESPONSE

We need to first address Armstrong's understanding of the Abrahamic Covenant and how he viewed the United States and Britain as fulfilling biblical prophecy. Armstrong believed that God's promises to Abraham, Isaac, and Jacob included both spiritual and physical blessings, which would be fulfilled through

modern nations. According to Armstrong, the promise of national greatness (Genesis 35:11) was separate from the spiritual covenant of salvation. Thus, the United States and Britain, in Armstrong's view, fulfilled the physical aspect of the covenant by becoming great nations, even without full repentance (Armstrong, USBP 1967, pp. 78-79).

Armstrong emphasized that the physical promises made to Abraham's descendants would be fulfilled regardless of their faithfulness at the time. He argued that while the spiritual aspects of the covenant, such as salvation and a future relationship with God, required repentance and faith, the national promises, such as becoming a "great nation and a company of nations", were unconditional. Armstrong taught that the rise of the United States and Britain to global prominence was a direct fulfillment of these promises. This is where he departed from traditional Christian interpretations that tie national greatness directly to repentance and spiritual faithfulness (Armstrong, 1967, p. 82).

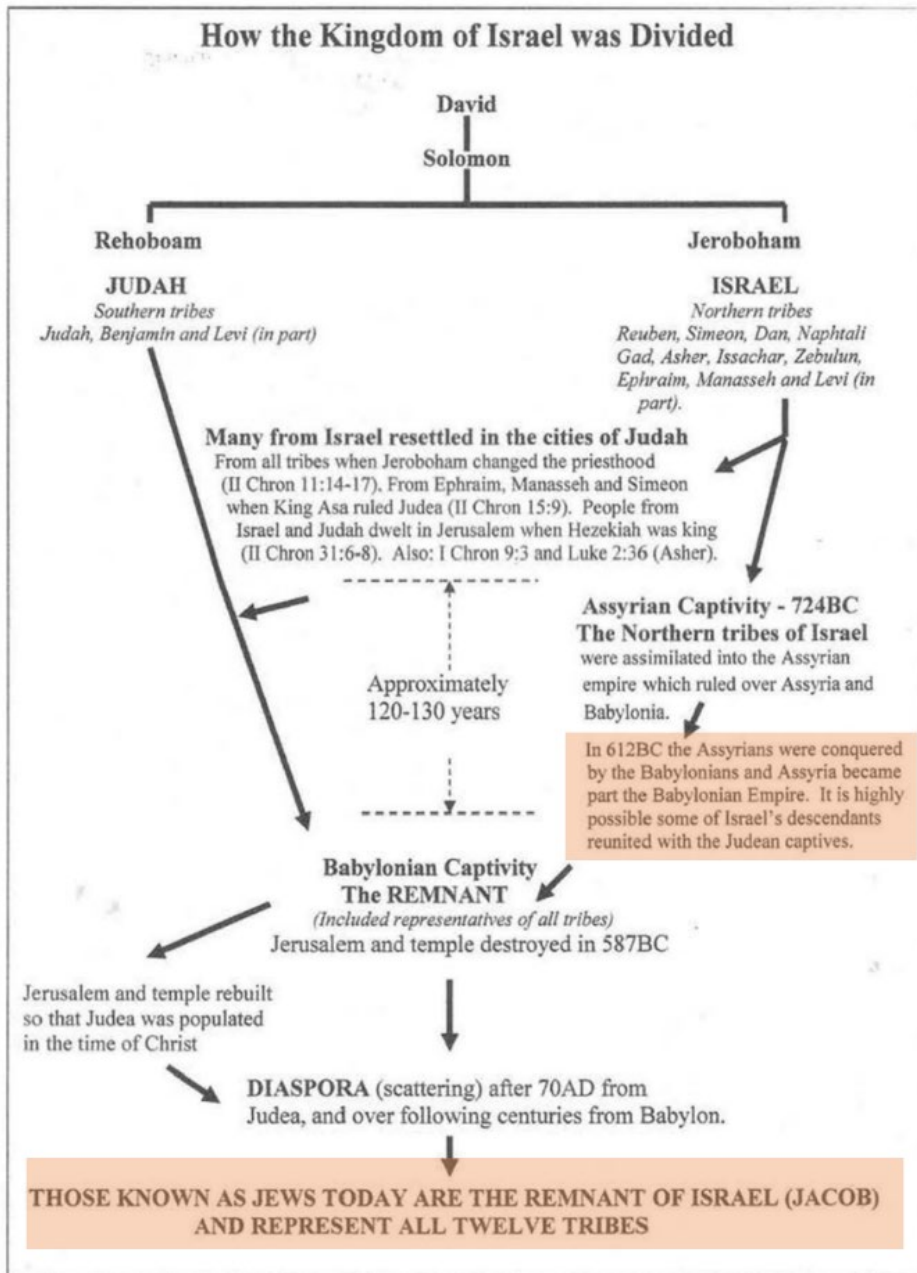
In contrast to the claim that repentance is required for the promises to be fulfilled, Armstrong pointed out that Leviticus 26 deals with blessings and curses under the Old Covenant, which was specific to ancient Israel. Armstrong believed that although the modern nations of Israel (the U.S. and Britain) were experiencing temporary blessings, their future downfall would be due to their lack of repentance. He explained that the physical blessings given to the descendants of Israel were not dependent on spiritual repentance but on God's promise to the patriarchs. However, if these nations turned away from God, they would face punishment and exile, fulfilling the later warnings of Leviticus (Armstrong, 1967, p. 88).

Armstrong also taught that the covenant God made with Abraham, Isaac, and Jacob was not entirely tied to the land of Canaan. While the land was part of the promise, the "birthright" blessings, which included national greatness and material wealth, were to be fulfilled through the descendants of Joseph, Ephraim and Manasseh, and their future rise as nations. According to Armstrong, the U.S. and Britain were the modern-day Ephraim and Manasseh, and their global dominance reflected the fulfillment of these birthright promises, even though they were not physically in the Promised Land (Armstrong, 1967, pp. 91-92).

Finally, Armstrong's understanding of prophecy was that the United States and Britain were destined to face future punishment for their sins, leading to national decline unless they repented. He taught passages like Leviticus 26 as prophetic warnings about this eventual downfall. However, Armstrong did not view the current blessings enjoyed by these nations as dependent on their repentance, but as a result of God's promise to their forefathers. Thus, Patterson's claim that Britain and the U.S. could not receive blessings without national repentance is inconsistent with Armstrong's teaching, which sees their greatness as a fulfillment of God's unconditional promises to Abraham's descendants (Armstrong, 1967, pp. 94-95).

10. CLAIM: “When Israel was destroyed Judah was, in effect the remnant of the House of Jacob.” (page 59)

Figure 7. The Modern-Day Twelve Tribes of Israel According to Patterson’s Conjecture.



(page 58) *Highlight emphasis added.*

RESPONSE

Patterson’s assertion that the modern Jew represents all 12 tribes of Israel is a variation of David Baron (1857-1926) and Anton Darms (1869-1968) claims, we discussed Baron and Darms in the first segment of this paper. In addressing Patterson's claim regarding the Jews of today as remnant of the Israel (Jacob; see Figure 7), a more detailed examination of the historical narrative, as articulated by Herbert W. Armstrong provides clarity and deeper understanding. Armstrong, in his seminal work "The United States and Britain in Prophecy" (1967), clarifies the distinction between the Kingdom of Israel and the Kingdom of Judah. He

asserts that after the Assyrian captivity, the ten tribes known as the Kingdom of Israel migrated across Europe, eventually forming nations that realized the biblical prophecies of becoming a multitude of nations (Armstrong, 1967, p. 102). Armstrong argues correctly that these tribes, particularly Ephraim and Manasseh, found their fulfillment in the modern nations of the United States and Britain, thereby extending the biblical narrative beyond the geographical confines of Judah (Armstrong, 1967, p. 110). Dr. Sherrod supports this thesis by citing archaeological and historical evidence that traces these migrations, aligning them with the destiny prophesied in the Bible (Sherrod, 1997, p. 14).⁶⁹

Armstrong also clarifies the broader scope of the Abrahamic covenant, which includes promises of national greatness and expansive territorial blessings, realized not through Judah alone but through the multiple nations descended from Joseph (Armstrong, 1967, p. 59). He emphasizes that these promises were not geographically limited to Canaan but were intended to encompass a far greater area, indicative of the British and American empires' vast territories (Armstrong, 1967, p. 64). Sherrod further expounds⁷⁰ that these developments were not merely historical accidents but were prophesied movements that fulfilled God's promises on a global scale (Sherrod, 1997, p. 17). This interpretation challenges Patterson's assertion by demonstrating that the covenantal promises involve a broader, more inclusive historical and geographical fulfillment.

Furthermore, addressing Patterson's point on the complete fulfillment of God's promises in the land of Canaan, Armstrong stresses the enduring nature of these promises, which he believes extend beyond the ancient territories to include the global influence and leadership of Ephraim and Manasseh in our times (Armstrong, 1967, p. 76). The scripture from Jeremiah 50:20 (NLT) supports this view, stating, "In those days and at that time," says the LORD, "no sin will be found in Israel or in Judah, for I will forgive the remnant I preserve." This verse suggests a future time of restoration and forgiveness not limited to the geographic region of Judah but inclusive of all Israel, pointing to a broader interpretation of Israel's remnants (Jeremiah 50:20).

Armstrong's perspective is also essential in addressing the spiritual aspect of the promises. He argues that while the physical blessings were evident in the geopolitical realms, the spiritual fulfillment through Christ's sacrifice and the ongoing role of God's laws and governance is foundational (Armstrong, 1967, p. 83). The evolution of democratic institutions in the U.S. and Britain, influenced by biblical principles, reflects the spiritual aspect of these promises (Armstrong, 1967, p. 87). Sherrod corroborates this by linking the cultural and legal developments in these nations back to their Israelite heritage, suggesting a fulfillment of God's promises that transcends mere land possession (Sherrod, 1997, p. 30).

The teaching of Armstrong, supported by Sherrod and biblical texts like Jeremiah 50:20, offers a more comprehensive understanding of the Israelite tribes' destinies. This perspective challenges the notion that the promises to the patriarchs were fully realized in ancient Judah and instead portrays a dynamic fulfillment that spans continents and epochs, affirming the role of both the U.S. and Britain in this broader biblical narrative

⁶⁹ Rick Sherrod. (1997). *Israel in prophecy: Where are the Lost Ten Tribes?* [https://www.friendsofsabbath-org.originofnations.org/ABC/Pioneers&Researchers/Rick%20Sherrod/Israel%20in%20Prophecy_Rick%20Sherrod%20\(1997\).pdf](https://www.friendsofsabbath-org.originofnations.org/ABC/Pioneers&Researchers/Rick%20Sherrod/Israel%20in%20Prophecy_Rick%20Sherrod%20(1997).pdf)

⁷⁰ United Church of God. (2024). *Background of New Booklet | March 4, 2001.*

<https://www.ucg.org/members/united-news/qa-background-of-new-booklet>

[Quote] Q&A: *The original manuscript was written several years ago by Rick Sherrod based on his research on the subject over the years. Dr. Sherrod has a Ph.D. in history and was on the faculty of Ambassador University in Big Sandy, Texas. In the early '90s he and another minister traveled extensively in Europe researching the subject. Their conclusion was that the traditional Church teaching on the subject was correct. However, according to Dr. Sherrod, **that was not the conclusion the administrators** [Worldwide Church of God executives of the 1990s] **wanted to hear, so it was shelved** and Herbert W. Armstrong's booklet on the subject was withdrawn from circulation.* [Unquote]

(Armstrong, 1954; Sherrod, 1997). Armstrong's interpretation of the Ten Lost tribes underlines the prophetic continuity and relevance of the Abrahamic covenant in shaping the modern world.

11. CLAIM: "In comments relating to I Kings 12: 17 Bullinger acknowledges that Judah was representative of "all Israel." ²⁷ The concept of Judah being the remnant that in effect represented the whole House of Israel is further supported by the fact that many people from the northern ten tribes had resettled in the cities of Judah because Jeroboam changed the format of worship in Israel." (page 71)

²⁷Bullinger, E. W., *The Companion Bible, marginal notes*, (Michigan, Kregel Publications, 1990), 470

RESPONSE

To debunk Patterson's assertion that Judah represented all Israel, a careful examination of the biblical text and Bullinger's (1837-1913) commentary offers the following evidence.

Fact 1: Division of the Kingdom in 1 Kings 12

In 1 Kings 12:19-20, the division between the northern tribes (Israel) and Judah is clear. The verse states, "So Israel rebelled against the house of David unto this day... none followed the house of David, but the tribe of Judah only." This passage clearly distinguishes Israel, representing the northern ten tribes, from Judah, which remained loyal to the house of David. It directly contradicts the claim that Judah was seen as representing all of Israel after the split. Judah was only one of the tribes, not representative of the entire nation.

Fact 2: The Migration of Israelites to Judah for Religious Reasons Does Not Equal Representation

Bullinger notes in 1 Kings 12:17 that some Israelites from the northern tribes relocated to Judah after Jeroboam altered Israel's religious practices. See Figure 8. However, this migration does not signify that Judah became representative of all Israel. These migrations were for religious reasons, Israelites wanted to continue true worship, but politically, they remained separate entities. The term "*nucleus of true worshippers*" that Bullinger uses reflects that the northern tribes still maintained their identity and did not merge with Judah as a single representative body of all Israel.

Figure 8. Patterson's Reference to Bullinger's (1837-1913) Commentary About "all Israel" (1 Kings 12:17).

12. 16.		I. KINGS.	12. 29.
880	king, saying, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David." So Israel departed unto their tents.		16 What portion...? Fig. <i>Erotésis</i> . Ap. 6. the son of Jesse. Used in contempt. Cp. 1 Sam. 16. 18; 20. 31; 22. 7, 8, 9; 25. 10. 2 Sam. 20. 1.
	17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.		to your tents. One of the emendations of the <i>Sopherim</i> . Ap. 33. The primitive text was "to your gods", because the sin here was apostasy from Jehovah's worship in Jerusalem. Two letters transposed made it read "to your tents". See note on 2 Sam. 20. 1, and cp. 2 Chron. 10. 16.
	18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.		17 children=sons. Israel which dwelt in... Judah. Here was a nucleus of true worshippers constantly increased (1 Kings 12. 19. 1 Chron. 9. 3. 2 Chron. 10. 17; 11. 3, 16, 17; 15. 9; 16. 1; 19. 8; 23. 2; 30. 1, 5, 10, 11; 31. 6). In Ezra 1. 5; 2. 2, 69, 70; 7. 13; 9. 1; 10. 6, those returning of Judah's captivity are called "of Israel", and "all Israel", 2. 2, 70; 3. 1; 6. 21; 7. 10, 13; 8. 23; 9. 1; 10. 1, 2, 5, 10, 25. Neh. 2. 10; 7. 7, 61, 73; 8. 17; 10. 33; 11. 3; 12. 47.
E ¹ K 470	19 So Israel rebelled against the house of David unto this day.		Judah was thus always representative of "all Israel". Hence Acts 4. 27, "the People of Israel", and Acts 2. 14, 22, 36, "of Judah". The two words are used interchangeably, except where otherwise stated. See note on "all the house of Israel", Ex. 16. 31. Also on 1 Chron. 22. 17; 23. 2. 2 Chron. 12. 6, "princes of Israel", used of Judah before the division. Also, on the cause of the increase of Judah, see note on 2 Chron. 13. 3.
	20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.		18 stoned him. One of the nine stonings recorded. See note on Lev. 24. 14.
L	21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.		made speed. Heb. strengthened himself. to Jerusalem: from Shechem.
	22 But the word of God came unto Shemaiah the man of God, saying,		19 unto this day. Cp. 8. 8. This was written certainly before the removal of Israel in 2 Kings 17.
	23 "Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the People, saying,		12. 20-14. 20 (E ¹ , p. 446). ISRAEL. JEROBOAM I. (<i>Introversion</i> .)
	24 "Thus saith the LORD, "Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me." They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.		E ¹ K 12. 20. Jeroboam. Accession. L 12. 21-24. Reign. Assured. L 12. 25-14. 18. Reign. Events. K 14. 19, 20. Jeroboam. Record.
L M	25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.		20 Judah only. See note on "one tribe" (11. 32).
N e O ¹	26 And Jeroboam said in his heart, "Now shall the kingdom return to the house of David:		21 an hundred, &c. 180,000. In David's time there were 470,000. See note on 2 Sam. 24. 9.
	27 "If this People go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this People turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah."		22 God. Heb. Elohim. Ap. 4. Shemaiah. Cp. 2 Chron. 11. 2; 12. 5. the man of God = prophet. See the first occurrence, Deut. 33. 1, and Ap. 49.
O ² g ¹	28 Whereupon the king took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt."		24 every man. Heb. 'ish. Ap. 14. II. this thing: i. e. the division of the kingdom. Not the rebellion of Jeroboam. Cp. 2 Chron. 13. 4-12.
	29 And he set the one in Beth-el, and the other put he in Dan.		12. 25-14. 18 (L, above). REIGN. EVENTS. (<i>Introversion and Alternation</i> .)
	27 If this People. His apostasy was wilful, designed, and deliberate.		L M 12. 25. Reign. Beginning. N e 12. 26-33. Idolatry. Commenced. f 13. 1-32. Warning. Prophet from Judah. N e 13. 33, 34. Idolatry. Persistence. f 14. 1-17. Warning. Ahijah. M 14. 18. Reign. End.
	12. 28-33 (O ² , above). JEROBOAM. EXPEDIENTS. (<i>Division</i> .)		25 built=rebuilt, or repaired. This doubtless included increased fortification (2 Chron. 11. 11). Meshah uses the word (on Moabite stone) of cities he took. See Ap. 54.
	O ² g ¹ 28-30. Idolatry. The two calves. g ² 31-33. Idolatry. The high places.		mount=hill-country. Penuel. On east of Jordan (Gen. 32. 30. Judg. 8. 8).
	28 took counsel: "but not of Jehovah" (Isa. 30. 1). behold. Fig. <i>Asterismos</i> . Ap. 6. Cp. Ex. 32. 4. Hos. 8. 5, 6; 10. 5. 29 one in Beth-el: was desecrated by Josiah (2 Kings 23. 15). in Dan. See note on Gen. 49. 17. Carried away by Tiglath-pileser (2 Kings 15. 29). The sons of Jonathan, the grandson of Moses (see note on Judg. 18. 30), were ready to act as priests.		12. 26-33 (e, above). IDOLATRY. COMMENCED. (<i>Division</i> .)
			e O ¹ 26, 27. Jeroboam. Fear. O ² 28-33. Jeroboam. Expedients.

Fact 3: Jehoshaphat Referred to as King of Israel in 2 Chronicles 21:2

In 2 Chronicles 21:2, Jehoshaphat, the fourth king of Judah, is called the "king of Israel." Bullinger comments⁷¹ that this is a textual variation, explaining that the word "Israel" in this verse could be an abbreviation for Judah. He points out that this reading is supported by ancient manuscripts such as the Severus Codex, Septuagint, and the Vulgate. The use of "Israel" in this context is likely a scribal tradition and does not imply that Judah or Jehoshaphat represented all of Israel. It is important to recognize this distinction in how terms were used in the text, but this does not change the fact that politically and tribally, Israel and Judah remained separate.

Fact 4: Bullinger's Commentary on Judah's Population Growth

In 2 Chronicles 13:3, Bullinger discusses the increase in Judah's population compared to Israel's decline. He attributes Judah's growth to the constant immigration of Israelites from the northern tribes. However, he does not claim that Judah ever came to politically or tribally represent all of Israel. Rather, these migrations contributed to Judah's size and strength, but Israel and Judah continued to function as distinct entities. This further emphasizes the distinction rather than supporting the idea of Judah embodying the entire House of Israel.

Fact 5: The Persistent Distinction Between Israel and Judah

Scripture continues to differentiate between Israel (the northern kingdom) and Judah (the southern kingdom) throughout the historical narratives. In various instances, "Israel" is used to refer specifically to the northern tribes, while Judah maintains its separate identity. This consistent distinction reinforces that Judah never became representative of the entire nation, politically or tribally, after the kingdom was divided.

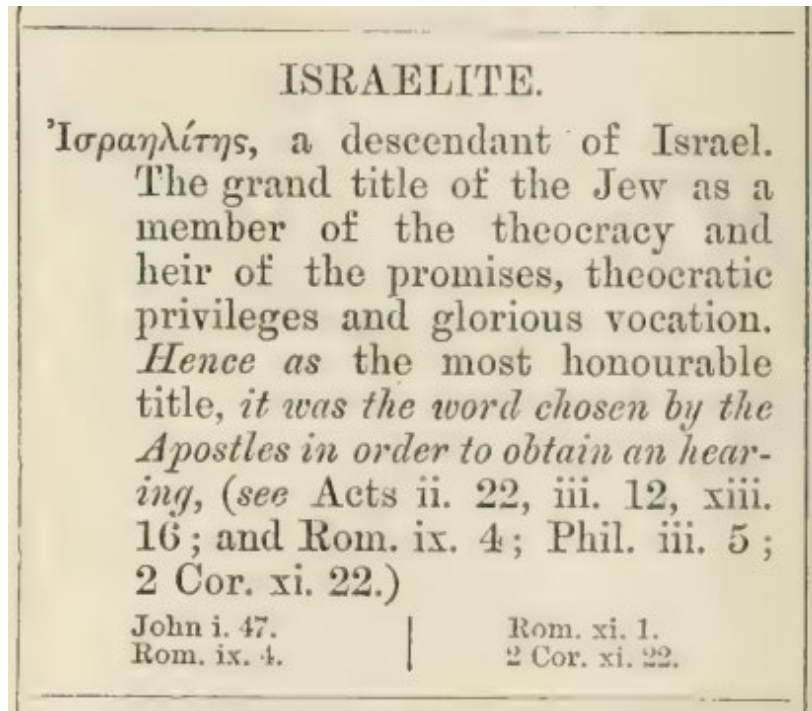
According to Bullinger,⁷² the Greek word *Ἰσραηλίτης* (Israilítis) transliterates to "Israelites" in English. This word refers to a descendant of Israel. In the New Testament, this term "Israelites" is the grand title of the Jew as a member of the theocracy and an heir of the promises, theocratic privileges and glorious vocation. Hence as the most honorable title, it was the word chosen by the Apostles in order to obtain a hearing, (see Acts 2:22, 3:12, 8:16; and Romans 9:4; Philippians 3:5; 2 Corinthians 11:22). Scriptural References: John 1:47; Romans 11:1; Romans 11:4; 2 Corinthians 11:22. See Figure 9.

⁷¹ Bullinger Commentary: 2 Chronicles 21:2

Israel. This word was originally represented by the abbreviation (i or y), which was read for "Israel" as well as Judah. The reading in the Severus Codex (see App-34) is "Judah", and this is supported by the first edition of the Hagiographa (Naples, 1486-1487), the Complutensian Polyglot, Septuagint, Syriac, and Vulgate. This same note applies to 2 Chronicles 28:19, where the same phenomena occur. SOURCE: <https://www.bibleportal.com/commentary/section/e-w-bullinger-s-companion-bible-notes/43677>

⁷² Bullinger, E. W. (1895). *A Critical Lexicon and Concordance to the English and Greek New Testament*. Longmans. Green and Co.: London

Figure 9. Bullinger's Explanation of the Term Israelite (*A Critical Lexicon and Concordance... 1895; p.420*)



TAKEAWAY:

While some Israelites, the nucleus of worshipers, from the northern tribes migrated to Judah for religious reasons, the northern ten tribes of Israel were never fully absorbed into or unified with Judah, maintaining their distinct identity despite these movements. The political and tribal separation between Israel and Judah remained intact.

The occasional use of 'Israel' in reference to figures like Jehoshaphat does not suggest that Judah superseded the northern kingdom of Israel or came to represent all of Israel, but rather reflects a scribal or textual convention. Bullinger's commentary affirms this, noting that 'Judah' and 'Israel' were sometimes used interchangeably due to historical or textual variations, without implying a merger of the two kingdoms.

Thus, the claim that the kingdom of Judah superseded the northern kingdom of Israel is inconsistent with both the biblical narrative and Bullinger's insights.

12. CLAIM: "Great care have been taken in interpreting Genesis 49:1 by certain influential expositors in the Church of God, and of the whole chapter for that matter. As it was not, it has become the staple set of scriptures in support of AI in all literature and presentations that this author has seen. Even so, it's never too late to correct error if we are willing. We are fortunate to have some resources at our disposal that will help dispel Genesis 49 as any kind of clear evidence of Jacob having prophetic visions nations that exist in our modern era. Let us take an honest look at Jacob's words. ...What the scholars of the Lexicon point out is that the expression the end of days is indeed prophetic, but reaches the period of history so far as the speaker's perspective is concerned." (page 9).

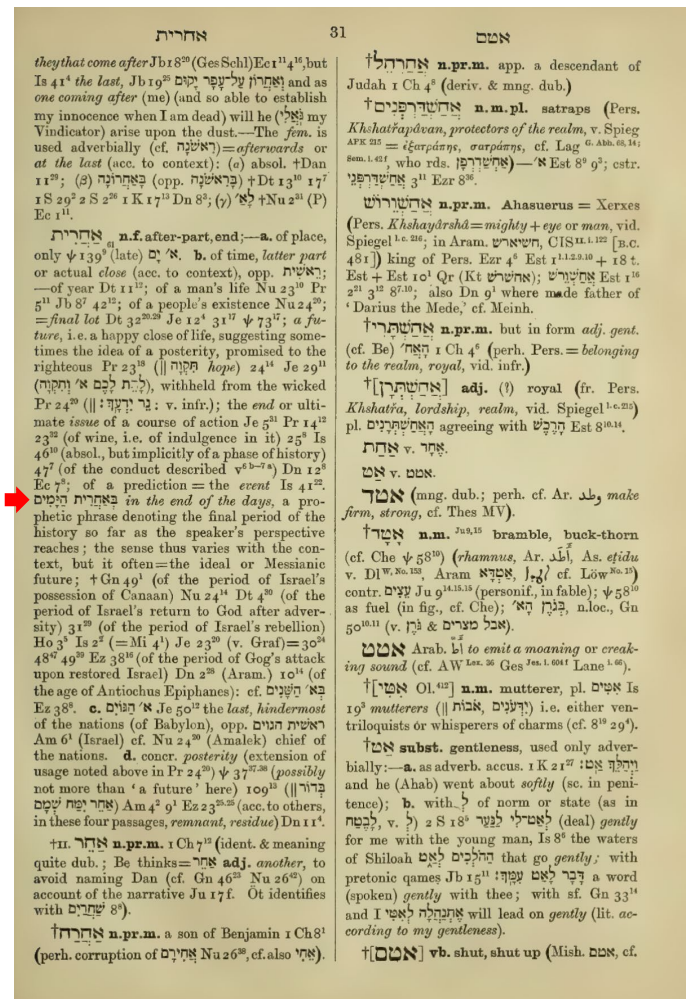
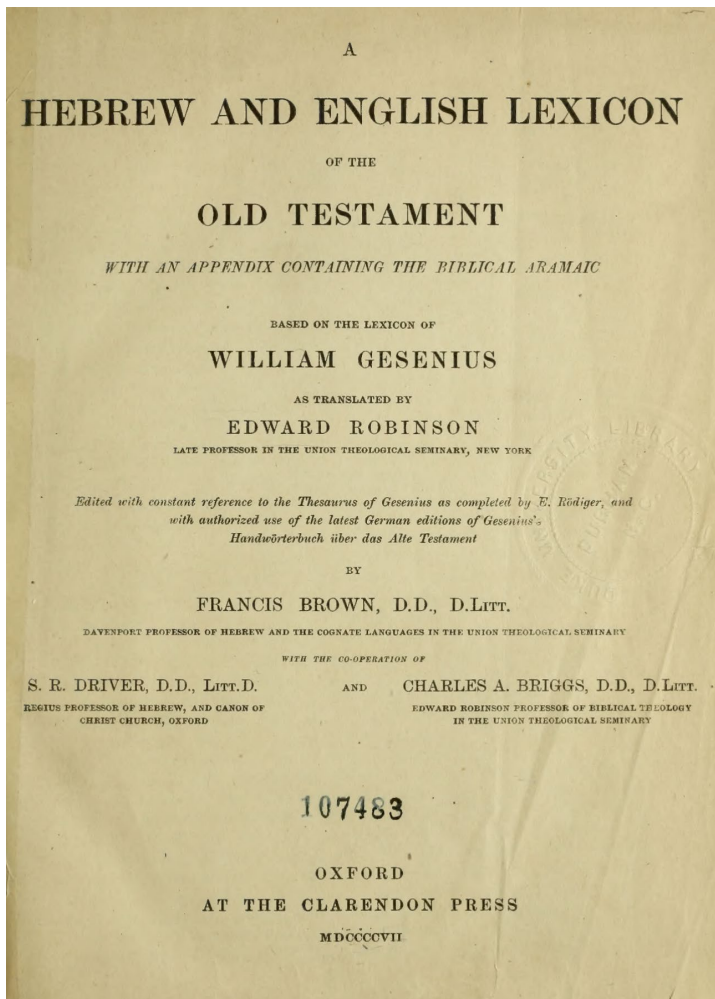
"In dealing with the predictive aspect of prophecy, we must remember that when God spoke to and through His servants, He did not give them unlimited vision. Instead, they were confined within a divinely limited

perspective.^{5m} (p.11) Footnote: ⁵ Mickelsen, Berkely, *Interpreting the Bible*. (Grand Rapids: Wm.B Eerdmans Publishing Co., 1963), 294.

RESPONSE

Patterson argues that Genesis 49:1 is often misinterpreted by projecting modern nationalistic or prophetic meanings onto it, when it actually refers to the immediate future of Jacob’s descendants rather than an apocalyptic end time. He emphasizes that the term "in the last days" should be understood within its historical and cultural context, guiding Israel's tribes about their roles, especially in relation to the Promised Land. To support his view, Patterson references the *Brown-Driver-Briggs Hebrew Lexicon* (BDB), see Figure 10, which interprets the phrase "in the last days" as limited to the speaker's perspective and relevant to Israel’s historical context, that is, “of the period of Israel’s possession of Canaan”, not modern nations.

Figure 10. *Brown Drivers Briggs (BDB) Lexicon* (1907).



→ באַהרִית הַיָּמִים *in the end of the days*, a prophetic phrase denoting the final period of the history so far as the speaker's perspective reaches; the sense thus varies with the context, but it often = the ideal or Messianic future; † Gn 49¹ (of the period of Israel's possession of Canaan) Nu 24¹⁴ Dt 4³⁰ (of the period of Israel's return to God after adversity) 31²⁹ (of the period of Israel's rebellion) Ho 3⁵ Is 2² (= Mi 4¹) Je 23²⁰ (v. Graf) = 30²⁴ 48⁴⁷ 49³⁹ Ez 38¹⁶ (of the period of Gog's attack upon restored Israel) Dn 2²⁸ (Aram.) 10¹⁴ (of the age of Antiochus Epiphanes): cf. **בְּאֵרֶשֶׁת הַיָּמִים** Ez 38⁸. **c.** **אַחֲרֵי הַגּוֹיִם** Je 50¹² the *last, hindermost* of the nations (of Babylon), opp. **רֵאשִׁית הַגּוֹיִם** Am 6¹ (Israel) cf. Nu 24²⁰ (Amalek) chief of the nations. **d.** **concr. posterity** (extension of usage noted above in Pr 24²⁰) **פְּדוּרָה** (possibly not more than 'a future' here) 109¹³ (**פְּדוּרָה** || **אַחֲרֵי יַמּוֹחַ שָׁמַיִם**) Am 4² 9¹ Ez 23^{25,25} (acc. to others, in these four passages, *remnant, residue*) Dn 11⁴.

ABBREVIATIONS		xix
ZPV = Z. d. deutsch. Pal.-Vereins. ZVölkerpsych. = Z. für Völkerpsychologie.	[] indicates that the form, etc., enclosed, is not actually found, or that the Hebrew offers no positive proof; e.g. n. [m.] denotes that the noun is presumably masculine, though the gender is not clearly exhibited in Hebrew.	
ZWTh., or ZWiss.Th. = Z. für Wissenschaftliche Theologie.	✓ = root or stem. / = sign of abbreviation (in Hebrew words).	
< over a letter, indicates the accented (tone-)syllable.	א often = אֱלֹהִים, Elohim.	
+ prefixed, or added, or both, indicates 'All passages cited.'	א = יְהוָה = <i>et caetera</i> (in Hebrew quotations).	
> indicates that the preceding is to be preferred to the following.	א = Yahweh.	
< indicates that the following is to be preferred to the preceding.	א beneath a Hebrew word represents any accent that occasions vowel change.	
parallel, of words (synonymous or contrasted); also of passages; sometimes = 'see parallel,' or 'so also in parallel.'		
= equivalent, equals.		
+ plus, denotes often that other passages, etc., might be cited. So also where the forms of verbs, nouns, and adjectives are illustrated by citations, near the beginning of articles; while 'etc.' in such connexions commonly indicates that other forms of the word occur, which it has not been thought worth while to cite.		
	NOTE. Scripture citations in small superior letters and figures, following n.m. or n.f., refer to some passage where the gender is exhibited. Small inferior figures following Hebrew words, names of conjugations, etc., denote the (approximate) number of occurrences of such words, conjugations, etc.	

Let us first notice that Patterson *appeals to the scholars of Higher Criticism* (i.e., BDB) to bolster his case against USBP, in particular, Genesis 49:1-28.

Higher Criticism, also known as historical criticism, is a scholarly approach that examines biblical texts to determine their origins, authorship, historical context, and development over time. This method seeks to understand the intentions and circumstances of the authors, as well as the compilation process of the scriptures.

Samuel Rolles Driver (1846–1914), a prominent British biblical scholar, significantly contributed to Higher Criticism through his analytical studies of the Old Testament. In his work, "The Higher Criticism," Driver emphasized the importance of understanding the historical and literary contexts of biblical writings to interpret their meanings accurately. He advocated for a critical examination of the scriptures, free from confessional and dogmatic theology, to apply the same principles of science and historical method used for secular works.

Charles Augustus Briggs (1841–1913), an American theologian, also played a key role in advancing Higher Criticism. In his book, "The Higher Criticism of the Hexateuch," Briggs analyzed the first six books of the Old Testament, exploring their composition and sources. He argued that these texts were the result of multiple authors and redactors over time, reflecting various traditions and historical circumstances. Briggs emphasized the necessity of critical scholarship to uncover the complex development of biblical literature.

Both Driver and Briggs and their resultant works exemplify the principles of Higher Criticism by applying rigorous scholarly methods to biblical studies, aiming to uncover the historical realities behind the sacred texts. Through the lens of Higher Criticism scholarship, the fragmentation of the Pentateuch into distinct sources marked a shift in biblical scholarship, leading to diverse theories regarding its composition and origins. Scholars such as J.G. Eichhorn extended Astruc's criteria, focusing on stylistic peculiarities to

identify literary diversity, while J.S. Vater proposed the existence of forty fragments finalized during the exilic period. W.M.L. de Wette further suggested that the legal nucleus of Deuteronomy was tied to the law scroll discovered in King Josiah's reign. These approaches, however, faced significant opposition from figures like H. Ewald, who argued for the literary unity of Genesis, and E.W. Hengstenberg, who strongly condemned the emerging documentary hypotheses and advocated for Mosaic authorship. This clash defined the tension between traditional views and evolving critical methodologies.⁷³

The liberal framework for Pentateuchal source-analysis, established by K.H. Graf and J. Wellhausen, gained dominance through its incorporation of Hegelian evolutionary philosophy. Wellhausen's model identified four sources, Jehovistic (J), Elohist (E), Deuteronomistic (D), and Priestly (P), dating their composition across several centuries and presenting Mosaic legislation as a postexilic construct rather than foundational to Israelite religion. While the source theory gained widespread acceptance, a mediating perspective was offered by scholars such as C.F.A. Dillmann and R. Kittel, and outright opposition persisted through figures like Franz Delitzsch and James Orr. Archaeology introduced a new challenge to Wellhausen's framework, as evidence of the antiquity of Near Eastern religious institutions increasingly contradicted his evolutionary assumptions. A.H. Sayce adapted critical approaches to align with British sensibilities, championed the contributions of archaeology to validating the historical reliability of the biblical text, pushing back against speculative literary theories.⁷⁴

Finally, Bullinger (1837-1913) weighed in on the errors of Drivers' and Briggs' *Higher Criticism* scholarship:

*Evolution is only one of several theories invented to explain the phenomena of created things. It is admitted by all scientists that no one of these theories covers all the ground; and the greatest claim made for Evolution, or Darwinism, is that "it covers more ground than any of the others." The Word of God claims to cover all the ground: and the only way in which this claim is met, is by a denial of the inspiration of the Scriptures, in order to weaken it. This is the special work undertaken by the so-called "Higher Criticism," which bases its conclusions on human assumptions and reasoning, instead of on the documentary evidence of manuscripts, as Textual Criticism does.*⁷⁵

It is alleged by modern critics that, while Deuteronomy was the work of some anonymous writer in the reigns of Josiah and Manasseh, the ritual portions of Exodus, Leviticus, and Numbers were the work of Ezra and the priests in Babylon. Thus, practically, the greater part of the Pentateuch is assumed to be post-exilic, and therefore not written by Moses; and this in spite of the fact that the claims of the whole Bible necessitate the Mosaic authorship.

On the other hand, it is admitted by the same modern critics that the prophets lived and wrote in the reigns of those kings with whose reigns they are respectively associated.

*But the Pentateuch is full of technical terms and legal phraseology; and has its own peculiar vocabulary. The constant reference to these by all the prophets proves conclusively that the Pentateuch as a whole must have had a prior existence; and must have been well known by the prophets, and understood by those who heard the prophetic utterances and read the prophetic writings.*⁷⁶

⁷³ Harrison, R. K. (1979). *The Expositor's Bible Commentary*. The Zondervan Corporation. Grand Rapids, Michigan. (p.231)

⁷⁴ Ibid.

⁷⁵ Bullinger, E. W. (1922). *The Companion Bible*. Kregel Publications: Grand Rapids, MI. Appendix 5, pp. 7-8

⁷⁶ Bullinger, E. W. (1922). *The Companion Bible*. Kregel Publications (1999): Grand Rapids, MI. (Appendix 92)

Bullinger's⁷⁷ commentary on Gen 49:1 differs radically from the scholars of the BDB that Patterson espouses:

the last days. First occurrence of fourteen: Genesis 49:1; Numbers 24:14. Deuteronomy 4:30; Deuteronomy 31:29; Isaiah 2:2. Jeremiah 23:20; Jeremiah 30:24; Jeremiah 48:47; Jeremiah 49:39; Ezekiel 38:16. Daniel 2:28; Daniel 10:14; Hosea 3:5; Micah 4:1. In ten of these rendered "latter days". A study of these will show that the prophecy (Genesis 49:1) and "blessing" (Genesis 49:28) extends to, and embraces the days of Messiah, and His first and second advents.

On another front, Patterson references a paragraph from Mickelsen's (1963) *Interpreting the Bible* (pp. 294-295) to advocate for a contextual reading of Scripture, arguing that Genesis 49:1 should be understood solely as part of Israel's near-term historical trajectory rather than as a prophecy with modern-day relevance. However, a closer reading of Mickelsen's text reveals that the author's actual intent is to illustrate a "restricted perspective" in prophecy, where biblical prophets did not possess an unlimited vision but rather insights within a "divinely limited perspective." Unlike Patterson, who stops short at the concept of limited prophetic vision, Mickelsen continues by discussing New Testament writers who believed Christ's return could happen within their lifetime. This belief, Mickelsen explains, reflected their immediate context and a qualitative urgency, not a precise prediction of future timing.

Mickelsen emphasizes that the essence of prophetic messages lies in their enduring spiritual significance, transcending specific timelines, and should not be constrained to an immediate historical setting alone. Patterson, however, seems to misinterpret and misattribute Mickelsen's position to support the idea that Genesis 49:1 is restricted to the near-term future of Jacob's descendants, i.e., possession of the Promised Land. In reality, Mickelsen's approach does not exclude broader or future implications; rather, it exposes the limitations of prophetic foresight while still allowing for ongoing spiritual and redemptive themes. Consequently, Patterson's misuse of Mickelsen text diverges from the author's true emphasis on prophecy's long-lasting spiritual relevance across generations.

TAKEAWAY:

In Genesis 49, Jacob's blessing to his sons is portrayed as a prophetic declaration that captures the future of the twelve tribes in broad, idealized outlines rather than specific historical events.⁷⁸ The text portrays that Jacob's prophecy, given as a "spiritual bequest," reveals the anticipated development and characteristics of each tribe. Contrary to Patterson's false interpretations, Jacob did not view the time of Moses or Joshua as the completion of his prophecy, nor did he equate "the end" merely with his descendants' possession of the Promised Land. Not a single statement in the blessing specifies the capture of Canaan or directly references the time of Moses or Joshua. Instead, Jacob's vision presupposes not only the increase of his sons into powerful, populous tribes but also their eventual growth, prosperity, and interactions with surrounding nations, all culminating in a future under the peaceful reign of the one "from whom the sceptre of Judah shall never depart." This perspective suggests that Jacob's prophecy anticipates a much broader timeline, encompassing the full historical unfolding of Israel's divine role, ultimately leading up to the Messianic age and the fulfillment of God's promises.⁷⁹

⁷⁷ StudyLight.org (2022). *Gen 49: Bullinger's Companion Bible Notes*. | <https://www.studylight.org/commentaries/eng/bul/genesis-49.html>

⁷⁸ Keil, C. F. & Delitzsch, F. (1866). *Biblical Commentary on the Old Testament. Volume I. The Pentateuch*. T. and T. Clark: Edinburgh (pp. 386-389).

⁷⁹ Ibid

Skeptics, like those of Higher Criticism scholars (authors of the BDB) often argue that Jacob's blessing was written after the events (*vaticinia ex eventu*), thereby challenging its prophetic authenticity.⁸⁰ However, the text defends the genuineness of Jacob's blessing, emphasizing that it reflects a timeless, prophetic vision typical of ancient patriarchal figures. Rather than being a retrospective account, the blessing encapsulates an idealistic and symbolic view of each tribe's future, with its fulfillment unfolding over generations. This prophecy aligns with Israel's divine mission, holding an eternal quality that sustains its relevance throughout Israel's historical and spiritual journey. Ultimately, Jacob's blessing transcends the immediate and finite, embodying a far-reaching vision that leads to the establishment of God's kingdom, where Israel finds peace, fulfillment, and divine rest. This interpretation upholds the blessing as an authentic, meaningful prophecy, anticipating Israel's role in the kingdom of God and the ultimate culmination of the divine promises.⁸¹

13. CLAIM: *"The Jewish Study Bible – Tanakh Translation is recommended for Bible students examining the Old Testament. The editors and commentators of this Bible are exceptional scholars and can provide the student guidance through these ancient texts with culturally balanced interpretation."* (page 14; excerpt is provided below for clarity)

The following commentary relates to the language of Genesis 49:1-28:

... 49:1-28 interlaces commendation and condemnation. Rich in wordplays it is impossible to capture in English as well as cryptic phrasings and rare expressions (including unusual, and probably very ancient, divine names), Jacob's tribal sayings have long provoked disagreements among interpreters.⁷

These expressions cannot be fully grasped by the English language or any other modern language for that matter. These words were meant as an encouragement for what would be a struggling people under God's affection in the times to come through enslavement in Egypt and the challenges they would face entering into the promised land. It was a poetic discourse given to help them interpret their identity in the times upon them. There are layers of understanding and reference that we are not privy to.

⁷ Levenson, Jon D., "Genesis", In *The Jewish Study Bible*, edited by Adele Berlin and Marc Zvi Brettler, New York: Oxford University Press, 1999, 96

RESPONSE

Clearly illustrated in the figure above, Patterson contends that Jacob's deathbed utterance to his 12 sons "*was a poetic discourse given to help them interpret their identity in the times upon them*" (p.14). In this regard, Patterson's claim misrepresents the prophetic and theological weight of the text. Patterson draws on

⁸⁰ Ibid.

⁸¹ Ibid.

Levenson's⁸² scholarship, which critiques the historicity of Genesis and acknowledges its mythological and symbolic elements, to subtly suggest that Jacob's words lack divine origin. Levenson (2004) contends that the narratives in Genesis blend cultural memory and mythological motifs, often reflecting local knowledge and historical reconstruction rather than literal events (p. 8). While Levenson stops short of outright dismissing the theological significance of the text, his equivocation on its divine authorship provides fertile ground for Patterson to reframe the prophecy as a mere cultural artifact, stripping it of its deeper prophetic and theological implications.

In this vein, let us consider the writings of Rabbi W. Gunther Plaut,⁸³ another scholarly Torah commentator whose insight aligns with Patterson's argument for a "*culturally balanced interpretation*," and that "*these expressions cannot be fully grasped in the English language or any other modern language for that matter*," that is, Genesis 49:1-28. While the booklet (*From Babylon to America*) did not mention or cite Plaut's scholarship, Plaut's Torah commentary aligns and reinforces the same Patterson misdirection by framing Jacob's testament as a *poetic composition* interwoven with *tribal memories*. Plaut (1981) asserts that Jacob's words likely originated as a collection of old tribal songs and recollections, later crafted into a literary work during a time when the tribes were settled in Canaan but not yet unified as a nation (p. 1429). This reading

⁸² Berlin, A. & Brettler M. Z. (Editors) (2004). *The Jewish study bible: Jewish Publication Society*. Oxford University Press. Oxford (page 8). [Quote] Jon D. Levenson: Introduction to Genesis: How much history lies behind the story of Genesis? Because the action of the primeval story is not represented as taking place on the plane of ordinary human history and has so many affinities with ancient mythology, it is very far-fetched to speak of its narratives as historical at all. In the cases of the succeeding three large sections of the book, the matter is more complicated, for scholars continue to sift the evidence and to debate the question. Although enormous amounts of data about ancient Mesopotamia, Canaan, and Egypt have been uncovered over the last two centuries, no evidence has turned up that establishes that Abraham, (his son) Isaac, Jacob, or Joseph existed. At best, we can speak of accurate local color, although this may mean only that the Israelites knew something about the lands in which they placed their legendary forebears (see "Historical and Geographical Background to the Bible," pp. 2048-62). Negative evidence, however, is not necessarily evidence of a negative, and historians are likely to continue examining the reports of Israel's Mesopotamian origins and Egyptian sojourn for the foreseeable future. The authorship of Genesis is a similarly controversial issue, although here the consensus among critical scholars is somewhat more secure (see "Modern Study of the Bible," pp. 2084-96). The book itself names no one as its author, and makes no claim to be divinely revealed or inspired (though it does contain many reports of divine speech). When other biblical books refer to a Torah of Moses, they cite legal texts, and there is no reason to think that Genesis formed part of the corpus so designated. Indeed, there are several indications that the Genesis narrative assumes a post-Mosaic narrator without embarrassment (see the comments on 12.6, 14.14, and 36.31). In Second Temple and rabbinic Judaism, however, Genesis is treated as part of the Torah of Moses. Despite a number of demurrals on a few particular passages by major rabbis in the Middle Ages, this became the consensus of the tradition. Historical-critical scholarship, however, has identified three main sources, which it denotes with the symbols J, E, and P, that have been woven together to produce Genesis (see "Torah," pp. 1-7). The relationship of compositional history to religious faith is not a simple one. If Moses is the human author of Genesis, nothing ensures that God is its ultimate Author. If J, E, P, and various equally anonymous redactors are its human authors, nothing ensures that God is not its ultimate Author. [Unquote]

⁸³ Plaut, W. G. (General Editor) (1981). *The Torah: A modern commentary*. Union for Reform Judaism: New York. (p. 307) [Quote] JACOB'S TESTAMENT (49:1-27): Jacob's final words to his assembled sons are a combination of prayer, blessing, curse, warning, psychological assessment, parable, recollection, and hope. They are presented in poetic form; and like much other poetry, ancient and modern, their meaning is not always readily accessible. (For a comparison with both the Blessing of Moses and the Song of Deborah, see the essay on p. 1429.) *

Traditional commentators have looked at the testament as a prophetic utterance pronounced by the dying forefather (see note to 49:1). It is more likely, however, that the testament is a collection of old tribal songs and memories that were woven into a poem and then incorporated into the life story of Jacob. Historical references suggest that the chapter as it stands now was written at a time when the tribes were already in Canaan, although not yet a nation, when differences were still keenly felt and old animosities were not yet forgotten (see comment on 49:17). †

* The testament of Jacob may also be considered in the light of the recurrent patterns of blessings and curses in Genesis (1:28; 3:14-19; 9:12-17, 25-27; 12:1-3; 14:19-20; 27:29, 39-40; 48:16-20).

† Some scholars believe that the twelve sons here represent the signs of the zodiac. Others say that they reveal traces of totemism, a social system based on belief in kinship with animals (or plants), for many of the tribes are here compared to animals. [Unquote]

blends with Levenson's approach in Berlin and Brettler (2004), emphasizing the human authorship and historical context while sidelining the testament's prophetic purpose. Both scholars' focus on cultural and poetic elements diminishes the divinely inspired nature of Jacob's utterance, presenting it instead as a product of human creativity and historical circumstance.

By appealing to Levenson's equivocations and indirectly aligning with Plaut's framework (1981), Patterson's argument injects a subtle yet profound distortion. His characterization of Jacob's prophecy as a poetic tool for interpreting identity reduces its theological depth, recasting a divine pronouncement into a mere cultural commentary. This selective use of scholarship distorts the narrative's prophetic core, changing what is presented in the biblical text as God-ordained revelation into a human-centric construct, thereby misguiding readers with a façade of scholarly rigor.

14. CLAIM: *"The promise that the throne of David was to be established forever and that David would never want a man to sit upon the throne of the house of Israel has clearly been fulfilled.*

That throne was established and because most who sat on it failed to obey His commandments God eventually denied those of the royal line access to the throne until Christ.

As head of the Church He sits on that throne ruling Spiritual Israel - His church. There is no longer any need for a man to sit on the throne." (page 53)

RESPONSE

The claim that "*God eventually denied those of the royal line access to the throne until Christ*" contradicts God's clear promise of the eternal nature of David's throne. A gap in the royal line would imply a failure on God's part, which is impossible. While scripture does not detail the throne's continuity after Zedekiah's death, historical evidence shows Zedekiah's royal daughters escaped with Jeremiah to Tahpanhes.⁸⁴ This suggests David's royal line continued elsewhere, aligning with God's promise. Any suggestion of a break relies on human assumptions, not divine truth. Patterson's assertion that Christ rules "*Spiritual Israel*"⁸⁵ does not fulfill the covenant, as the throne promised to David was a physical, earthly throne. While Jesus is prophesied to inherit this throne,⁸⁶ His reign is described as a future event.⁸⁷ If David's throne ceased, Christ would have no throne to inherit, contradicting scripture. Ultimately, the lack of detailed records does not invalidate the throne's existence.

Jeremiah's historical significance extends beyond his prophetic ministry to his actions following the fall of Jerusalem. After the Babylonian conquest, he escaped with the royal daughters of King Zedekiah to Tahpanhes, Egypt, as confirmed by archaeological findings. Excavations at *Tell Defenneh* by W. M. Flinders Petrie⁸⁸ in 1886 identified a site called *Kasr Bint el Jehudi*, meaning "the palace of the Jew's daughter," directly linking it to Jeremiah's account in Jeremiah 43:6-10. Here, Jeremiah received God's command to bury stones in a brick structure near Pharaoh's house, symbolizing Nebuchadnezzar's eventual dominion.

⁸⁴ Bullinger, E. W. (1922). *Appendix 87: Pharaoh's House in Tahpanhes*. The Companion Bible. London: Samuel Bagster & Sons.

⁸⁵ We have explained in earlier section that this idea of *Spiritual Israel* was the invention of Origen. Centuries later, it was articulated explicitly by the British-Israel critic David Baron in his 1906 book, also republished in 1943: *Israel's Inalienable Possessions*.

⁸⁶ (Luke 1:31-32). ³¹ *You will conceive and give birth to a son, and you are to call him Jesus.* ³² *He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David*

⁸⁷ (Revelation 11:15). ¹⁵ *The seventh angel sounded his trumpet, and there were loud voices in heaven, which said: "The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever."*

⁸⁸ Petrie, W.M. F (1909). *The palace of Apries (Memphis II)*. University College. London

Petrie discovered a platform (*mastaba*) matching Jeremiah's description, or so he thought,⁸⁹ supporting the biblical narrative. This act of preservation accentuates Jeremiah's mission to ensure the continuity of David's lineage despite the upheaval of exile.

The preservation methods Jeremiah utilized find a striking parallel in later archaeological practices, such as storing vital records in earthen vessels,⁹⁰ as referenced in Jeremiah 32:14. This approach, consistent with ancient traditions, enabled the survival of essential records and reinforced the link between prophecy and historical events. Jeremiah's journey to Tahpanhes safeguarded the royal daughters while fulfilling God's covenantal promises. His actions not only ensured the preservation of a prophetic lineage but also exemplified divine intervention amid geopolitical chaos, offering profound insights into the resilience of biblical history.

Adding weight to Jeremiah's journey is Garry Matheny's remarkable work⁹¹ in identifying the great stones of Tahpanhes, mentioned in Jeremiah 43:9. Matheny's 2008 discovery challenged earlier conclusions made by Flinders Petrie, who is widely regarded as the father of modern archaeology. Matheny's findings demonstrated that faith-based inquiry can yield fresh insights into biblical history. As a former US Navy diver, Matheny relied on scripture and his conviction to locate the red jasper and quartz stones Jeremiah buried as a prophetic sign. His findings resonate with Jeremiah's enduring legacy, reinforcing the Bible's historical reliability and affirming the prophet's obedience to God's will. Connections from Tahpanhes to Ireland further point to enduring beliefs about Jeremiah's role in fulfilling God's promises across generations and geography.

Jeremiah's post-exilic journey has long intrigued historians and theologians, with strong traditions suggesting he traveled to Ireland after completing his prophetic commission. Jeremiah was one of only three individuals, alongside Christ and John the Baptist, whom God foreordained for a specific mission before birth (Jeremiah 1:5). This divine ordination sets the stage for his extraordinary life, which not only safeguarded Zedekiah's royal daughters but also potentially extended to preserving the Davidic line in distant lands. While the Bible confirms his journey to Tahpanhes, Egypt (Jeremiah 43:8-9), intriguing evidence⁹² hints at his final destination being Ireland,⁹³ where the *Tomb of Ollamh Fodhla*, attributed to Jeremiah, rests. This linkage, though unverified, offers far-reaching implications of Jeremiah's mission to fulfill God's covenantal promises.

Now that we have focused, albeit briefly about Jeremiah's post-exilic travels, let us now shift our analysis *exclusively on biblical evidence* to affirm the continuity of David's throne and its guaranteed succession. Scripture provides clear testimony that God's covenant with David ensures a perpetual line of legitimate heirs. The covenant with David is foundational and eternal.⁹⁴ This is further reinforced with celestial imagery.⁹⁵ These verses affirm that the Davidic throne is as enduring as the natural order, demonstrating God's unchanging commitment. Jeremiah ties this promise to the natural cycles of creation.⁹⁶ This linkage to

⁸⁹ Garry Matheny offers more compelling evidence than Flinders Petrie (discussed in this RESPONSE)

⁹⁰ Mahaffy, J. P. (1891). *The Flinders Petrie Papyri: With transcriptions, commentaries, and index*. Dublin: Academy House.

⁹¹ Matheny, G. M. (n.d.). *The Quest for the Great Stones of the Prophet Jeremiah: True Story*.

<https://www.truechristianshortstoriesfreebygmmatheny.com/the-quest-for-the-great-stones-of-the-prophet-jeremiah.html>

⁹² Conwell, E.A. (1873). *Discovery of the tomb of Ollamh Fodhla*. Mcglashan & Gill. Dublin, Ireland

⁹³ Keating, G. (1857). (Translator: J. O'Mahoney). *History of Ireland, from the Earliest period to the English Invasion*. P. M. Haverty, New York (p.231-233)

⁹⁴ 2 Samuel 7:16: "Your house and your kingdom shall endure forever before me; your throne shall be established forever."

⁹⁵ "I will not violate my covenant... his throne will endure before me like the sun; it will be established forever like the moon, the faithful witness in the sky." Psalm 89:34-37

⁹⁶ "If you can break my covenant with the day and my covenant with the night... then my covenant with David my servant can be broken." 33:19-22

natural phenomena assures that regardless of political upheavals, the covenant remains intact. The Davidic covenant also includes both conditional and unconditional elements.⁹⁷ While the throne itself is eternal, the success of individual rulers depends on their faithfulness. This conditional aspect ensures that the throne remains under God's control, with His judgment determining the course of succession without breaking the covenant.

During times of disruption, such as the death of Zedekiah, Ezekiel proclaims that God will overturn thrones until the rightful heir comes.⁹⁸ The continuity of David's throne is thus upheld by divine sovereignty, even in times of apparent break. The termination of Zedekiah's rule did not create a vacuum of physical heirs nor did the Davidic throne change to a spiritual succession format at that time. Zedekiah had royal descendants, his daughters, with whom Jeremiah had interactions as part of God's plan to preserve the lineage. Evidence of Jeremiah taking care of the royal daughters of Zedekiah for safekeeping to Egypt is not directly and explicitly stated in the biblical text. However, relevant passages suggest presence of the royal daughters during events involving Jeremiah. We can see scriptural evidence where the daughters of the king being alongside Jeremiah and Baruch.⁹⁹ Another biblical evidence says that they were taken to Egypt.¹⁰⁰ These scriptures suggest the presence of the royal daughters in significant events involving Jeremiah and align with the view that their survival was part of God's plan for maintaining David's lineage. These events ensured the continuation of David's seed, reaffirming the covenant.

The inclusion of female descendants in David's royal lineage aligns with the covenant's emphasis on offspring rather than gender. In 2 Samuel 7:12-16, the term "offspring" (*zera*) includes all descendants, male and female. The Hebrew¹⁰¹ *ish* implies a representative rather than strictly male heirs. Deborah's leadership in Judges 4-5 also exemplifies that God chooses leaders based on faithfulness, not gender. These examples affirm that David's throne remains legitimate, regardless of societal norms, and that God's covenant transcends cultural limitations. Biblical precedent, such as the daughters of Zelophehad¹⁰² demonstrates that God allowed for female succession to preserve inheritance and lineage. Similarly, Jeremiah's role, assigned by God, in associating with Zedekiah's daughters exemplifies God's provision for maintaining David's royal line.

⁹⁷ In 1 Kings 2:4, God emphasizes, "If your descendants watch how they live and walk faithfully before me with all their heart and soul, you will never fail to have a successor on the throne of Israel."

⁹⁸ "I will overturn, overturn, overturn it, and it shall be no more, until He comes whose right it is; and I will give it to Him" (Ezekiel 21:27).

⁹⁹ "Then Ishmael carried away captive all the rest of the people who were in Mizpah, the king's daughters, and all the people who remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam. And Ishmael the son of Nethaniah carried them away captive and departed to go over to the Ammonites" (Jer 41:10).

¹⁰⁰ "They took all the people whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they went to the land of Egypt, for they did not obey the voice of the Lord" (Jer 43:6-7)

¹⁰¹ Jeremiah 33:17 reassures, "David will never fail to have a man to sit on the throne of Israel"

¹⁰² The story of Zelophehad and his daughters is detailed in Numbers 27:1-11. Zelophehad, a member of the tribe of Manasseh, died without having any sons. His daughters—Mahlah, Noah, Hoglah, Milcah, and Tirzah—approached Moses, Eleazar the priest, and the leaders of Israel to address an issue of inheritance. They requested that their father's inheritance not be lost simply because he had no male heirs, arguing for their right to receive the property to preserve their family's name within their tribe. Moses brought their case before God, and God affirmed their claim, establishing a new legal precedent: if a man dies without a son, his inheritance should pass to his daughters. Further laws were given in this passage to handle inheritance when there are no direct descendants, specifying that it should go to brothers, paternal uncles, or the nearest relative within the family. This account highlights God's fairness and provision for preserving inheritance rights, even in circumstances where the established customs needed adjustment.

Scripture confirms that David's throne has never lacked a legitimate human successor, even in periods of turmoil. God's eternal promise ensures its continuity through divine provision, as seen in Jeremiah's involvement with Zedekiah's royal daughters, and God's unchanging covenant guarantees that David's lineage will endure as long as the heavens and earth remain. The covenant focuses on continuity and divine authority rather than cultural patterns. Ezekiel foretells the restoration of the throne to the rightful heir,¹⁰³ reflecting this principle of God's ultimate control over succession.

David's throne is not located in heaven, and as a result, Jesus Christ, David's son,¹⁰⁴ is not currently seated on it.¹⁰⁵ Most assuredly, David never reigned in heaven,¹⁰⁶ since his throne has always been of earthly origin. Jesus, the rightful heir to David's throne, is also not seated on His own throne, because He possesses no throne other than David's. Scripture clarifies this point with statements from Jesus.¹⁰⁷ Presently, Jesus is seated on His Father's throne, and not on His own. Jesus Christ's future reign as King awaits the fulfillment of conditions outlined in prophecy, such as the restoration of the complete 12 tribes of Israel, and the rebuilding of David's tabernacle.¹⁰⁸ The future reign of Jesus Christ on David's throne will fulfill numerous prophecies.

The 12 Apostles of Jesus, raised from the dead, will sit on twelve thrones judging the restored 12 tribes of Israel.¹⁰⁹ During this period, David's declaration¹¹⁰ about the nations will come to pass. Jesus Christ will judge humanity with righteousness, bring peace to the needy, and break the oppressor. Moreover, there will be abundance of peace, dominion from sea to sea, and the universal acknowledgment of Jesus Christ by kings and nations,¹¹¹ hence fulfilling the promise to Abraham.¹¹² This vision encapsulates Jesus Christ's righteous and all-encompassing rule over the earth. The Psalmist further emphasizes the global recognition of the Lord's authority.¹¹³ This indicates that in the age to come,¹¹⁴ the throne of David will be the central authority of the world. Jesus Christ's dominion will extend over all nations, republics, kingdoms, and empires. His authority will be acknowledged universally, with every knee bowing and every tongue

¹⁰³ "I will overturn, overturn, overturn it, and it shall be no more, until He comes whose right it is; and I will give it to Him" (Ezekiel 21:27).

¹⁰⁴ "The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham." (Matthew 1:1)

"He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end." (Luke 1:32-33)

"And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.' From this man's seed, according to the promise, God raised up for Israel a Savior—Jesus." (Acts 13:22-23)

"Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh" (Romans 1:3)

"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star". (Revelation 22:16)

¹⁰⁵ Walsh, J. T. (George Storrs, Editor) (April, 1848). *Bible Examiner*. Storrs: Philadelphia. Vol. III, No. 4. (pp. 49-52)

¹⁰⁶ "For David did not ascend into the heavens, but he says himself: 'The Lord said to my Lord, "Sit at My right hand.'" (Acts 2:34)

¹⁰⁷ "To him that overcomes will I grant to sit with me on My throne, even as I also overcame, and am set down with my Father on His throne" (Rev. 3:21).

¹⁰⁸ "On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old." (Amos 9:11)

¹⁰⁹ Isaiah prophesied this time when "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem" (Isa. 24:23).

¹¹⁰ "The Lord is King forever and ever; the nations are gone from his land" (Psalm 10:16, BBE translation)

¹¹¹ "The mountains will bring peace to the people, and the little hills, by righteousness" (Psalm 72:3)

¹¹² "...in your seed shall all the nations of the earth be blessed;" (Gen 22:17 KJV)

¹¹³ "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Ps. 86:9).

¹¹⁴ "For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9:6-7)

confessing that He is Lord.¹¹⁵ The observance of God’s Sabbath and all Holy Day festivals, such as the Feast of Tabernacles, will further exemplify the submission of the nations to the King of Kings. Prophecies also detail consequences for those nations that refuse to acknowledge Jesus Christ’s authority. Those who fail to worship the Lord during the Feast of Tabernacles will experience judgment, such as the withholding of rain or the infliction of plagues.¹¹⁶ These events illustrate the policies and structure of governance that will be implemented during Jesus Christ’s reign. Representatives from all nations will journey to Jerusalem to worship the King, bringing gifts and offerings as described in Isaiah.¹¹⁷ The glorious splendor of Jerusalem during Jesus Christ’s reign will surpass all earthly empires. All kings, monarchs, and leaders will surrender their authority, power, and wealth to the King of Kings. This act of submission reflects the fulfillment of God’s plan to establish His authority and magnificence in the age to come.¹¹⁸ This vision of Jesus Christ’s universal reign emphasizes the transformative nature of His kingdom and its spiritual and physical blessings, bringing peace, justice, and righteousness to the earth.

Food for Thought:

The coronation traditions we witness today carry profound connections to ancient biblical prophecies and the legacy of a prophet’s mission. *Zadok the Priest*, Jeremiah’s preservation of a royal lineage, and Britain’s rise to global prominence reveal how history, faith, and national identity intertwine. This exploration invites readers to uncover the deeper meanings behind these enduring traditions and consider their lasting impact on the world.

The Coronation Anthem *Zadok the Priest* by George Frideric Handel is far more than a ceremonial tradition, it is a cultural bridge that connects ancient biblical practices with modern expressions of monarchy. Composed in 1727 for the coronation of King George II, the anthem has been sung at every British coronation since, most recently for King Charles III in 2023. Its text, drawn from 1 Kings 1:38–40, describes the anointing of King Solomon, invoking a sense of divine authority that resonates with centuries-old themes of leadership and covenant.¹¹⁹ For the reader, the question arises: why has this anthem endured? What makes it more than music and turns it into a statement of national and spiritual identity?

Handel’s creation coincided with Britain’s rise as a global power in the 18th century, a period marked by the Industrial Revolution and colonial expansion. These advancements unfolded against the backdrop of the biblical timeline of 2520 years, which foretold the emergence of Ephraim (Britain) and Manasseh (United States) as prominent nations. The anthem’s connection to Solomon’s anointing mirrors Britain’s claim to a heritage of divine kingship, inspiring generations with its ceremonial weight. Handel, a German-born composer who became a naturalized British citizen that same year, seemed to channel Britain’s sense of destiny into his work, bridging European artistry with Britain’s burgeoning global influence.¹²⁰

¹¹⁵ “*And the Lord will be king over all the earth: in that day will there be one Lord, and his name one*” (Zech. 14:9)

¹¹⁶ Egypt, for instance, which does not depend on rain, will face a specific punishment to ensure its participation. “*And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. And it shall be that whichever of the families of the earth do not come up to Jerusalem to worship the King, the Lord of hosts, on them there will be no rain. If the family of Egypt will not come up and enter in, they shall have no rain; they shall receive the plague with which the Lord strikes the nations who do not come up to keep the Feast of Tabernacles. This shall be the punishment of Egypt and the punishment of all the nations that do not come up to keep the Feast of Tabernacles*” (Zech 14:16-19).

¹¹⁷ Isaiah 60:3: “*The Gentiles shall come to thy light, and kings to the brightness of thy rising.*”

¹¹⁸ Isaiah 60:12 reiterates that “*the nation and kingdom that will not serve thee shall perish; yes, those nations shall be utterly wasted.*”

¹¹⁹ Laing, J., & Frost, W. (2017). *Royal events: Rituals, innovations, meanings*. Routledge.

¹²⁰ Laing, J., & Frost, W. (2017). *Royal events: Rituals, innovations, meanings*. Routledge.

This ceremonial theme raises an intriguing historical question: could the anthem's biblical echoes trace back to Jeremiah's preservation of the Davidic line? After the fall of Jerusalem, Jeremiah fled to Egypt with King Zedekiah's daughters, safeguarding the royal bloodline as described in biblical accounts. Irish legends speak of Ollam Fodhla, a figure strikingly similar to Jeremiah, who arrived with a princess and sacred relics to establish governance in Ireland.¹²¹ These stories since Keating (1857) and Conwell (1873), though unverified, provide a captivating link between Jeremiah's mission and Britain's royal traditions in their royal coronations.

When King Charles III was anointed in 2023 with consecrated oil from Jerusalem during his coronation, the ritual echoed the practices of Israelite kingship. This ceremony carried more than symbolic weight; it connected Britain's monarchy to ancient Israel's traditions. The oil's sacred origins and the invocation of Zadok the Priest reaffirm Britain's claim to a lineage grounded in the biblical covenant. For the reader, this link invites reflection on why modern Britain draws so heavily from Hebrew ceremonial practices, bypassing older traditions from other cultures. Could this be more than coincidence, reflecting a deeper narrative about the British crown's connection to biblical prophecy?

Handel's personal journey also adds depth to the story. Born in Hanover, Germany, he followed King George I, himself a German-born monarch, to Britain. George I's ascension in 1714 marked a turning point in the monarchy's history, blending German and British influences to shape its future. Handel's naturalization in 1727 enabled him to compose works like *Zadok the Priest*, which would become a cornerstone of British royal identity. For the reader, understanding Handel's dual identity reveals how cultural convergence can produce enduring legacies that transcend borders and centuries.¹²²

The term *Aryan* adds another layer of historical context, shedding light on misconceptions about George I's era. Initially referring to linguistic and cultural classifications within the Indo-European language family, *Aryan* lacked racial implications.¹²³ During the 19th and 20th centuries, it became politicized and racialized, particularly under Nazi Germany, to justify discriminatory ideologies.¹²⁴

In George I's time, racial purity was not a sociopolitical concern. European nobility prioritized strategic marriages to consolidate power, transcending national and ethnic boundaries. These unions aimed to secure dynastic stability and expand influence, reflecting pragmatic governance rather than racial ideologies. Associating *Aryan* with racial purity in this period misinterprets the historical context, as the term's racialization occurred later.

Handel's anthem embodies divine kingship, brought to life during King Charles III's coronation. His anointing with oil from Jerusalem reflects Israelite traditions, linking Britain's monarchy to the biblical covenant. This ceremonial continuity prompts readers to consider whether these practices signify deeper

¹²¹ Keating, G. (1857). (Translator: J. O'Mahoney). *History of Ireland, from the Earliest period to the English Invasion*. P. M. Haverty, New York

¹²² Burrows, D. (2005). *Handel and the english chapel royal*. Oxford University Press, USA.

¹²³ Mark, J. J. (2020). World History Encyclopedia: Aryan <https://www.worldhistory.org/Aryan>

¹²⁴ Encyclopaedia Britannica. (2024, October 29). *Aryan*. Retrieved from <https://www.britannica.com/topic/Aryan>
[Quote] *In Europe the notion of white racial superiority emerged in the 1850s, propagated most assiduously by the comte de Gobineau and later by his disciple Houston Stewart Chamberlain, who first used the term "Aryan" to mean the "white race." Members of that so-called race spoke Indo-European languages, were credited with all the progress that benefited humanity, and were purported to be superior to "Semites," "yellows," and "blacks." Believers in Aryanism came to regard the Nordic and Germanic peoples as the purest members of the "race." That notion, which had been repudiated by anthropologists by the second quarter of the 20th century, was seized upon by Adolf Hitler and the Nazis and was made the basis of the German government policy of exterminating Jews, Roma (Gypsies), and other 'non-Aryans'.* [Unquote]

theological connections between Britain's monarchy and Jeremiah's preservation of Davidic heritage. The enduring legacy of *Zadok the Priest* invites readers to explore its historical and spiritual dimensions. Handel's work, composed during Britain's rise to prominence, is more than music; it is a cultural and theological artifact affirming divine providence and national identity. The convergence of Jeremiah's actions, Handel's artistry, and Britain's coronation rituals challenge us to consider how history and faith shape modern institutions. Here are the lyrics sung by the choir in 2023.¹²⁵

*Zadok the Priest and Nathan the Prophet anointed Solomon King.
And all the people rejoiced and said:
"God save the King!
Long live the King!
May the King live forever!
Amen! Amen! Alleluia! Amen!"*¹²⁶

TAKEAWAY:

The royal daughters of Zedekiah were legitimate heirs to David's throne, and by extension, their forebears to this present day. However, the Bible provides limited details regarding their whereabouts or why they are not openly ascendant to David's throne as in the days of old. Where Scripture is seemingly silent, it is essential for all to avoid speculation and defer to God's ultimate revelation in His timing. The absence of readable biblical evidence reminds us to acknowledge the limits of our understanding and trust that God's promises remain true, and to seek for Jesus to open one's mind and understanding. God reveals what we need to know, and we trust Him for what is not yet revealed.

- Deuteronomy 29:29: *"The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."*
- Isaiah 55:8-9: *"For My thoughts are not your thoughts, nor are your ways My ways," says the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."*
- Luke 24:45: *"Then He opened their minds so they could understand the Scriptures."* In Latin: TUNC APERUIT ILLIS SENSUM UT INTELLEGERENT SCRIPTURAS¹²⁷

God's plan for the Davidic throne is for the best of humanity, converted or not. Hence, it is important to trust that God's promises, such as the perpetuity of David's throne (Jeremiah 33:17), remain active and relevant throughout history and will ultimately be fulfilled in Jesus Christ when He returns to rule this planet Earth. God reveals further understanding through His Word, often taught and clarified by the Church of God founded by Jesus, in His wisdom and perfect timing. For those whose eyes are open and can see, numerous biblical evidence reveals that David's throne never lacked a legitimate human successor and that this covenant is totally upheld by God's eternal promise.

¹²⁵ For those interested in experiencing "Zadok the Priest," here is a notable performance by the Choir of Westminster Abbey: https://youtu.be/MiXgOQ9_-RI

¹²⁶ Lyrics adapted from 1 Kings 1:38–40, King James Bible. Music composed by George Frideric Handel in 1727 for the coronation of King George II.

¹²⁷ This holds significant meaning for the Church of God, a key memory verse for understanding the deeper truths of God's Word.

15. CLAIM: “*Though the Constitution of the United States was a seminal event in the history of human liberty, the God of the Bible was not the central concern in its underpinning. Because of the experience the founding fathers had with religion, they opposed the institutionalization of religion and therefore kept the Constitution free of direct references to God, Christ or the Bible. When Benjamin Franklin proposed that the founders begin each day at the Constitutional Conference with a prayer to God for guidance his suggestion was defeated.*

The original Pledge of Allegiance — meant as an expression of patriotism, not religious faith — also made no mention of God. It was not until the religious revival of the 1950s did the mention of God enter the pledge of allegiance. “In God we Trust” did not get on paper money until 1955.

*Nevertheless, Christian thought had been a dominant cultural factor, and the belief in Divine favor developed early (and earlier in the British Empire). We can go to the mid-19th century for an example of the early traces dominant in Christian thought in the writings of Herman Melville in *White-Jacket*:*

We Americans are the peculiar, chosen people — the Israel of our time; we bear the ark of the liberties of the world. God has given to us for a future inheritance, the broad domains of the political pagans, that shall yet come and lie down under the shade of our ark, without bloody hands being lifted. God has predestinated, mankind expects, great things from our race; and great things we feel in our souls. Long enough have we been skeptics with regard to ourselves, and doubted whether, indeed, the political Messiah had come. But he has come in us, if we would but give utterance to his promptings. And let us always remember, that with ourselves — almost for the first time in the history of earth — national selfishness is unbounded philanthropy; for we cannot do a good to America but we give alms to the world.” (page 81)

RESPONSE

Herman Melville is a celebrated American short story writer who wrote the famous novel *Moby-Dick* (1851). Patterson’s use of Melville’s older novel *White-Jacket* (1850) to remotely exemplify British-Israelite literature misrepresents the author’s work, which is primarily a critique of naval practices (flogging) and a *satire of literary politics and publishing in 19th-century New York*. As Melville scholars¹²⁸ attest, *White-Jacket* operates on multiple levels, with its explicit focus on the hardships of sailors and its implicit commentary on the literary wars of the 1840s. Patterson’s interpretation, however, drags Melville’s work into a discussion of British-Israelism, a topic entirely unrelated to the themes and purposes of *White-Jacket*. This misattribution not only distorts the original context of Melville’s satire but also diminishes its artistic and historical significance.

At its core, *White-Jacket* critiques the rigidity and abuses within naval institutions, symbolized by the ship *Neversink*, while also drawing parallels to the factionalism within New York’s literary circles. Melville’s references to Greeks and Romans serve as allegories for ideological divisions among writers, particularly between the conservative Knickerbocker group and the more liberal Young America faction. His use of satire and literary allegory showcases his skill as a writer, with no connection to British-Israel theory.

Patterson’s attempt to link these distinct frameworks mistakenly merges Melville’s artistic critique of institutional authority and literary elitism with an Anglo-Israel theological agenda that Melville never addressed. *White-Jacket* stands out as a literary tour de force, a sharp critique of naval practices and literary

¹²⁸ Gail H. Coffler (*Greeks and Romans in White-Jacket: The Politics of Melville's Classicism*, pp. 209-216) in Marovitz, S.E., Christodoulou, A.C., Christodoulou, A. K. (2001). *Melville "Among the Nations": Proceedings of an International Conference, Volos, Greece, July 2-6, 1997*: Kent State Press University.

elitism, exposing internal conflicts and limitations within these systems. Patterson, however, distorts its purpose by forcing a connection to British-Israel ideology, misrepresenting Melville's intent.

Melville's focus is on challenging systems of authority and creative factionalism, not on supporting theological movements like British-Israelism. The *Neversink*, 'stuffed with Greeks and Romans,' serves as a biting allegory for the literary wars of Melville's time—a coded message understood by his insider literary circle, reflecting power struggles and the complexities of artistic expression. By forcing *White-Jacket* into an unrelated ideological narrative, Patterson not only misreads the work but also diminishes the impact of Melville's satire. His claim that *White-Jacket* reflects a 'dominant cultural factor' influenced by early Christian thought and the belief in divine favor is unfounded, reducing the richness of Melville's literary vision to an ideological distortion.

16. CLAIM: "*The developed world, America especially, is simply the product of the evolution of empires as prophesied in post-exilic scriptures. The Gentile world was released by God to develop for purposes both in executing His judgment on Israel, to bring judgment on themselves, and to bring the Gospel to the world. God's judgement holds a supremacy to which we must humbly submit, and the terror of His judgment should also override any pride or loyalty we have.*" (page 84)

RESPONSE

Patterson's statement that "*the developed world, America especially, is simply the product of the evolution of empires as prophesied in post-exilic scriptures*" is a sweeping generalization that borders on theological grandstanding. By attempting to attribute the trajectory of modern history, particularly America's development, to his interpretation of scriptural prophecy, Patterson dismisses the complex web of political, social, economic, and cultural forces that shaped the modern world. His reductionist argument not only oversimplifies history but also uses religious rhetoric to frame his view in a way that is both intellectually dishonest and dismissive of human agency.

The Problem with "Evolution of Empires":

Patterson's claim that the developed world, including America, is a direct result of the "*evolution of empires*" as foretold in post-exilic scriptures is a glaring misrepresentation of historical causation. The concept of empire "*evolution*" implies a linear progression from ancient powers to modern states, ignoring the discontinuities, failures, and diverse influences that characterize historical development. For instance, America's foundation owes more to Enlightenment ideals, democratic principles, and the influence of indigenous and African cultures than to a supposed divine succession of empires. Patterson's insistence on fitting history into a perceived *ad hoc* biblical framework ignores the rich tapestry of historical events that shaped America's unique trajectory.¹²⁹

Theological Overreach:

Patterson's invocation of perceived divine judgment as the driving force behind Gentile global history improperly blends religious interpretation with historical analysis. While the Bible has undeniably influenced Western thought, it is a stretch to suggest that God's judgment on ancient Israel orchestrated the rise of modern Gentile developed nations. Patterson's claim is particularly galling when he suggests that America's

¹²⁹ Cartledge, P. (2004). *Alexander the Great: The Hunt for a New Past*. Overlook Press. (p.3)

progress serves as an extension of ancient empires like Babylon or Rome, a connection that lacks both scriptural clarity and historical evidence. This argument is not only theologically speculative but also historically indefensible. ¹³⁰

Misunderstanding America's Development:

The assertion that America is merely a product of empire evolution diminishes the distinct and deliberate foundations of the United States. America was shaped by a unique blend of Enlightenment rationalism, Christian ethics, and pragmatic governance, not by the vestiges of imperial conquest. The very principles of democracy and equality that define the United States are antithetical to the hierarchical, autocratic structures of empires that Patterson references. Suggesting that America's development was preordained through the "*evolution of empires*" minimizes the agency of its founders and the struggles of countless individuals who shaped its path. ¹³¹

Weaponizing Humility and Fear:

Patterson's admonition to "*humbly submit*" to the terror of divine judgment reads more like a rhetorical bludgeon than a genuine theological insight. By framing history as an extension of divine punishment, Patterson weaponizes fear to discourage critical examination of the factors that drive societal progress. His dismissal of pride or loyalty as secondary to divine judgment ignores the importance of civic engagement, national identity, and the pursuit of justice in building a better society. Such fearmongering rhetoric ultimately detracts from constructive discourse and promotes a fatalistic view of history that is neither empowering nor accurate. ¹³²

Rejection of Complexity:

Patterson's argument reduces the development of the modern world to a simplistic narrative of divine will and empire succession, ignoring the complexities of historical causation. From the scientific revolutions to industrialization and globalization, the forces that shaped America and the developed world defy reduction to a single religious or historical framework. His attempt to fit centuries of progress into an unidentified post-exilic biblical prophecy is not only intellectually lazy but also dismissive of the contributions of diverse cultures and individuals who played critical roles in history. ¹³³

Patterson's claim reflects a troubling combination of historical oversimplification, theological overreach, and rhetorical manipulation. His insistence on framing America's development as the inevitable result of empire evolution and perceived divine judgment "*on themselves*" is not only inaccurate but also dismissive of the complex, multifaceted processes that shaped the modern world. Rather than offering a thoughtful analysis, Patterson relies on a narrow and dogmatic interpretation that does little to advance understanding of history or theology.

¹³⁰Noll, M. A. (2002). *America's God: From Jonathan Edwards to Abraham Lincoln*. Oxford University Press. (p. 156)

¹³¹ Witte, J. (2007). *The Reformation of Rights: Law, Religion, and Human Rights in Early Modern Calvinism*. Cambridge University Press. (p.45)

¹³² Marsden, G. M. (1994). *The Soul of the American University: From Protestant Establishment to Established Nonbelief*. Oxford University Press. (p.112)

¹³³ McNeill, W. H. (1963). *The Rise of the West: A History of the Human Community*. University of Chicago Press. (p.78)

17. CLAIM: *"America and the developed world are the beneficiaries of Alexander's agenda, and the beneficiaries of military conquests and oppression throughout history. This less than comfortable reality is avoided by reinterpreting the past, and repackaging the present. The repackaged version would have us believe that our modern civilization, its wealth, wisdom and advancements have emerged primarily out of Christian ethics."* (page 89)

RESPONSE

Patterson's claim that *"America and the developed world are the beneficiaries of Alexander's agenda, and the beneficiaries of military conquests and oppression throughout history,"* further asserting that modern civilization owes its wealth, wisdom, and advancements to Christian ethics, reflects an arrogant oversimplification of history and an alarming disregard for evidence. By cherry-picking convenient narratives while ignoring critical historical depth, Patterson not only distorts the truth but also dismisses the contributions of countless other civilizations, cultures, and ideas that shaped modern progress.

Christian Ethics and Modern Progress:

Christian ethics undoubtedly influenced the development of the United States, particularly in its moral framework, social reforms, and political ideologies. Movements like the abolition of slavery and the civil rights movement drew heavily on Christian moral teachings, with leaders who understood the depth and complexity of these principles, unlike Patterson, whose reductionist take fails to acknowledge their broader significance.¹³⁴ Furthermore, Christian values helped establish democratic ideals rooted in natural rights, aligning with foundational principles of the Declaration of Independence,¹³⁵ a connection Patterson simplifies to serve his narrative.

Temporal and Contextual Disparity:

Patterson's suggestion that Alexander the Great's conquests shaped modern developed nations like the United States smacks of historical naïveté. Alexander's campaigns in the 4th century BCE occurred over two millennia before the rise of industrialized societies and democratic governance. His goals, territorial expansion and cultural domination, were far removed from the principles of liberty, equality, and rationalism central to the Enlightenment,¹³⁶ which Patterson conveniently glosses over to shoehorn his point.

Nature of Alexander's Agenda:

Alexander's agenda was a quest for personal glory and imperial power, not a blueprint for modern development. Encouraging intermarriages and establishing Greek cities were imperial strategies, not the seeds of democracy or industrialization.¹³⁷ Patterson's attempt to assign enduring significance to these acts reveals a shallow understanding of Alexander's goals and their limited relevance to modern civilization.

¹³⁴ Noll, M. A. (2002). *America's God: From Jonathan Edwards to Abraham Lincoln*. Oxford University Press.

¹³⁵ Witte, J. (2007). *The Reformation of Rights: Law, Religion, and Human Rights in Early Modern Calvinism*. Cambridge University Press.

¹³⁶ Cartledge, P. (2004). *Alexander the Great: The Hunt for a New Past*. Overlook Press.

¹³⁷ Bosworth, A. B. (1988). *Conquest and Empire: The Reign of Alexander the Great*. Cambridge University Press.

Discontinuity of Influence:

Patterson's framing of Alexander as a central figure in modern progress ignores the massive discontinuities in influence. Alexander's empire collapsed shortly after his death, and his legacy was overshadowed by the transformative contributions of the Roman Empire,¹³⁸ the Renaissance, the Enlightenment, and the Industrial Revolution. These periods integrated ideas from diverse cultures, including those preserved by Islamic scholars,¹³⁹ and Patterson's narrow view of history conveniently ignores these contributions to prop up his misguided argument.

Economic Development and Work Ethic:

The Protestant work ethic, derived from Christian teachings emphasizing hard work and discipline, played a critical role in U.S. economic development.¹⁴⁰ However, Patterson's dismissal of secular and scientific contributions to the Industrial Revolution demonstrates a lack of intellectual rigor. The rise of capitalism, innovation, and entrepreneurship in the U.S. was far more complex than Patterson's simplistic attribution to Christian ethics.

Distinct Historical Trajectories:

Patterson's oversimplified narrative conflates the distinct and varied trajectories of modern nations. The United States developed through a blend of Enlightenment ideas, cultural exchanges, and innovations from diverse populations.¹⁴¹ Greek philosophy influenced Western traditions, but Patterson's effort to stretch Alexander's impact into the modern age is as misguided as it is self-serving.

Patterson's claim seems like an overt display of intellectual arrogance and historical reductionism, ignoring the powerful forces of cultural, intellectual, and technological factors that shaped modern civilization. His narrative minimizes the contributions of non-Western civilizations, dismisses the broader influence of Christian ethics in shaping the U.S., and falsely elevates Alexander the Great's agenda to a central role in modern progress, all without credible evidence.

18. CLAIM: *"For the purpose of this book, AI is the theory in any form that the predominantly white races of Western Europe and North America are the descendants of the northern tribes of Israel, with focus on the tribes of Ephraim and Manasseh, and that God is fulfilling promises to Abraham through their latter-day generations. This includes the teaching that belief in AI is needed to 'unlock' the recognition of the United States and the British Commonwealth in Bible prophecy.*

Movements arise out of commonly shared fears, particularly prejudices, racial, political leanings and worldviews that develop in wide social circles. Anglo-Israelism is a product of these and is a belief system that is not born out of the Bible and forgotten truths as its adherents would have us believe. It is a movement that, when it finds fertile soil will flourish, and regrettably has found such soil in the Churches of God." (p. 2)

¹³⁸ Burn, A. R. (1962). *Alexander the Great and the Hellenistic World*. Macmillan.

¹³⁹ McNeill, W. H. (1963). *The Rise of the West: A History of the Human Community*. University of Chicago Press. (p.45)

¹⁴⁰ Weber, M. (1905/2002). *The Protestant Ethic and the Spirit of Capitalism*. Penguin Books.

¹⁴¹ Kagan, D. (1995). *On the Origins of War and the Preservation of Peace*. Doubleday.

RESPONSE

Herbert W. Armstrong's teachings offer a unique understanding that posits the modern nations of the United States and the United Kingdom as the physical descendants of Ephraim and Manasseh, thereby fulfilling the promises made to Abraham and his descendants. According to Armstrong, this understanding aligns with biblical prophecies that were not solely spiritually fulfilled through the Church but also through these specific nations which he identifies as key players in God's plan (Armstrong, 1967, p. 50). This perspective challenges traditional views that see all biblical promises as fulfilled either through the Jewish people or purely spiritually through the Church.

Armstrong argued that many of the blessings promised to Abraham, including land and national prosperity, were material and national in scope, not merely spiritual. He cited various scriptures where God promises vast lands to Abraham's descendants, which Armstrong interpreted as referring to the territorial expanse and influence of the British Empire and the United States (Armstrong, 1967, p. 90). This interpretation asserts that the physical fulfillment of these promises is evident in the historical and geopolitical development of these nations, which aligns with biblical narratives about Israel's blessings.

Moreover, Armstrong's views are supplemented by his assertion that the specific roles of Ephraim and Manasseh were prophesied to unfold in a way that aligns with the historical paths of the UK and the USA, respectively. He points to the manifold material blessings, wealth, geopolitical influence, and cultural impact, as fulfilling the promises of national greatness that were bestowed upon Abraham's descendants (Armstrong, 1967, p. 120). This stance is directly opposed to Patterson's claim, as Armstrong provides a comprehensive biblical basis for his interpretations, suggesting that the promises to Abraham included significant temporal components that have been realized in these modern nations.

Furthermore, Armstrong emphasized that the blessings were not just about national wealth or power but also about playing a big part in God's plan at the end times, which involves both a national and a spiritual revival among these peoples. He understood prophecies in the context of a modern resurgence of Israel through Ephraim and Manasseh, which he believed were instrumental in God's plan for the end times, thereby integrating the historical and prophetic roles of these nations into a broader theological framework (Armstrong, 1967, p. 140).

In addition to Armstrong's interpretations, the works of Halford and Sherrod (1991)¹⁴² reinforce the notion that the Abrahamic Covenant includes unconditional aspects that pertain to national and physical blessings, which cannot be solely spiritualized or metaphorically interpreted through the Church. They argue that these physical aspects of the promise have ongoing implications and manifestations in the nations identified as Ephraim and Manasseh, providing a counterpoint to interpretations like Patterson's that see such identifications as outdated or irrelevant (Halford & Sherrod, 1991, p. 34). These teachings of Armstrong, supported by scholarly interpretations like those of Halford and Sherrod, present a robust argument against Patterson's claims by emphasizing a dual fulfillment of biblical promises, both spiritual and physical, which collectively validate the ongoing relevance of biblical prophecies in contemporary national entities.

¹⁴² June 1991. *THE ABRAHAMIC COVENANT AND ISRAEL IN PROPHECY: A Position Paper Presented to the Manuscript Review Team* (John A. Halford & Ricky L. Sherrod) | document source: <https://www.friendsofsabbath.org/ABC/Pioneers&Researchers/Rick%20Sherrod/Halford&Sherrod%20199106%20The%20Abrahamic%20Covenant%20and%20Israel%20in%20Prophecy%20Part1of3.pdf>

19. CLAIM: *"What appears evident in my pastoral ministry is that though we are exposed to a new generation of intrusions, or a clever repackaging of the old, the carnal need to embrace them has been consistent. There is a natural proclivity in us, it seems, to look for affirmation of our faith outside the boundaries Christ has set. Most commonly, 20th and 21st century Christians have looked to nations and well marketed self-assured Church organizations for added confidence. This need for external affirmation is a characteristic human liability we share with ancient Israelites when we look to worldly confidence and successes for added security and relevancy. When Israel was destroyed Judah was, in effect the remnant of the House of Jacob"* (page v.)

RESPONSE

Apparently, Patterson's view differs radically from Armstrong's perspective on Israel, Judah, and the modern-day nations he identified as fulfilling biblical prophecy. Armstrong argued that the United States and Britain are the modern descendants of Ephraim and Manasseh, sons of Joseph, who were promised national greatness (Armstrong, 1967, p. 42). He did not teach that modern Christians needed external validation from nations or institutions; rather, he emphasized that these nations were fulfilling God's covenant promises to Israel, which were divinely ordained and not based on human efforts (Armstrong, 1967, pp. 78-79). Armstrong believed that the national success of the U.S. and Britain was evidence of God's hand in history, not a sign of Christians seeking worldly affirmation.

Armstrong acknowledged that ancient Israel often turned to worldly powers for security, but he taught that modern descendants of Israel, namely, the U.S. and Britain, were fulfilling their prophesied roles regardless of their spiritual state (Armstrong, 1967, pp. 60-61). He distinguished between spiritual faithfulness and the physical fulfillment of God's promises, explaining that the Abrahamic Covenant guaranteed national blessings to Israel's descendants regardless of their spiritual condition. This is a key difference from the claim that Christians are seeking external validation; Armstrong argued that these nations were blessed not because of their righteousness, but because of God's unconditional promises to the patriarchs (Armstrong, 1967, pp. 80-81). This directly challenges Patterson's assertion that modern Christians look to worldly nations for affirmation of their faith.

Armstrong's teachings also addressed the idea that Judah alone represents the remnant of Israel. He taught that the House of Israel and the House of Judah were separate entities, with Judah comprising the modern Jewish people and Israel represented by the descendants of the northern tribes, particularly Ephraim and Manasseh (Armstrong, 1967, p. 85). Armstrong emphasized that Judah, while significant, was not the sole inheritor of God's promises to the House of Jacob. He believed that the modern-day nations fulfilling these promises were spread across multiple countries, with the United States and Britain playing key roles in the fulfillment of Israel's destiny (Armstrong, 1967, pp. 87-88). This directly counters the idea that Judah alone was the remnant.

Additionally, Armstrong refuted the idea that reliance on national success equates to a lack of spiritual depth. He argued that while national blessings were physical evidence of God's promises, they were not substitutes for spiritual faithfulness (Armstrong, 1967, p. 90). Christians, according to Armstrong, should understand that these blessings are a part of God's broader plan and not something to be relied upon for spiritual confidence. Armstrong consistently warned that national decline would follow if these nations did not repent, emphasizing that spiritual security must come from a relationship with God, not from worldly success (Armstrong, 1967, pp. 93-94). Thus, Patterson's claim that modern Christians seek validation from worldly nations misrepresents Armstrong's perspective on the relationship between faith and national identity.

To be sure, Armstrong's teachings reject the idea that modern Christians, like ancient Israel, seek affirmation through external sources such as national success. He viewed the rise of the U.S. and Britain as evidence of God's covenant with Abraham, rather than as a reflection of human effort or spiritual validation (Armstrong, 1967, p. 96). Armstrong made it clear that while these nations were fulfilling prophecy, spiritual fulfillment came through obedience to God, not through national achievement. This distinction refutes Patterson's claim that Christians today look to worldly powers for security and relevancy, as Armstrong focused on the divine plan and the need for spiritual faithfulness.

20. CLAIM: This section presents pages 20 to 21 of the booklet to provide clarity, allowing the reader to properly contextualize Patterson's points of contention, his call for 'critical thinking,' and his positions on 'research' and 'epistemology.'

There are only a handful of independent researchers who have published material promoting AI. They are often cited as resources by religious groups as authorities on the subject. They are typically amateur historians who have spent many years without peer review on the subject of tracing the migration of peoples and their identities. In reality, migrations of peoples, geo-political influences and cultural agendas of ancient times and other complications are far beyond the scope of the expertise of these authors and presenters of AI material. AI writers have not discovered for you any missing links or secretive keys God has revealed to them. It is what they are not telling you that would give their case and cause so much trouble.

We can also recognize that virtually all of us do not have the time and resources to check out the bewildering historical claims of AI material. Most of us do not have academic credentials in history and other professional fields that may be necessary to verify what is being taught. They also take advantage of our modern biases and filters as we read in our own attitudes and self-perceptions of the world we live in. As we said earlier, AI can seem to make so much sense – Biblically, historically, and prophetically it does not.

We do not have to become researchers ourselves and obtain academic degrees on the related subjects of history, language, archaeology or any discipline that is needed to decipher the sophisticated claims of the endless AI historical rhetoric. Nor do we have to invest exorbitant amounts of time and energy into investigating it. It would actually take away from our experience in Christ and the growth of His grace. Fortunately, there is an easier method this author suggests, it is often called *critical thinking*, and we can all use it to help navigate out and through AI teaching and the mess AI has created without exhausting our precious time on more important Christ-centered activities. Even a small element of critical thinking skills can help us altogether in our walk in this age of distraction and misinformation.

Critical Thinking is Needed

History, linguistics and archaeology are disciplines of professional study – AI is not a disciplined study, yet it touches on all these areas. Christianity is considered a discipline–Christ called for disciples, and by definition they must be disciplined in their research. For this writer, when confronted with material and arguments in areas that are not my area of expertise, a small element of critical thinking can go a long way in deciphering what is real and relevant from what is deceptive and unhealthy. The Apostles actually taught a form of critical thinking, and we should take their advice. One element of proper academic training is the use of critical thinking to decipher the available evidence.

Critical thinking is a foundational component of a historian's work. When conducting research, they use critical thinking to interpret primary sources and consider what these sources reveal about the individuals, groups, cultures, and societies that existed within humanity's past. Historians must also refer to

other sources. They must examine and verify what others have said about cultures, activities and belief systems. They must thoughtfully evaluate the evidence and arguments presented. This is discouraged in AI literature, and their readers are encouraged to refer to material that only supports the AI thesis instead.

Critical thinking includes self-awareness, which I believe is crucial in our walk as Christians. We should be cognizant as to why we believe what we believe. There is a branch of philosophy called Epistemology. It is the study of what distinguishes justified belief from formed opinions. It studies how we know what we know, and even the study of whether we can know certain kinds of things. What this means to us as believers is that we must also pay careful attention to the role presuppositions play in our own belief systems and reasoning. Confidence in a tradition, such as the doctrine of AI has become, (even though many around us still believe it, or how long it has been taught, and how much sense it seems to make, and how many questions it seems to answer) does not make it truth.

More recently, critical thinking has been described as:

“...the process of purposeful, self-regulatory judgement, which uses reasoned consideration to evidence, context, conceptualizations, methods, and criteria.”¹¹

Critical thinking of this kind can help us escape confirmation bias which has played a dominant role in sustaining the teaching of AI. Therefore, self-regulatory judgement and self-awareness are traits that can protect us from false teaching altogether. You are responsible for what you believe.

“Therefore take heed how you hear. For whoever has, to him more will be given; and whoever does not have, even what he seems to have will be taken from him” (Luke 8:18).

For most historians, their agenda is a passion for discovery, not an agenda to develop a following or membership in an organization, or to sell their self-published books on their web pages. One aspect of critical thinking is how to manage error, as error in understanding does not discredit the aptitude and the intent in the balance of scholarly or historical work that is available and we can all benefit in substantial ways. Many in the Church of God have been programmed to dismiss contrary Biblical and historical evidence by pointing to the ignorance of scholars regarding the Sabbath or Holy Days. In reality, truth and factual understanding does not work that way.

¹¹ American Philosophical Association Delphi Report, 1990.

RESPONSE

Epistemology, often referred to as the "*theory of knowledge*," is the philosophical study of knowledge, its nature, origin, and limits. It seeks to answer critical questions such as: What constitutes knowledge? How do humans acquire knowledge? And how can we justify what we claim to know?¹⁴³ Derived from the Greek words *epistēmē* (knowledge) and *logos* (reason or discourse), epistemology forms the foundation for understanding belief, truth, and justification.¹⁴⁴ Within the context of academia (i.e., doctoral degree programs) for example, epistemology (*philosophical assumptions*¹⁴⁵) examines how knowledge is created and validated. It involves analyzing the processes by which theories are developed, evidence is collected, and conclusions are drawn. This field addresses the reliability of empirical evidence, the role of observation, and the use of experimentation in forming valid knowledge.¹⁴⁶ It also explores skepticism, asking whether research methods and designs lead to objective truths or are limited by subjective interpretations.¹⁴⁷

A notable contribution to the science of epistemology comes from Karl Popper, who argued that falsifiability is a critical criterion for scientific theories. According to Popper, for a theory to be scientific, it must be testable and open to refutation. This view stresses the importance of critical testing and the provisional nature of understanding.¹⁴⁸ Although Patterson equivocates about the need for academic degrees to pursue AI research, he is in essence injecting the idea that the science of epistemology provides essential insights into how knowledge is constructed, validated, and challenged, influencing both philosophical thought and practical human inquiry.

Notice that Patterson's reliance on human-centered concepts like philosophy, epistemology, research, and critical thinking, in particular, his reference to the *American Philosophical Association Delphi Report, 1990*, directly contradicts the biblical teaching in Luke 24:45, which emphasizes that *true understanding* comes through divine revelation, not human effort. Scripture teaches that spiritual truths are revealed by God's sovereign act, yet Patterson's framework prioritizes human reasoning over the transformative work of the Holy Spirit, neglecting the supremacy of divine enlightenment as the foundation of truth. Philosophy, as Patterson applies it, relies on human reasoning, ignoring the warning in Colossians 2:8 to avoid being "spoiled through philosophy and vain deceit" rooted in human tradition. Likewise, his epistemological model, dependent on logic and sensory evidence, fails to account for Christ's role in opening minds to spiritual realities, as seen in Luke 24:45 and 1 Corinthians 2:14.

Patterson's emphasis on research, apparently in the manner of academia, elevates human inquiry above God's revelation. While academic research can address temporal matters, spiritual truths require reliance on God, as stated in Proverbs 3:5-6. Similarly, Patterson's focus on critical thinking disregards the role of the Holy Spirit in guiding believers into truth (John 16:13), reducing spiritual discernment to mere intellectual effort. Finally, Patterson misapplies Luke 8:18, interpreting it as a call to critical thinking by the Apostles. However, Jesus' emphasis in this verse is on spiritual attentiveness. By framing Luke 8:18 within a human-centered perspective that prioritizes intellectual rigor over divine insight, Patterson distorts the meaning of scriptures.

¹⁴³ Fumerton, R. (2006). *Epistemology*. Blackwell Publishing. (p.4)

¹⁴⁴ Audi, R. (2011). *Epistemology: A contemporary introduction to the theory of knowledge* (3rd ed.). Routledge. (p.6)

¹⁴⁵ Creswell, J. W., & Creswell, J. D. (2023). *Research design: Qualitative, quantitative, and mixed methods approaches* (6th ed.). SAGE Publications (p.4)

¹⁴⁶ Okasha, S. (2016). *Philosophy of science: A very short introduction* (2nd ed.). Oxford University Press. (p.29)

¹⁴⁷ Chalmers, A. F. (2013). *What is this thing called science?* (4th ed.). Hackett Publishing. (p.7)

¹⁴⁸ Popper, K. (2002). *The logic of scientific discovery*. Routledge Classics. (p.37)

21. CLAIM: In this last piece, we depict the booklet's pages (6 to 7) for clarity so the reader can put into proper context Patterson's characterization of Armstrong's role that he "*popularized the theory more than his predecessors,*" and claim that Armstrong committed "*significant plagiarism of Allen's book.*"

Is it revealed Truth?

One of the more well-known AI advocates in the 20th century was Herbert Armstrong, and along with the church he founded, popularized the theory much further than his predecessors. Marketing is about getting someone to believe in the presenter and the presenter's product. If you get both to work at the same time, you have the ingredients to achieve greater success in perpetuating your products. It would seem Herbert Armstrong with his marketing background inherently knew this, and this is reflected in his book presented as his own research titled *The United States and Britain in Prophecy*. The book is merely an adaptation of an earlier book: *Judah's Sceptre and Joseph's Birthright* by J. H. Allen, introduced to him by others. In some cases there was significant plagiarism of Allen's book.⁴

The teaching of AI was around as early as the 17th century prior to Armstrong's release of his own literature. Mr. Armstrong was ahead of his time by offering

³ YouTube Channel *Spirit of Truth*, link:

<https://www.youtube.com/channel/UCqQEU1oQ8QKRA9chM2IyxtA>

⁴ The reader may refer to the following link prepared by Dave Medici for an exhaustive review of Herbert Armstrong's plagiarism of Allen's work:

https://hwarmstrong.com/allen-armstrong/Dave_Medici.html

6

materials for free, which accelerated its proliferation. The *United States and Britain in Prophecy* makes no reference to Allen's book, and is presented as his own discovery. This book in its various editions was the most requested book published by the Worldwide Church of God. This is not to suggest that Mr. Armstrong did not teach truth in other areas, of which this author has personally benefited. This book is directed only at AI teaching and the false narrative that many individuals are using to sustain its belief in the Church.

Therefore, we want to know why we believe what we believe. Even the most dogmatic believers in AI would say they do not accept this teaching by faith—claiming to have proved it out sufficiently. We do not want to believe anything by how it is marketed, and yet, this teaching has been well marketed for decades, and whether we like it or not, is largely believed because of its marketing by confident ministries and subsequent back proofs that have come through runaway Biblical eisegesis and confirmation biases as mentioned in the introduction to this book.

In the last few decades since Herbert Armstrong had written his own, other free books and booklets have been written by different authors. Capturing Armstrong's lead, corporate Churches of God recognize the need to have their own AI material given the appeal that this teaching has to possible new converts.

RESPONSE

Patterson's claim that Armstrong committed "significant plagiarism of Allen's book" lacks substantive credibility and rely on speculative arguments rather than verifiable quantitative analysis. See Figure 11. Furthermore, Patterson's reliance on a defunct URL for Medici's analysis exemplifies the weak foundation of his argument. A 404 error (see graphics below) for the link cited suggests a lack of enduring evidence or transparency, discrediting Patterson's appeal to Medici's authority. Patterson compounds the issue by using Medici's flawed conclusions to argue against Armstrong's integrity, labeling Armstrong's work as mere marketing. This critique, while colorful, ignores Armstrong's unique contributions to theological discourse and trivializes the complex process of synthesizing ideas into new frameworks.

Figure 11. Patterson's claim that Herbert W. Armstrong committed plagiarism is debunked.

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³ YouTube Channel *Spirit of Truth*, link:

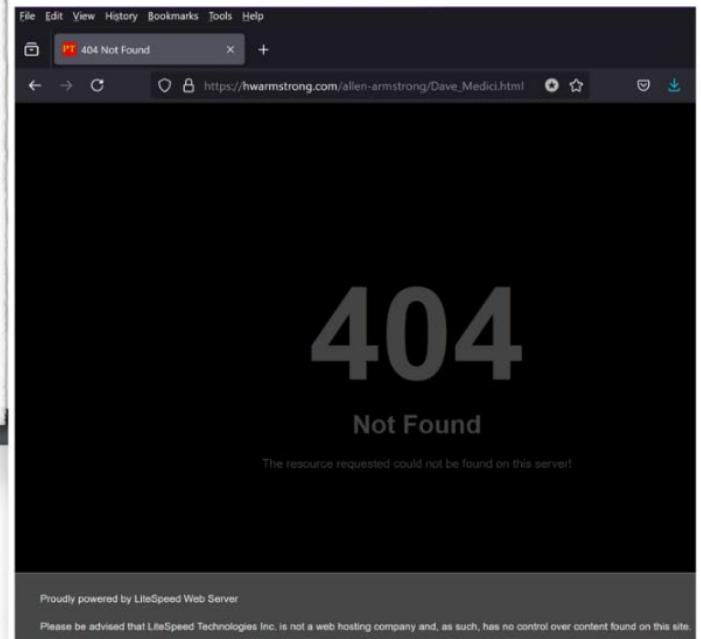
<https://www.youtube.com/channel/UCqQEU1oQ8QKRA9chM2IyxtA>

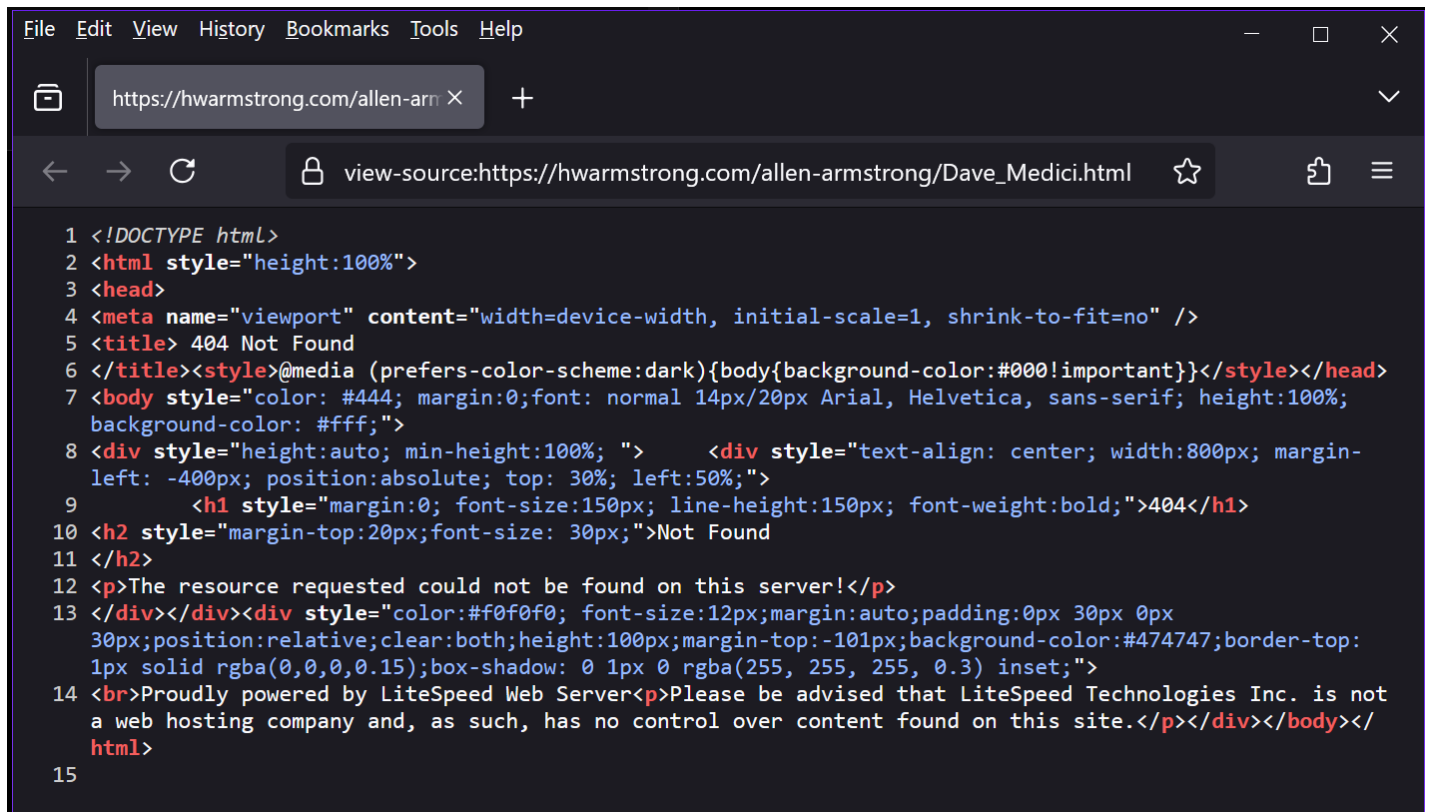
⁴ The reader may refer to the following link prepared by Dave Medici for an exhaustive review of Herbert Armstrong's plagiarism of Allen's work:

https://hwarmsong.com/allen-armstrong/Dave_Medici.html

6

materials for free, which accelerated its proliferation. *The United States and Britain in Prophecy* make no reference to Allen's book, and is presented as his own discovery. This book in its various editions was the most requested book published by the Worldwide Church of God. This is not to suggest that Mr. Armstrong did not teach truth in other areas, of which this author has personally benefited. This book is directed only at AI teaching and the false narrative that many individuals are using to sustain its belief in the Church.





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3 <head>
4 <meta name="viewport" content="width=device-width, initial-scale=1, shrink-to-fit=no" />
5 <title> 404 Not Found
6 </title><style>@media (prefers-color-scheme:dark){body{background-color:#000!important}}</style></head>
7 <body style="color: #444; margin:0;font: normal 14px/20px Arial, Helvetica, sans-serif; height:100%;
  background-color: #fff;">
8 <div style="height:auto; min-height:100%; "> <div style="text-align: center; width:800px; margin-
  left: -400px; position:absolute; top: 30%; left:50%;">
9 <h1 style="margin:0; font-size:150px; line-height:150px; font-weight:bold;">404</h1>
10 <h2 style="margin-top:20px;font-size: 30px;">Not Found
11 </h2>
12 <p>The resource requested could not be found on this server!</p>
13 </div></div><div style="color:#f0f0f0; font-size:12px;margin:auto;padding:0px 30px 0px
  30px;position:relative;clear:both;height:100px;margin-top: -101px;background-color:#474747;border-top:
  1px solid rgba(0,0,0,0.15);box-shadow: 0 1px 0 rgba(255, 255, 255, 0.3) inset;">
14 <br>Proudly powered by LiteSpeed Web Server<p>Please be advised that LiteSpeed Technologies Inc. is not
  a web hosting company and, as such, has no control over content found on this site.</p></div></body></
  html>
15
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The character assassination attempts by both Patterson and Medici reflect a broader effort to delegitimize Armstrong's work rather than engage with its theological substance. By focusing on Armstrong's alleged "marketing" background, Patterson avoids addressing the broader merits of Armstrong's contributions. Similarly, Medici's reliance on subjective judgments, such as the uniqueness of USBP among British-Israel works, fails to meet the evidentiary rigor expected in plagiarism disputes. Together, these critiques expose the biases of both parties and their failure to substantiate their claims with credible and replicable quantitative evidence. To be sure, both Patterson and Medici's accusations are not only flawed but strategically aimed at discrediting Armstrong's reputation rather than engaging in honest, scholarly debate. Their methods fall far short of the ethical and intellectual standards necessary for a meaningful critique, rendering their conclusions invalid. An alternative advanced Internet search method located Medici's website.¹⁴⁹ See Exhibit A. One can only speculate whether this obscure Medici website will remain persistent.

¹⁴⁹ <https://www.servantsnews.com/sn9811/s981119.htm> | *Did Herbert Armstrong Plagiarize J.H. Allen's Judah's Sceptre and Joseph's Birthright in The US&BC in Prophecy?* | An evaluation by Dave Medici, February, 1996 | What is Plagiarism?

Historical Context of Attribution:

Jacques Barzun and Henry Graff¹⁵⁰ emphasizes that citation serves verification, not pedantry, particularly for public domain sources. Howard Williams¹⁵¹ notes that historical norms of originality and attribution differed significantly from contemporary standards. These frameworks are crucial when addressing Patterson's plagiarism allegations against Herbert W. Armstrong. Patterson overlooks these historical norms and misrepresents Armstrong's reliance on public domain scripture and shared theological interpretations. Gary Rethford's textual analysis in 2003 further refutes Patterson's claims, proving Armstrong's work to be original and distinct.

Empirical Evidence and Quantitative Results Disprove Plagiarism:

Gary Rethford's detailed analysis,¹⁵² published in *Royal Vision Magazine* (November-December 2003) pp.18-20, used an open-source text-comparison software tool from the University of Virginia, to examine Armstrong's *The United States and British Commonwealth in Prophecy* against J. H. Allen's *Judah's Sceptre and Joseph's Birthright*. Rethford's published quantitative test results debunk Patterson's claims:

- Quoted Scripture: Nearly 99% of overlaps consisted of direct biblical quotations explicitly marked in Armstrong's writings. These are public domain material, foundational to biblical scholarship, and cannot be plagiarized.
- Biblical Phrases and Terms: Shared phrases like "house of Israel" and "birthright promises" reflect field-specific language, unavoidable in discussions of this nature.
- Incidental Matches: Minor textual similarities, such as "name was changed to," lacked originality and contextual significance, further dismissing claims of substantive copying.

¹⁵⁰ Barzun, J. & Graff, F. (1977). *The Modern Researcher*, 3rd ed. Harcourt Brace Jovanovich, Inc. New York, NY. (pp.268-269) [Quote] *All American university presses allow one another's authors a thousand words on the "no permission needed" principle. For the rest, you must write and ask the publisher, giving the length, opening and closing words, and page references of the passage you want to quote, and also the name of your own publisher. Allow plenty of time before your publication date, for you may have to write to the author or to a third party—the owner of the copyright—to whom the publisher will refer you. Most British authors will express surprise at your wanting a written permission for what they do every day without let or hindrance. In this country, it is otherwise, and one must be particularly careful about quoting words from popular songs as well as poetry.* [Unquote]

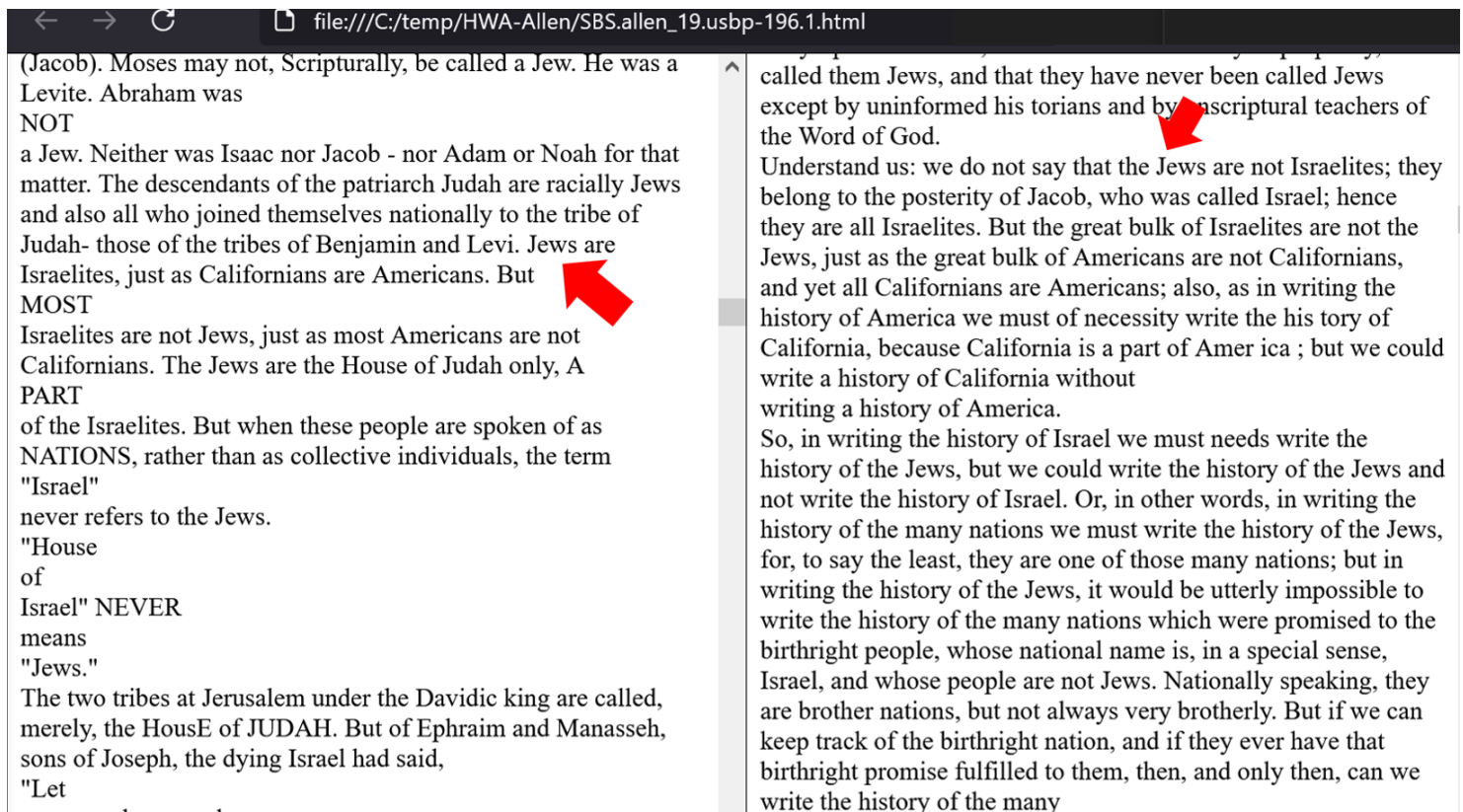
¹⁵¹ Williams, H. (Book Editor) (2008). *Plagiarism*. GALE Cengage Learning, Greenhaven Press. Farmington Hills, MI. (pp.9-11) [Quote] *Historically, plagiarism was not perceived as unethical. Writers often drew from existing works, embracing imitation as a form of intellectual engagement rather than theft. The concept of originality carried little significance compared to the broader goal of sharing human knowledge. Classical thinkers like Homer and Aristotle freely borrowed from predecessors, with Aristotle notably integrating substantial portions of Democritus's work. This tradition of mimesis, or imitation, persisted through the Middle Ages, with writers prioritizing the dissemination of ideas over notions of individual authorship. Rebecca Moore Howard [Syracuse University] describes this ethos as valuing God's truth over personal identity, where the writer served as a vessel for universal truths. | This perspective shifted dramatically with the advent of the printing press and the rise of copyright laws in the 16th century. Writing began to evolve into a commercial enterprise, making originality and ownership central to intellectual production. Martin Luther and other reformers resisted these changes, arguing that copyright laws restricted the free exchange of knowledge and hindered the betterment of humanity. However, the growing commodification of writing aligned authorship with financial gain and personal identity. By the 18th century, copyright laws in England and the United States formalized intellectual property, cementing the notion that writing was a trade to be protected. | Thomas Mallon explains this transformation, noting that plagiarism only became a contentious issue when writing emerged as a profession. The printing press created a market where a writer's capital and identity were tied to their work. Once financial stakes were introduced, authors became more vigilant in guarding their intellectual property, leading to heightened sensitivity toward uncredited borrowing. These developments reframed plagiarism as a breach of ethical norms, raising enduring questions about proper attribution in a world where creativity and commerce intersect.* [Unquote]

¹⁵² Rethford, G. (2003). *HWA-not guilty!* *Royal Vision* (Nov-Dec 2003 issue) | <https://www.friendsofsabbath.org/reader/ABC/>

Rethford concluded that Armstrong's work did not involve copying but represented an independent theological analysis. The overlap stemmed from shared reliance on scripture and field conventions, not intellectual theft. Rethford used *WCOPYFIND* 2.1 to analyze potential overlaps between J.H. Allen's 19th edition of *Judah's Sceptre and Joseph's Birthright* and multiple versions of Herbert W. Armstrong's *The United States and British Commonwealth in Prophecy* (1940, 1941, 1945, 1972, 1980, and 1986).

For this paper, the researcher independently verified Rethford's empirical textual analysis by randomly testing Allen's 1917 (4th edition) against Armstrong's 1967 version of USBP. Using 64-bit *WCOPYFIND* 4.1.5, the verification test yielded quantitative results consistent with Rethford's findings. For in-depth empirical test results, technical details, and quantitative data analysis, see Appendix D. Furthermore, Figure 11 illustrates the auto-generated GUI panels of the software tool's web browser interface. Red arrows indicate text areas of particular relevance to USBP critics. In this example, *WCOPYFIND* test results show no textual similarities that would constitute plagiarism. Follow-up graphics contextualize the alleged plagiarized texts within the authors' books. Note that the descriptive pictorial analysis is supplementary and not a direct feature of the empirical software tool.

Figure 12. *Revalidation Initial Test Results from Open-source WCOPYFIND 4.1.5 and Graphics Analysis*



Understand us: we do not say that the Jews are not Israelites; they belong to the posterity of Jacob, who was called Israel; hence they are all Israelites. But the great bulk of Israelites are not the Jews, just as the great bulk of Americans are not Californians, and yet all Californians are Americans; also, as in writing the history of America we must of necessity write the history of California, because California is a part of America; but we could write a history of California without writing a history of America.

So, in writing the history of Israel we must needs write the history of the Jews, *but we could write the history of the Jews and not write the history of Israel.*

REV. J. H. ALLEN **1917**

The name Israel, or Israelite, was a general term including the whole Hebrew people. Every Jew is, of course, an Israelite, but every Israelite is not a Jew. All Scotchmen are Britons, but all Britons are not Scotchmen.

The present condition and future prospects of the Jews cannot be contemplated without deep interest. In their antiquity, they present an unbroken line of descent from Abraham, and they can produce the most satisfactory annals of their race, such annals, indeed, as can be found in no other country in the world. They can, and they do, with certainty, trace their genealogy and lineage through a glorious ancestry back to a single family, through a period of five thousand years.

REV. W. H. POOLE, LL.D.

1889

Remember this: Earthlings from North America reached for the stars and landed on the moon. But not all Earthlings are Americans—only three took the giant leap, one aptly named Armstrong. Clad in space-age suits, these lunar pioneers rocketed off from their North American homeland and completed the celestial road trip, leaving their mark on the moon and redefining Earthlings' horizons since the times of the Patriarchs Abraham, Isaac, and Jacob.

Are we plagiarizing Poole, Allen, or Armstrong with this statement?

For something to be plagiarized, it must replicate the unique expression, structure, or substantial ideas of the source without proper attribution. In this case, the wording and presentation are sufficiently original. Plagiarism involves directly copying or closely paraphrasing specific text or unique language from publications, press releases, or official statements without credit.

--- COGtfc Internet Blogger



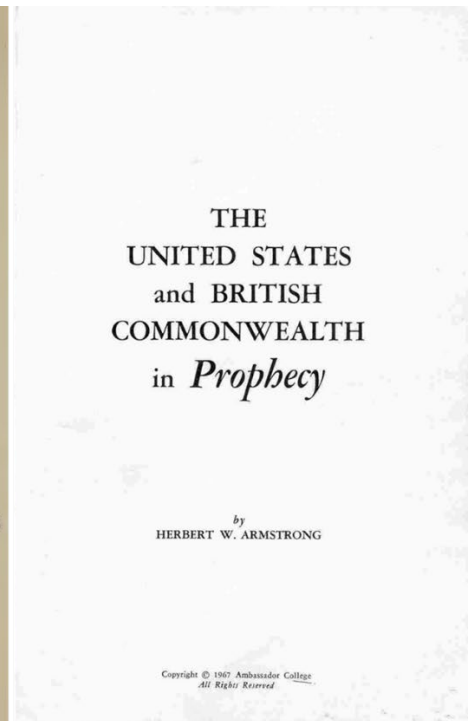
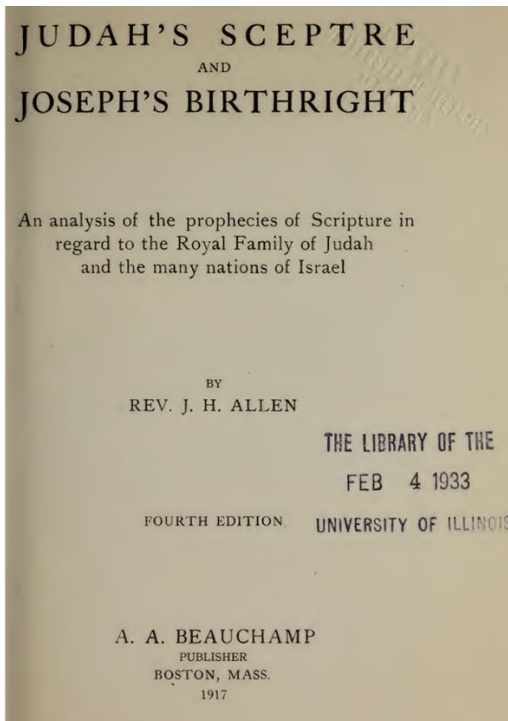
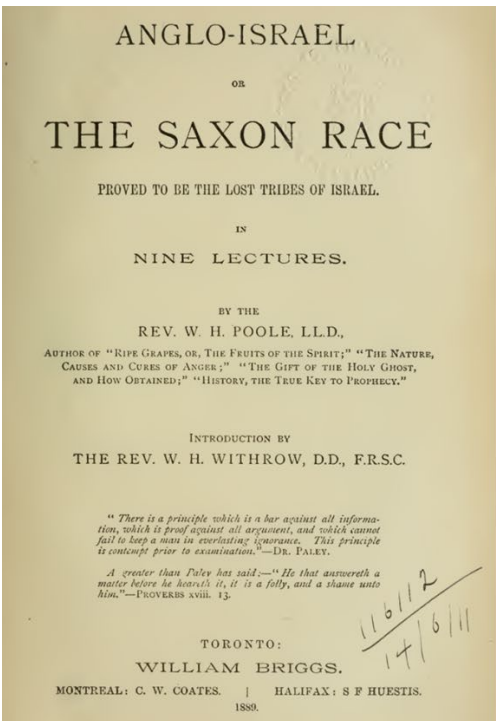
1967


HERBERT W. ARMSTRONG

Jews are Israelites, just as Californians are Americans. But most Israelites are *not* Jews, just as most Americans are not Californians. The Jews are the House of Judah *only*, A PART of the Israelites. But when these people are spoken of as NATIONS, rather than as collective individuals, the term "Israel" never refers to the Jews. "House of Israel" NEVER means "Jews." The two tribes at Jerusalem under the Davidic king are called, merely, the HOUSE of JUDAH.

But of Ephraim and Manasseh, sons of Joseph, the dying Israel had said, "Let my name be named on *them*." And truly they now BEAR the name of ISRAEL.


2024





FIRST LECTURE.

THE JEWS.



THE chosen people of God were first called Hebrews, from *Ebri*, a Hebrew word, which means over or beyond, because Abraham, when called of God, came from beyond the river Euphrates. As a nation, these people were first called Israelites, from the name given to the patriarch Jacob, when he wrestled with God and prevailed: "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God (Gen. xxxii. 28). In after years the Lord promised a new name to the Israelites, as we shall show in due time. The name Israel, "House of Israel," "Kingdom of Israel," "Children of Israel," was given specially unto them after the division of the tribes, B.C. 975. The ten tribes revolted and formed a new kingdom. It then became necessary to distinguish the ten-tribed kingdom from the two-tribed kingdom. Hence the Kingdom of Judah and the Kingdom of Israel. This became all the more necessary when the ten tribes were carried away into captivity. The two remaining tribes were called Jews, from the Hebrew *Iehuda* and the Greek *Ioudaios*, those terms having been contracted to the word *Jews*. The people of God, known as the Hebrew people, or children of Abraham, were never called Jews until after the death of Solomon, and the division of the tribes.

14 ANGLO-ISRAEL.

The principal tribe that remained with Rehoboam was Judah, and the descendants of that tribe have been known ever since as Jews. That name soon found its way into the early classic authors, and into the history of those times, and afterwards into the New Testament. The name Israel, or Israelite, was a general term including the whole Hebrew people. Every Jew is, of course, an Israelite, but every Israelite is not a Jew. All Scotchmen are Britons, but all Britons are not Scotchmen.

The present condition and future prospects of the Jews cannot be contemplated without deep interest. In their antiquity, they present an unbroken line of descent from Abraham, and they can produce the most satisfactory annals of their race, such annals, indeed, as can be found in no other country in the world. They can, and they do, with certainty, trace their genealogy and lineage through a glorious ancestry back to a single family, through a period of five thousand years.

If we inquire of this people in the light of prophecy, we see them a people about whom and whose interests the first promise and the first prophecy in Eden was uttered, and to whom that promise and that prophecy distinctly refer.

With them, also, and from among them, we find a long line of seers, extending through a period of four thousand years—seers, before whose vision were presented great truths relating to themselves, and to all the other nations, extending in their influence throughout all time, and to all worlds; and by whom have been written the future destinies of the whole world. In this people, the Jews, we have a people to whom alone Jesus Christ appeared in person, with whom he lived, and lodged, and labored, and died, and to whom and to whose heirs are exceeding great and manifold promises recorded, and securely registered—promises that are yet to be fulfilled.

If we inquire into the literature of the past, we find that the Jews can point us to the first written lan-

THE JEWS. 15

guage, and the first written history, to a long line of poets, orators, musicians, historians, philosophers and prophets, and to odes, laws and letters long before Cadmus introduced his alphabet into Greece, and fully six hundred years before the wolf-nursing, Romulus, founded Rome. They are a people whose histories have never been excelled by Herodotus, or Livy, whose poetry has never been equalled by the blind man of Chios, or the Mantuan bard; whose biographies a Plutarch and a Tacitus have never approached; whose moralists far outstrip Plato and Seneca, and whose writings on law and ethics are a standing model for all time. But it is our duty here more particularly to look at them in the light of Religion and of Revelation. There we find them with a grand theocracy—a theocracy all their own and all divine, possessing a knowledge of the living and true God, and receiving from Him a direct communication of His will, and a system of sacrifice, of priesthood, and of worship designed to prepare the way for the one great atoning sacrifice of our universal Lord and Saviour.

View the Jews, therefore, in any aspect you please, they at once arrest our attention, inspire our thoughts and command our admiration.

There is no people so much talked about as the Jews, for in all the expositions of Bible truth, the Jew is always referred to, and scarcely a religious service is held in which his person, his history, his manners, or customs do not form a part.

Even those persons who do not pay deference to religion are not by any means indifferent to the interests of the Jewish people; they praise them or blame them, compliment them or ridicule them, as occasion may require, or interest or caprice may dictate; and yet, with all this attention paid to them, no class of persons is so little known, and so much misunderstood. They are a mystery to us, indeed they are a mystery to themselves. They are at once yielding and obstinate, submissive and unbending, shrewd, yet simple, covetous, yet generous, living in all lands, yet peculiar in

16 ANGLO-ISRAEL.

all, assuming the manners, languages, habits, and customs of all nations, and yet, at first sight, distinguishable as separate and distinct from all others; and this, not from any choice of theirs, for they cannot help it. The prophet said (Isa. iii. 9). They were to be known in all lands by "the show of their countenance," that is, by their expression, their features. That peculiar cast of countenance is indelible and unalterable. This remarkable ethnic phenomenon is a strong point in their identity; for, in the whole history of our globe, no such fact exists among other people. No other people have ever been dispersed among other nations without losing their national traits of character; but the Jews, though scattered throughout the habitable globe for eighteen hundred years, still retain their ethnic identity and other national peculiarities. Though they mingle with every other nation, they blend with none.

All Israelites are not Jews 69

maria shall be broken in pieces." Hosea 8: 5, 6. Of course, the calf herein referred to is the calf worship instituted by Jeroboam, who caused Israel to sin, and since the calves were made by the workmen of Israel, they were not God. So we see that Samaria stands for Israel, whose capital it is, and whose own workmen had made the calf which they themselves worshipped.

But this nation has another name which stands for the whole, as well as that of Israel and Samaria. Look ye! "When I would have healed Israel, then the iniquity of Ephraim was discovered, and the wickedness of Samaria: for they commit falsehood." Hosea 7:1.

Thus we see that the name of Ephraim is used as a representative name for the northern kingdom, just as the name of Judah is used for the southern kingdom, and that the names Israel, Ephraim and Samaria are used as names of the ten-tribed kingdom in contradistinction to those of the three-tribed kingdom, which are Judah, Jerusalem, and the Jews.

On the very day on which Moses died, while he was reiterating and enlarging upon the prophecies which Jacob had given at the time of his death, he made a prophecy concerning the pre-eminence of Ephraim in Joseph-Israel, as follows: "Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

70 Judah's Sceptre and Joseph's Birthright

With the name of Ephraim standing at the head of one of the two nations of Jacob, and the name of Judah at the head of the other, we can easily understand such expressions as the following: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away." Hosea 6:4.

Since both Judah, the fourth son of Jacob, and Ephraim, the second son of Joseph, had been dead for nearly one thousand years prior to the writing of these Scriptures which we have just given, we must know that these are national names, used to represent the national conditions of the two nations which are addressed.

So, also, is the following: "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jared; yet he could not heal you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away, and none shall rescue them. I will go and return to my place, until they acknowledge their offence, and seek my face: in their affliction they will seek me early." Hosea 5: 12-15.

Before proceeding further with the history of these two kingdoms, there is one other point which must be settled once for all. This is that the people of God whom he distinctively calls "Israel," the heads of which are the birthright holders, unto whom was given that national name—it coming to them with the birthright

All Israelites are not Jews 71

at the time of the transfer of that inheritance—are not Jews, that the Holy Spirit has never, either in Biblical history or prophecy, called them Jews, and that they have never been called Jews except by uninformed historians and by unscriptural teachers of the Word of God.

Understand us: we do not say that the Jews are not Israelites; they belong to the posterity of Jacob, who was called Israel; hence they are all Israelites. But who was called Israel? hence they are all Israelites. But the great bulk of Israelites are not the Jews, just as the great bulk of Americans are not Californians, and yet all Californians are Americans; also, as in writing the history of America we must of necessity write the history of California, because California is a part of America; but we could write a history of California without writing a history of America.

So, in writing the history of Israel we must needs write the history of the Jews, but we could write the history of the Jews and not write the history of Israel. Or, in other words, in writing the history of the many nations we must write the history of the Jews, for, to say the least, they are one of those many nations; but in writing the history of the Jews, it would be utterly impossible to write the history of the many nations which were promised to the birthright people, whose national name is, in a special sense, Israel, and whose people are not Jews. Nationally speaking, they are brother nations, but not always very brotherly. But if we can keep track of the birthright nation, and if they ever have that birthright promise fulfilled to them, then, and only then, can we write the history of the many

72 Judah's Sceptre and Joseph's Birthright

nations which the Lord God of Israel promised unto their fathers Abraham, Isaac, Jacob-Israel, Joseph, and Ephraim and Manasseh.

It will help us much in our study of this question, to know just when and under what circumstances the word Jew is first used in the canon of Sacred Scripture.

It was not until more than two hundred years after the revolt of the ten tribes from the house of David. It was at a time when Pekah, son of Remaliah, king of Israel, formed a federation with Rezin, king of Syria, and came up against Ahaz, king of Judah, to war for acquisition of territory. Notice how the prophet of God speaks of these three nations Israel, Syria and Judah. He declares: "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, went up toward Jerusalem to war against it (Jerusalem was the throne seat of Judah) but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim." Isa. 7:1, 2. The prophet further explains, that "The head of Syria is Damascus, (Damascus was the capital of Syria) and the head of Damascus is Rezin (King of Syria); and within three-score-and-five (65) years shall Ephraim be broken that it be not a people. (Marginal—from being a people.) And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son." Isa. 7:8, 9. Remaliah's son was Pekah, king of Israel.

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the Jews were at war against ISRAEL! They are of a different nation altogether. They are, individually, children of Israel. But they do not have that national title—House of Israel.

It is wrong to call the Jews of today "Israel!" They are not the nation ISRAEL—they are JUDAH! And wherever ISRAEL is today, remember that ISRAEL as a national name does not mean JEW! Whoever the lost ten tribes of ISRAEL are today, they are not the Jews! Wherever you see the name "Israel," or "House of Israel," or "Samaria," or "Ephraim," used in prophecy, remember this—it NEVER REFERS TO THE JEWS, but to Israel, who was at war against the Jews!

House of Israel NOT Jews

No place in all the Bible does the term "ISRAEL" refer to the Jews exclusively. When the sense is not national but individual, the term "Israel" alone, or "children of Israel," or, "men of Israel," may, and sometimes does refer to or include the Jews. Such an expression, for instance, as "Ye men of Israel," as frequently occurs in the New Testament, refers to Israelites as individuals in a collective sense, not a national sense. It usually refers to Jews as individual descendants of the patriarch Israel (Jacob).

Moses may not, Scripturally, be called a Jew. He was a Levite. Abraham was NOT a Jew. Neither was Isaac nor Jacob—nor Adam or Noah for that matter. The descendants of the patriarch Judah are racially Jews and also all who joined themselves nationally to the tribe of Judah—those of the tribes of Benjamin and Levi.

Jews are Israelites, just as Californians are Americans. But MOST Israelites are NOT Jews, just as most Americans are not Californians. The Jews are the House of Judah only, A PART of the Israelites. But when these people are spoken of as NATIONS, rather than as collective individuals, the term "Israel" never refers to the Jews. "House of Israel" NEVER means "Jews." The two tribes at Jerusalem under the Davidic king are called, merely, the HOUSE of JUDAH!

But of Ephraim and Manasseh, sons of Joseph, the dying Israel had said, "Let my name be named on them." And truly they now BEAR the name of ISRAEL.

From here on, the tribe of Judah, with Benjamin and the

83 Israel Becomes Two Nations

tribe of Levi, are called "JUDAH"—not ISRAEL. The TEN tribes, headed by Ephraim and Manasseh from this time on are called "ISRAEL." They are not Jews, and never were called Jews!

From this time on, the children of Israel, twelve tribes in all, are divided into TWO NATIONS!

And now, for the first time, the BIRTHRIGHT goes into one nation, ISRAEL, headed by Ephraim-Manasseh; while the SCEPTRE remains in another nation, called the "House of JUDAH." The two phases of the promises to Abraham now are separated into TWO ENTIRELY SEPARATE NATIONS!

For many generations Israel and Judah remained as separate nations, in adjoining territories, having their own separate kings.

Why should ministers and professed Bible students be in ignorance of this, when four whole books of the Bible, I and II Kings, I and II Chronicles, are devoted to explaining it and recording the history of these separate, rival kingdoms? Look at the maps in the back of your Bible. There you will see the territory of each nation plainly shown.

Judah retained the city of Jerusalem, its capital, and the territory known as Judea. Israel occupied the territory north of Judea. Samaria became its capital city, and the House of Israel often is called "Samaria" in prophecy. This, too, is a vital "key" to understanding of prophecy. "Samaria" never refers to the Jews in prophecy—but always the TEN tribes, the House of ISRAEL.

We want to impress, here, that Israel and Judah are not two names for the same nation. They were, and still are, and shall be till the second coming of Christ, TWO SEPARATE NATIONS. The "House of Judah" ALWAYS means "Jew."

This distinction is vital, if we are to understand prophecy. Because most so-called Bible students are in ignorance of this basic distinction, they are unable rightly to understand prophecy!

The next place where the term "Jew" is mentioned in the Bible, the House of Israel had been driven out in captivity, lost from view, and the term applies ONLY to those of the House of JUDAH. There are NO exceptions in the Bible!

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Israel Rejects God's Rule

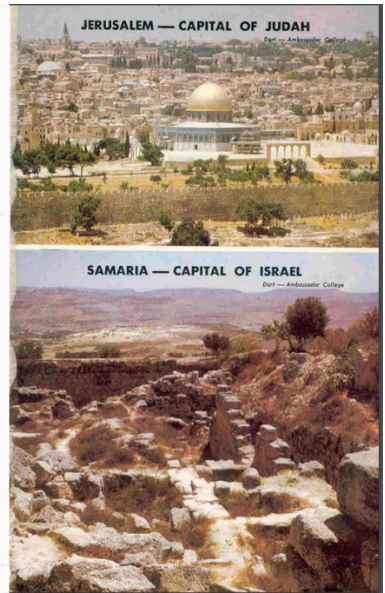
Immediately on becoming king over the House of Israel, Jeroboam (tribe of Ephraim) set up two golden calves, introducing idol worship in the kingdom. The account is found in I Kings 12:28-33.

Jeroboam was afraid lest his subjects, in going once a year to Jerusalem to keep the Feast of Tabernacles, should return to Rehoboam and he should lose his new throne. The introduction of idolatry was to prevent this and to keep the people home.

This idolatry with Sabbath-breaking (Ezek. 20:10-24), was the great national sin, which became such a curse to Israel. Generation after generation, God pleaded with the House of Israel to turn from tradition—from their fathers' ways, and to return to keeping God's commandments. But, through nine different dynasties under 19 kings, Israel continued these national sins—sins SO GREAT in God's sight, that finally God caused them to become a conquered, captive nation.

Now let us note a passage which has been consistently misinterpreted. In I Kings 14:15-16, we find, "The Eternal shall smite Israel [not Judah] as a reed is shaken in the water, and he shall root up Israel, out of his good land, which he gave to their fathers, and shall scatter them [not Judah] beyond the river, because they have made their groves, provoking the Eternal to anger. And He shall give Israel [not Judah] up, because of the sins of Jeroboam, who did sin, and who made Israel to sin."

This is dealing specifically with the result of Jeroboam's idol worship in Israel—in the northern ten-tribed kingdom which possessed the Birthright promises. It is THESE people who were to be rooted up and scattered beyond the river. Not the Jews. Yet this passage is quoted by nearly all students of prophecy as pertaining to the scattered condition of the Jews today—the very people to whom it does NOT apply. This gives one example of the fact that what we are here covering is a veritable key to an understanding of many long-hidden prophecies. Unless this is kept firmly in mind, prophecy can never be correctly understood.



Distinctions in Structure and Thematic Scope:

When one examines the above reference graphics, Armstrong's work demonstrates originality through its thematic scope and structural innovations. While Allen's book focused on historical theology, Armstrong's USBP expanded these ideas to include 20th-century geopolitical contexts. For instance, Armstrong's reframing of "Race Versus Grace" into "Race, As Well As Grace" illustrates a refined theological evolution. Additionally, Armstrong integrated predictive prophecy, linking biblical themes to the rise and decline of modern nations like Britain and America. These forward-looking elements mark a distinct departure from Allen's historical focus, showcasing Armstrong's intellectual and theological contributions.

Historical Norms of Attribution:

Armstrong's attribution practices reflect the standards of his time rather than deliberate concealment. He acknowledged Allen's influence in private correspondence from 1928¹⁵³ and a 1980¹⁵⁴ Bible study, satisfying the expectations of an era when public citations were not universally required in theological works. Williams¹⁵⁵ punctuates that originality and intellectual property became more significant with the rise of copyright laws, aligning authorship with financial and personal identity. Patterson's reliance on modern norms to critique Armstrong ignores the evolving nature of these practices. Armstrong's lack of explicit citation reflects historical norms rather than ethical lapses.

Armstrong's Legacy and Contribution:

Armstrong synthesized scripture and theological insights into a cohesive narrative, making biblical prophecy relevant to modern audiences. His use of public domain sources and thematic adaptations expanded the Anglo-Israelite framework into a distinct intellectual paradigm. Patterson's accusations of plagiarism, centered on selective comparisons, fail to acknowledge the broader originality of Armstrong's work. Armstrong's theological narrative reflects an independent and innovative approach to interpreting scripture and prophecy.

¹⁵³ Refer to Exhibit D (HWA Collection Papers). Armstrong and Beauchamp's correspondence.

¹⁵⁴ Refer to Armstrong's voice transcription in the Discussion section.

¹⁵⁵ Williams, H. (Book Editor) (2008). *Plagiarism*. GALE Cengage Learning. Greenhaven Press. Farmington Hills, MI. (pp.9-11)

Patterson's allegations collapse under empirical and contextual scrutiny. Rethford's textual analysis in 2003, and independent test revalidation by team member of this research paper in 2024 using the same updated analysis software tool¹⁵⁶ confirm that Armstrong's overlaps with Allen's work are attributable to shared reliance on public domain scripture and field-specific language. Armstrong's originality stems from structural and thematic expansions, which adapted biblical prophecy to contemporary contexts. By ignoring historical norms of attribution and failing to account for Armstrong's broader contributions, Patterson's critique lacks substance. Armstrong's work, far from plagiaristic, exemplifies a unique and independent theological legacy.

DISCUSSION

Herbert W. Armstrong: Transcribed Comments, USBP Critics ¹⁵⁷

The Kingdom of Israel, after the death of Solomon, was divided into two different nations, and I've been surprised that so few seem to understand that.

For example, I've been looking through the *Encyclopedia of American Religions*, just published last year. It [also] mentions the *Church of God International*, but it focuses heavily on lawsuits rather than what we believe. It twists things around, even claiming that I got all my teachings from other people, which is a bald-faced lie.

I did not borrow them from anyone. It's true that I had read one or two writings, a book of J. H. Allen on the truth about the *Lost Ten Tribes*, but that was not the basis of my conversion.

In my early conversion, my wife had taken up the Sabbath. At first, I thought that was fanaticism, but I couldn't convince her otherwise. I delved into biblical study, convinced that the churches couldn't be wrong and that the Bible must surely command observing Sunday because all churches did so. However, early in my study, I was shocked to find out that they did not get their teachings from the Bible. In fact, what I found was the opposite of what I had believed.

At one point, I even studied evolution, assuming at first that it was true. I reasoned that if there were no God, then perhaps evolution was the answer. But after further study, I came to the absolute conclusion that God does exist. After I accepted the existence of God, I set about proving whether the Bible was His inspired Word.

I looked into other religious texts, such as the Book of Mormon and the Koran, and found them wanting. Eventually, I proved to my own satisfaction that the Bible is indeed the inspired Word of God. After proving this to myself, I decided that I would only accept what God says in the Bible. I would not rely on the words of men or the teachings of the various churches.

¹⁵⁶ Open-source, freeware, updated *WCOPYFIND* software tool | <https://plagiarism.bloomfieldmedia.com/software/wcopyfind/>

¹⁵⁷ The voice of Herbert W. Armstrong: We used our own custom/open-source multimodal machine learning algorithm computer software to extract the voice of Armstrong into text. Hence, this section is a verbatim audio transcription of a Pasadena Bible study delivered by Armstrong on December 12, 1980. Here is the Internet link to the raw MP3 format audio input source: <https://www.hwalibrary.com/cgi-bin/get/hwa.cgi?action=getbstudyav&InfoID=1341493118>. MP3 timestamps -- 00:04:30:00 to 00:16:00:00

One of the things I carefully examined was the Anglo-Israelite theory, and though I checked it against the Bible, I discarded many parts of it that did not align with scripture. Yet, today, I am recorded as one of the leading exponents of this theory, even though it predates me by two hundred years.

People still misrepresent me, saying I borrowed ideas from different people. They can't seem to understand that one can reach conclusions by studying the Bible alone, without being influenced by the teachings of others. Many religious leaders simply perpetuate the beliefs they were taught in seminary or their denomination, but I determined I would only believe what I could prove from the Bible.

An Eyewitness Account ¹⁵⁸

United States and British Commonwealth in Prophecy

One of the Church's core teachings concerns the promises to Abraham and the biblical identity of English-speaking peoples, primarily the United States and Great Britain. All human footsteps lead from and back to the Middle East. The Old Testament prophesies the future of major nations in the end times. As could be expected, powerful modern nations would be on that list.

In doctrinal meetings, the topic of US and BC – as this belief was colloquially and commonly referred to – arose with the thought of buttressing and refining it with more evidence than we had previously published. However, it quickly became clear in discussion that there was little desire to find supportive evidence historically, anthropologically, or archaeologically.

Some committee members called for a study to solidify the evidence as significant advances occurred in archaeology and DNA research. We needed a thorough and honest assessment before declaring a major change.

Dr. Rick Sherrod, ¹⁵⁹ a faculty member at our Big Sandy, Texas Ambassador campus who now lived in Pasadena, was a chief proponent and lecturer about the United States and British Commonwealth being nations descended from ancient Israel. He had conducted considerable research on the topic.

¹⁵⁸ Kubik, V. (2024). *Ground Zero — Chapter 6 — In the Beginning It Was Very Good*. <https://kubik.org/ground-zero-6/>
Kubik's first-hand account: [Quote] *The phone rang as snow flurries were flying on a wintry February 1990 day. As I gazed out my office window from our Anoka, Minnesota home, I heard the familiar ring. There were, of course, no cell phones in those days. Little did I know that the call ringing in on our landline would change my life. "Hello, this is Joe Tkach, Jr. calling for Victor Kubik." "Hello. This is he," I replied. Joe Tkach Jr. was the Director of Church Administration for the Worldwide Church of God. Shortly after his dad became Pastor General (after the death of Herbert Armstrong), Joseph Tkach Sr. called his son from Arizona to first work under Larry Salyer in Pasadena, then to be elevated as head of Church Administration. He oversaw the ministry in those days, so he was my boss. "Why is he calling?" The question quickly flashed through my mind. After exchanging a few pleasantries, he stated his purpose for the call: "Vic, I'd like you to come to Pasadena and work for me as my assistant."* [Unquote]

¹⁵⁹ Stephenville Funeral Home. (2018). *Official obituary of Dr. Ricky Lee Sherrod*. <https://www.stephenvillefh.com/obituary/Dr-Sherrod>

[Quote] remembered for his deep commitment to both faith and history, held significant academic credentials in the field of history. Born in 1950 in Stephenville, Texas, Sherrod developed an early passion for athletics and academics. He completed his Bachelor's degree in European History at the University of Texas at Arlington (UTA) in 1972. Furthering his specialization, Sherrod pursued a Master's degree, also in European History, at UTA in 1976. His academic journey continued with a doctoral program in Modern British History at Michigan State University, where he earned his Ph.D. in 1980, marking a shift in focus to British historical studies, which became central to his expertise. After completing his doctorate, Sherrod embraced a career that intertwined his scholarly interests with his faith commitments, holding various roles within the Worldwide Church of God from 1981 to 1998. His educational background in European and British history

He and John Halford, one of our primary writers and researchers, set out to the United Kingdom to discover and evaluate fresh evidence linking English-speaking areas and migrations to Israel of old. Of course, in the pre-Internet and pre-Google days, they searched in libraries and reputable collections of books and manuscripts across the United Kingdom. Halford was granted research access to the library within the esteemed British Museum in London. That library collection contains more than 300,000 volumes for researching human cultures.

They returned excitedly to Pasadena and shared with me what they found. They compiled a 200-page annotated bibliography of material consisting of about 400 items to review for evidence of links to the Middle East. They were hopeful that their findings would prove fruitful, separating myth and mysticism from biblical and physical truth, thus strengthening spiritual and historical foundations.

They composed a letter to Pastor General Tkach outlining a proposal for further research and analysis based on what they had already assembled. They asked me to deliver the letter to Mr. Tkach to ensure its unbiased transmission. I did, and he read it in my presence.

From my perspective, Mr. Tkach seemed pleased and impressed! He was excited that we might now be able to better and honestly support and refine a teaching of the Church that had been a staple for many decades, but one that had suffered regular external attack and derision. He sounded hopeful about taking the next steps to implement this project with Sherrod and Halford.

The outcome of this hopeful start? Nothing happened.

Sadly, the research project was killed before it got off the ground. And when the subject of The US and BC in prophecy came up in meetings of the manuscript review team, it was met with negative reaction. Greg Albrecht more than once described our entire teaching on US and BC with a sharp: “Bogus!” That was his contribution to any further discussion about US and BC.

At the same time, the church’s belief in connectivity between the modern-day nations of the United States and the British Commonwealth was, on occasion, publicly and mistakenly lumped in with extremely radical groups, some with racist beliefs. The Worldwide Church of God, of course, had no connection with such groups and their racist beliefs and worked to publicly ensure that any misperceptions were corrected. Based on Sherrod and Halford's prior expectation of a lengthy review and analysis, a public statement was assembled that stated the church was “conducting a two-year study” about the US and BC matter.

Michael Snyder, then a primary spokesperson for the church and assistant director of the Church’s Communications and Public Affairs department, was often queried about the US and BC teaching, as well as other non-mainstream church doctrines. In answer, he would reference the proposed “two-year study” statement in formal communications and answers. The fact is, the proposed Sherrod and Halford research was shelved. Nothing was ever done. There was no “two-year study.”¹⁶⁰

profoundly influenced his professional life, contributing to his reputation as "Doc" and allowing him to combine his historical insight with his religious work. Dr. Sherrod died on March 27, 2018. [Unquote]

¹⁶⁰ Kubik, V. (June 23, 2024). Ground Zero — Chapter 8 — Open Assault on Core Doctrines Begins. | <https://kubik.org/ground-zero-8/>

Handling of Armstrong's Literary Works

Herbert W. Armstrong's writings were central to a legal dispute

Herbert W. Armstrong's works, including *Mystery of the Ages*, *USBP*, etc. were explicitly bequeathed¹⁶¹ to the WCG in his will. Despite this, the church ceased production of the works in 1988, citing ecclesiastical errors.¹⁶² In response to the Philadelphia Church of God's (PCG) reproduction of *Mystery of the Ages*, the WCG sued for copyright infringement, asserting ownership under the classification of "*made for hire*." The Ninth Circuit Court upheld this ownership, granting WCG legal standing to enforce copyright claims.¹⁶³ This legal victory reinforced WCG's control over Armstrong's legacy, but it also revealed contradictions between their legal assertions and evolving doctrinal positions. Complicating matters further, PCG filed a countersuit seeking the right to reproduce 18 additional Armstrong works, intensifying the dispute.

WCG justified the sale as stewardship

The litigation culminated in a \$3 million settlement, allowing PCG to acquire the rights to 19 of Armstrong's works (*Mystery of the Ages*, *USBP*, etc.). WCG's chief financial officer (later known as the *GCI General Counsel*),¹⁶⁴ Bernard Schnippert, rationalized the sale as an act of stewardship, citing the impracticality of enforcing multiple copyright violations. He defended the decision, emphasizing the financial prudence of finding a buyer who valued the materials. However, this reasoning starkly contrasted earlier claims that Armstrong's writings were heretical and harmful. The sale exposed WCG's financial motivations, overshadowing their prior doctrinal justifications for suppressing the works.

*"The church has found a buyer who's willing to pay for material which [they] think is valuable," Schnippert said. "We'd be imprudent not to participate in that kind of transaction."*¹⁶⁵

Former WCG Pastor criticized the WCG's ethical contradictions

The settlement allowing PCG to reproduce Armstrong's writings drew significant criticism. Former WCG pastor Reginald Killingley condemned the church's willingness to facilitate the spread of what they previously labeled as "*heresy*" for financial gain. He accused WCG leadership of hypocrisy, prioritizing economic benefit over doctrinal consistency.¹⁶⁶ This criticism substantiated the ethical dilemma inherent in WCG's decision to sell the works they had once renounced, further tarnishing their credibility.

¹⁶¹ [Quote]...it is undisputed that Armstrong, who owned the copyright, bequeathed his entire estate to WCG. His Will left all of his real and personal property to WCG. The Will was admitted to probate and was not challenged. The Superior Court entered an order of final distribution providing that "preliminary distribution having been made, all other property belonging to said estate be and is hereby distributed to Worldwide Church of God." Because the ownership of a copyright may, under 17 U.S.C. § 201(d), "be bequeathed by will," WCG is now the owner. [Unquote] (United States Court of Appeals, Ninth Circuit. Nos. 99-55850, 99-56489, 99-55934, 99-56005. Decided: September 18, 2000 Before: BRUNETTI and TASHIMA, Circuit Judges, SCHWARZER,* Senior District Judge.

¹⁶² [Quote] WCG explained that it ceased distribution because the Church's position on various doctrines had changed, continued distribution would offend cultural standards of social sensitivity, and dissemination would perpetuate what the Church considered ecclesiastical error. For those reasons, WCG planned an annotated edition of *MOA* [Unquote] (Ibid.).

¹⁶³ *Worldwide Church of God v. Philadelphia Church of God, Inc.*, 227 F.3d 1110, 2000.

¹⁶⁴ <https://update.gci.org/2014/07/bernie-schnippert-4/>

¹⁶⁵ Allen, M. (2003). *Church Sells Armstrong's Works*. Christianity Today, July 2003 Issue.

¹⁶⁶ Nelson, A. (2001). *Mystery of the Ages: Applying Fair Use in Light of the Purposes of Copyright in the Worldwide Church of God v. Philadelphia Church of God, Inc.* University of the Pacific; McGeorge School of Law, (34), 4, Article 5.

“Stewardship” masked deeper inconsistencies

Schnippert’s defense of the sale as stewardship failed to reconcile the church’s earlier positions. By selling Armstrong’s works, WCG contradicted their claims of doctrinal responsibility.¹⁶⁷ The decision to transfer the rights revealed a pragmatic approach to financial pressures, raising questions about the sincerity of their stewardship claims. This inconsistency shows the broader challenges religious organizations face when navigating the intersection of ethical obligations and economic realities.

The broader implications challenge religious stewardship

The WCG’s handling of Armstrong’s writings illustrates a critical lesson for religious organizations grappling with financial and doctrinal pressures. Their decision to sell the rights to works they once denounced reveals the strain between organizational solvency and preserving the integrity of foundational teachings. This case serves as a cautionary tale, emphasizing the need for transparency, consistency, and adherence to proclaimed values to maintain trust and credibility in religious leadership.

TAKEAWAY:

The WCG’s management of Herbert Armstrong’s legacy displayed their untenable balancing acts of legal, financial, and ethical obligations. While 1990s WCG justified its actions as pragmatic, the sale of Armstrong’s works exposed inconsistencies that damaged their credibility. This case showed the importance of aligning organizational decisions with ethical stewardship to preserve integrity and maintain trust within the true Church of God.

1. The Rise of Neo-evangelicalism

Neo-evangelicalism¹⁶⁸ reformed fundamentalist Christianity by promoting intellectual engagement, social involvement, and institutional development. Emerging in the mid-20th century, it responded to the anti-intellectualism and separatism of fundamentalism and the liberal theology of mainline Protestantism. The movement aimed to create a more engaged, intellectually rigorous, and socially active form of evangelical Christianity. See Appendix D. The origins of the 1990s Worldwide Church of God schism, among other factors, can be traced to the mid-to-late 1940s, when Fuller Theological Seminary¹⁶⁹ was established near the newly founded Ambassador College in Pasadena, California. During this period, three Southern California colleges¹⁷⁰ also merged and relocated to Azusa, creating Azusa Pacific University.

¹⁶⁷ Allen, M. (2003). *Church Sells Armstrong’s Works*. Christianity Today, July 2003 Issue.

¹⁶⁸ Sources:

Marsden, G. M. (1987). *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Eerdmans.

Sweeney, D. A. (2005). *The American Evangelical Story: A History of the Movement*. Baker Academic.

Carpenter, J. A. (1997). *Revive Us Again: The Reawakening of American Fundamentalism*. Oxford University Press.

Noll, M. A. (1994). *The Scandal of the Evangelical Mind*. Eerdmans.

Balmer, R. (2006). *Thy Kingdom Come: How the Religious Right Distorts the Faith and Threatens America*. Basic Books.

¹⁶⁹ Fuller, Daniel, P. (1972). *The story of Charles E. Fuller: Give the winds a mighty voice*. Waco, TX: Word Books, Publisher.

[Quote] *But he kept complaining to his wife that he could not shake off the conviction that he must somehow found a school. He would find himself waking up at night with this burden and praying about it until he dropped off to sleep again. Finally one morning in exasperation Mrs. Fuller said, "Charles, you'll be sixty years old in April. Either get the school started now, or stop talking about it (p.197).* [Unquote]

¹⁷⁰ Azusa Pacific University. (2024). *Modest beginnings*. <https://www.apu.edu/about/history/>

Harold Ockenga coined the term "Neo-evangelical" in 1947. He, along with peers like Carl F. H. Henry, Billy Graham, and Edward John Carnell, sought to reform fundamentalism by engaging with contemporary culture and scholarship while maintaining traditional evangelical doctrines. They emphasized the importance of intellectual engagement and theological scholarship, leading to the establishment of influential institutions like Fuller Theological Seminary and publications like *Christianity Today*. These efforts provided platforms for scholarly discourse and broader cultural engagement.

Neo-evangelicals believed in addressing social issues from a biblical perspective, distinguishing themselves from the separatist tendencies of earlier fundamentalists. They engaged in social activism, including civil rights, poverty alleviation, and global missions. The formation of the National Association of Evangelicals (NAE) in 1942 united various evangelical groups under a common cause while maintaining doctrinal diversity.

The movement's foundational principles, intellectual engagement, social involvement, and theological orthodoxy, remain, but modern evangelicalism is more diverse and politically active. The rise of megachurches and the use of media and technology have reshaped evangelical worship and outreach practices. Evangelicals today are heavily involved in conservative politics, focusing on issues like abortion, same-sex marriage, and religious freedom, leading to polarization within the movement.

Belief in the Trinity is central to evangelical Christianity. Those who do not believe in the Trinity are not considered evangelicals, as this doctrine is foundational to evangelical theology and identity. Historically, non-Trinitarian views have been deemed heretical by mainstream Christianity, including evangelicals. Today, being a non-Trinitarian is still outside the accepted doctrine of most evangelical denominations.

2. Myth of Scientific Logic

Science in the twentieth century is often seen as a purely logical process.¹⁷¹ But this view ignores important factors like creativity and ambition. Scientific knowledge is not just built on strict logic; personal motivations and intuition also play a big role. The Logical Empiricists, especially the Vienna Circle, claimed that science is superior because it relies on experiments and verifiable facts. But this ignores the historical context and psychological influences that shape scientific work, which leads to a false image of objectivity.¹⁷²

Philosophers like Karl Popper argued that scientific theories cannot be proven true, only disproven. But this oversimplifies how science really works. Throughout history, scientists often hold onto old theories even when evidence contradicts them, until a better theory comes along. This attachment shows a strong connection to traditional beliefs, rather than a purely logical search for truth. Thomas Kuhn's idea of scientific revolutions shows that progress happens in big shifts, driven by non-logical factors, as science evolves through historical paradigms.¹⁷³ Kuhn explained that scientists work within frameworks that are shaped by history. These frameworks guide their research until anomalies arise that force change. Progress in science is not smooth; it is shaped by personal and cultural factors, often involving younger scientists who are less tied to old ways of thinking. Historical context is key because it shows that science is influenced by its time. Logic and experiments alone cannot explain how scientific knowledge changes; history and belief are equally important.¹⁷⁴

¹⁷¹ Broad, W. & Wade, N. (1983). *Betrayers of the Truth*. Simon and Schuster: New York | **Note:** *Betrayers of the Truth*, since it was published, has been criticized but not officially discredited or repudiated in an academic or institutional sense, and it remains part of the ongoing conversation about ethics and integrity in science. The general concerns about scientific fraud that Broad and Wade raised have been validated by subsequent events, such as instances of research misconduct and calls for greater transparency in science.

¹⁷² Ibid.

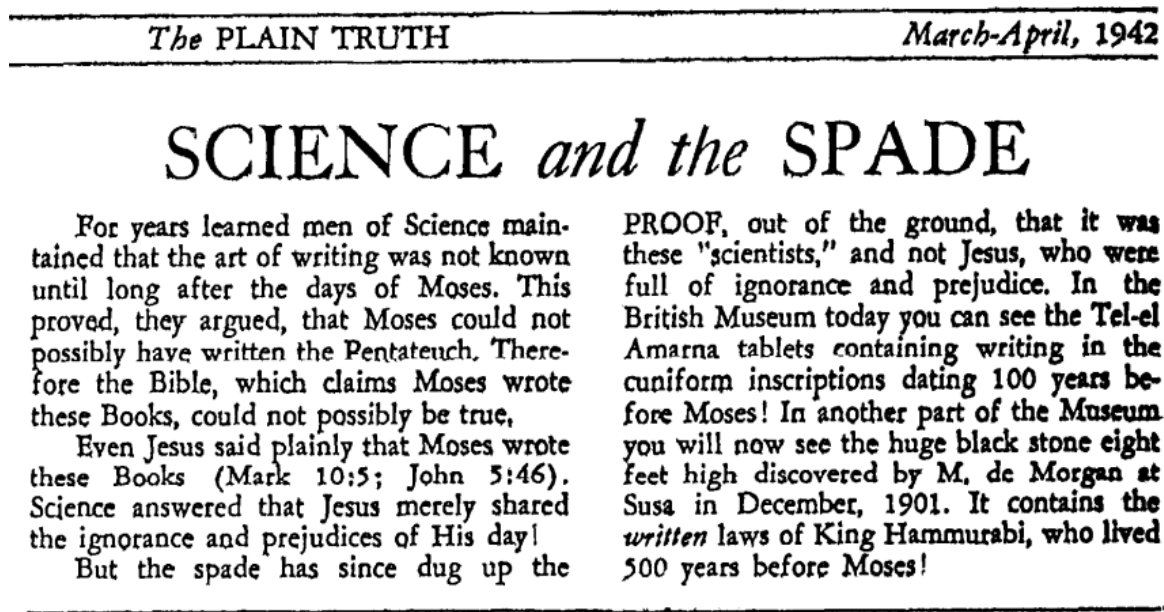
¹⁷³ Ibid.

¹⁷⁴ Ibid.

Paul Feyerabend takes this further, arguing that there is no single scientific method. He says science is shaped by rhetoric and ideology, similar to politics or religion. Scientific decisions are influenced by traditional beliefs, cultural power, and personal biases, not just logic. His critique challenges the view of science as purely rational, showing that history and ideology deeply affect how science works. What is accepted as scientific truth often depends on persuasion and social context.¹⁷⁵

Throughout history, scientists have resisted new discoveries that challenge their beliefs, holding onto traditional ideas long after they should have been abandoned. See Figure 13. Verification and replication are influenced by expectations and beliefs, not just facts. This shows that science is shaped by history, tradition, and non-logical elements, which challenges the idea that science is purely logical and objective.¹⁷⁶

Figure 13. A Plain Truth Magazine Inset About Science (March-April, 1942)



3. History Without Historians

Even before the development of modern disciplines like archeology, sigillography, and numismatics, preserving historical records did not solely rely on conventional historians.¹⁷⁷ Various writers recorded historical material that could later be used by historians, including Byzantine historians.¹⁷⁸ Government reports, state documents, official orations, acts of church councils, sermons, theological tracts, and saints' lives often included accounts of historical events, though they were not considered formal histories. Additionally, writers who added to existing

¹⁷⁵ Ibid.

¹⁷⁶ Ibid.

¹⁷⁷ On the continuer of Marcellinus, see Treadgold, *Early Byzantine Historians*, pp. 234-235.

¹⁷⁸ Treadgold, W. (2007). *The Early Byzantine Historians*. Palgrave Macmillan: London (p.352-400)

[Quote] *Our knowledge of the lives of the early Byzantine historians is far from complete. Yet some gaps in our knowledge are relatively inconsequential. As long as we know that Procopius was born around 500, learning the precise date of his birth would add little to our understanding of him. We would gain only a little more real knowledge if we were to discover the name of the author of the "Paschal Chronicle". Though most of what we know about the early Byzantine historians comes from their own histories, those would be our best sources in any case. Since these men are important to us primarily as historians, for us the most significant aspects of their lives are those that affected their writing.* [Unquote]

chronicles, like the continuer of the sixth-century *Chronicle of Count Marcellinus*, could create historical records without formally identifying as historians.

4. Historical Accuracy of the Old Testament

Samuel Rolles Driver (1846-1914) stated in the preface to his *Introduction to the Literature of the Old Testament* that Higher Criticism is based on a comparative study of the writings. In this regard, Robert Dick Wilson (1856-1930)¹⁷⁹ critiqued prominent scholars who questioned the historical accuracy of the Old Testament books of Chronicles, Ezra, and Daniel. He argued that these texts aligned with Persian-period language, not later Greek usage, affirming their reliability. Wilson asserted that influential scholars of Higher Criticism like Professors Ewald, Driver, and Gray ignored or misunderstood evidence available in ancient sources, such as those by Herodotus and other Greek authors. He contended that without expertise in ancient languages, Babylonian, Persian, Susian, and Egyptian, these critics lacked the authority to accurately assess the Old Testament's historical reliability.¹⁸⁰

The Old Testament's preservation relies on evidence that the text available today closely resembles the original writings. Though the original manuscripts no longer exist, studies of copies, translations, and inscriptions show that the current text aligns with what was available in the time of Christ and the apostles. This continuity suggests that the words of the prophets have been maintained through careful copying, allowing confidence in the authenticity of the Old Testament text. Linguistic evidence shows that Hebrew was a language used for writing from early times. The Old Testament claims that Abraham, Isaac, and Jacob were known by Hebrew names, which aligns with historical findings showing Hebrew as an active language in the region. This early presence of Hebrew suggests that the Biblical accounts reflect the culture and language of the time they describe, supporting their historical accuracy.¹⁸¹

Furthermore, the Old Testament records the rise and fall of ancient powers like Assyria, Babylon, and Persia in a way that aligns with external historical sources. Between 1000 and 625 B.C., Assyria became dominant, Babylon held a secondary position, and Egypt's influence waned, all consistent with both Biblical and archaeological records. Later, from 625 to 400 B.C., Babylon's dominance and subsequent defeat by Persia also match Biblical and other historical accounts, showing a strong correlation between Biblical events and broader historical changes. Biblical references to regional kings follow a specific order that matches records from other ancient texts. Kings like Shishak, Tiglath-Pileser, Sennacherib, Nebuchadnezzar, and Cyrus appear in a consistent sequence across sources. This order suggests that the Biblical record kept a close account of political events in line with the records of surrounding nations, adding to the credibility of its historical claims. The Old Testament's accurate preservation of names of foreign kings further supports its reliability.¹⁸² The spelling of these names, confirmed by other inscriptions, matches Biblical records, showing that Hebrew scribes copied these names carefully. This accuracy in names reflects a high level of commitment to maintaining the integrity of the text and suggests that the writers had access to primary sources, reinforcing the value of the Old Testament as a record of historical events.

¹⁷⁹ Robert Dick Wilson (February 4, 1856 – October 11, 1930) was an American linguist and Presbyterian scholar who devoted his life to prove the reliability of the Hebrew Bible. In his quest to determine the accuracy of the original manuscripts, Wilson learned 45 languages, including Hebrew, Aramaic, and Greek, as well as all the languages into which the Scriptures had been translated up to 600 A.D.

¹⁸⁰ Wilson, R. D. (1926). *A scientific investigation of the Old Testament*. The Sunday School Times Company, Philadelphia

¹⁸¹ Wilson, R. D. (1922). *Is the Higher Criticism Scholarly?* The Sunday School Times Company, Philadelphia

¹⁸² Ibid.

A fairly recent Smithsonian article titled "*An Archaeological Dig Reignites the Debate Over the Old Testament's Historical Accuracy*"¹⁸³ explored recent excavations in Israel's Timna Valley, shedding light on the historical context of the Old Testament. Archaeologist Erez Ben-Yosef and his team have uncovered evidence suggesting that the copper mines in this region were active during the 10th century BCE, aligning with the biblical era of King Solomon. This challenges earlier beliefs that attributed the mines to Egyptian operations centuries earlier. The findings have sparked renewed discussions among scholars regarding the historical accuracy of biblical narratives.

5. Well-Known Proponents of British-Israel Theory

Although Tkach Jr., his associates, and the new generation of critics like Patterson disparage Armstrong's USBP and erroneously links it to traditional British-Israel literature, the general concepts of British-Israel theory have been historically endorsed by influential and reputable Protestant clergymen, prominent citizens, US government leaders in high places, including members of British royalty.

Josiah Strong (1847-1916)

Josiah Strong is known to historians as the author of the chapter entitled "*The Anglo-Saxon and the World's Future*"¹⁸⁴ in his most famous book, *Our Country: Its Possible Future and Its Present Crisis* (1885). The book had been written at the request of the American Home Missionary Society, the domestic counterpart to the American Board of Commissioners for Foreign Missions¹⁸⁵ (A.B.C.F.M.) from 1886 to 1898. The meaning of that chapter and the nature of Strong's attitudes toward American nationalism and imperialism have been the subject of much scholarly discussion.¹⁸⁶ Strong was also a Protestant Congregationalist clergyman who had served as a home missionary in the American West. Strong was closely associated with the A.B.C.F.M. from July 1894 to June 1898. Strong's official capacity was that of *Secretary of the Evangelical Alliance*¹⁸⁷ for the United States of America.

The history of American Protestant Christian missionary efforts in US foreign policy during the modern era had largely been overlooked by American historians for much of the century.¹⁸⁸ But in the 1890s, a broad array of missionary organizations and religious groups had united to sway American policy toward the Ottoman Empire. These groups worked collectively to incite a more assertive stance from the United States, employing various strategies to achieve this aim. One key approach involved mobilizing American public sentiment toward this cause. Moreover, they established a missionary lobby, which significantly influenced decision-makers in foreign policy. The A.B.C.F.M., associated with the Congregationalist church, was notably influential. This organization had engaged directly in the political sphere, shaping significant events and outcomes through its efforts.¹⁸⁹

¹⁸³ Youtube Channel: ANU InfoMedia (Mar 18, 2023). An Archaeological Dig Reignites the Debate Over the Old Testament's Historical Accuracy | <https://youtu.be/jIk1XktpZf8>

¹⁸⁴ Reed, J. E. (1972). American foreign policy, the politics of missions and josiah strong, 1890-1900. *Church History*, 41(2), 230-245.

¹⁸⁵ Kling, D. W. (2003). The new divinity and the origins of the American board of commissioners for foreign missions. *Church History*, 72(4), 791-819.

¹⁸⁶ Ibid.

¹⁸⁷ Ibid

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

Josiah Strong led religious missionary groups that influenced U.S. foreign policy towards Turkey. His efforts and writings contributed to shaping American nationalism and imperialism. Strong's work illustrates the complex relationship between religion, diplomacy, and national policy. These missionaries significantly affected international relations, showing how religious groups can impact national foreign policies and geopolitical strategies.¹⁹⁰ In particular, Strong's ideology expressed in "*The Anglo-Saxon and the World's Future*" were echoed by figures like philosopher and historian John Fiske (1842-1901), Senator Albert Beveridge (1862-1927), and were influential to historian and US Navy Admiral Alfred T. Mahan (1840-1914) and President Theodore Roosevelt (1858-1919) in their strategic thinking. Strong's ideology was both reflective of and influential in popular and academic thought at the time.¹⁹¹

Princess Alice of Athlone (1883-1981) and the British Israel World Federation

Princess Alice of Athlone, a granddaughter of Queen Victoria, was notably connected with the British Israel World Federation (BIWF), an organization founded in 1919. She served as its patron-in-chief until her death in 1981. Her involvement is significant as it reflects a considerable royal endorsement of the British-Israel movement, though she was not the most visible proponent within the royal family.¹⁹²

The BIWF's headquarters were strategically located at Buckingham Gate, close to Buckingham Palace, symbolizing its proximity and influence within high societal echelons. In the 1920s, the British-Israel Bible College was established in the luxurious Harrow Weald Park mansion, signaling the growth of British-Israelists in the UK. Throughout the first half of the 20th century, its influence expanded, with the National Message achieving a circulation of 100,000 by 1950. The BIWF also maintained robust activity, organizing weekly meetings across over 300 locations nationwide. Additionally, the federation adopted the Orange Street chapel near Trafalgar Square as its official place of worship, which it continues to use today.¹⁹³

King George VI (1895-1952) and His Spiritual Resolve

The endorsement of British-Israel reached significant levels within the royal circles, as evidenced by a 1922 personal letter from the future King George VI. In this letter, he expressed his firm belief that the teachings of British-Israel were true, emphasizing the idea that their race was 'the Chosen Race'. The heir-apparent George VI wrote to a friend expressing his personal commitment to the fundamental tenets of British-Israel, stating: "*I am sure that this British Israelite business is true. I have read a lot about it lately and everything no matter how large or small points to our being 'the Chosen Race.'*"¹⁹⁴ Apparently, the King's commitment translated to spiritual resolve. At the outset of World War II, the cornered British army at Dunkirk, France was at the brink of annihilation by Hitler's superior forces. King George VI delivered a radio speech on May 24, 1940, the *Empire Day* message that was heard not only in Britain and throughout the empire, but was also carried by American stations. The King stated: '*There is a word that our enemies use against us—Imperialism. By it they mean the spirit of domination, the lust of Conquest.*' But he countered: '*Our one object has always been peace—peace in which our institutions may be developed, the condition of our peoples improved.*'¹⁹⁵ To conclude the radio speech, the King called for a National Day of Prayer.¹⁹⁶ "*At this fateful hour, we turn, as our fathers*

¹⁹⁰ Ibid.

¹⁹¹ La Rosa, M. J. & Mora, F.O. (Eds.) (2015). *Neighborly adversaries. Article: The Anglo-Saxon and the World's Future.* p.23; Rowman & Littlefield

¹⁹² Cottrell-Boyce, A. (2021). "British Israelism." In James Crossley and Alastair Lockhart (eds.) *Critical Dictionary of Apocalyptic and Millenarian Movements.* 21 October 2021. <https://www.cdamm.org/articles/british-israelism>

¹⁹³ Ibid.

¹⁹⁴ Ibid.

¹⁹⁵ Webster, W. (2005). *Englishness and Empire, 1939–1965.* Oxford: Oxford University Press

¹⁹⁶ <https://catalog.archives.gov/id/2173225>

before us have turned in all times of trial, to God Most High. Here in the old country, I have asked that Sunday next be observed as a day of national prayer.... Let us with one heart and soul, humbly but confidently, commit our cause to God and ask His aid ... With God's help we shall not fail.” ¹⁹⁷

6. British-Israel as an Apocalyptic Movement

The original British-Israel theory advocated by the UK monarchy is best understood as an apocalyptic movement ¹⁹⁸ rather than a mere political entity with a biblical justification. In religious contexts, an apocalyptic movement refers to a religious or social group that believes in prophecies or revelations about a series of cataclysmic events leading to the ultimate destiny of humanity or the world. These movements are usually based on a religious text or prophetic interpretation, suggesting that the end times are near and that the faithful need to prepare for a dramatic conclusion to human history. Apocalyptic beliefs are found in many religions, including Christianity, Islam, and Judaism, each interpreting their sacred texts in ways that reflect these eschatological themes.

In contrast, the trajectory of British-Israelists in the United States *deviated significantly*, intertwining primarily with the *Christian Identity movement*. This movement encompassed various groups including the *Lord's Covenant Church*, the *Anglo-Saxon Federation of America (ASFA)*, the *Aryan Nations*, the *Phineas Priesthood*, and the *Church of Jesus Christ Christian*. ASFA was founded in 1928 by Howard Rand, and flourished in the 1930s and 1940s with backing from William J. Cameron. From the 1970s onwards, the *Aryan Nations* emerged as the prominent proponent of *British-Israelism* in the U.S., with Wesley Swift popularizing the two-seed line theory among white supremacist circles. ¹⁹⁹

7. Manasseh and Ephraim's Birthright Blessings to Humanity

Leviticus 26²⁰⁰ outlines the consequences of disobedience, including a 2,520-year withholding of blessings. Critics of the "seven times" interpretation in Leviticus 26 often misunderstand or misrepresent the concept, as exemplified in Appendix C (*Destructive Winds of Change*).

Armstrong (1967, USBP, p. 8) emphasized that obedience to God's laws would secure the blessings promised to Abraham, while rebellion would result in 2,520 years of punishment characterized by exile and hardship. He identified 721–718 B.C. as the beginning of this punishment, when Ephraim (Britain) and Manasseh (the United

¹⁹⁷ On May 25, 1940, the British Expeditionary Force and remaining French troops faced a dire crisis when surrounded by the German army under General von Manstein at Dunkirk. This encirclement threatened over 370,000 Allied soldiers, but the subsequent initiation of *Operation Dynamo* led to a historic eight-day evacuation, hailed as the "miracle of Dunkirk." The operation began just a day after King George VI declared a National Day of Prayer, attending a special service at Westminster Abbey to invoke divine support, fostering national unity and resilience during this critical period. This operation not only saved hundreds of thousands of lives but also became a beacon of hope and endurance for Britain. The escape from Dunkirk was symbolically reinforced by Churchill's inspiring speeches and declared a 'miracle' by Walter Matthews, Dean of St Paul's Cathedral, uplifting the national spirit and strengthening British resolve in a pivotal phase of the war. | Slater, L. (2018). *10 Facts About the Miracle of Dunkirk*. <https://www.historyhit.com/facts-about-the-miracle-of-dunkirk/>.

¹⁹⁸ Cottrell-Boyce, A. (2021). "British Israelism." In James Crossley and Alastair Lockhart (eds.) *Critical Dictionary of Apocalyptic and Millenarian Movements*. 21 October 2021. <https://www.cdamm.org/articles/british-israelism>

¹⁹⁹ Ibid.

²⁰⁰ Leviticus 26:17-18 | New International Version: ¹⁷ I will set my face against you so that you will be defeated by your enemies; those who hate you will rule over you, and you will flee even when no one is pursuing you. ¹⁸ "If after all this you will not listen to me, I will punish you for your sins seven times over."

States) were taken into Assyrian captivity, during which their birthright blessings were withheld. These blessings, promised in Genesis 48:19, foretold Ephraim's emergence as a "multitude of nations" and Manasseh's rise as a "great people." In 721 B.C., Israel, consisting of Ephraim, Manasseh, and the other tribes, was scattered for idolatry and Sabbath-breaking, losing their identity, traditions, and knowledge of God. Severed from their divine heritage, they descended into obscurity, blending with other nations and being regarded as Gentiles.

For centuries, these peoples remained powerless and disconnected from their origins. However, as their punishment ended in the late 18th and early 19th centuries, Ephraim and Manasseh, identified as Britain and the United States, emerged to global prominence. The Industrial Revolution catalyzed their rise, transforming them from obscurity into dominant world powers.

Technological advancements during the Industrial Revolution elevated both nations. Britain's innovations, such as the steam engine and mechanized looms, made it a manufacturing giant and *workshop of the world*,²⁰¹ while its empire and naval dominance ensured global influence. America transitioned rapidly to industrialization, driven by inventions like the cotton gin and the expansion of railroads and cities. These developments connected regions, fueled trade, and established its economic strength.

By the mid-19th century, Britain and America had risen to dominance. Britain's industrial power secured its empire, while America's growth positioned it as a global superpower. The Industrial Revolution fulfilled their national blessings, creating a shared legacy of innovation and modernization. This rise reflected their divine heritage and the fulfillment of their Birthright prophecy, driven by providential blessings and historical convergence.

Providential Blessings:

Ian Morris notes in *Why the West Rules—for Now*, Britain and the United States experienced an unprecedented leap in social development, outpacing the rest of the world.²⁰² This meteoric rise marked by technological, economic, and cultural advancements, signaled the restoration of their material blessings. There is empirical data and quantitative analysis supporting the sudden burst of Ephraim and Manasseh's blessings claimed by Armstrong in the USBP.

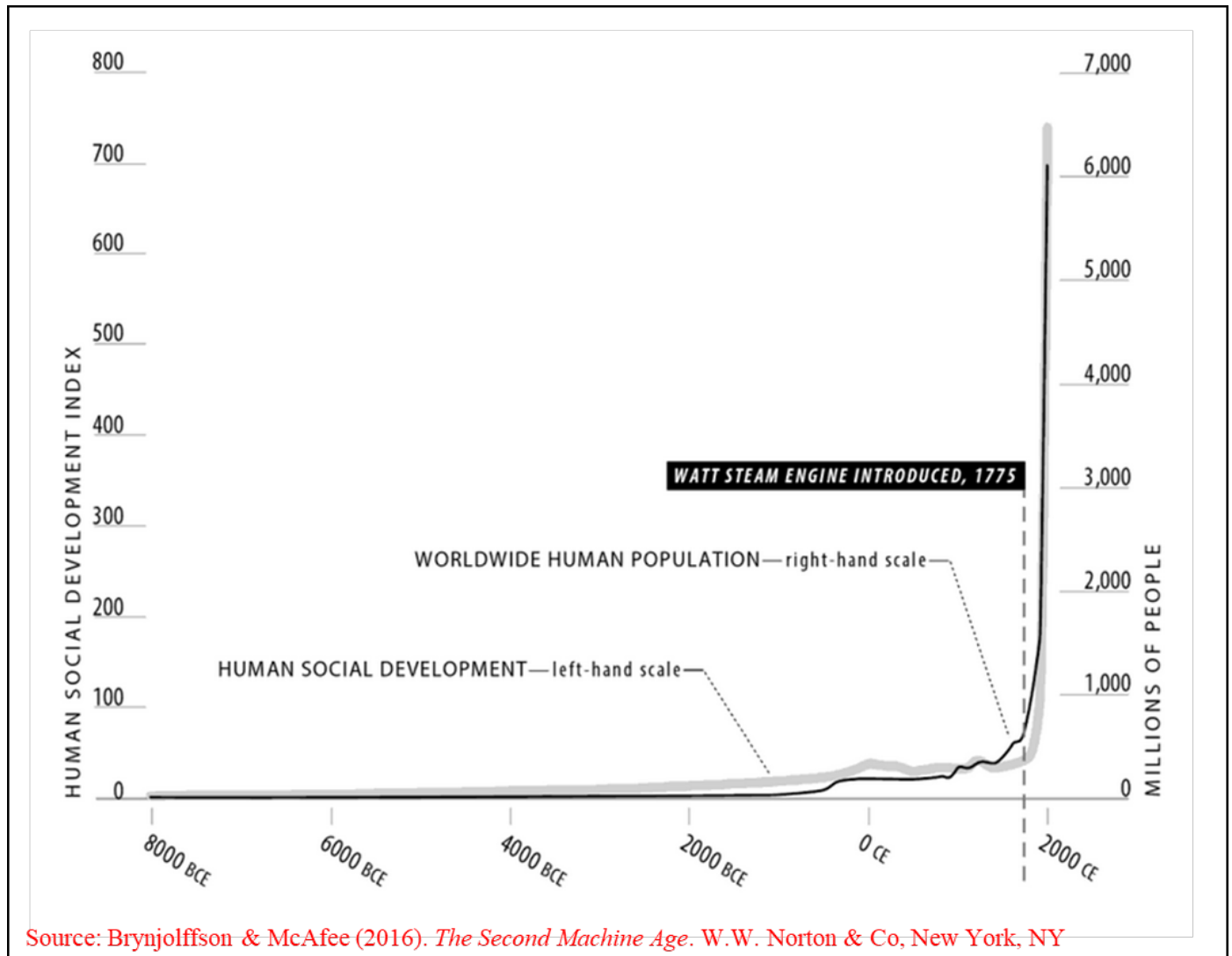
In 2015, an Artificial Intelligence researcher²⁰³, Andrew McAfee, at the Massachusetts Institute of Technology was amazed by a graph depicting the West, at the mid-nineteenth century mark, exhibiting an abnormally steep upward curve plotted along the scale that measures social development scores from 2000 B.C to 2000 C.E. See Figure 14. Ian Morris, a scholar-archaeologist originally calculated the graph sometime in 2010. Morris presented the same graph at the University of Chicago's Oriental Institute. He singled out Britain the dominant rising power in the 1850s concurrent with the Industrial Revolution, followed by a similar rise for the U.S.A. around the 1950s.

²⁰¹ Samuel, R. (1977). Workshop of the world: Steam power and hand technology in mid-Victorian Britain. Paper presented at the *History Workshop Journal*, 3(1) 6–72.

²⁰² Morris, I. (2010). *Why the West Rules—for Now: The Patterns of History, and What They Reveal About the Future*. Farrar, Straus and Giroux. (Appendix, p. 644)

²⁰³ Brynjolfsson & McAfee (2016). *The Second Machine Age*. W.W. Norton & Co: New York, NY

Figure 14. Progress of human history was slow and boring until some 200 years ago.²⁰⁴ Why? Is it by luck?



Brynjolfsson and McAfee (2016) present the chart²⁰⁵ to show humanity's gradual progress over millennia, followed by a transformative shift two centuries ago, coinciding with groundbreaking innovations like the British-invented Watt steam engine in 1775. This turning point marked the beginning of a meteoric rise in

²⁰⁴ Morris, Ian. (2010). *Why the West Rules--For Now: The Patterns of History and What They Reveal About the Future*. New York: Farrar, Straus and Giroux.

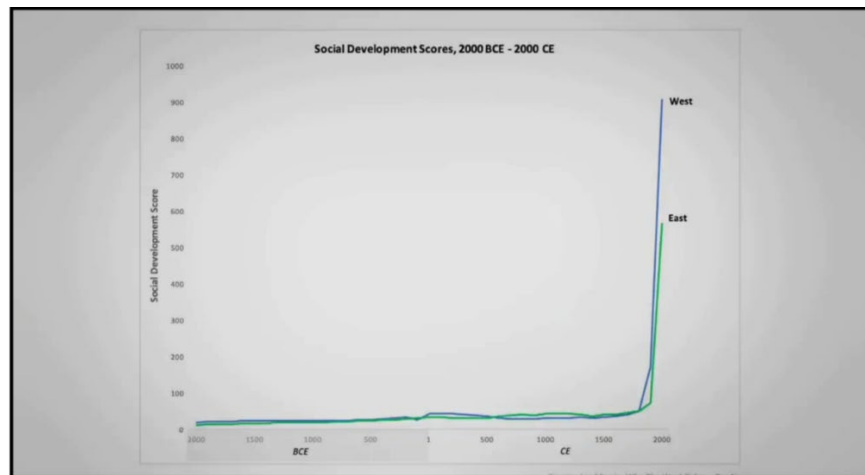
²⁰⁵ Brynjolfsson & McAfee (2016). *The Second Machine Age*. W.W. Norton & Co, New York, NY. (p.6)

[Quote] *The History of Humanity in One Graph: How can we ever get clarity about which of these developments is the most important? All of the candidates listed above have passionate advocates—people who argue forcefully and persuasively for one development's sovereignty over all the others. And in Why the West Rules—For Now Morris confronts a more fundamental debate: whether any attempt to rank or compare human events and developments is meaningful or legitimate. Many anthropologists and other social scientists say it is not. Morris disagrees, and his book boldly attempts to quantify human development. As he writes, "reducing the ocean of facts to simple numerical scores has drawbacks but it also has the one great merit of forcing everyone to confront the same evidence—with surprising results." In other words, if we want to know which developments bent the curve of human history, it makes sense to try to draw that curve.* [Unquote]

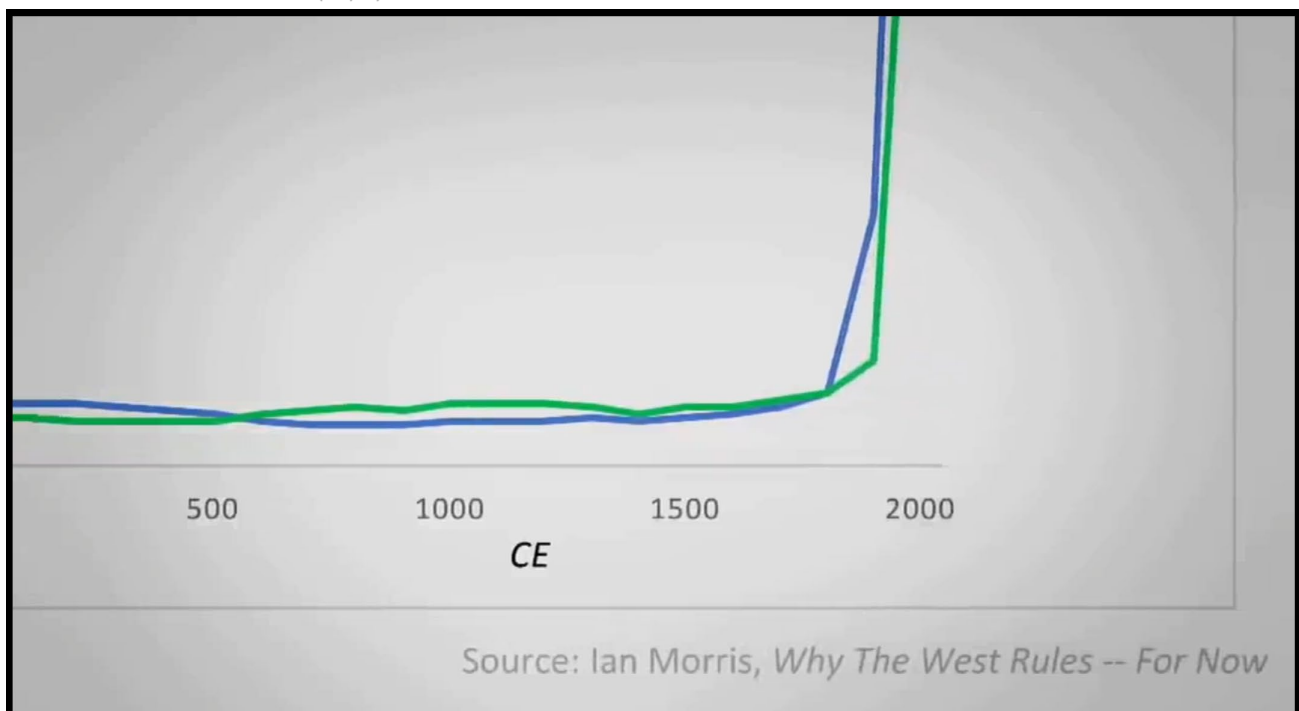
global influence and prosperity for certain nations, reflected in the rapid and dramatic increase in population growth and social development shown in the chart's near-vertical trajectory.

Visualizing the Fulfillment of Birthright Promises:

Ian Morris's (2010) empirical depictions on social development in *Why the West Rules, for Now* (Appendix, p. 644) and per capita industrialization vividly capture the explosive growth of Ephraim and Manasseh post-1800. See charts below. After centuries of stagnation, their social development metrics, energy usage, technological advancement, and organizational efficiency, skyrocketed, eclipsing other civilizations. This dramatic rise is unparalleled in human history, emphasizing the Providential nature of their transformation. The industrial and technological advancements originating in Britain and the United States revolutionized global living standards. Railroads, steamships, and telegraphs facilitated global trade, while breakthroughs in medicine and agriculture dramatically improved health and food security worldwide. These contributions are consistent with Isaiah 19:24-25, which describes Israel's role in blessing all nations.



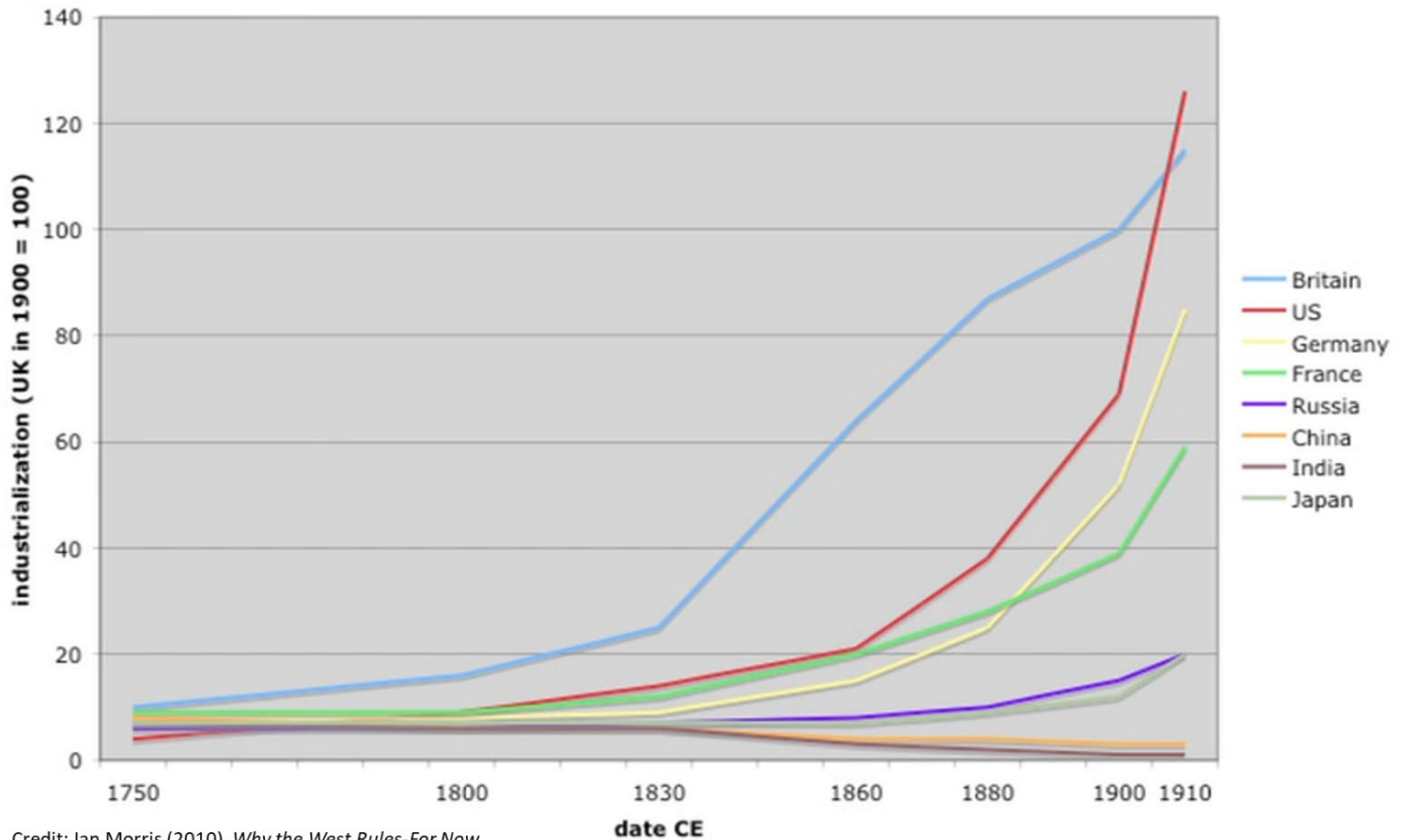
Credit: Ian Morris (2010). *Why the West Rules-For Now*



Source: Ian Morris, *Why The West Rules -- For Now*

Close-up view of "Social Development Scores, 2000 BCE – 2000 CE" from the preceding chart.

per capita industrialization, 1750-1913



A Restoration of Blessings with Global Impact:

The lifting of Ephraim and Manasseh's withheld blessings not only transformed these nations but also impacted the entire world. Britain's leadership in governance, law, and trade networks brought stability and prosperity to its colonies. The United States, through innovations like the internet and space exploration, catalyzed a global knowledge economy. Peer-reviewed studies affirm the material benefits of their rise:

- British-led global trade networks²⁰⁶ increased global GDP by over 20% during the 19th century.
- American innovations in medicine, including antibiotics and vaccines, halved global child mortality in the 20th century.²⁰⁷
- The rise of information technologies from the United States contributed trillions of dollars to the global economy.²⁰⁸

²⁰⁶ Acemoglu, D., Johnson, S., & Robinson, J. (2020). The Colonial Origins of Comparative Development: An Empirical Investigation. *American Economic Review*, 91(5), 1369-1401. (p.311)

²⁰⁷ Deaton, A. (2013). *The Great Escape: Health, Wealth, and the Origins of Inequality*. Princeton University Press. (p.145)

²⁰⁸ Castells, M. (2011). *The Rise of the Network Society: The Information Age: Economy, Society, and Culture*. Wiley-Blackwell. (p.79)

From Obscurity to Leadership: Ephraim and Manasseh's Rise.

Critics of USBP may object, but the historical obscurity of Ephraim and Manasseh persisted for centuries after their Assyrian exile. This changed dramatically with the lifting of the 2520-year withholding of their blessings, coinciding with the Industrial Revolution's transformative impact. Britain's groundbreaking innovations, such as the steam engine and railroads, exemplified Ephraim's role as a "multitude of nations," reshaping global trade and governance. Leveraging its strategic geographic position and maritime strength, Britain became the epicenter of globalization, forging expansive colonial networks that spanned continents. As historian and archeologist Ian Morris asserts, Britain's geographic advantages, coupled with its organizational and technological ingenuity, enabled effective exploitation of natural resources and trade routes.²⁰⁹ This meteoric rise was not coincidental but a manifestation of its Providential role in shaping the modern world.

Manasseh's Rapid Ascent: The United States' "A Great People".

Manasseh, represented by the United States, also emerged from obscurity following 1800 AD. Ian Morris's *The Measure of Civilization*²¹⁰ illustrates the dramatic surge in America's social development metrics, energy capture, organizational capacity, information technology, and war-making ability. This meteoric rise was fueled by an abundance of natural resources, such as vast oil reserves and arable land, which Morris describes as "undeserved" given the relatively small population of the United States at its inception (p. 198). The *Industrial Revolution* accelerated America's ascent. Key innovations, including the telegraph, assembly-line production, and later, the computer, positioned the United States as a global leader. By the 20th century, the United States became the world's largest economy, a testament to Manasseh's blessing as a "great people." This transformation confirms the prophetic timing and significance of their rise, which aligned with the lifting of their withheld blessings.

Let us consider just one of the many blessings Ephraim and Manasseh brought to humanity following the end of their 2520-year punishment that withheld their physical birthright.

The Internet: Anglo American Innovation Benefiting the World.

USBP critics dismiss or deflect from the fact that the modern descendants of Joseph's sons, Ephraim and Manasseh, have led the world in wealth, scientific progress, and technological innovation. Their advancements have reshaped travel, commerce, and education, yet critics overlook a prime example, the Internet, the biggest elephant in the room. As the greatest tool for knowledge expansion, fulfilling Daniel's prophecy (Daniel 12:4), the Internet stands as one of the greatest blessings to humanity. However, USBP critics seem to avoid mentioning or acknowledging its origin, sidestepping the role of its chief innovators.

The United States and Britain were the pillars of the Internet's creation. One provided research and funding, while the other pioneered theoretical advancements, making global networking possible. Their combined efforts established the foundation²¹¹ of the modern digital world, shaping how knowledge and information spread across the globe.

²⁰⁹ Morris, I. (2022). *Geography Is Destiny: Britain and the World: A 10,000-Year History*. Farrar, Straus and Giroux. (p.237)

²¹⁰ Morris, I. (2013). *The Measure of Civilization: How Social Development Decides the Fate of Nations*. Princeton University Press.

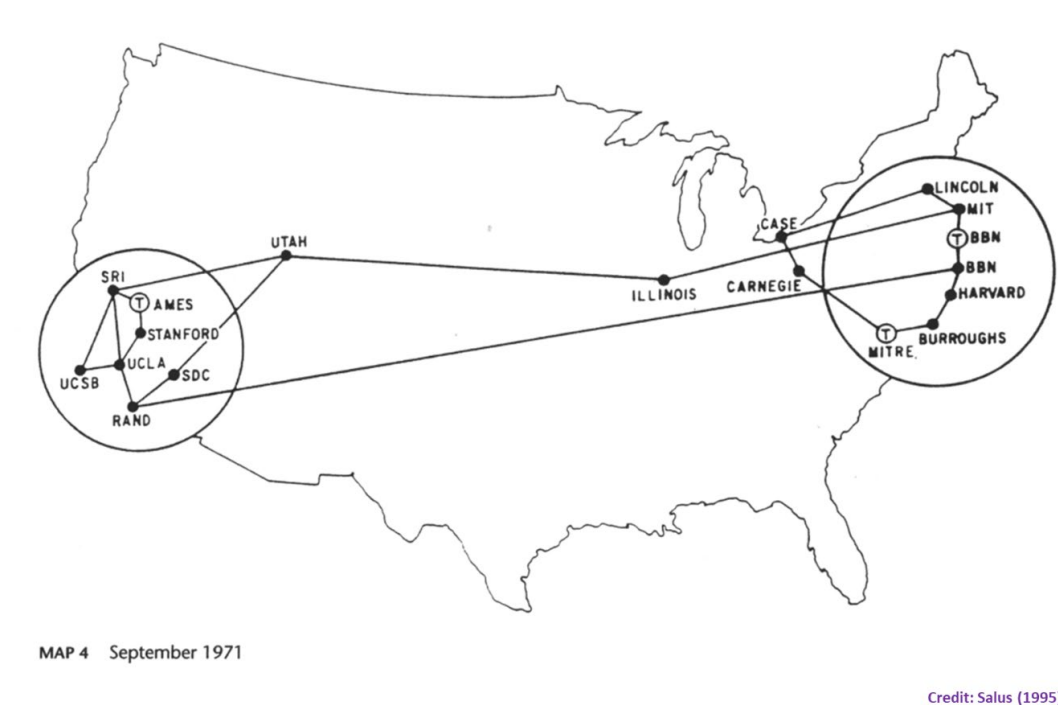
²¹¹ Claude Shannon's seminal theory, known as **Information Theory**, revolutionized the understanding of data transmission and communication. In his foundational work, *A Mathematical Theory of Communication*, Shannon (1948) provided a mathematical framework for transmitting data efficiently. His theory established the limits of signal processing and noise reduction, leading to advancements in digital communication, cryptography, and modern computing. Shannon's work remains the cornerstone of information science, forming the basis for technologies such as data compression, error correction, and network communication.

While other nations aided its expansion, the Internet's core technologies, packet switching, TCP-IP, and ARPANET, came from the United States and Britain. France, Switzerland, Germany, and Canada made contributions, but their influence was secondary. The Internet's framework was built through Anglo American research, funding, and ingenuity, shaping the digital age. Nations such as China, Russia, Iran, Iraq, India, Thailand, Nigeria, and New Guinea had no foundational role in its development. No third world nations were involved in creating the Internet. The infrastructure behind it, computing, networking, and telecommunications, emerged in industrialized nations with the research and funding to sustain such breakthroughs. Some developing countries later participated in its expansion, but their involvement in its origin was negligible.

The Internet exemplifies the power of American innovation, originating from Manasseh's (the United States) material blessings. Initially developed through U.S. military-funded projects such as the Advanced Research Projects Agency Network (ARPANET) in the late 1960s (see Figure 15) and later expanded by American universities and private companies, the Internet has revolutionized communication, commerce, and education. By shrinking distances and enabling instantaneous interaction, it has fostered international collaboration and cultural exchange. E-commerce platforms have disrupted traditional trade, allowing small businesses to reach global markets, while online educational tools have democratized knowledge, empowering individuals worldwide with skills and opportunities once inaccessible.

Manasseh's birthright blessings are evident in the Internet's global impact, which extends far beyond America's borders. This innovation has uplifted societies, driven economic progress, and advanced healthcare through telemedicine and data-sharing technologies. Few inventions have so thoroughly transformed human life, and the Internet stands as a testament to how American ingenuity has fulfilled the promises of Genesis 48 in blessing the world and elevating global living standards.

Figure 15. ARPANET pioneered the USA computer network that birthed the world's modern Internet.²¹²



²¹² Salus, P. (1995). *Casting the net: From ARPANET to internet and beyond...* Addison-Wesley Longman Publishing Co., Inc. (p. 63) Page 93 of 190

Foundational Innovations in Britain and the United States

British innovations, such as the development of the Colossus computer and Alan Turing's contributions, laid early groundwork in computing. Colossus, operational by 1944, was the first large-scale electronic digital computer, designed to decrypt German codes during World War II. Turing's foundational work on computability and theoretical concept of the universal machine significantly influenced modern computing.²¹³ Meanwhile, Claude Shannon's 1949 work, *Communication Theory of Secrecy Systems*, advanced cryptographic and information theory by formalizing the mathematics of secure communications, an essential development for both wartime code-breaking and the future of digital networks.²¹⁴ Together, these contributions from Britain and America transformed computation and communication, shaping the technological foundations of the modern era.

The British and American technological advancements in computing, telecommunications, and aerospace from the 1940s to the 1960s laid the groundwork for both the Apollo program and the development of ARPANET. The experience and expertise gained from such projects directly influenced subsequent developments in space exploration and computer networking.

IBM played a key role by building the AN/FSQ-7 computer for the SAGE system, one of the largest and most advanced computers of its time.²¹⁵ During this period, innovations such as real-time computing systems, exemplified by the Semi-Automatic Ground Environment (SAGE), showcased the potential of integrated computer networks for defense applications. SAGE, developed in the 1950s, was a continental air defense system that utilized computers to process radar data in real-time, marking a significant leap in computing capabilities.²¹⁶

Real-time data processing pioneered by SAGE informed NASA's Apollo mission control systems²¹⁷ and contributed to ARPANET's conceptualization in the late 1960s. While ARPANET did not directly support Apollo 11, the era's technological innovations established a framework for advancements in space exploration and early networking, ultimately leading to the development of the modern Internet. Although ARPANET did not directly assist the Apollo 11 program, American and British technological advancements from the 1940s to 1960s, particularly in real-time computing and communication systems, created an innovation landscape that supported breakthroughs in both space exploration and ARPANET's development. NASA relied on the Manned Space Flight Network (MSFN), a purpose-built communication system, alongside the Deep Space Network (DSN) to enable near-real-time telemetry and communication with Apollo spacecraft.²¹⁸ ARPANET, which began development in 1966 and became operational in 1969, coincided with the Apollo 11 mission, showcasing how Cold War-era innovation drove both NASA's achievements and foundational advancements in networking technology.²¹⁹

The Internet was born out of U.S.-funded initiatives, beginning with ARPANET in 1969. Sponsored by the Department of Defense, ARPANET introduced packet-switching technology, allowing data to be sent in

²¹³ Copeland, B. J. (2010). *Colossus: The secrets of Bletchley park's code-breaking computers*. OUP Oxford.

²¹⁴ Shannon, C.E., "Communication theory of secrecy systems," in *The Bell System Technical Journal*, vol. 28, no. 4, pp. 656-715, Oct. 1949, doi: 10.1002/j.1538-7305.1949.tb00928.x.

²¹⁵ Ceruzzi, P. E. (2003). *A history of modern computing*. MIT press. (p. 155)

²¹⁶ Edwards, P. N. (1996). *The closed world: Computers and the politics of discourse in cold war America*. MIT press (pp. 75-146)

²¹⁷ Ibid.

²¹⁸ Hansen, J. R. (2005). *First Man: The Life of Neil A. Armstrong*. Simon & Schuster. (p.323)

²¹⁹ Abbate, J. (2000). *Inventing the Internet*. MIT Press. (p.41)

discrete packets and reassembled upon arrival, which ensured efficient and reliable communication.²²⁰ This technological breakthrough revolutionized how networks operated, laying the groundwork for global connectivity.

The technological advancements of Manasseh (the United States) have greatly enhanced the Church of God's mission to spread the Gospel of the Kingdom of God, particularly in revealing the truth about the United States and Britain in prophecy. Tools such as radio and television, pioneered in America, allowed the Church to reach global audiences. Herbert W. Armstrong utilized radio in the 1930s with "*The World Tomorrow*," broadcasting the Gospel and prophetic messages to millions worldwide.²²¹ Later, television extended this reach further, enabling the Church to share its teachings about God's Kingdom and the birthright promises to Ephraim and Manasseh.

It comes as no surprise that the American innovation of the Internet also revolutionized the Church's global outreach by providing instant access to sermons, articles, and resources. Platforms like the United Church of God's website and Life, Hope & Truth deliver biblical teachings to a worldwide audience,²²² including insights into the prophetic roles of the United States and Britain.²²³ This digital accessibility allows the Church of God to connect with individuals across nations, breaking barriers of distance and resource limitations. See Figure 16. These technological blessings of Manasseh have been instrumental in fulfilling the Church of God's mission to preach the Gospel globally. They demonstrate how physical advancements serve spiritual purposes, aligning with God's plan to proclaim His truth to all nations. By leveraging these innovations, the Church continues to share the message of repentance and the prophetic significance of the United States and Britain in God's divine plan (Armstrong, 1985, *Mystery of the Ages*. p. 188).

²²⁰ Leiner, B. M., Cerf, V. G., Clark, D. D., Kahn, R. E., Kleinrock, L., Lynch, D. C., Postel, J., Roberts, L. G., & Wolff, S. (2009). A brief history of the Internet. *ACM SIGCOMM Computer Communication Review*, 39(5), 22-31. (p.22)

²²¹ Armstrong, H. W. (1985). *Mystery of the Ages*. Worldwide Church of God. (p. 265)

²²² Life, Hope & Truth. (2023). *The Gospel of the Kingdom*. Retrieved from <https://lifehopeandtruth.com>

²²³ United Church of God. (2023). *The United States and Britain in Prophecy*. Retrieved from <https://www.ucg.org>

Figure 16. Modern tools enable Church of God global outreach for the Gospel of the Kingdom of God.

Church receives first patent for cost-saving phone system

PASADENA—The U.S. Patent Office awarded the first of a number of anticipated patents June 6 to SWIFNET.

The Church uses SWIFNET to transfer calls in response to the *World Tomorrow* telecast to operators in their homes.

SWIFNET is an acronym for Supervised Worldwide Intelligent Forwarding NETWORK, a call-extending system that instantly establishes and manages a network of remote phone stations.

Why SWIFNET?

"SWIFNET was developed to handle increasing telephone response to the *World Tomorrow* telecast," said Bernard W. Schnippert, director of Media Operations and coordinator of the SWIFNET Development Team.

"Expanding the call-processing capability of the telephone response center would have required establishing additional call centers," said Mr. Schnippert.

Said evangelist Richard Rice, director of the Mail Processing Center (MPC): "We needed to be able to reroute early morning calls to the eastern time zones [to in-home operators]. Otherwise we would be having too many agents answering calls at 3:30 in the morning, Pacific Time, each weekend here in Pasadena."

In the telecommunications industry the Church's in-home operators would be known as remote agents. Agents can be in the same room as SWIFNET or thousands of miles away, and "need only standard telephones equipped with a touch tone pad," said Mr. Schnippert.

Supervisors can monitor all calls, and remote agents can signal the supervisor at any time.

When call volume warrants additional agents, SWIFNET automatically adds them to the network.

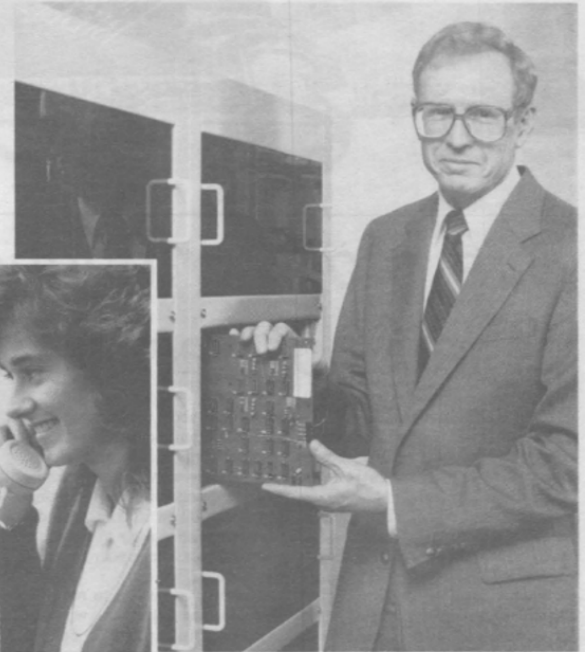
"Almost any organization that has large-scale telephone applications can find their operations running more efficiently with SWIFNET," said Mr. Schnippert.

"It's saved us millions by cutting

our labor costs and making costly new phone centers unnecessary," Mr. Rice added.



ON-LINE HELP—A supervisor can assist any one of the 5,500 in-home operators connected to the SWIFNET system. Wanda Gilbert, a Mail Processing Center employee, operates the supervisor's controlling computer. [Photo by G.A. Belluche Jr.]



INSIDE SWIFNET—John Prohs, manager of Technical Operations & Engineering and one of the designers of SWIFNET, displays some of the inner workings of the SWIFNET system. This circuitry sends Wide Area Telephone Service (WATS) calls to in-home operators in 38 states. [Photo by G.A. Belluche Jr.]

Preaching the gospel and feeding the flock are twin objectives for the Worldwide Church of God, headquartered in Pasadena, California.

Billion Mailings in Past Decade

Since 1934 the Church has sent out 1.7 billion magazines, booklets, brochures, letters and other publications—more than a billion of those in the past 10 years.



David Hunsberger, a 27-year employee in letter answering, replies to needs.

The Work received 10.6 million pieces of mail worldwide in 1990.

International areas received 35 percent of the total.

Almost a half-million telephone calls were taken, and 4.8 million requests for booklets or brochures

were received.

The Mail Processing Center in Pasadena, responsible for fulfilling all mail requests, answers questions about the Bible and the Church, personal problems, prayer needs, and visit and baptism requests.

A Global Revolution in Communication and Commerce

In the 1970s, Vinton Cerf and Robert Kahn developed the TCP/IP protocols, which standardized how data was transmitted across diverse networks. These protocols enabled seamless communication between computers worldwide and became the backbone of the Internet.²²⁴ The adoption of TCP/IP in 1983 signaled the transition to a unified network, which became the Internet. The National Science Foundation (NSFNET), launched in 1986, expanded this innovation by linking academic and research institutions across the United States. It was soon connected to other networks worldwide, creating the foundation for the global Internet.²²⁵ The Internet's impact on the global economy has been unparalleled. American innovations such as email, web browsers, and e-commerce platforms have redefined how people interact and conduct business worldwide.

The introduction of the World Wide Web (WWW) in 1989 by Tim Berners-Lee further democratized access to information, running on the infrastructure and protocols created in the United States. This infrastructure became the backbone for services that connected businesses, governments, and individuals globally. E-commerce, driven by U.S.-based companies, has transformed trade, allowing businesses from small villages to multinational corporations to access international markets.²²⁶ By the 2020s, global e-commerce generated trillions of dollars annually, with the Internet facilitating over 60 percent of global trade.²²⁷

Transforming Education, Health, and Social Connectivity

The Internet's reach has extended into critical areas such as education and healthcare. Massive open online courses (MOOCs), hosted by platforms originating in the U.S., have provided millions of learners worldwide access to education from prestigious institutions. Services like telemedicine have revolutionized healthcare, allowing rural and underserved populations to access specialized care. The global adoption of these services demonstrates the universal benefits of American-led Internet innovation.²²⁸ Mass population connectivity has also been transformed. Social media platforms, all originally developed in the U.S., have brought together billions of people, enabling cultural exchange and global awareness. These communication tools have facilitated grassroots movements, amplified marginalized voices, and strengthened disaster response efforts globally.

Closing the Global Digital Divide

Although initially centered in the United States, the Internet has evolved into a shared global asset. Investments in undersea cables, satellite Internet, and wireless technologies have brought connectivity to remote regions. By 2023, over 5.5 billion people, which is 70 percent of the global population, were online, using technologies that trace their origins to the United States.²²⁹ Efforts led by organizations like Internet.org and Starlink continue to extend connectivity, enabling even more people to benefit from economic opportunities, education, and communication.

²²⁴ Abbate, J. (2000). *Inventing the Internet*. MIT Press. (p.113)

²²⁵ Ryan, J. (2010). *A History of the Internet and the Digital Future*. Reaktion Books. (p.47)

²²⁶ Castells, M. (2011). *The Rise of the Network Society: The Information Age: Economy, Society, and Culture*. Wiley-Blackwell. (p.79)

²²⁷ United Nations Conference on Trade and Development (UNCTAD). (2022). *Digital Economy Report 2022: Cross-Border Data Flows and Development*. Geneva: UN. (p.16)

²²⁸ Ryan, J. (2010). *A History of the Internet and the Digital Future*. Reaktion Books. (p.75)

²²⁹ International Telecommunication Union (ITU). (2023). *Global Connectivity Report 2023*. Geneva: ITU. (p.3)

Archaeometallurgical Examination:

Recent studies have identified a connection between ancient tin artifacts found in Israel and tin sources in Cornwall, England. Berger²³⁰ conducted isotopic analyses on 3,000-year-old tin ingots from Israel, revealing that their isotopic signatures closely match those of tin deposits in Cornwall and Devon. This suggests that tin from these English regions was traded over long distances during the Bronze Age, indicating a complex network of trade routes between Europe and the Near East.

In the late 1880s, William H. Poole²³¹ proposed a theory linking the Anglo-Saxon race to the Lost Tribes of Israel, suggesting ancient connections between Britain and Israel. While Poole's work was more focused on ethnological and biblical interpretations, the recent scientific findings provide tangible evidence of interactions

²³⁰ Berger, D., Soles, J. S., Giumlia-Mair, A., Brüggemann, G., Galili, E., Lockhoff, N., & Pernicka, E. (2019). Isotope systematics and chemical composition of tin ingots from mochlos (crete) and other late bronze age sites in the eastern mediterranean sea: An ultimate key to tin provenance? PLoS ONE, 14(6), 1–46. 10.1371/journal.pone.0218326 (p.36)

[Quote] *The origin of the tin used for the production of bronze in the Eurasian Bronze Age is still one of the mysteries in prehistoric archaeology. In the past, numerous studies were carried out on archaeological bronze and tin objects with the aim of determining the sources of tin, but all failed to find suitable fingerprints. In this paper, we investigate a set of 27 tin ingots from well-known sites in the eastern Mediterranean Sea (Mochlos, Uluburun, Hishuley Carmel, Kfar Samir south, Haifa) that had been the subject of previous archaeological and archaeometallurgical research. By using a combined approach of tin and lead isotopes together with trace elements, it is possible to narrow down the potential sources of tin for the first time. The strongly radiogenic composition of lead in the tin ingots from Israel allows the calculation of a geological model age of the parental tin ores of 291 ± 17 Ma. This theoretical formation age excludes Anatolian, Central Asian, and Egyptian tin deposits as tin sources since they formed either much earlier or later. On the other hand, European tin deposits of the Variscan orogeny agree well with this time span so that an origin from European deposits is suggested. With the help of the tin isotope composition and the trace elements of the objects, it is further possible to exclude many tin resources from the European continent and, considering the current state of knowledge and the available data, to conclude that Cornish tin mines are the most likely suppliers for the 13th–12th centuries tin ingots from Israel. Even though a different provenance seems to be suggested for the tin from Mochlos and Uluburun by the actual data, these findings are of great importance for the archaeological interpretation of the trade routes and the circulation of tin during the Late Bronze Age. They demonstrate that the trade networks between the eastern Mediterranean and some places in the east that are assumed for the first half of the 2nd millennium BCE (as indicated by textual evidence from Kültepe/Kaneš and Mari) did not exist in the same way towards the last quarter of the millennium. (p.1) The archaeometallurgical examination of 27 LBA tin ingots (1530–c. 1300 BCE) from five sites in the eastern Mediterranean area enables the localisation of the potential suppliers of the tin ores by means of chemical and isotopic analyses for the first time. The lead isotope composition of the tin is the most important fingerprint in this regard. It clearly identifies European deposits as tin sources for the Israeli ingots because the Pb-Pb model age of the tin of about 290 Ma links the Variscan orogenic belt to the parental tin ores used for the production of the tin ingots. The tin isotope composition helps to further narrow down the tin origin, and in combination with trace elements, it points to Cornish tin ores (possibly from Carnmenellis granite area) as the most likely sources. [Unquote]*

²³¹ Poole, W. H. (1889). *Anglo-Israel: Or, The Saxon Race, Proved to be the Lost Tribes of Israel*. W. Briggs. (p. 196)

[Quote] *Rev. Dr. Margoliouth, an English clergyman of Hebrew descent, considers that there are traces of Hebrew settlers in Cornwall as early as the times of David and Solomon, i.e., in the eleventh century B.C. We do know, beyond any doubt, that, by the Phoenicians, as early as those days, there was a large trade carried on with the inhabitants of the south-west corner of Britain, called the Cassiterides, or tin islands of Herodotus, as the only place known to the ancients where tin was to be procured, the name being derived from a Greek word signifying tin. A tomb was discovered a few years ago, at Marseilles, with a Hebrew inscription, bearing marks of the highest antiquity, and therefore much injured and defaced by time, while the words, "subject of Solomon," in Hebrew, could still be read without difficulty. | Dr. Margoliouth's theory is founded on finding certain sentences in the archaic Cornish language, which are also found in the Psalms of David, and the Proverbs of Solomon. A distinguished Cornish scholar says, "It is difficult to find a single passage, or form of construction in the Hebrew grammar, but that the same is to be found in the Welsh, and that whole sentences in both languages are often found, they being exactly the same. I give only two or three of the many produced by the learned author. Psalm xxiv. 10, 'Who is the King of Glory? The Lord of Hosts, He is the King of Glory.' The Cornish reads, 'Who is He that is the possessor of attainments? I that am Him of Hosts, He is the possessor of attainments.'" Prov. vii. 8, "He went the way to her house." The Cornish sentence reads almost as the Hebrew, "Dys rae buth hi ai-i seuygd." In Cornwall we have a town with a distinct Hebrew name Mara-zion, which means the market of people from Zion. [Unquote]*

between these regions, albeit through trade rather than lineage. The discovery of Cornish tin in Israel confirms the extensive trade networks of the ancient world. It proves the role of southern England as a significant source of tin, a crucial component in bronze production, and illustrates the far-reaching connections between distant civilizations during the Bronze Age.

These findings also prompt a reevaluation of historical theories regarding ancient interactions between Britain and the Near East. While Poole's Anglo-Saxon theory was speculative and lacked empirical support, modern scientific analyses offer concrete evidence of material exchanges between these regions, providing a more detailed understanding of their historical connections. The identification of Cornish tin in ancient Israeli artifacts reveals the complexity of ancient trade networks and offers new perspectives on historical interactions between Britain and the Near East. This evidence bridges the gap between Poole's *speculative historical theories* and Berger's *empirical scientific research*, enriching our understanding of ancient global connections.

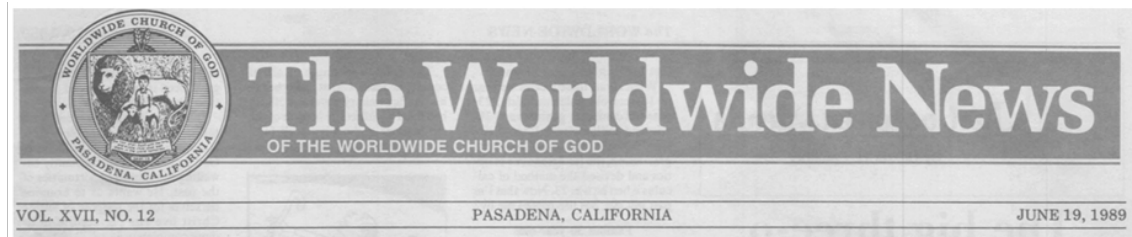
In Retrospect

Britain and the United States experienced an unprecedented rise in social development following centuries of obscurity, a transformation that archeologist and historian Ian Morris describes as unparalleled in human history. This leap, beginning in the 19th century, coincided with the Industrial Revolution and marked the restoration of blessings withheld for 2,520 years, as proposed by Armstrong's analysis of biblical prophecy. Britain, as Ephraim, became the *multitude of nations* through global trade, technological innovations like the steam engine, and the establishment of vast colonial networks, while Manasseh, represented by the United States, emerged as a *great people* through rapid industrialization, innovations such as the telegraph and the Internet, and geopolitical leadership.

The Internet exemplifies one of the many material blessings of Ephraim and Manasseh that have benefited humanity. Initially developed through U.S. military projects like ARPANET in the 1960s, the Internet revolutionized communication, commerce, and education, fostering international collaboration and global connectivity. Innovations such as the World Wide Web and e-commerce platforms enabled access to global markets, transforming trade and education. These advancements not only reflect the fulfillment of biblical birthright promises but also demonstrate how technological progress originating from Ephraim and Manasseh elevated global living standards. Their rise from obscurity to leadership is a witness to their Providential roles in shaping the modern world.

Herbert W. Armstrong, writing just weeks after Neil Armstrong's monumental moon landing in July 1969, marveled at humanity's exponential growth in technological knowledge. While one Armstrong, the younger, described a physical reach to the heavens with the iconic statement "*That's one small step for man, one giant leap for mankind,*" the other and older Armstrong emphasized the far greater importance of God-revealed knowledge, *vital truths systematically given to God's Church* during a time of unprecedented global transformation. Referencing Daniel 12:4, he emphasized how the material knowledge explosion, while astounding in scientific and technological terms, paled in comparison to the spiritual truths God had revealed to His Church. Herbert W. Armstrong did not live to witness the full impact of Ephraim and Manasseh's Internet technological marvels, but through his reliance on God's Word, he foresaw the profound roles that these advancements would play in proclaiming the Gospel of the Kingdom of God, and in revealing the prophetic identities of modern Ephraim and Manasseh. See Figure 17, Exhibit E, and Exhibit F.

Figure 17. Ephraim and Manasseh's blessings enabled preaching the Gospel of the Kingdom of God.



ANNIVERSARY OF LUNAR LANDING—Pastor General Joseph W. Tkach (left) greets Neil Armstrong, the first man to walk on the moon, at a May 20 banquet commemorating the 20th anniversary of Apollo 11, the first manned lunar mission. Mr. Armstrong is known for his words: "That's one small step for man, one giant leap for mankind." Mr. Tkach, who was asked to give the invocation at the event in the Los Angeles Hilton, also spoke about the Ambassador Foundation and said we are "to honor and respect men who are willing to sacrifice their lives this way." Also pictured, Arthur Neff of Rand McNally & Co. [Photo by Barry Stahl]

CONCLUSION

This document addressed 21 selected claims from Jim Patterson's 2021 booklet *From Babylon to America: Exposing Anglo-Israelism and Nationalism in the Churches of God* while affirming the biblical and historical truths that validate the Church of God teachings.

The birthright blessings given to modern Ephraim and Manasseh and their present descendants are evident in the material advancements of today, from unprecedented technology like the Internet to societal prosperity. Herbert W. Armstrong's teachings about these blessings were ahead of their time, pointing to a future he could not fully see yet clearly understood. His pioneering insights serve as a reminder of the divine purpose behind these blessings and the responsibilities they carry.

The knowledge presented here calls on each of us to recognize these blessings as a gift, not to be taken for granted, but appreciated and stewarded wisely in a world descending into moral and spiritual chaos.

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APPENDIX A

A BRIEF HISTORY OF THE BIBLE

The past is only the present in less developed form.²³²

The term “history” primarily means “inquiry” or “research” and is a modern parlance to account for the rise, progress, and affairs of Nations.²³³ The writing of history is a rethinking of the past to recapture consciousness of bygone events and thoughts.²³⁴ All history may be seen as the history of ideas in the sense that the historians’ findings without exceptions must once upon a time have occupied somebody’s mind.²³⁵ Historical method ascertains the truth by means of common sense. Higher common sense is at work upon evidence when it comes from ordinary testimony of persons, not experts, who are by chance witnesses of some important event or part of an event²³⁶. The quality of beliefs that goes into the ideas of an age is of great concern to a historian as the genuineness of the document that brings them to his notice.²³⁷ People rely on historians particularly in the study of great ideas. As such, credible historians do not rival the gossip in assigning crude motives at sight.²³⁸

In general, this research deals with world history, the Bible, and theories regarding ancient nations being traced to their modern-day descendants. Looking back to the 1800s, new discoveries in biblical archaeology increased, which inspired fresh theological studies and debates about the historical relevance of ancient texts that were translated into the Bible’s Old Testament books. The mid-1800s was also an era when British-Israel theories emerged and were widely circulated by well-educated and reputable British and American Protestant theologians, apparently in their quest to biblically explain and account for the sudden acquisition of their nation’s wealth and newly established world powers.

Final Closing of the Canon.²³⁹

[Quote] *Who decided what books should and what should not be included in the New Testament, and when, and where? This decision was not made by any man or men, at any given time or place, by express resolution or decree, as a vote is passed. It was a natural and universal public opinion of Christians; one church and another, one writer and another, spontaneously accepting the inspired books from the living force of the inspiration itself, and rejecting the apocryphal ones because they had not this living force. This process was rapid and decisive; it had in all probability become substantially complete before the death of John, the last of the Apostles, which took place about A.D. 100. There is a not uncommon belief that the Council of Laodicea, A.D. 364, formally voted what books should constitute the New Testament; that before this vote there was no received belief on the subject, and that it operated like a new law, and at once adjusted the question. But this council was only a small provincial synod from 'portions of two provinces in Asia Minor, and what it did was, in the course of its business, to pass among Others a vote directing what was proper to be read in the public religious assemblies where it had authority. The canon had already been substantially fixed for three hundred years. And the very frequently received date of the Council of Carthage, A.D. 394, as the time of the closing of the canon, though this action was more influential than that at Laodicea, was only a formal declaration of existing beliefs.* [Unquote]

²³² Cited in Rawlinson (1899); p. ix

²³³ Ibid.

²³⁴ Barzun and Graff (1977); p.130

²³⁵ Ibid.

²³⁶ Ibid.

²³⁷ Ibid., p.122

²³⁸ Ibid., p.123

²³⁹ Hitchcock, Roswell, D. (1884). p. 1158 [all materials were copied verbatim to preserve the prose of the analysis]

The Dark Ages to the Reformation.²⁴⁰

In round numbers, the Dark Ages may be considered the thousand years between A.D. 500 and 1500. While as was just stated, a number of translations of the Bible were made during this period, still the chief tendency of the principal Christian church (the Roman Catholic one) was, to keep the Bible away from mankind, and to substitute the authority of the Church as a rule of life and of belief. During this period, therefore, the Latin version of Jerome, which when made was called "Vulgate," because its language was so common, had become unknown to the common people because its language had become a learned one. The Bible thus passed into a comparative obscurity, somewhat as the Law of Moses had done in the times between Moses and Josiah; translations were even made secretly for fear of the Church; translators were threatened, if not actually punished, with death; and the reading of the Bible was often prohibited by both church and state.

The Bible in the United States of America.²⁴¹

The first Bible printed in this country was *John Eliot's Indian Bible* printed in 1663. The Indian language it was made in is extinct, and it is said that only one man now living can read it. The next Bible printed here was Saur's, in German, in 1743; the first English Bible printed here was at Boston, in small quarto, in 1753. Before 1860, there had been printed in the United States, fifteen hundred and sixty-seven different editions of the Bible or parts of it. The American Bible Society during the first fifty-one years of its existence published over twenty-two and a half million copies of Bibles and parts of it.

*“The Book of Genesis—the only extant work which claims to give an authoritative account of creation and dispersion of mankind, and which is universally admitted to contain most interesting notices of the primitive condition of the human race, and of important facts belonging to very remote times.”*²⁴²

²⁴⁰ Ibid. p. 1159 [*the first sentence was paraphrased for brevity*]

²⁴¹ Ibid.

²⁴² Rawlinson, G. (1899). *Ancient History: From the earliest times to the fall of the western empire*. The Colonial Press
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APPENDIX B

DEFINITION OF TERMS

A plethora of terminologies could apply to the subject matter of biblical prophecy in general and to the USBP in particular. But for this research, we limit theological and auxiliary terms to a bare minimum to keep the focus on contrarian evidence. That is, we frame the evidence based on perspectives of USBP critics. Hence, we will only define those terms relative to the apparent influence on those ideas that critics often use to disparage Herbert Armstrong's USBP.

Christology

Christology is the doctrine and study of the Person of Christ. The doctrine holds that the start and center of Christian preaching is the figure of Jesus of Nazareth. In 451 A.D., the Council of Chalcedon in Asia Minor handed the only authoritative definition of Christology which is the “*affirming belief in Jesus Christ as One Person in Two Natures, which are united without confusion.*”²⁴³

To grasp the significance of Christology to its devout followers, Murray (1964) reiterated that there would have been no Chalcedon if there was no Council of Nicea (325 A.D.); in which case neither would have been an Augustine of Hippo (354-430 A.D.) nor a Thomas Aquinas (1225-1274). Extending those historical links to current Christianity, without Thomas Aquinas, said the scholar and historian Jaroslav J. Pelikan (1923-2006), Roman Catholic thinkers would have no one to compare their theology with except for the “*boldness and comprehensiveness*” of Karl Barth's²⁴⁴ (1886-1968) theological system.²⁴⁵ We can then imagine from this brief historical sketch that Christology appears to be the core essence of modern neo-evangelical Protestant thinking and tradition.

Cult Watcher

In the contentious arena of new religious movements (NRMs), commonly labeled ‘*cults*,’ the religious counter-cult movement (RCCM) has emerged as a vocal guardian of evangelical orthodoxy.²⁴⁶ While ostensibly protecting individuals from spiritual deception, the RCCM often wields its authority with a polarizing exclusivism. By branding groups that reject key evangelical doctrines, such as the Trinity, as cults, the RCCM positions itself as the arbiter of theological legitimacy. This contrasts sharply with the secular anti-cult movement (SACM), which focuses on societal and psychological harm without engaging in theological disputes.

Evangelical cult watchers within the RCCM play a complex role in monitoring and opposing NRMs. While their defense of theological orthodoxy resonates with evangelical communities, their exclusivist approach often alienates those outside their doctrinal framework. By framing opposition to NRMs as a battle for spiritual truth, RCCM contributes to a polarized religious landscape, complicating efforts to address the societal and psychological impacts of NRMs. The contrast between RCCM and SACM shows the multifaceted nature of

²⁴³ Oxford Biblical Studies Online, 2019

²⁴⁴ Kobler, R. (1989). *In the shadow of Karl Barth*. In Crim, K. (Trans.). *Shattenarbeit: Charlotte von Kirschbaum—Die Theologin an der Seite Karl Barths*. Louisville, KY: John Knox Press

²⁴⁵ Source: Gollwitzer, H. (1961). *Church dogmatics: A selection*. In G.W. Bromiley (Trans. and Eds). *Kirchliche Dogmatik*. New York, NY: Harper & Row Publishers

²⁴⁶ Introvigne, M. (1995). The Secular Anti-Cult and Religious Counter-Cult Movements. *The Secular Anti-Cult and Religious Counter-Cult Movements: Strange Bedfellows or Future Enemies?*

anti-cult activism and reveals the challenges of reconciling theological exclusivism with broader social advocacy.

- *Secular Anti-Cult Movement (SACM)*

The SACM critiques NRMs through a secular lens, addressing behaviors that it deems harmful to individuals and society. Its focus includes coercive control, financial exploitation, and psychological manipulation, which it seeks to mitigate through education, advocacy, and legal reform. Importantly, the SACM refrains from engaging in theological disputes, emphasizing instead the tangible harm caused by certain NRM practices.²⁴⁷

- *Religious Counter-Cult Movement (RCCM)*

In stark contrast, the RCCM is entrenched in evangelical Christianity and defines NRMs not by their behavior but by their perceived theological deviance.²⁴⁸ Groups that fail to affirm doctrines such as the Trinity, salvation through faith in Jesus Christ, or biblical inerrancy are frequently labeled "cults," regardless of their social impact. This exclusivist approach prioritizes spiritual orthodoxy, often dismissing alternative Christian perspectives or non-Trinitarian beliefs as heretical.²⁴⁹

The RCCM's insistence on labeling as "cults" those who deviate from evangelical orthodoxy portray its exclusivist nature. For RCCM proponents, rejecting the Trinity is tantamount to rejecting Christianity itself. This theological gatekeeping extends beyond NRMs to encompass established traditions like Unitarianism or Oneness Pentecostalism. By framing its opposition in stark terms of "truth" versus "heresy," the RCCM creates a polarized religious landscape where alternative interpretations are marginalized or delegitimized.²⁵⁰

The RCCM's exclusivist stance has far-reaching implications. By branding groups as "cults" solely based on theological deviations, RCCM risks alienating non-evangelical Christians and reinforcing divisions within the broader religious community. Furthermore, this approach may overshadow genuine concerns about harmful behaviors within NRMs, as the focus shifts from actions to beliefs. Critics argue that such theological gatekeeping hinders efforts to foster interfaith dialogue or address broader societal concerns surrounding NRMs.²⁵¹

- *Comparing Strategies*

The SACM and RCCM differ significantly in their strategies for opposing NRMs. SACM employs public education, legal interventions, and psychological support for those affected by NRMs, steering clear of religious debates. It critiques groups based on observable harm, emphasizing individual and societal well-being.²⁵² RCCM, however, uses doctrinal critique and apologetics, often portraying NRMs

²⁴⁷ Shupe, A. (2016). The north american anticult movement. *The Oxford Handbook of New Religious Movements*, 2, 117–142. p.119

²⁴⁸ Introvigne, M. (1995). Ibid.

²⁴⁹ Introvigne, M. (2024). "Cults," "Brainwashing" and Religious Freedom in the United States. In *Religion Between Governance and Freedoms* (pp. 201–222). Springer. https://doi.org/10.1007/978-3-031-69880-4_12 (p.203).

²⁵⁰ Ibid. 204

²⁵¹ Ibid. 206

²⁵² Shupe, A. (2016). Ibid..121

as spiritual threats to evangelical orthodoxy. This theological focus drives RCCM's evangelistic efforts, which aim not just to expose NRMs but to convert their adherents to "true" Christianity.²⁵³

- *Intersection and Conflict*

Though SACM and RCCM occasionally intersect in shared opposition to abusive NRM practices, such as financial exploitation or coercive control, their collaboration is limited by ideological differences. SACM's secular approach often conflicts with RCCM's overtly religious agenda. Meanwhile, RCCM dismisses SACM as superficial, arguing that without addressing theological errors, any attempt to "rescue" individuals from NRMs are incomplete. This friction reflects broader cultural divides between secular pluralism and religious exclusivism.²⁵⁴

Higher Criticism

Higher Criticism is a literary method Samuel Rolles Driver (1846-1914), a prominent German theologian, popularized in the late nineteenth century. Driver²⁵⁵ and his partner English theologian Alexander F. Kirkpatrick (1849-1940) defined the term "*critic*" to mean "*able to distinguish*", while the term "*criticism*" meant the "*art of distinguishing*". Biblical scholars began to follow Driver, Kirkpatrick, and their proponents who held that Higher Criticism was a convincing way to decipher biblical data, determine its origins, establish authorship dates, and discover literary structures.

The reason for Higher Criticism's appeal, said Driver, was that nineteenth century scholars no longer trusted the absolute integrity of the Old Testament text. Moreover, authoritative Jewish Church sources containing prescribed timelines and authorship of biblical text failed the test of internal evidence. In Driver's view, the Bible was not infallible nor was it accurate in all matters of fact and science.

Meanwhile, a dissenting American biblical scholar Robert D. Wilson (1856-1930) refuted²⁵⁶ the so-called Higher Criticism. Using tools of Archeology, History, and Philology, Wilson proved that the entire foundation of the Old Testament's historic structure was consistent with the general and detailed backgrounds of world history. Wilson also confirmed the Old Testament text consistency by careful analyses of data from documents of countries around ancient Israel. From all corners Wilson debunked Driver's Higher Criticism by showing ancient Hebrew writers, compared to foreign historians, were consistently more accurate and strict in applying philological principles in the recorded or transmitted historical data. For instance, detailed and exact manner of Egyptian, Assyrian, and Babylonian names of kings were spelled accurately and were beyond reproach. Thus, Wilson single-handedly exposed the flawed theories of Higher Criticism because of apparent inconsistencies and "*none of it was based on any evidence.*"

Nevertheless, Driver and his scholarly circles exerted influence on modern and popular Old Testament literary methods which became the standard over time. That is, "*the historian cannot use his facts until he has proved*

²⁵³ Introvigne. (2024). Ibid. 205

²⁵⁴ Shupe, A. (2016). The north american anticult movement. *The Oxford Handbook of New Religious Movements*, 2, 117–142. (p.123)

²⁵⁵ Driver, S. R. & Kirkpatrick, A. F. (1912). *The higher criticism: Four papers*. Hodder and Stoughton: New York, NY

²⁵⁶ Howard, P.E. "Foreword", In Wilson, R. D. (1922). *Is the Higher Criticism Scholarly?* Philadelphia, PA: Sunday School Times Company. (p.46)

[Quote] *By the time Wilson entered seminary, he was able to read the New Testament in nine languages. He learned Hebrew on his own and, going into seminary, took all the prizes in Hebrew.*" *Wilson finished seminary at Western Theological Seminary (Pittsburgh, PA). He studied comparative religion under Charles A. Briggs and A. A. Hodge. Wilson (PhD, D.D., LL.D.) mastered Latin, French, German, Hebrew, Italian, Spanish, Portuguese, biblical Aramaic, Syriac, Arabic, to name a few, but in all, he commanded 26 languages and dialects.* [Unquote]

his sources" (Olmstead, 1913, p. 15). And in this regard, most of the proofs for biblical writings passed through the lens of Higher Criticism.

Historiography

Historiography is the writing of history based on critical examination of sources and selection of particular details from authentic materials in those sources. Before the eighteenth century, historiography was not so common. But with the progress of literary studies, nineteenth century historians pursued a reconstruction of records on human activities. In due time, historiography were indispensable to the studies of philosophy and religion (Vann, 2019).

Both religion and the history of Israel are embodied in the Old Testament (Driver, 1898). To understand Israel's history, Driver contended that certain parts of the Old Testament can only be determined by applying canons of evidence and probability established by the constructs of historical or literary investigation. In Driver's (1898) view, the Bible, in part or whole, has no logically articulated system of theology. From another perspective, Driver's theological peer, Oxford University's A. F. Kirkpatrick, viewed the Bible as a "*library*" (p. ix). Driver (1898) posited that the age and authorship of the books of the Old Testament can be determined only from internal evidence supplied by the bible books themselves. More importantly, Driver (1898) believed his methods of historiography, which included certain ideas from his peers ²⁵⁷ (i.e., Wellhausen), were reliable because "*no external evidence worthy of credit exists*" (p.3).

German biblical scholar Julius Wellhausen (1844-1918) theorized that the five books of Moses (the Pentateuch) were made of four components (**J**, **E**, **P**, and **D**, which means: Jahwist, Elohist, Priestly, and Deuteronomist respectively). These Pentateuch parts were then supposed to be compiled and edited by **R** the "*redactor*" (Shanks, et. al., 1991). Seemingly influenced by Wellhausen's methods, Driver (1898) also theorized that the Old Testament Hebrew historiographer was a mere compiler or arranger of pre-existing documents, and not himself an original author.

The influence and lasting effects of Driver and Wellhausen's methods were the decoupling of dates and authorships of the Old Testament books. For instance, the Pentateuch was no longer considered a direct work of Moses; and the books of Daniel were soon claimed to be written at a later period (no earlier than 164 to 167 B.C.) instead of the time when the prophet lived in the fifth century B.C. (Wilson, 1922). By early 1900, traditional historiography developed by Eusebius Pamphili (more or less 260 A.D. - 339 A.D.), a historian of Christianity, was no longer acceptable for most Christian scholars. During that time, Old Testament stories about mankind's parentage, its unified genetic descent, and the corresponding New Testament narratives were simply adjudged symbolic and historically untrue (Breisach, 1983). In the opposing camp was the American scholar Wilson (1926) who gave a body of solid factual evidence and argued that the general reliability of the Old Testament had not been impaired by the findings of modern non-biblical history or archeological research.

Wilson (1926) was emphatic about the general correctness of Old Testament Hebrew text that was transmitted for posterity. Moreover, Wilson (1926) concluded convincingly that the entire Old Testament account was beyond controversy.

²⁵⁷ Driver, S. R. (1898). An introduction to the literature of the Old Testament. Scribners. New York (p.3)

[Quote] *THE HEXATEUCH (Pentateuch and Joshua) | Books or articles dealing with special parts of the Hexateuch will be referred to as occasion arises. Of the works named, the most important (even for those who but partially accept its conclusions) is Wellhausen's essay On the Composition of the Hexateuch, partly on account of its lucid exposition of the subject, and partly on account of its forming the basis of all subsequent investigation and discussion.* [Unquote]

What follows are some remarkable example findings in Wilson's exhaustive research:

- (1) The morphology [*form and structure of words*] and chronological statements were more accurate compared to non Hebrew historian accounts;
- (2) Assyrian documents mentioning the kings of Judah and Israel name them in the same order in which they appear in the chronicles of Israel and Judah;
- (3) Statements made with regard to kings of various surrounding countries of ancient Israel correspond closely in reference to their kingly powers, their relative importance, and including their characteristic deeds;
- (4) Hebrew and Aramaic spelling of names [*i.e.; Xerxes, et. al.*] in the book of Daniel is exactly the equivalent of that in the original language and were not taken indirectly through Greek historians; and
- (5) Biblical records harmonized well with data found in extra-biblical history documents.

Neo-evangelicalism

The *neo-evangelical movement* grew into a national phenomenon teeming with new talent and prominent reformers (Marsden, 1987). In 1957 Harold J. Ockenga (1905-1985) first defined the term "*new evangelicalism*", or neo-evangelicalism to name a religious movement "*distinguished from three movements: neo-orthodoxy, modernism, and fundamentalism* (Marsden, 1987, p.167)." Marsden also noted that the idea of neo-evangelicalism traced back to NAE which Ockenga started in 1942.

Ockenga and Charles E. Fuller (1887-1968) founded the Fuller Theological Seminary²⁵⁸ in 1947 to serve as a hedge for fundamentalist anti-intellectualism (Nichols, 2019). Ironically, it was also in 1947 that Herbert Armstrong, in a nearby place in Pasadena, CA., established Ambassador College (AC). What a coincidence that within the next 50 years, certain AC students, especially those who were born and raised in the WCG, and who later rose to the highest leadership roles, gained advanced theology credentials at neo-evangelical seminaries such as Fuller and Azusa Pacific. Eventually, these newly minted *PhDs* were quickly transformed into die-hard critics²⁵⁹ of Armstrong's USBP work.

Orthodoxy

Shedd (1893) wrote that in the nineteenth century, the notion of orthodoxy pertained to dogmatic systems of ancient, mediaeval, and modern Christendom. Orthodox Christians were ardent proponents of systematic theology. Conversely, the heterodox was an entity who opposed Christian orthodox beliefs instituted and expressed in systematic theology. In the main, Orthodoxy defined Christianity to be an exclusive religion, distinct from all others, with the intention of converting the heterodox.

²⁵⁸ Fuller, D. P. (1972). *The story of Charles E. Fuller: Give the winds a mighty voice*. Waco, TX: Word Books, Publisher. (p.197)
[Quote] *But he kept complaining to his wife that he could not shake off the conviction that he must somehow found a school. He would find himself waking up at night with this burden and praying about it until he dropped off to sleep again. Finally one morning in exasperation Mrs. Fuller said, "Charles, you'll be sixty years old in April. Either get the school started now, or stop talking about it."* [Unquote]

²⁵⁹ Bacchiocchi, S. (1995). *Worldwide Web Internet Newsgroup: alt.religion.w-w-church-god*
[Quote] *Informed sources believe that these doctrinal changes were influenced by the so-called "Azusa Pacific University theologians," men whom the church had sponsored through graduate degrees in theology and biblical studies, mostly at Azusa Pacific University.* [Unquote]

Furthermore, focused and combined energies of Christian orthodox denominations were seen as key elements in preserving their historical creeds and longevity of their ancient discipline (Shedd, 1893). Even the writing of a non scholar and non theologian Gilbert K. Chesterton (1874-1936) was used to great effect in defense of the orthodox theological tradition (Pelikan, 1990). Nonetheless, a fresh paradigm was in the making that eventually supplanted Christian orthodoxy.

When the vestiges of nineteenth century Christian orthodoxy finally faded, Protestant neo-orthodoxy emerged in America. Moving forward, Ahlstrom (1976) explained that due to the 1929 Stock Market Crash, the ensuing Great Depression, and a looming world war, the European scholars were able to stimulate neo-orthodox thinking to its maximum potential. Presumably, economic hardships and the tragedy of war provided fertile grounds for the nascent American theological movement.

Ahlstrom (1976) expounded that initially, there was no doctrinal orientation in neo-orthodoxy. Various Protestant scholars held varying degrees of influence as they were embraced by an increasing number of followers. Concurrently, these same thought leaders were continually embroiled in disagreements about critical doctrinal issues. But when the overall theological distress settled the uniting elements of neo-orthodoxy were not doctrinal tenets, but rather, in the way of approaching the Church message and task.

An important unifying element of neo-orthodox agreements, it seemed, was the respect for scholarly, scientific, and artistic endeavors. While the neo-orthodox movement persisted in growing, many American Protestants began to rediscover literary works of influential authors: Soren Kierkegaard (Danish philosopher and theologian) [*Practice in Christianity*]; Emil Brunner (Swiss theologian) [*The Mediator*]; and most notably Karl Barth with his commentary on the book of Romans [*Epistle to the Romans*] (Ahlstrom, 1976). We shall see later that these Protestant authors will have a significant impact on the thinking of the next theological era.

The arrival of a new American generation was inevitable. And when the time came in early to mid 1950s, neo-orthodoxy (a movement rooted in fundamentalism) lost its widespread appeal. The younger and growing population of postwar Americans faced better sets of priorities than those who lived in the Great Depression and World War II. Hence, in the midst of a robust and thriving economy neo-evangelicalism was born. By the same token neo-orthodoxy was cast aside. In relatively short order, neo-evangelical ideas prevailed to become the theological voice and scholarly pillars of American Protestantism (Ahlstrom, 1976).

APPENDIX C

DESTRUCTIVE WINDS OF CHANGE: The Worldwide Church of God (1986-1997)

Careful leadership and guidance of the Church of God was a central responsibility for Armstrong throughout his life. Armstrong emphasized that the Church of God is not a human organization and never can be. He made it clear that he was a human instrument, while the true Head of the Church is Jesus Christ. Armstrong believed in the biblical promise that Jesus would never leave the Church He established in the first century, regardless of the changing human leadership.

The first major leadership succession in the Worldwide Church of God (WCG) occurred when founder and Pastor General (PG) Herbert W. Armstrong (1892-1986) died on January 16, 1986. He was succeeded by Joseph W. Tkach Sr. (1927-1995). Tkach Sr. led the WCG for about nine years but he succumbed to disease on September 23, 1995. Prior to his death, Tkach Sr. chose his son, Joseph Tkach, Jr. (1951-) to become the next PG. These two successors, father and son, paved a different theological path.ⁱ Consequently, Armstrong's lifetime works that he bequeathed to spiritually benefit and uplift WCG brethren were rejected and abandoned.

Unforeseen chain of events²⁶⁰ in the Tkach era triggered destructive doctrines upon the Church of God. The PGs and their trusted confidants slowly injected mainstream beliefs particularly the "Person of Christ,"ⁱⁱ also known as *Christology*. The problem with this theological redirection was that it was contrary to Armstrong's message, which is the biblical Gospel of the Kingdom of God.ⁱⁱⁱ Undeterred, the Protestant Evangelical team of Tkach Jr.^{iv} enacted numerous major doctrines of Protestantism. Evidently these doctrines were set in place to meet membership requirements of the National Association of Evangelicals (NAE). After passing doctrinal examinations and approval of NAE sponsors, the incumbent PG formally led WCG into neo-evangelical Protestantism in May 1997.

When Armstrong died, his successors dropped the baton, rejected, and scoffed at his warning message to the modern descendants of Ephraim, Manasseh. Church of God outsiders often, and erroneously connect Armstrong's USBP teaching to the mainstream theories of "Anglo-Israel" or "British-Israel" theory that emerged in the nineteenth century. At some point in the late 1980s, early 1990s, radical Church of God ministers allowed Evangelical Protestant academics to infiltrate the WCG, starting in Pasadena, CA headquarters. Consequently, divergent teachings, corrupt study papers, and foreign doctrinal interpretations were incrementally introduced and deceptively injected in the worship services and related social events of unsuspecting WCG congregations.

For many church members caught unaware, the move to NAE was a life-changing upheaval. The outbreak of new changes dissolved long-held WCG beliefs and caused widespread internal divisions^v. Consequently, the doctrinally fractured church collapsed. In due time, WCG corporate leadership was re-structured to suit the influx of many outsider church consultants and teachers who were aligned with Evangelical schools of thought. Devoted WCG flock who knew where they first learned biblical truths fled and re-organized into scattered Church of God splinters. The following change reviews recount the collapse of key Church of God doctrines.

²⁶⁰ *The WCG needed qualified teachers to gain accreditation for their Ambassador University.* (USENET; newsgroups: bit.listserv.catholic: Message-ID: <Pine.SOL.3.91.960201060751.10175D-100000@orion.cc.andrews.edu> X-Deja-AN: 137503304 WORLDWIDE CHURCH OF GOD: CRISIS AND LESSONS Part 2 of 2 Samuele Bacchiocchi, Ph.D., Professor of Theology and Church History, Andrews University

CHANGE (1): *Erroneously Theorizing the Biblical 2520 Years.*

The seven-times theory

World War I began the year A.N. Dugger became editor of *The Bible Advocate*. Years before, Dugger's father had believed that a great war would break out sometime between 1912 and 1914. Dugger later explained that his father's belief sprung from his interpretation of Leviticus 26:27–8.²³ In the King James Version that prophecy reads “And if ye will...walk contrary unto me [the Lord]; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins” (Leviticus 26:27–28).

As modern translations make clear, the words *seven times* mean *sevenfold*. In other words, the prophesied curses on ancient Israel would be in intensity seven times more than their sins. A.F. Dugger misunderstood *seven times* as seven periods of *time*.

How did the older Dugger apply this misunderstanding about “times” to arrive at the remarkably accurate conclusion that a great war would break out between 1912 and 1914? The process he followed is complicated. First, he followed a common Adventist assumption that one prophetic “time” equals one year. Thus seven “times” are said to equal seven years. Making another assumption that a prophetic year has 360 days, A.F. Dugger then multiplied seven years by 360. The result was 2,520 days. He then applied the assumption that each day represented one year. In effect, he had turned the years into days, then back into years again. The seven times became seven years, then 2,520 days, then 2,520 years. After all this math, the older Dugger concluded he had discovered how long God was cursing the Jews.

Even if one accepts that all these numeric gymnastics are valid, for Christians this line of reasoning has another significant problem. Leviticus 26 says God imposed the curses for violation of the old covenant (Leviticus 26:2, 9, 15, 25). It adds that the covenant relationship would be reestablished on national repentance, not upon the passing of a certain time span (verses 40–42). Such was also the message of the Prophets (e.g., Isaiah 24:4–5; Jeremiah 11:10; 22:8–9; Ezekiel 16:8, 59–62, Daniel 11:30, 32; Hosea 8:1).

²³ Nickels, 153–4. Nickels sources are tracts published by A.N. Dugger from Jerusalem sometime between Dugger's move there in the early 1950s and 1975. See also “The Chastisement of the Jewish People,” *The Bible Home Instructor*. My copy of *The Bible Home Instructor* is a 1982 reprint with a few edits to bring it up to date. It deletes most of the original illustrations. (Reprint by George L. Johnson, Decatur, Michigan.)

Credit: 1990s, WCG commentator.

COMMENTARY

Debunking the Commentator's Misrepresentation of the 2520 Years

The historical alignment of the 2520 years with Britain and America is clear. Beginning with the exile of the northern kingdom of Israel in 718 BCE, this timeline spans the delayed fulfillment of Ephraim and Manasseh's birthright blessings, culminating in the emergence of Britain as a "company of nations" and America as a "great nation" in the 19th century. This fulfillment demonstrates the accuracy of God's word and His control over history. The critic dismisses this timeline as a "seven-year theory," interpreting the "seven times" in Leviticus 26 as an *idiomatic expression* of punishment. By focusing on *intensity*, the critic ignores biblical, historical, and numerical evidence that supports the prophetic duration of 2520 years.

The Problem with the "Sevenfold Intensity" Argument

The critic argues that "seven times" (Leviticus 26:18, 21, 24, 28) refers only to punishment, excluding any temporal meaning. While the Hebrew word שבע (sheba) can mean "sevenfold," prophetic texts often carry dual meanings, combining intensity with duration. In Daniel 4:16, the "seven times" of Nebuchadnezzar's punishment clearly refers to seven years, showing that *sheba* can signify a measured period. Leviticus 25 emphasizes the role of time in God's covenantal dealings through sabbatical and jubilee cycles. These patterns frame the "seven times" punishment as both an expression of intensity and a period tied to unfulfilled land Sabbaths. Leviticus 26:34 strengthens this connection by linking Israel's exile to the sabbath years the land would recover in their absence. The critic's exclusive focus on intensity overlooks this emphasis on measurable time, as seen in Leviticus 25:8's command to *formally count seven weeks of years* during ceremonial observances.

The Central Role of Sabbatical Years

Leviticus 26:34 provides additional clarity on the "seven times" punishment: "Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; **then shall the land rest and make up for its sabbath years**" (Leviticus 26:34, NJPS). This verse ties Israel's punishment to their failure to observe sabbath years, during which the land would rest while they remained in exile. Bamberger's Torah commentary²⁶¹ observes that the concept of "*make up for its sabbath years*" (p. 960) establishes a clear link between Leviticus 26:34 and Leviticus 25:8. This type of connection is not found in Deuteronomy 28 or elsewhere in scripture. The sabbatical context aligns with a duration-based interpretation of the "seven times" punishment, as evidenced by the 2520-year timeline. The critic's failure to address this connection dismantles their argument, as the Torah consistently emphasizes time within its covenantal framework.

Counting Time in Leviticus: A Formal Practice

The Torah's emphasis on timekeeping reinforces the importance of sabbatical and jubilee cycles. Leviticus 25:8 commands: "You shall count off seven weeks of years, seven times seven years, so that the period of seven weeks of years gives you a total of forty-nine years" (Leviticus 25:8, NJPS). The Sifra commentary explains that this counting was detailed and ceremonial, paralleling the counting of the Omer. The connection between Leviticus 25 (sabbatical cycles) and Leviticus 26 (judgment and restoration) is clear. The critic's dismissal of "seven times" as metaphorical ignores this numerical framework. By applying the day-for-a-year principle

²⁶¹ Bamberger, B. J. (1981). *The Torah: A Modern Commentary*. Union of American Hebrew Congregations. New York, NY (p. 958)
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(Numbers 14:34; Ezekiel 4:6), the "seven times" punishment spans 2520 years. This period represents the duration required for the sabbatical debt to be fulfilled.

Bullinger and the Biblical Significance of Numbers

E.W. Bullinger (1837–1913), a biblical scholar, identifies the number 2520 as significant within divine design. He notes in his *Companion Bible* (Appendix 10) that 2520 is the product of the four "perfect numbers" (3, 7, 10, and 12), symbolizing completeness and order. The 2520 years reflect measured time and its relationship to God's covenantal dealings. The critic's dismissal of the numerical patterns in scripture overlooks the biblical theme of prophetic cycles. The 2520 years reflect divine order, aligning with historical events and prophetic patterns.

Historical Fulfillment Refutes the Critic

The WCG commentator leans on Leviticus 26:40–42, claiming that restoration depends on national repentance rather than time. While repentance is central to covenant renewal, the critic ignores the dual nature of prophecy. Restoration involves both repentance and the fulfillment of preordained durations. Leviticus 26:34–35 specifies that the land would rest for the sabbath years it was denied, indicating a fixed timeline alongside repentance. This connection appears in other prophetic texts, such as Daniel 9, where the 70 weeks prophecy combines repentance and set periods of time. The northern kingdom's exile began in 718 BCE, initiating the "seven times" punishment. Exactly 2520 years later, Britain and America emerged as powers, fulfilling the birthright blessings promised to Ephraim and Manasseh in Genesis 48–49. The critic dismisses this timeline as "numeric gymnastics" but fails to address its historical alignment. Charles Frederick Whitaker (1944-2021)²⁶² ties the 2520 years to the withholding of Joseph's birthright blessings, which were fulfilled with precision. Unlike A.F. Dugger's predictions about World War I, Whitaker's approach is grounded in scripture and history, providing a defensible interpretation.

²⁶² Whitaker, C. (2004). *Searching for Israel*. <https://www.cgg.org/index.cfm/library/article/id/896/searching-for-israel-promises-to-faithful.htm> (This link begins a series of articles from March-April 2004 through May 31, 2005).

[Quote] *Nowadays, everyone from grammar school pupils to graduate students use "search criteria" to locate information quickly on the Internet. Search criteria are those "signposts" a search engine uses to locate websites. For example, if I wanted a good recipe for my favorite pie, my "search criteria" would be the words recipe, rhubarb; and pie. I input those words, and Google responded with 22,200 sites—and more recipes than a thousand pastry chefs could easily whip up (as well as a whole lot of other stuff I could not or would not eat!). Unless one is well-experienced in the use of search criteria, his "net" can garner far more fish than he can fry. That is not at all how it is with the "search criteria" God provides students of His Word seeking to learn the identity of modern-day Israel. For those "who have eyes to see," the search criteria He provides will not yield junk results. Rather, they will pinpoint only one group of people—the real people of Israel. Here are the search criteria. Modern-day Israelites will be [1]. Multitudes of peoples, living in [2]. a nation and a company of nations—multitudes of nations, whose [3]. geographic focus lies to the north and west of Jerusalem, but whose [4]. lands spread to all compass points. Israel's people own [5]. possessions over rivers, across seas, in the islands and coastlands. At least some tribes of Israel will enjoy wide-spread [6]. wealth and prosperity and will possess [7]. gates, that is, strategic commercial and military positions, in the midst of their enemies. They are a people who have been [8]. ruled without interruption by a monarchy whose roots lie in the tribe of Judah. That monarchy will be [9]. currently centered in Britain. Finally, they are a people whose [10]. dominance, politically, militarily, and economically, did not begin until about AD 1802. Ten in all. Ten specific, easy-to-grasp identifiers—or markers, if you will—of the whereabouts of modern-day Israel. True, we are dealing with over three thousand years from the time of Abraham until today. So, it makes sense that not every criterion will be applicable to every period of history. Some criteria will have more application to Israel of yesterday; some will relate to Israel of today; some to Israel in the Millennium or beyond. Many will have application to more than one period. Nevertheless, all will point straight to Israel!* [Unquote]

Here is a synopsis of Whitaker's 2004-2005 writings in *Searching for Israel* (modern Ephraim and Manasseh and their present descendants).

The Prophetic Power of the 2520 Years

The 2520 years represent a story of promises delayed but never denied. Whitaker's analysis reveals how Ephraim and Manasseh, heirs of Joseph's birthright, were shaped by God's discipline and eventual restoration. Through the lens of history and prophecy, readers can uncover a timeline that validates the reliability of God's word and His sovereignty over nations. God's covenant with Abraham guaranteed blessings of land, descendants, and influence that would ripple through history. These promises were not voided by Israel's rebellion but postponed through the "seven times" punishment in Leviticus 26. This measured delay demonstrates God's justice, preserving the covenant while ensuring its ultimate fulfillment. The delayed blessings unfold a narrative of consequences, hope, and renewal that speaks to readers seeking clarity in God's plan.

The "seven times" punishment began in 718 BCE when Assyria conquered Ephraim and Manasseh. Leviticus 26:34 explains that the land would rest during their exile, recovering the sabbath years Israel had ignored. This period of correction was not a rejection of the birthright but part of God's sabbatical framework, weaving justice and restoration together. By maintaining His promises through judgment, God revealed a plan that would extend beyond punishment into a future filled with fulfillment and purpose. The division of Israel after Solomon's reign set the stage for Ephraim and Manasseh's exile. Jeroboam's idolatry led the northern kingdom into rebellion, triggering a series of events that culminated in their captivity. Yet, the scattering of these tribes was not the conclusion of their story but a step within God's broader design. Their removal from their inheritance became the foundation for a future restoration, reflecting God's patience and commitment to His promises.

While Ephraim and Manasseh were in exile, Gentile empires rose and fell in a world guided by God's hand. Babylon, Persia, Greece, and Rome emerged as dominant powers during the "times of the Gentiles," as described in Daniel's prophecies. This period shows God's control over history, as He allowed these nations to fulfill their roles while reserving a future for Israel. The end of this era aligned with the rise of Ephraim and Manasseh as leading nations, marking the close of their "seven times" punishment. By the 19th century, Britain and America emerged as global powers, fulfilling the birthright blessings promised to Ephraim and Manasseh. Britain became a "company of nations," while America rose as a "great nation," fulfilling Genesis 48:19. This transformation perfectly aligned with the conclusion of the 2520 years, showing the precision of God's prophetic timeline. These nations inherited wealth, land, and influence, reflecting the blessings originally promised to Joseph. Their rise confirms the reliability of God's word and His control over history.

The blessings delayed to Ephraim and Manasseh demonstrate that God's promises remain unshaken by human failure. Though punishment served as a corrective measure, it never nullified the covenant. The prosperity, land, and influence they inherited after 2520 years affirm God's ability to fulfill His word with precision. This narrative of blessings held back for a time reassures readers of the enduring strength of God's covenant with Abraham. The 2520 years show how God brings His plan to fruition even in the face of rebellion. While Gentile powers rose and fell, the blessings of Ephraim and Manasseh awaited their appointed time. The eventual restoration of these tribes confirms the accuracy of God's promises and the consistency of His word. This period reflects a pattern of judgment followed by renewal, inviting readers to see God's plan as both deliberate and trustworthy.

The restoration of Ephraim and Manasseh demonstrates the balance between accountability and grace. Their exile reveals the cost of rebellion, but their return to prominence reflects God's faithfulness. This restoration points forward to the millennial reign of Christ, where all nations will experience peace and justice under His rule. Ephraim and Manasseh's story assures readers that even the consequences of failure cannot override God's promises. Ephraim and Manasseh's rise to power foreshadows the broader restoration offered through Christ. Their physical blessings point to the spiritual inheritance available to all who seek God's covenant. The millennial kingdom will expand these blessings universally, completing the vision that began with the 2520 years. This timeline provides readers with a glimpse of God's plan for redemption, connecting historical events to eternal promises.

The journey of Ephraim and Manasseh shows how God works across generations to fulfill His word. Their shift from rebellion to prominence reflects the enduring power of the covenant given to Abraham. By holding back blessings for a set time, God demonstrated justice while ensuring His promises would stand. This transformation points to the ultimate fulfillment of God's plan through Christ, reminding readers that His purpose unfolds without fail. The conclusion of the 2520 years reveals the precision of prophecy and its ongoing relevance. The emergence of Britain and America confirms the fulfillment of promises made to Abraham, ensuring that His covenant remains unbroken. This timeline shows how history aligns with prophecy, inviting readers to trust in God's sovereignty. Ephraim and Manasseh's restoration proves that God's word endures and His purposes prevail.

CHANGE (2): *The Lost Sheep of the House of Israel are the Spiritually Lost Jews*

The New Testament Evidence

We are now ready to examine the New Testament evidence. Jesus said of his own commission, "I was sent only to the lost sheep of the house of Israel" ([Matthew 15:24 NRSV²⁰](#)). What did Jesus mean by this? We are dealing with an analogy. Jesus was sent to people, not livestock. People are the lost sheep of Israel.

Did he mean that he was sent to a land far-distant from Judea and Galilee to which the "lost tribes" had migrated? No, for his entire ministry was among the Jews of Judea and Galilee. **It was to the Jews only that he was sent. Therefore, from that fact alone we can learn that Jesus himself referred to the Jews as the house of Israel. The Jews were the lost sheep of the house of Israel.**

In what sense were these sheep of Israel lost? They were not lost geographically. The whole Roman Empire knew where the Jews came from. Nor were they lost to history. Nor had they lost their identity. In none of these senses were the Jews of Christ's day lost. How then were they lost?

The house of Israel was lost spiritually. The word translated as "lost" in [Matthew 15:24](#) is *apollumi*. It may also be translated as perish and destroy. For example, one form of this verb is translated as perish in [John 3:16](#), "For God so loved the world that he gave his only begotten Son that whoever believes in him shall not *perish* but have eternal life." Another form of the verb is translated destroy in [Matthew 10:28](#), "Be afraid of the one who can *destroy* both soul and body in hell."

The word may be used in the sense of being spiritually lost. We use the English word "lost" in that same sense in the hymn "Amazing Grace" when we sing, "I once was lost but now am found."

In the Parable of the Lost Sheep ([Matthew 18:11-14](#)), Jesus uses a shepherd's loving search for a lost sheep to describe God's care for children who love him. "In the same way your Father in heaven is not willing that any of these little ones should be lost."

As Jesus traveled through Jericho on his final trip to Jerusalem, he spoke with Zacchaeus the tax collector. Zacchaeus expressed his faith in Christ by repenting and following Jesus' instruction to give to the poor. Jesus said, "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was *lost*" ([Luke 19:9](#)). Once again, a form of the verb *apollumi* is used.

Therefore, after we consider all the evidence, we realize that when Jesus said he came only to the lost sheep of the house of Israel, he meant that he came to the spiritually lost Jews. This helps us understand Jesus' pre-crucifixion commission to the 12 apostles mentioned in [Matthew 10:6](#): "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel." These were the same sheep to whom he had been sent — the Jews.

The parallel accounts of this commission in Mark 6 and Luke 9, along with their contexts, prove the apostles fulfilled this commission during Jesus' earthly ministry. [Luke 9:6, 10](#) tell us that they "went from village to village preaching the gospel" and "they reported to Jesus what they had done." After his resurrection Jesus broadened this commission to include the entire world ([Matthew 28:19-20](#)).

Credit: 1990s WCG commentator. | Emphasis added.

COMMENTARY

The WCG commentator's assertion that Jesus' mission was solely directed toward the spiritually lost Jews is an oversimplification and disregards key scriptural and historical evidence. James Bengel (1687–1752) demonstrated that Christ's reference to the "lost sheep of the house of Israel" (Matthew 15:24) applies to the broader covenant nation, including the northern tribes, rather than being limited to the Jews of Judea. Psalm 95 explicitly identifies the house of Israel as God's flock, reinforcing the covenant context that extends beyond Judea. By narrowing "house of Israel" to the Jews alone, the commentator overlooks the historical and biblical reality that the Jews represent only one tribe, Judah, within the twelve tribes of Israel. Jesus' declaration, "I am sent only to the lost sheep of the house of Israel," reflects the inclusiveness of His mission within the covenant framework, which encompasses all the tribes, not merely those in Judea.

The commentator further distorts the Greek term *apollumi*, claiming it pertains only to the spiritual state of the Jews without considering its wider significance. Bengel's contextual analysis reveals that *apollumi* encompasses the covenantal estrangement of Israel as a whole. While many Jews were indeed spiritually lost, the commentator's argument neglects the dispersion of the northern tribes, the so-called "lost tribes of Israel", and their relevance to Christ's redemptive mission. The "lost sheep" analogy is firmly ingrained in Old Testament prophecy, where the entire house of Israel, not just the Jews, is depicted as separated from God and in need of restoration (e.g., Ezekiel 34:11–16). The commentator's suggestion that the Roman Empire knew the Jews' geographic location is irrelevant; the term "lost" refers to a fractured covenant relationship, not a physical location.

Moreover, the commentator misrepresents the significance of Christ's interaction with the Gentile woman and His later command in Matthew 28:19–20. Bengel clarified that Matthew 15:24 refers specifically to Christ's preaching and miracles, focused initially on Israel, but this does not contradict His larger mission. The Koine Greek term **κυνάρῳ** (little dogs) in Christ's response to the Gentile woman acknowledges her status outside the covenant but leaves room for inclusion through faith. This is further illuminated by the *Midrash Tillim*, a classical Jewish commentary on the Psalms, which compares Gentiles to "dogs." This analogy reflects the prevailing Jewish exclusivism of the time, portraying non-Israelites as inferior and outside God's covenant blessings. However, Christ's deliberate use of the diminutive **κυνάρῳ** softened the harshness of this analogy, subtly extending hope to Gentiles. His compassionate response and the woman's demonstrated faith reveal the eventual broadening of God's plan to include all nations, as reinforced in Jesus' post-resurrection directive to His disciples to spread the gospel worldwide (Matthew 28:19–20).

The commentator's attempt to restrict Christ's mission to the Jews shows a narrow understanding of the covenantal framework and disregards Christ's prophetic role as the Shepherd who unites all tribes of Israel and extends salvation to the Gentiles. The WCG commentator's selective reading misrepresents the profound depth and scope of Christ's ministry, reducing it to a distorted and incomplete narrative. Bengel's insights, coupled with the evidence from scripture and the broader cultural context, affirm that Christ's mission was both covenantal and expansive, bridging Israel's restoration with the ultimate inclusion of all nations in God's redemptive plan. See Bengel and Bullinger (1837–1913) for further clarification on these foundational points.

24, 26. *Εἰ μὴ—τοῖς κυναρίοις, except—to little dogs*) Our Lord's language, in ver. 24, contains no repulse, as explained in ver. 26,² but rather suggests hope to constant faith. The twenty-fourth verse is to be understood, not with reference to the whole mediatorial office, but only our Lord's preaching and miracles.

24. *Ἀπεστάλην, I am sent*) Our Lord referred everything to His *Mission*.—*πρόβατα, sheep*) Israel is the Lord's flock (see Ps. xcv.), Jesus the Shepherd.—*οἶκον Ἰσραήλ, the house of Israel*) This appeared to restrict His grace.

² Bengel's words are, "Sermo in thesi expressus, in hypothesis nullam habet repulsam : sed potius spem facit fidei constanti. Thesis autem accipienda est, non de officio toto mediatorio, sed de prædicatione et miraculis." I have endeavoured to render this so as to be intelligible to the general reader.—(I. B.)

26. *τῶν τέκνων, the children's*) Our Lord spoke severely to the Jews themselves, but honourably of them [to those without]; see John iv. 22. Thus we, concerning the Evangelic Church. *κυναρίοις, to little dogs*¹) who are not worthy to receive it. But yet *κυνάριον*, the word employed by our Lord, is a diminutive, and Jesus thereby gives a handle to the woman to take hold of Him. Midrasch Tillim.² says, "The nations of the world are like dogs."

Credit: Bengel, J. A. (1759)

James Bengel's contextual analysis of Matthew 15:24 is biblically sound.²⁶³

²⁶³ Bengel, J. A. (1759). (Editor: Faucett, R. A., 1857), *Gnomon of the New Testament, Volume I, 7th edition*. Edinburgh: T & T Clark. (pp. 309-310)

And shall cut them off in their own¹ wickedness;
 Yea, ¹the LORD our ⁷God shall cut them off.

95 O come, let us sing unto ^othe LORD:
 Let us make a joyful noise to the rock
 of our salvation.

D M¹ N¹ Q
(p. 814)

814

95. 2.	PSALMS.	96. 12.
<p>2 Let us come before His ^opresence with thanksgiving, And make a joyful noise unto Him with psalms.</p> <p>3 For ¹the LORD <i>is</i> a great ^oGOD, And a great King above all ^ogods.</p> <p>4 In His hand <i>are</i> the deep places of the earth: The strength of the hills <i>is</i> His also.</p> <p>5 The sea <i>is</i> His, And ^{He} made it: And His ^ohands formed the dry <i>land</i>.</p> <p>6 O come, let us worship and bow down: Let us kneel before ¹the LORD our maker.</p> <p>7 For ^{He} <i>is</i> our ^oGod; And ^{we} <i>are</i> the People of His pasture, and the sheep of His hand.</p> <p>^oTo day if ye will hear His voice, 8 Harden not your heart, as ^oin the provocation, And as <i>in</i> the day of ^otemptation in the wilderness:</p> <p>9 ^oWhen your fathers ^otempted Me, Proved Me, ^oand saw My work.</p> <p>10 Forty years long was I grieved with ^othis generation, And said, "It <i>is</i> a People that do err in their heart, And ^{they} have not known My ways:"</p> <p>11 ^oUnto whom I swear in My wrath That they should not enter into My ^orest.</p>	<p>2 presence. Heb. = face. See note on Ex. 23. 15; 34. 20. Hence the word "before" (p. 6; 96. 6, 9, 13; 92. 3, 5; 98. 6, 9; 100. 2; 102. 2, 10, 28, &c. This is the essence of all true worship.</p> <p>3 GOD. Heb. El. Ap. 4. IV. gods = rulers, or judges. Heb. <i>Elohim</i>. Ap. 4. I. See note on Ex. 22. 9.</p> <p>5 hands. Fig. <i>Anthropopathia</i>. Ap. 6.</p> <p>7 God. Heb. <i>Elohim</i>. Ap. 4. I. To day, &c. Cp. Heb. 3. 7-11; 4. 1.</p> <p>-7-11 (M², p. 814). REST LOST THROUGH UNBELIEF. (<i>Alternation</i>.)</p> <p>M² Q -7, 8. Time. "To-day". R 9. Sin. Committal. Place (<i>'asher</i> = where). Q 10. Time. "Forty years". R 11. Sin. Punishment. Place (<i>'asher</i> = where.)</p> <p>8 in the provocation = at Meribah (Num. 20. 13). temptation = Massah (Ex. 17. 7).</p> <p>9 When. Heb. <i>'asher</i> = where. tempted. Fig. <i>Anthropopathia</i>. Ap. 6. and = yea.</p> <p>10 this. Supply the Ellipsis by substituting "that".</p> <p>11 Unto whom = Where: as in v. 9 (see note on "When", v. 9). Heb. <i>'asher</i>. rest. The rest, thus lost, is to be yet found in the future (according to Heb. 3. 7-11, 15; 4. 3, 7).</p> <p>96 (F, p. 810). SUMMONS TO SING THE NEW SONG. (<i>Alternation</i>.)</p> <p>F S 1-3. Exhortation to sing the New Song. T 4-6. Reasons. "For". S 7-13-. Exhortation to sing the New Song. T -13. Reasons. "For".</p> <p>1 the LORD. Heb. <i>Jehovah</i>. Ap. 4. II. a new song. Ps. 96 is the call; Ps. 97 is the answer. Cp. 98 and 99. The subject is the coming rest for the earth, to which creation looks forward (Rom. 8. 15-23), the earth. This is the subject of Book IV. See notes on p. 809. 2 His name. See note on 20. 1. 3 heathen = nations. 4 people = peoples. 4 gods = rulers. Heb. <i>'Elohim</i>. Ap. 4. I. See note on</p>	

Credit: Bullinger, E. W. (1922). Companion Bible. Kregel (1999). Grand Rapids, MI.

Bullinger's annotated version of Psalm 95. Note verses 7-10 where it states, "forty years long I was grieved with this generation." This means the generation of the full twelve tribes of Israel on their way to the Promised Land.

CHANGE (3): *Distorted by Deception: The Cost of Conformity.*

Consequences of the Doctrine

As I said, our acceptance of Anglo-Israelism affected practically everything we did. It helped shape what we preached, to whom we preached, how we spent our money, where we spent our time, how we related to various ethnic groups.

I think there were a number of people who didn't think of themselves as racists, who really tried to operate on a racially neutral perspective. Nevertheless, in the back of their minds, there existed this Anglo-Israelite doctrine that silently worked to foster racial prejudice. As much as our members might have tried to treat everyone equally and with respect – a few people tried actively to fight against racism in our midst – they faced an uphill battle as long as this doctrine held sway among us. Anglo-Israelism had a profound effect on how we wrote about social issues in the sixties. It explains why we viewed the Civil Rights movement so negatively – we viewed it through an Anglo-Israelite perspective.

I agree wholeheartedly with the conclusion reached a couple of years ago in a study paper done by one of our ministers, [snipped]

It saddens us when Christians erroneously justify their racist attitudes through misuse and misunderstanding of the Bible. While one might expect that those new in the faith might harbor racial prejudice, as God's Spirit leads them, they should come to see how poisonous such thinking is. They should then seek God's help in conquering such attitudes. Unfortunately, some found the Anglo-Israel belief in *The United States and Britain in Prophecy* as excuse enough not to repent of racism...

In the Church, non-Anglo-Saxons sometimes found fellow Christians looking down on them simply because they were not "Israelites." To these people, being German, African-American, Hispanic, Asian, Ukrainian, Italian, Polish (or a member of any other ethnic group) was to be inferior. Perhaps as a form of psychological self-defense, a few of Eastern or Southern European descent would speculate that, perhaps due to Israel's wanderings, they were Israelite, not Gentile. It somehow seemed inferior to be 100 percent Gentile. Obviously, such views do not belong among God's people.²¹

Credit: 1990s WCG commentator.

COMMENTARY

The commentator's claim that the Worldwide Church of God was inherently racist due to its Anglo-Israelism doctrine misrepresents both the intent of the doctrine and the church's historical journey. Anglo-Israelism, while ethnocentric in its focus on biblical prophecy and historical identity, was not an assertion of racial superiority in the Church but a framework for discerning Scripture through geopolitical contexts. Critics who conflate the doctrine with systemic racism fail to distinguish between its theological premises and the societal biases of individual members influenced by broader cultural dynamics. Isolated instances of prejudice among members do not reflect an institutional endorsement of racism, nor do they define the Church's doctrinal stance. These critiques overlook the Church's broader theological ethos, which emphasized spiritual identity and salvation accessible to all.

The 1990s reforms under Joseph Tkach Jr., including the rejection of Anglo-Israelism and adoption of mainstream evangelical doctrines, are often seen as signs of moral and theological maturity. However, these changes were largely driven by external pressures, particularly from the National Association of Evangelicals (NAE), rather than purely self-corrective efforts. Joining the NAE required abandoning doctrines like British-Israelism and Sabbath observance, signaling a shift from theological independence to evangelical conformity. While these reforms distanced the WCG from controversial interpretations, they also reflected a reliance on external validation, casting doubt on the authenticity of its transformation. Framing these changes as purely inclusivity-driven oversimplifies the complex factors influencing the church's decisions.

Empirical evidence further directly challenges allegations of systemic racism within the WCG. Plagiarism software tools for textual analysis²⁶⁴ of Herbert Armstrong's writings, independently validated by subsequent reviews, revealed a consistent emphasis on spiritual transformation and salvation transcending ethnicity or nationality. These textual comparisons verified Armstrong's consistent focus on spiritual transformation and salvation as universally accessible, transcending ethnicity or nationality. Anglo-Israelism, while controversial, centered on biblical covenants and prophecy, emphasizing spiritual identity over racial divisions. The church's practices further contradict claims of institutional racism. Members actively opposing societal prejudices within the church reflect a broader commitment to equality, countering narratives of racial bias. Assertions of systemic racism in the WCG disregard both the absence of discriminatory policies in its official teachings and the actions of those who upheld equality within its ranks.

The WCG's partnership with the NAE, though framed as moral accountability, exposes the compromises made for institutional legitimacy. Tkach and his leadership team explicitly edited Armstrong's works posthumously, claiming legal authority over his writings as "*work done for hire*,"²⁶⁵ an argument that raises ethical concerns about intellectual integrity. These edits, alongside the church's theological realignment, were aimed at gaining broader evangelical acceptance but came at the expense of doctrinal coherence and member trust. Many long-time members felt betrayed, leaving to form splinter groups that adhered to Armstrong's original teachings. The

²⁶⁴ Refer to Response for Patterson's Claim (#21) in this research paper.

²⁶⁵ Nichols, L. A. & Mather, G. (1998). *Discovering the plain truth: How the worldwide church of god encountered the gospel of grace*. InterVarsity Press: Downers Grove IL. (p.123-124)

[Quote] 4. *Certain books written by Herbert W. Armstrong contained heretical statements. They were edited and reprinted after Armstrong's death. How and why did this occur? Please explain. | Even before HWA's death, his books and articles were edited before they were reprinted. In some cases he made the edits himself, and in other cases he approved edits made by others. Often the edits were stylistic. Sometimes they were doctrinal. When articles and booklets were reprinted, HWA did not knowingly perpetuate errors. When he believed his previous understanding to be in error, he edited the text, just as any author would when it came time to reprint. | After HWA died, this process continued at a faster pace. Since HWA was a full-time employee of the church and writing was part of his job, and since the church paid for all of his publication costs, his writings fall into the legal category of 'work done for hire.' The copyright was held by the church, not by HWA, and therefore the church could continue to edit his works as we saw the need.* (Emphasis added)

After Herbert W. Armstrong died and his booklets came up for reprinting, they were reviewed to see if edits were necessary. If we saw statements that were erroneous or unlikely, we would delete them. This was the only sensible course of action. There is no point in publishing things we know to be in error. But we could edit only according to what we understood, and we did not understand at first the magnitude of HWA's errors. Initially, we saw a great deal of truth in HWA's booklets and felt that they should be reprinted as a service to our readers, if we just took out the errors. We certainly had no thought of giving the misimpression that Herbert Armstrong's teachings were all without error.

As time went on and we learned more, and as our inventory of booklets was depleted and we needed to reprint, we realized that it was better to simply cancel the reprinting of his booklets. [Unquote]

reforms prioritized external approval over theological continuity, showing how institutional survival often overrides foundational convictions.

The WCG's transformation serves as a cautionary tale of the dangers of external conformity. While the reforms have been celebrated as evidence of inclusivity and repentance, they ultimately reveal a church that sacrificed its theological identity under pressure to align with evangelical expectations. The influence of external entities like the NAE dictated acceptable doctrines, leading to the erosion of the church's distinctiveness and the alienation of its core membership. Rather than affirming inclusivity, the reforms exemplified the perils of abandoning scriptural conviction for institutional acceptance. The WCG's catastrophic falling away stresses how yielding to external pressures can distort a religious organization's spiritual-based mission.

CHANGE (4): *The Age of the New Covenant: Does God Change?*

Questions & Answers

FROM THE PASTOR GENERAL'S REPORT

Question: Millennial prophecies indicate that the Sabbath and annual festivals will be kept when Christ rules (e.g., Isaiah 66:23; Zechariah 14:16-19). Does this prove that the Sabbath and annual festivals must be kept by his people today?

Answer: The prophets described an ideal time in which all peoples worship God. To effectively convey this to old covenant peoples, the prophets described old covenant forms of worship, including new moon observances (Isaiah 66:23), sacrifices in the temple (Zechariah 14:20-21; Ezekiel 45:17) and physical circumcision (Ezekiel 44:9; Isaiah 52:1-2). But

neither physical circumcision nor animal sacrifices are religious requirements for Christians.

Will sacrifices be part of millennial worship? Opinions vary, but regardless, it is clear that millennial prophecies cannot be used to prove the validity of these forms of worship for those under the new covenant, who have accepted and believe in Jesus Christ. Millennial prophecies should be read for their purpose, but they should not be read as a source from which we can infer standards and requirements for Christians. Our doctrines must be based on scriptures that are applicable to this age, the age of the new covenant.

Credit: 1990s WCG commentator.

COMMENTARY

The WCG commentator's response to the question about keeping the Sabbath and annual Holy Days during Christ's millennial reign is a disingenuous deflection that ignores plain scriptural evidence. By reducing millennial worship practices to "old covenant forms" meant solely for ancient Israel, the commentator dismisses prophetic texts like Isaiah 66:23 and Zechariah 14:16-19, which clearly outline universal observance of these practices under Christ's rule. These scriptures depict a future where *all nations* come to worship God, emphasizing the enduring relevance of the Sabbath and Holy Days, not their obsolescence.

Rather than addressing the question directly, the commentator drags the discussion into unrelated territory, equating the Sabbath and Holy Days with practices such as animal sacrifices and physical circumcision. This strawman argument reveals either a lack of understanding or a deliberate attempt to confuse the issue. There is no scriptural basis for lumping these distinct practices together, as the Sabbath and Holy Days predate the Mosaic covenant (Genesis 2:3, Exodus 12:14) and are integrally tied to God's eternal plan, unlike the ceremonial requirements of circumcision and sacrifices.

The assertion that "millennial prophecies cannot be used to prove the validity of these forms of worship for those under the new covenant" is not only flawed but dismissive of the consistency of God's Word. The commentator seems more interested in justifying a theology of convenience than in honoring the biblical mandate. If millennial prophecies are irrelevant to the present age, why then does Paul in 1 Corinthians 5:7-8 encourage believers to "keep the feast" (Passover and Days of Unleavened Bread) under the new covenant? The commentator's narrow "age of the new covenant" theology lacks biblical support and reflects a modern reinterpretation that prioritizes human tradition over divine instruction.

By labeling these observances as relics of an outdated covenant, the commentator misrepresents the very purpose of the Sabbath and Holy Days, which serve as a weekly and annual reminder of God's sovereignty and His plan for humanity. Their continuity from creation through the millennial reign affirms their timeless relevance. Ignoring this continuity shows a disregard for the unity of scripture and the authority of God's Word. Ultimately, the commentator's response is not just misguided; it is dismissive of the prophetic significance of these holy times and the role they play in aligning believers with God's will. This approach minimizes the importance of obedience to God's commands, substituting human reasoning for divine instruction, a dangerous path that erodes the very foundation of Christian faith.

Isaiah 66:23 (NIV)

²³ From one New Moon to another and from one Sabbath to another, all mankind will come and bow down before me," says the Lord.

Zechariah 14:16-19 (NIV)

¹⁶ Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, the Lord Almighty, and to celebrate the Festival of Tabernacles. ¹⁷ If any of the peoples of the earth do not go up to Jerusalem to worship the King, the Lord Almighty, they will have no rain. ¹⁸ If the Egyptian people do not go up and take part, they will have no rain. The Lord^[a] will bring on them the plague he inflicts on the nations that do not go up to celebrate the Festival of Tabernacles. ¹⁹ This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Festival of Tabernacles.

CHANGE (5): Theological Error??? Modern Sabbath-keeping, Holy Days, and the Ten Commandments

About the author

You may also want to know a bit about me. What qualifications do I have to write on this topic? I have, at different times in my life, kept the Sabbath and various Old Testament laws. At other times, I have not. In my Christian ministry, I have written against the validity of the seventh-day Sabbath, and I have written in support of it. I have studied the issues from both sides, both in theory and in experience. I know the arguments of both sides, and in this book I hope to share with you what I believe to be the best understanding of Scripture.

What are my academic qualifications? I have a Master of Divinity degree from Azusa Pacific University, and I am a doctoral candidate at Fuller Theological Seminary. I am a member of the NewLife Fellowship in Pasadena, California, serving in youth ministry and sometimes giving sermons.

Genesis is a story, and in that story God gave certain commands and implied other commands. Some of them apply to us today and some do not. Exodus continues that story and gives more commands, commands about how people should worship, how to behave with one another and what to do when someone disobeys. Some of these commands apply to us today; others do not. So we must see them first in the context in which the books give them: a covenant or arrangement God made with specific people at specific times in history, a covenant God has now revealed to be obsolete.

Instructive, but not required

The commands that God gave them are *instructive* but not necessarily *imperative* for us. They may have value as an example, and may be reinterpreted for different contexts. Their ethical value must be cautiously explored, not assumed, and in our evaluation we must give greater weight to the New Testament revelation, the part of the canon that has the authority to set aside and change the laws of the Old Testament.

When we study Old Testament ethics, the Ten Commandments are an important law code. They tell us basic ethical rules that God gave those people back then. But that is *descriptive* for ancient Israel, not *prescriptive* for Christian ethics. Christians have been told to look to Jesus Christ as a greater authority, a better ethical example and a better teacher of righteous living.

Since the Sabbath command has been set aside in the New Testament, no one should preach or imply that the Ten Commandments are a valid ethical standard for Christians. As a group, they are not. They have an important exception right in the middle of them, and it is confusing to say Ten when only Nine are meant. It is inaccurate and misleading.

Moreover, Christians have a better ethical standard in the New Testament — a bigger body of literature with better ethical balance. We have the teachings of Jesus and the apostles. Of course, the Christian church has used the Ten Commandments for centuries, from the second century onwards. But it is also clear that these well-intentioned affirmations about the Ten Commandments have been turned into unbiblical commands for modern Sabbath-keeping. This is a theological error that should cease. We should point people to Christ, not to Moses, for instruction on how to live like a Christian.

Credit: Early 2000, WCG commentator.

Emphasis added. The excerpt above exemplifies how scriptures were twisted to deceive the Church of God.

COMMENTARY

The WCG commentator's attempt to reduce the Ten Commandments, including the Sabbath, to mere "instructive" principles reveals Bible incompetence and scriptural misinterpretation. Scripture affirms the commandments as timeless, with Christ Himself stating, "If you love Me, keep My commandments" (John 14:15). Paul further declares, "The law is holy, and the commandment is holy, righteous, and good" (Romans 7:12). To dismiss these commandments as obsolete rejects the foundational reflection of God's character and governance, misrepresenting their enduring significance under both covenants.

The claim that the Sabbath has been "set aside" in the New Testament is equally erroneous. Nowhere does scripture abrogate the Sabbath; rather, it affirms its importance. Jesus observed and clarified its proper observance (Mark 2:27-28), while Paul continued to honor it (Acts 17:2). In fact, prophetic vision of the Sabbath's universal observance during Christ's reign (Isaiah 66:23; Zechariah 14:16-19) accentuates its permanence in God's plan. The commentator's dismissal of the Sabbath reflects a distortion of scripture and a preference for cultural convenience over biblical obedience. The argument that focusing on the Ten Commandments detracts from pointing to Christ creates a false dichotomy. Christ fulfilled the law (Matthew 5:17) by magnifying its spiritual intent, not by abolishing it. Under the New Covenant, these commandments are written on the hearts of believers (Hebrews 8:10). Suggesting that the New Testament provides a "better ethical standard" ignores that Christ and the apostles amplified, not replaced, the principles rooted in the Old Testament, again displaying a shallow understanding of scripture. In particular, the commentator's line of reasoning embraces the *supersessionist rhetoric* of Justin Martyr in *Dialogue with Trypho*, where Justin falsely claimed that Christ's coming rendered the Mosaic Law obsolete. In Chapter XI Justin asserts that the Mosaic Law has been replaced by a new and eternal covenant established through Christ, stating:

"For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law—namely, Christ—has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance." -- Philip Schaff (1819-1893), p.535 ²⁶⁶

Clearly, Justin's rhetoric dismisses the Mosaic Law as obsolete and frames it as exclusive to Israel, while promoting the New Covenant in Christ as universal and final. Justin further emphasizes that Christians are not bound by the Mosaic Law, including Sabbath observance, which he relegates to a temporary measure preparing for Christ's coming. This anti-Judaic polemic, unsupported by scripture, replaced God's eternal law with human constructs. However, Christ explicitly stated, "Do not think that I came to destroy the Law or the Prophets" (Matthew 5:17), and Paul reaffirmed the law's validity for Christian living (Romans 3:31). Justin's flawed reasoning continues to mislead those, like the commentator in particular, who dismiss the commandments' eternal relevance.

In addition, the early Christian Church's understanding of its identity as Israel diverged from the foundation laid by Christ and the Apostles.²⁶⁷ The Scriptures establish Christ as the cornerstone (1 Corinthians 10:3-15; Ephesians 2:20-22), but this foundation broke following the Second Jewish Revolt (A.D. 135) when centralized Jewish leadership in the Church collapsed. In the absence of apostolic authority, untrained apologists filled the void,

²⁶⁶ Schaff, P. (Translator) (1885). *Ante-Nicene Fathers. Christian Classics Ethereal Library*: Grand Rapids, MI. | <https://archive.org/details/ante-nicene-fathers-vol-1/page/n577/mode/2up>

²⁶⁷ Gold. M. (2009). *Is the church the new Israel*. <https://www.jewishawareness.org/is-the-church-the-new-israel/>

lacking understanding of God's enduring covenant with the Jewish people. This shift led to a reinterpretation of scripture that departed from its original context, reshaping Christian theology in ways that distanced it from its Jewish roots. This void in leadership fostered interpretive errors that altered how the Church viewed its relationship to Israel.

The interpretive shift centered in Alexandria, where thinkers such as Origen²⁶⁸ (185-254) adopted Greek philosophical frameworks like Neo-Platonism to interpret scripture allegorically. Origen taught that passages should bypass their literal meaning to uncover a "spiritual" sense, contrary to the interpretive methods of the Apostles, Jesus, and the Prophets. His approach influenced theologians like Augustine and John Chrysostom, embedding anti-Judaic bias into Christian theology and supporting the idea that the Church had replaced Israel as God's chosen people. This theological error persisted through Catholic, Lutheran, Calvinist, and Protestant traditions, polarizing Israel and the Church and fostering anti-Judaic sentiment. By misrepresenting scripture, these leaders created a stumbling block that continues to hinder reconciliation between Israel and the Gospel.

The commentator's assertion that Sabbath-keeping constitutes a "theological error" is itself the true error. While claiming to "follow Christ," they ignore Christ's own adherence to and affirmation of the commandments. This contradiction reveals a theology detached from scriptural authority and fixed in *supersessionist* traditions rather than divine truth. Affirming the Ten Commandments and the Sabbath aligns with the teachings of Christ and the apostles. The commentator's misguided dismissal reflects an abandonment of biblical foundations and promotes doctrinal confusion rather than clarity.

²⁶⁸ Gold, M. (2009) Ibid.
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Salvation is about getting adopted into God's family and learning how to live in it. **And the Trinity is at the heart of it:** The Father (Let's get technical—the First Person of the Godhead) loves us so much, in spite of our screw-ups, that he sent the Son (the Second Person of the Godhead) to do everything it took to bring us home (John 1:1, 14), and the Father and the Son sent the Spirit (the Third Person of the Godhead) to live in us and **teach us how to live in God's family so we can enjoy it like we were created to do instead of being screw-ups forever.**

In other words, the God of the Bible is not three separate Gods, where one, the temper challenged, unpredictable Father, is so furious at humans that he just has to kill somebody in order to calm down, so the sweet, loving Son, seeing Dad about to lose it, steps up and says, "Okay, if you've got to kill someone, then kill me, but spare these people." **The doctrine of the Trinity is important precisely because it keeps us from seeing God in such a ridiculous way, and yet, that is how a whole lot of people do see God.** If you want to know what the Father is like, just look at Jesus, because Jesus is the perfect revelation of the Father. Jesus told Philip, "Anyone who has seen me has seen the Father" (John 14:9). He told the crowd, "I and the Father are one." We know how the Father feels about us because we know how Jesus feels about us.

To summarize, **God is not some isolated cosmic bean counter "out there" keeping tabs on us in preparation for Judgment Day, nor is he three Gods with very different ideas about how to deal with humanity. The God of the Bible is one God who is three divine Persons, in perfect unity and accord, who love each other in perfect love and dwell in indescribable joy, and who created us for the express purpose of sharing that life with them through our adoption into Christ, who is eternally the beloved of his Father.**

That's why the doctrine of the Trinity matters. If we don't understand God the way he reveals himself in the Bible, then we wind up with all kinds of messed up, funky and scary ideas about who God is and what he might be cooking up to do to us some day.

Credit: *Early 2000, WCG commentator.*

COMMENTARY

The above church article excerpt (*emphasis added*) exemplifies the reasoning of "Azusa Pacific University theologians" alluded to by Samuele Bacchiocchi (see Exhibit B).

Apparently, the Trinity doctrine holds significant importance to the WCG commentator. However, for those seeking biblical truth, it is noteworthy that the term "Trinity" does not appear in Scripture, nor is there a single passage that explicitly explains God as three persons in one essence.²⁶⁹ Central concepts like *homoousios* (of the same substance), foundational to Trinitarian doctrine, stem from Greek philosophical thought and were later

²⁶⁹ Kelly, J. N. D. (1960). *Early Christian doctrines*. Harper & Brothers, Publishers: New York, NY (pp.83-137)

applied to biblical texts.²⁷⁰ During Constantine's reign, this synthesis became prominent as he sought to unify a divided Christendom under one theological framework. Constantine's involvement in the Council of Nicaea (325 AD) reflects his political agenda to resolve disputes among bishops, particularly concerning the nature of Christ.²⁷¹ The incorporation of non-biblical terms like *homoousios* to articulate Trinitarian ideas exemplifies this blending of pagan philosophy with Christian doctrine.²⁷²

Moreover, Constantine's policies enforced Sunday observance as a day of worship while marginalizing the biblical Sabbath, further illustrating the mix of Roman pagan traditions with emerging Christian practices.²⁷³ By mandating unity among bickering bishops, Constantine laid the foundation for what would become a finalized Trinitarian doctrine, solidified through subsequent councils like Constantinople (381 AD).²⁷⁴ Thus, the concept of the Trinity is claimed to be based on Scripture but is ultimately a product of human reasoning and historical church decisions, influenced by political and cultural considerations during Constantine's reign. This context substantiates the notion of a Pagan-Christian mixture underlying the finalized doctrine.

In essence, the doctrine of the Trinity is a theological construct designed to interpret biblical teachings about God. While it draws on Scripture, its detailed formulation owes much to the philosophical and theological efforts of men. Whether one views it as an inspired interpretation or an invention depends on one's perspective on the relationship between scripture, tradition, and human reasoning.

Therefore, it is fair to say the Trinity is partially entrenched in the inventions of men albeit claiming biblical ground. While the Trinity remains central to most mainstream Christian denominations, nearly 1,699 years after the Council of Nicaea, debates continue over its biblical validity, theological coherence, and historical development. Differences include the Eastern Orthodox emphasis on the Father's monarchy, leading to disputes with Western Christianity over the *filioque*²⁷⁵ clause (whether the Spirit proceeds from the Father alone or also from the Son). Additionally, Protestants often prioritize biblical interpretation, while Catholics emphasize tradition in shaping the doctrine.²⁷⁶

²⁷⁰ Ayres, L. (2004). *Nicaea and its legacy: An approach to fourth-century trinitarian theology*. Oxford University Press. (p. 113)

²⁷¹ Barnes, T. D. (2014). *Constantine: Dynasty, religion and power in the later roman empire*. Oxford, UK: Wiley Blackwell [quote] *the legal status of church councils | Constantine believed, or at least declared, that the decisions of councils of bishops were divinely inspired. He put a seal of approval on the rulings of bishops declared at councils, so that governors of provinces were not allowed to rescind what they had decided, for he said that the priests of God were more trustworthy than any magistrate. Constantine's belief in the probity of bishops was a naive delusion which caused him endless problems in his dealings with the eastern churches but it was nevertheless genuine* (p.133). *There is also a serious psychological obstacle for many modern historians of Constantine whose Christian beliefs have hampered them from seeing (or at least from proclaiming) an obvious truth. The real Constantine as revealed in the primary evidence differs in a fundamental way from the Constantine presented in the three ecclesiastical historians of the 440s and all their followers. Socrates, Theodoretus and Sozomenus, who wrote in that order all present Constantine as unimpeachably orthodox in his theological views. In fact, Constantine was sympathetic to the views of Arius and found it hard to understand why he should be treated as a heretic: on two occasions, in the winter of 327/328 and again in 336, he accepted a written statement from Arius as proof of his orthodoxy and on the basis of it recommended the readmission of the 'heretic' to communion. By the criteria employed by Athanasius and his ecclesiastical allies, the emperor Constantine was an 'Arian' and it is an offense to history to pretend that his personal beliefs were orthodox in the later sense of that term. If we wish to understand Christianity in the Roman Empire, we must respect ancient evidence, not ride roughshod over it because of our own predilections. Even the greatest scholars sometimes succumb to the temptation* (p.141). [unquote]

²⁷² Rubenstein, R. E. (1999). *When Jesus became God*. Harcourt Brace & Company. (p.69-88)

²⁷³ Gonzalez, J. L. (1984). *The story of Christianity: Volume 1: The early church to the dawn of the reformation*. Zondervan. (p. 162)

²⁷⁴ Ayres, L. (2004). *Nicaea and its legacy: An approach to fourth-century trinitarian theology*. Oxford University Press. (pp. 192-193)

²⁷⁵ Letham, R. (2019). *The holy trinity: In scripture, history, theology, and worship*. P&R Publishing.

²⁷⁶ McGrath, A. E. (2023). *Christian apologetics: An introduction*. John Wiley & Sons.

APPENDIX D

NEO-EVANGELICALISM: A CLOSER LOOK

A closer look at neo-evangelicalism is important because this movement was the breeding ground for the destructive schism that led to the disintegration of the Worldwide Church of God in the 1990s. See Exhibit B about Samuele Bacchiocchi's commentary pertaining the "Azusa Pacific University theologians".

Neo-evangelicalism is a movement characterized by its effort to reform *fundamentalist Christianity* through intellectual engagement, social involvement, and institutional development. It represents a significant shift in 20th-century American Protestantism, distinguishing itself through its proactive engagement with culture and society while holding to core evangelical beliefs. This movement has had a lasting impact on the broader evangelical landscape, influencing both theology and practice in contemporary evangelicalism. The movement emerged in the mid-20th century as a distinct response to both the perceived anti-intellectualism and separatism of fundamentalism and the liberal theology of mainline Protestantism. The movement sought to create a more engaged, intellectually rigorous, and socially involved form of evangelical Christianity.

Characteristics of Neo-Evangelicalism as a Movement

1. Theological and Intellectual Reformation:
 - Intellectual Engagement: Neo-evangelicals emphasized the importance of engaging with contemporary culture and scholarship. They sought to reform fundamentalism by incorporating intellectual rigor and dialogue with modern science and philosophy.
 - Key Figures: Harold Ockenga, Carl F. H. Henry, and Edward John Carnell were instrumental in advocating for this intellectual approach.
 - Source: Marsden, G. M. (1987). *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Eerdmans.
2. Institutional Foundations:
 - Seminaries and Publications: Institutions like Fuller Theological Seminary and publications such as *Christianity Today* were founded to promote the ideals of Neo-evangelicalism. These institutions provided platforms for scholarly discourse and broader cultural engagement.
 - Source: Sweeney, D. A. (2005). *The American Evangelical Story: A History of the Movement*. Baker Academic.
3. Social and Cultural Engagement:
 - Public Witness: Neo-evangelicals aimed to influence society by addressing social issues from a biblical perspective. They engaged in social activism, including civil rights, poverty alleviation, and global missions.
 - Source: Carpenter, J. A. (1997). *Revive Us Again: The Reawakening of American Fundamentalism*. Oxford University Press.
4. Unity and Diversity:
 - National Association of Evangelicals (NAE): The formation of the NAE in 1942 was a significant step in uniting various evangelical groups under a common cause while maintaining doctrinal diversity.
 - Source: Worthen, M. (2014). *Apostles of Reason: The Crisis of Authority in American Evangelicalism*. Oxford University Press.

Neo-Evangelical Pioneers

Harold Ockenga and his peers, including Carl F. H. Henry, Billy Graham, and Edward John Carnell, were instrumental in shaping the Neo-evangelical movement. They sought to reform fundamentalism by engaging with contemporary culture and scholarship, promoting social involvement, and maintaining traditional evangelical doctrines. Their efforts led to the establishment of influential institutions and publications that continue to impact evangelical Christianity today.

Harold Ockenga: Biographical Sketch and Contributions

Harold John Ockenga (1905-1985) was a prominent American evangelical leader, pastor, and theologian. He played a key role in founding the Neo-evangelical movement in the mid-20th century, which sought to reform fundamentalism and engage with contemporary culture and scholarship while maintaining traditional evangelical doctrines.

Early Life and Education

- Born: June 6, 1905, in Chicago, Illinois.
- Education: Ockenga earned his undergraduate degree from Taylor University, a Master's degree from Princeton Theological Seminary, and a Ph.D. from the University of Pittsburgh.

Key Contributions

1. Neo-Evangelicalism: Ockenga is credited with coining the term "Neo-evangelical" in 1947. He called for a new movement that would be more intellectually engaged and socially active compared to fundamentalism, which was often separatist and anti-intellectual.
2. Founding of Institutions:
 - Fuller Theological Seminary: Ockenga was a co-founder and the first president of Fuller Theological Seminary in Pasadena, California, in 1947. This seminary became a leading institution for evangelical scholarship.
 - National Association of Evangelicals (NAE): He played a significant role in the establishment of the NAE in 1942, which aimed to unite evangelical Christians across denominational lines.
 - Christianity Today: Ockenga was instrumental in founding the influential evangelical magazine in 1956, with Billy Graham as its first editor.
3. Pastoral Leadership: Ockenga served as the pastor of Park Street Church in Boston from 1936 to 1969, where he gained national prominence for his preaching and leadership.

Peers and Collaborators

1. Carl F. H. Henry (1913-2003):
 - Theologian and Author: Henry was a key figure in the Neo-evangelical movement and served as the first editor of Christianity Today. He was known for his intellectual rigor and wrote extensively on evangelical theology.
 - Key Works: *The Uneasy Conscience of Modern Fundamentalism* (1947) and the six-volume *God, Revelation, and Authority* (1976-1983).
 - Source: Noll, M. A. (1994). *The Scandal of the Evangelical Mind*. Eerdmans.

2. Billy Graham (1918-2018):
 - Evangelist: One of the most influential Christian evangelists of the 20th century, Graham was closely associated with the Neo-evangelical movement and worked alongside Ockenga to promote evangelicalism.
 - Crusades and Media: Graham conducted numerous evangelistic crusades worldwide and used media effectively to spread his message.
 - Source: Aikman, D. (2007). *Billy Graham: His Life and Influence*. Thomas Nelson.
3. Edward John Carnell (1919-1967):
 - Theologian and Apologist: Carnell was a president of Fuller Theological Seminary and an influential figure in the Neo-evangelical movement. He emphasized the need for a reasoned defense of the Christian faith.
 - Key Works: *An Introduction to Christian Apologetics* (1948) and *Christian Commitment* (1957).

Key Aspects of Neo-Evangelicalism (Founded by Harold Ockenga)

The present evangelical model has evolved significantly since Harold Ockenga founded the Neo-evangelical movement in the mid-20th century. While some core principles remain, there have been substantial changes in theology, culture, and political engagement.

While the foundational principles of Neo-evangelicalism, such as intellectual engagement, social involvement, and theological orthodoxy, are still present, the evangelical model today is far more diverse and politically active than it was during Harold Ockenga's time. The movement has adapted to cultural changes and technological advancements, resulting in a broader and more complex identity.

These sources provide a comprehensive understanding of the evolution and current state of evangelicalism, showing the significant changes that have occurred since the mid-20th century.

1. Theological Reformation:
 - Integration of Fundamentalism and Modernism: Ockenga and other Neo-evangelicals sought to reform fundamentalism by engaging with contemporary culture and scholarship while maintaining a commitment to traditional evangelical doctrines.
 - Intellectual Engagement: They emphasized the importance of intellectual engagement and theological scholarship. Institutions like Fuller Theological Seminary and publications like *Christianity Today* were established to promote this intellectual rigor.
 - Social Engagement: Neo-evangelicals believed in engaging with social issues from a biblical perspective, differentiating themselves from the separatist tendencies of earlier fundamentalists.
 - Source:
 - Marsden, G. M. (1987). *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Eerdmans.
 - Sweeney, D. A. (2005). *The American Evangelical Story: A History of the Movement*. Baker Academic.

Evolution of Neo-Evangelicalism to its Present Model

1. Diversity in Theology and Practice:
 - Theological Spectrum: Modern evangelicalism encompasses a broad spectrum of theological beliefs, ranging from conservative to progressive. There is a wider acceptance of differing views on issues like biblical inerrancy, gender roles, and social justice.

- Megachurch Movement: The rise of megachurches, which often focus on contemporary worship styles, practical preaching, and community services, has reshaped evangelical worship and outreach practices.
- Source:
 - Noll, M. A. (1994). *The Scandal of the Evangelical Mind*. Eerdmans.
 - Thumma, S., & Travis, D. (2007). *Beyond Megachurch Myths: What We Can Learn from America's Largest Churches*. Jossey-Bass.
- 2. Political Engagement:
 - Religious Right: Since the late 1970s, many evangelicals have been heavily involved in conservative politics, focusing on issues like abortion, same-sex marriage, and religious freedom. This political activism marked a shift from the Neo-evangelical emphasis on intellectual and social engagement.
 - Polarization: The alignment with conservative politics has led to a polarization within evangelicalism, with some groups advocating for progressive political and social positions.
 - Source:
 - Balmer, R. (2006). *Thy Kingdom Come: How the Religious Right Distorts the Faith and Threatens America*. Basic Books.
 - Smith, C., & Emerson, M. O. (2000). *Divided by Faith: Evangelical Religion and the Problem of Race in America*. Oxford University Press.
- 3. Cultural Influence:
 - Media and Technology: The use of media and technology has significantly influenced modern evangelicalism, with televangelism, Christian broadcasting networks, and social media platforms playing vital roles in outreach and community building.
 - Global Expansion: Evangelicalism has grown globally, particularly in the Global South, influencing and being influenced by diverse cultural contexts.
 - Source:
 - Carpenter, J. A. (1997). *Revive Us Again: The Reawakening of American Fundamentalism*. Oxford University Press.
 - Stiller, B. (Ed.). (2008). *Evangelicals Around the World: A Global Handbook for the 21st Century*. Thomas Nelson.
 - Source: Marsden, G. M. (1987). *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Eerdmans.

Neo-Evangelical Theological Beliefs

To become an evangelical Christian, an individual must embrace core theological beliefs such as the authority of the Bible, salvation through faith in Jesus Christ, the Trinity, and the deity of Christ. They must also experience personal conversion, repentance, and faith, and engage in practices like baptism, communion, evangelism, and regular church involvement. These components collectively define the acceptance criteria within evangelical Christianity.

The acceptance criteria to become an evangelical Christian generally involve a combination of theological beliefs, personal faith experiences, and specific practices. Here are the key components:

1. Biblical Authority:

- Evangelicals believe in the inspiration, inerrancy, and authority of the Bible. The Bible is seen as the ultimate guide for faith and practice.

- Source: Bebbington, D. W. (1989). *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. Routledge.
- 2. Salvation through Faith in Jesus Christ:
 - A central tenet is the belief that salvation is by grace through faith in Jesus Christ alone, not by works.
 - Source: Stott, J. R. W. (1971). *Basic Christianity*. InterVarsity Press.
- 3. The Trinity:
 - Evangelicals affirm the historic Christian doctrine of the Trinity: God exists as three persons (Father, Son, and Holy Spirit) in one essence.
 - Source: Erickson, M. J. (1992). *Introducing Christian Doctrine*. Baker Academic.
- 4. The Deity and Humanity of Christ:
 - Belief in Jesus Christ as fully God and fully human, whose life, death, and resurrection are the foundation for salvation.
 - Source: Packer, J. I. (1973). *Knowing God*. InterVarsity Press.

Personal Faith Experience

1. Personal Conversion:
 - Evangelical Christianity emphasizes the necessity of a personal conversion experience, often referred to as being "born again." This involves a conscious decision to accept Jesus Christ as Lord and Savior.
 - Source: Johnson, R. K. (1999). *The Evangelicals: What They Believe, Who They Are, Where They Are Changing*. Abingdon Press.
2. Repentance and Faith:
 - This conversion experience includes repentance from sin and placing one's faith in Jesus Christ.
 - Source: Bebbington, D. W. (1989). *Evangelicalism in Modern Britain*.

Practices

1. Baptism and Communion:
 - Most evangelical churches practice believer's baptism, typically by immersion, and observe the Lord's Supper (Communion) as an ordinance instituted by Christ.
 - Source: Stott, J. R. W. (1971). *Basic Christianity*.
2. Evangelism and Mission:
 - Evangelicals emphasize the importance of evangelism, sharing the gospel, and missionary work, both locally and globally.
 - Source: Bosch, D. J. (1991). *Transforming Mission: Paradigm Shifts in Theology of Mission*. Orbis Books.

Community and Worship

1. Church Involvement:
 - Regular participation in a local evangelical church is encouraged for worship, fellowship, teaching, and community support.
 - Source: Keller, T. (2012). *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Zondervan.

2. Prayer and Bible Study:

- Personal and communal prayer, as well as regular Bible study, are essential practices for growing in faith.
- Source: Foster, R. J. (1978). *Celebration of Discipline: The Path to Spiritual Growth*. Harper & Row.
-

Evangelical Beliefs and the Trinity

Belief in the Trinity is considered a central doctrine in mainstream evangelical Christianity. The Trinity, the belief that God exists as three persons (Father, Son, and Holy Spirit) in one essence, is foundational to evangelical theology. Those who do not believe in the Trinity are not considered evangelicals, as the doctrine is a cornerstone of evangelical theology and identity. Therefore, non-Trinitarian views place individuals or groups outside the traditional boundaries of evangelicalism, aligning them more closely with other branches of Christianity that do not adhere to this doctrine.

Characteristics of the Evangelical Christianity's belief in the Trinity:

1. Core Doctrine:

- The doctrine of the Trinity is one of the core tenets of evangelical belief. Evangelicals affirm the Nicene Creed, which articulates the Trinity, as a fundamental statement of Christian orthodoxy.
- Source: Erickson, M. J. (1992). *Introducing Christian Doctrine*. Baker Academic.

2. Biblical Basis:

- Evangelicals believe that the Trinity is clearly taught in the Bible. Key scriptural references include the Great Commission in Matthew 28:19 and the baptism of Jesus in Matthew 3:16-17.
- Source: Grudem, W. (1994). *Systematic Theology: An Introduction to Biblical Doctrine*. Zondervan.

A. Implications of Denying the Trinity

1. Theological Implications:

- Denial of the Trinity typically aligns with non-evangelical or heterodox Christian groups, such as Unitarians, Jehovah's Witnesses, or certain Oneness Pentecostals.
- Source: Boyd, G. A., & Eddy, P. R. (2002). *Across the Spectrum: Understanding Issues in Evangelical Theology*. Baker Academic.

2. Evangelical Identity:

- Since the Trinity is a defining belief, denying it would usually mean that an individual or group is not considered part of the evangelical movement.
- Source: Bebbington, D. W. (1989). *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. Routledge.

B. Alternative Views and Their Reception

1. Non-Trinitarian Christian Groups:

- Groups that reject the Trinity, such as the Unitarian Universalist Church, have different theological foundations and are not classified within evangelicalism.
- Source: Ware, K. (1993). *The Orthodox Way*. St Vladimir's Seminary Press.

2. Historical and Contemporary Contexts:

- Historically, non-Trinitarian views have been deemed heretical by mainstream Christianity, including evangelicals. Today, these views are still outside the accepted doctrine of most evangelical denominations.
- Source: Gonzalez, J. L. (2010). *The Story of Christianity, Vol. 2: The Reformation to the Present Day*. HarperOne.

EXHIBIT A

PLAGIARISM ACCUSATIONS DEBUNKED: EMPIRICAL EVIDENCE

In CLAIM 21 of this research paper, Patterson refers readers to Dave Medici's website for an "exhaustive review of Herbert Armstrong's plagiarism of Allen's work." The book published by John Harden Allen (1847–1930) is discussed below. Although Patterson's referenced website was defunct (See CLAIM 21), advanced web search methods located Medici's materials regarding Armstrong's alleged plagiarism. The following commentary examines Medici's web-posted research.²⁷⁷

Analysis and Evaluation of Medici's Claims (Website materials, circa 1996)

In 1996, Dave Medici analyzed plagiarism through the lens of *Black's Law Dictionary* (5th edition) focusing on the unauthorized replication of intellectual property. Leveraging his expertise supporting a top world-rated book publisher, he evaluated allegations against Armstrong's USBP (1967) in relation to J.H. Allen's *Judah's Sceptre and Joseph's Birthright* (1917). Medici assessed whether Armstrong accessed, referenced, or appropriated Allen's content, pointing to Armstrong's condensed presentation of Allen's material and their overlapping themes as key points of concern.

The assertion that Armstrong failed to cite Allen while borrowing his ideas forms the basis of Medici's plagiarism analysis. However, his argument hinges on structural similarities and thematic overlaps, which alone are insufficient to establish plagiarism. While side-by-side comparisons point to shared phrasing and ideas, these observations rely on subjective interpretation rather than rigorous, objective proof.

Medici cites theological concepts such as "race vs. grace" and interpretations of Israel's inheritance as evidence of textual parallels. Although he uses the 1967 and 1917 editions of the respective works to ensure accuracy, his methodology remains inconsistent. Despite claiming to present definitive parallels, Medici concedes the challenges of manually proving plagiarism in a complex theological context. By shifting the burden of proof to readers and encouraging them to personally read both the works of Armstrong and Allen, Medici implicitly acknowledges the limitations of his analysis, weakening its credibility.

In an apparent contradiction, Medici both insists on detailed comparisons to substantiate the alleged plagiarism and admits to truncating his own analysis due to its complexity. This incomplete methodology casts significant doubt on the validity of his conclusions. While Medici identifies 57 data points suggesting Armstrong borrowed from Allen, his premature abandonment of the analysis leaves critical comparisons unexplored. As a result, his investigation reflects superficial engagement rather than thorough scrutiny, further weakening his claims.

Medici asserts that none of the 80 British-Israel books he examined resemble Allen's work as closely as Armstrong's USBP, positing this as evidence of plagiarism. However, this argument is logically flawed. The similarity of Allen's work to other British-Israel texts is irrelevant to determining whether Armstrong plagiarized. Furthermore, Medici's self-imposed, incomplete comparison method relies on anecdotal evidence rather than the comprehensive textual scrutiny required to substantiate such claims. By prioritizing subjective

²⁷⁷ Dave Medici's website was found at <https://www.servantsnews.com/sn9811/s981119.htm> | Note: For clarity and brevity, not all of Medici's web pages are depicted in this research paper. Medici's dataset consisted of 57 notations. For this commentary, only notations (1), (2), (3), (4), and (57) are shown. According to Medici, notation (57) was his stopping point for the plagiarism analysis. Page 149 of 190

impressions over rigorous analysis, Medici discredits the reliability of his conclusion that Armstrong plagiarized Allen.

Medici attempts to draw a parallel to George Harrison's *My Sweet Lord* plagiarism trial, where detailed musical analysis established substantial similarity. In stark contrast, his truncated review of Armstrong's work lacks comparable rigor or depth. Assertions that Armstrong intentionally compressed Allen's historical material to suit his own purposes are unsubstantiated, as Medici's analysis fails to address these claims systematically.

Ultimately, Medici's analysis exemplifies the challenges of proving plagiarism without technological tools or a comprehensive analysis framework. His inability to fully execute a textual comparison invites skepticism regarding his conclusion that Armstrong plagiarized Allen. While Medici speculates that Armstrong's intellectual capability and limited education may have motivated plagiarism, his argument remains conjecture and unsupported by concrete evidence. This raises a critical question: can plagiarism be definitively concluded when the analysis itself is acknowledged as incomplete?

Medici conducted his plagiarism analysis without access to modern tools like *WCopyfind*, making his manual comparisons, commendable for effort, inherently limited and heavily influenced by subjective bias. To his credit, *WCopyfind* was not available in 1996, as the software only became accessible in the early 2000s. This timeline confirms that Medici relied solely on manual methods for his comparisons. The next section following the Medici web artifacts will demonstrate, using *WCopyfind* quantitative analysis tool, that Armstrong did not commit plagiarism.

What follows are four screenshots of select pages from Medici's website which are seemingly consistent with Patterson's research tip to his readers in CLAIM 21 of this research paper.

An evaluation by Dave Medici, February, 1996

What Is Plagiarism?

First, I wish to restate the definition of plagiarism from Black's Law Dictionary, 5th edition, page 1035:

Plagiarism: The act of appropriating the literary composition of another, or parts or passages of his writings, or the ideas or language of the same, and passing them off as the product of one's own mind. To be liable for plagiarism it is not necessary to exactly duplicate another's literary work, it being sufficient if unfair use of such work is made by lifting of substantial portion thereof, but even an exact counterpart of another's work does not constitute plagiarism if such counterpart was arrived at independently.

Please reread that definition. Since I am in the publishing industry (employed by the world's third largest publisher of textbooks), that is the definition I had in mind when I made this analysis of Armstrong's work.

How to Prove Plagiarism

To demonstrate that Herbert plagiarized J. H. Allen's "Judah's Scepter and Joseph's Birthright" in writing his book, *The United States and British Commonwealth in Prophecy* (hereafter *US&BC*), I must demonstrate:

- (1) that HWA never cited Allen as a source;
- (2) that HWA had knowledge of Allen's book and thus did not arrive at his opinions independently;
- (3) that parts, passages or the language of Allen's work is duplicated by HWA even if not quoted verbatim (the popular conception of plagiarism).

In regard to **point (1)**, an examination of the *US&BC*. Allen is nowhere mentioned as a source.

It is not enough for an author to orally reveal a source for a significant portion of his own book. The acknowledgment must accompany the author's book so that his **readers** are informed of the source. Since a book may enjoy a printing of thousands or even millions of copies, and since an author could in no way orally reveal his source to that many people, it is immediately apparent why the source must be referenced in the author's own book. The *US&BC* enjoyed a distribution of several million copies (15 million if I remember correctly). If HWA had orally informed every member of the WCG of his use of Allen that would only amount to 1% of his reading public. **Point (1) is proved.**

As to point (2), please consult the Jan-Feb 1996 issue of the Global Church News. In the text box on page 11, an unnamed author writes:

In the late 1920s, Mr. Herbert W. Armstrong became acquainted with Allen's book and subsequently incorporated some of Allen's ideas in a book which he later published. It is, however, quite untrue that Mr. Armstrong in any way plagiarized material from Allen's book. I possess copies of Judah's Scepter and Joseph's Birthright, as well as various versions of Mr. Armstrong's U.S. and Britain in Prophecy. But I have never seen so much as a single instance in any of the numerous versions of Mr. Armstrong's work that plagiarized even one sentence from Allen's book. On numerous occasions, Mr. Armstrong freely acknowledged his indebtedness to Allen for having clearly explained the biblical identity of the Anglo-American peoples—ideas which later helped inspire him to write his own 300-page paper on 'Anglo-Israelism'.

Therefore, HWA **did have prior knowledge of Allen's book** before he wrote the *US&BC* and one cannot argue that HWA arrived at his ideas independent of Allen. **Point (2) is proved.**

Incidentally, we shall see that the writer of the above quote obviously has not examined Armstrong and Allen closely, for if he did he would not have written "I have never seen so much as a single instance in any of the numerous version of Mr. Armstrong's work that plagiarized even one sentence from Allen's book." We shall find that statement to be entirely untrue and quite unfortunate.

As to point (3), consider the following: According to the legal definition of plagiarism provided at the beginning of this post, plagiarism consists of an unfair use of a substantial portion another's work, even if not exactly duplicated, passing another's work off as one's own. How do we determine if indeed an author used a substantial portion of another's work when there is no exact duplication of text?

Credit: Medici (1996)

I put that question to the legal department of the publisher for whom I work.

They replied that in such a case plagiarism is proved by demonstrating that the work in question evidences a remarkable similarity to another work's arrangement of material, development of argument, proofs adduced and, if possible, use of peculiar phraseology. The arrangement of material is considered not at the level of the entire book but at the level of a section or subsection. Since there are innumerable ways to present a subject, and it is assumed that different authors will naturally have different modes of presentation, the development of the argument is examined to determine if one author's argument proceeds substantially as another's. Examination of proofs adduced to support an argument proceeds along similar lines. The nature of the subject must be considered when examining development of argument and proof's adduced, for discussions of hard science (mathematics, physics, chemistry) will, by their very nature, proceed similarly; such is not the case with soft sciences or philosophy.

As to peculiar phraseology, I was told that only significant words are examined. Where an author is found to have used an uncommon word or phrase, and where that word or phrase can be shown to be within a section of text whose arrangement and development of argument are substantially that of another author, it is considered to be presumptive evidence of 'prior knowledge' and hence plagiarism.

A final point made by the legal department was this: plagiarism is proved by the cumulative weight of evidence, not by the individual proofs adduced.

That is, it could be remotely possible that two authors coincidentally demonstrate similarity in a handful of expressions, ideas or presentations, but as the number of coincidences grow so does the likelihood of plagiarism.

It is **very important** for the reader to keep in the forefront of his mind the definition of legal plagiarism and the criteria for its determination as the reader progresses through this post. The reader will not see the plagiarism if the reader loses sight of what plagiarism is and how to recognize it.

Text Used in Analysis

For my texts I am using the 1967 edition of the *US&BC* and the 19th edition of Allen's 1917 work (available from Destiny Publishers, Merrimac, Massachusetts). I am comfortable using the 1967 edition for two reasons: (1) it was one of the most widely circulated editions and is still in the possession of many members and (2) it is an edition which I read and immediately saw the remarkable similarity to Allen's book.

I have also read editions of the *US&BC* subsequent to the 1967 edition.

Notation Convention

So that the reader may prove the plagiarism for himself, I shall adhere to the following notation: References will cite the author (HWA: Herbert W. Armstrong, JHA: J. H. Allen), page and paragraph upon the indicated page, including paragraphs carried over from a preceding page. Hence,

HWA 57:3 means Armstrong's 1967 *US&BC*, **page 57, paragraph 3** as one counts whole or partial paragraphs from the top of page 57.

In some instances I will cite section or chapter headings, such as HWA 22 'How much land? / What size nations'.

I cannot state too emphatically that for the reader to fully appreciate the evidence brought forward below he **must** read Armstrong and then read Allen. The few notes I will provide with the references will not convey to the reader's mind the evidence of plagiarism as dramatically as will the reading.

Credit: Medici (1996)

Text Used in Analysis

For my texts I am using the 1967 edition of the *US&BC* and the 19th edition of Allen's 1917 work (available from Destiny Publishers, Merrimac, Massachusetts). I am comfortable using the 1967 edition for two reasons: (1) it was one of the most widely circulated editions and is still in the possession of many members and (2) it is an edition which I read and immediately saw the remarkable similarity to Allen's book.

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HWA 57:3 means Armstrong's 1967 *US&BC*, **page 57, paragraph 3** as one counts whole or partial paragraphs from the top of page 57.

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I cannot state too emphatically that for the reader to fully appreciate the evidence brought forward below he **must** read Armstrong and then read Allen. The few notes I will provide with the references will not convey to the reader's mind the evidence of plagiarism as dramatically as will the reading.

General Comments

I will proceed now to examine Armstrong and Allen's books. I will work methodically through Armstrong, referencing Allen, and the reader should note that as we move through Armstrong we also move naturally through the relevant sections in Allen. Watch how the page numbers for each author advance forward in all cases with but a few exceptions. When reading Armstrong, we will find the same subject presented in Allen, albeit with perhaps more detail. We will see that as Armstrong is writing *US&BC* he is reading Allen. It will be quite evident.

To begin with, I would point out that Armstrong's illustrated book runs for roughly 212 pages, whereas Allen's non-illustrated book runs for roughly 377 pages. Hence we can immediately deduce that whether or not there is plagiarism Armstrong will omit quite a lot of Allen's material, and where there is an identity of subject Armstrong's work will exhibit considerable compression. Thus, we should not expect to find long excerpts from Allen. By the same token, however, such compression will render the similarities between Armstrong and Allen that much more conspicuous.

US&BC Chapter 1

(1) HWA 3:1-3, 4:1-2, 6-7 = JHA 79:1

Armstrong and Allen cite Israel identity as a 'key' to correct understanding of the Scripture. Armstrong writes that prophecy is 'closed' without it, and Allen writes the Scripture is 'shut' to one's understanding.

US&BC Chapter 3

(2) HWA 20:5-6 = JHA chapter 2

Armstrong's famous 'race vs. grace' or 'race and grace' concept is taken directly from Allen, who more fully develops the idea.

(3) HWA 22 'How much land?—What size nations??' = JHA 23:2–24:1

Armstrong argues that Israel would spread around the world, eventually becoming 'heir of the world,' 30:2. Allen argues that the bounds of the nations were set from the foundation of the world according to God's foreknowledge of Israel's multitudinous size, and that Israel was fated to embrace the entire world.

US&BC Chapter 4

(4) HWA chapter 4 = JHA chapter 3

Armstrong and Allen devote a chapter to distinguishing between the Scepter and Birthright promises.

[Credit: Medici \(1996\)](#)

(57) HWA 121:3 = JHA 228:4

Armstrong: "Jeremiah brought with them some remarkable things, including a harp, an ark, and a wonderful stone called 'lia-fail' or 'stone of destiny.'"

Allen: "This royal party brought with them many remarkable things. Among these was the harp, an ark, and the wonderful stone called Lia-fail, or stone of destiny..."

Conclusion

I must admit that at this point in the analysis I thoroughly lost interest in continuing. While it might be possible that one or two of the previous 57 points could be attributed to coincidence, it is unbelievable that all of the parallels of arguments and the numerous exact wordings could be coincidence.

The conclusion I reach, as I think the reader shall also reach, is that significant portions of Armstrong's work were taken from Allen's work. Armstrong follows Allen's arrangement of material, development of argument and, occasionally, even Allen's wording. Armstrong omits most of the historical material in Allen.

But is this plagiarism? Former member of *The Beatles*, George Harrison, was sued for plagiarism because his song *My Sweet Lord* closely resembled the much earlier song *He's So Fine*. To determine if Harrison plagiarized the earlier song, *My Sweet Lord* was compared to other songs that appeared to sound like *He's So Fine*. It was determined that although there may have been a surface similarity, the underlying musical forms were substantially different for the other songs, and only Harrison's song demonstrated such a close affinity to *He's So Fine*. The composer prevailed against Harrison.

Therefore, to settle the question as to Armstrong's plagiarism of Allen, in addition to the material presented above we must ask ourselves one final question: Does any other British-Israel writing demonstrate as close a relationship with Allen as does Armstrong? I have about 30 British-Israel books in my private library, and I have read an additional 50 or so other works at various libraries around the country. I have **never** found one book that demonstrates such a remarkable similarity to Allen as does Armstrong. I challenge anyone to find another British-Israel book that so closely resembles Allen.

In my opinion, **point (3)**, from the beginning of this article, **is proved**. The only honest conclusion is that Armstrong plagiarized Allen.

What Does It Matter?

Now for the obvious question: does the plagiarism matter?

My answer is, "no". Armstrong's plagiarism does not diminish the truth of what he wrote. It does not affect our responsibility to that truth. It does not alter our work. It does not change the fact, in my opinion, that God used him to restore many vital truths to His Church.

Did Armstrong intentionally plagiarize? Yes. Armstrong may have had a limited formal education, but it is inconceivable that a man who was capable of running his own advertising business, and who later ran a \$200-million-a-year church, was too dull to know what he was doing. Mr. Armstrong was quite intelligent and very capable.

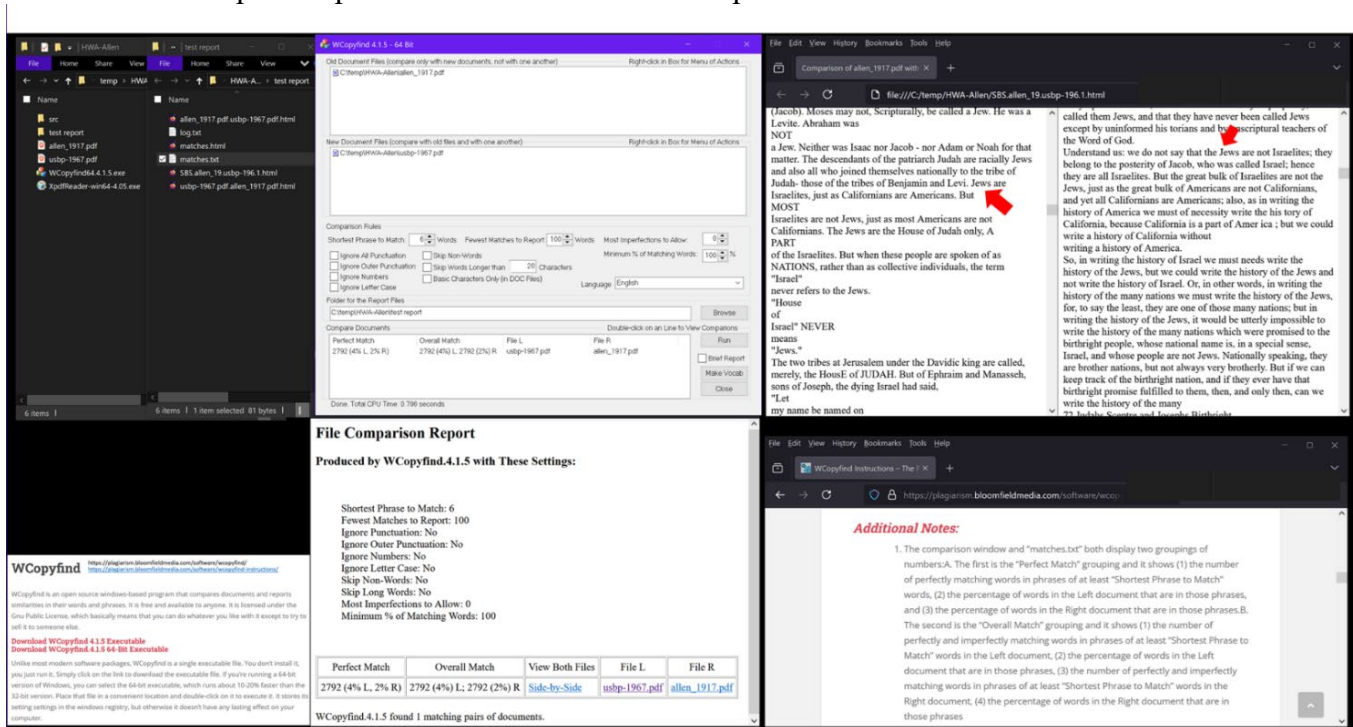
Moreover, we are all familiar with his "six-month, intensive, day and night study" at the Portland library while he was trying to disprove several doctrines. Surely during that six month study he encountered things known as footnotes and bibliographies. But perhaps citing sources was not as critical then as now, someone will argue. That is simply not true—literary conventions regarding recognition of another's work and appropriate citation have not changed that dramatically in 60 years, and if they had Armstrong had opportunity to properly cite Allen with each new edition of the *US&BC*. ☹

Credit: Medici (1996)

Empirical Testing and Quantitative Analysis of Patterson and Medici's Plagiarism Claims

Background overview:

WCopyfind is a software tool developed by Louis Bloomfield, a Professor of Physics at the University of Virginia. WCopyfind is a free and open-source Windows-based program designed to detect plagiarism by comparing documents for matching language. Initially released in the early 2000s, its adoption was limited to academic institutions. However, it has since evolved to play a significant role in detecting textual similarities and addressing plagiarism concerns. A notable application of WCopyfind 2.1 was its use in a study on plagiarism²⁷⁸ among medical students, where it effectively detected matching phrases in student essays. The first widely distributed version, WCopyfind 4.1.2, marked its entry²⁷⁹ into broader academic and digital use, and the latest version, WCopyfind 4.1.5, further enhances its capabilities. WCopyfind's test tool interface and web browser-enabled comparator panes for test result files are depicted below.



Validity and reliability of plagiarism test software:

Neill and Shanmuganthan (2004)²⁸⁰ examined the development of plagiarism detection systems, including WCopyfind, focusing on its role in identifying misappropriated intellectual property. Their study validated WCopyfind's ability to compare local documents and web-based materials, demonstrating its value in educational settings. A systematic literature review²⁸¹ published in 2019 reviewed advancements in plagiarism detection tools, including WCopyfind, and described its use in detecting textual similarities. Metrics such as

²⁷⁸ Bilić-Zulle, L., Frković, V., Turk, T., Ažman, J., & Petrovečki, M. (2005). Prevalence of plagiarism among medical students. *Croatian Medical Journal*, 46(1)

²⁷⁹ Bloomfield Media. (n.d.). *WCopyfind plagiarism detection software*. Retrieved from <https://plagiarism.bloomfieldmedia.com>

²⁸⁰ Neill, C. J., & Shanmuganthan, G. (2004). A web-enabled plagiarism detection tool. *IT Professional*, 6(5), 19–23.

²⁸¹ Foltýnek, T., Meuschke, N., & Gipp, B. (2019). Academic plagiarism detection: A systematic literature review. *ACM Computing Surveys (CSUR)*, 52(6), 1–42.

accuracy, scalability, and adaptability to evolving text analysis requirements confirm WCopyfind's continued relevance in academic research.

Bottom line up front:

We successfully verified and validated Gary Rethford's 2003 *WCOPYFIND* 2.1 plagiarism test process.²⁸² In this 2024 revalidation, the *WCOPYFIND* 4.1.5 upgrade provided an efficient structured method for comparing text files, specifically Armstrong's and Allen's works, to detect similarities. The analysis revealed a 4% similarity index, which a thorough thematic textual review confirmed as overlap, with no convergence in concepts, arguments, or key themes. This outcome emphasizes the strength of the software-driven quantitative approach to plagiarism detection, surpassing the methods employed in Dave Medici's 1996 manual evaluation. Our findings demonstrate that Herbert W. Armstrong's work does not constitute plagiarism.

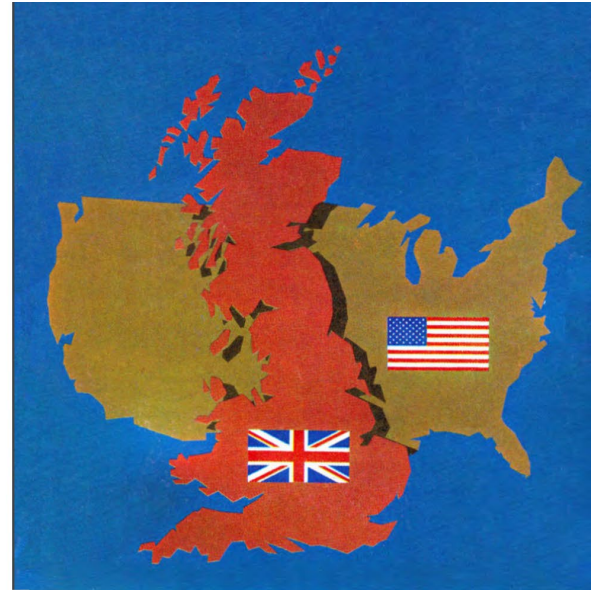
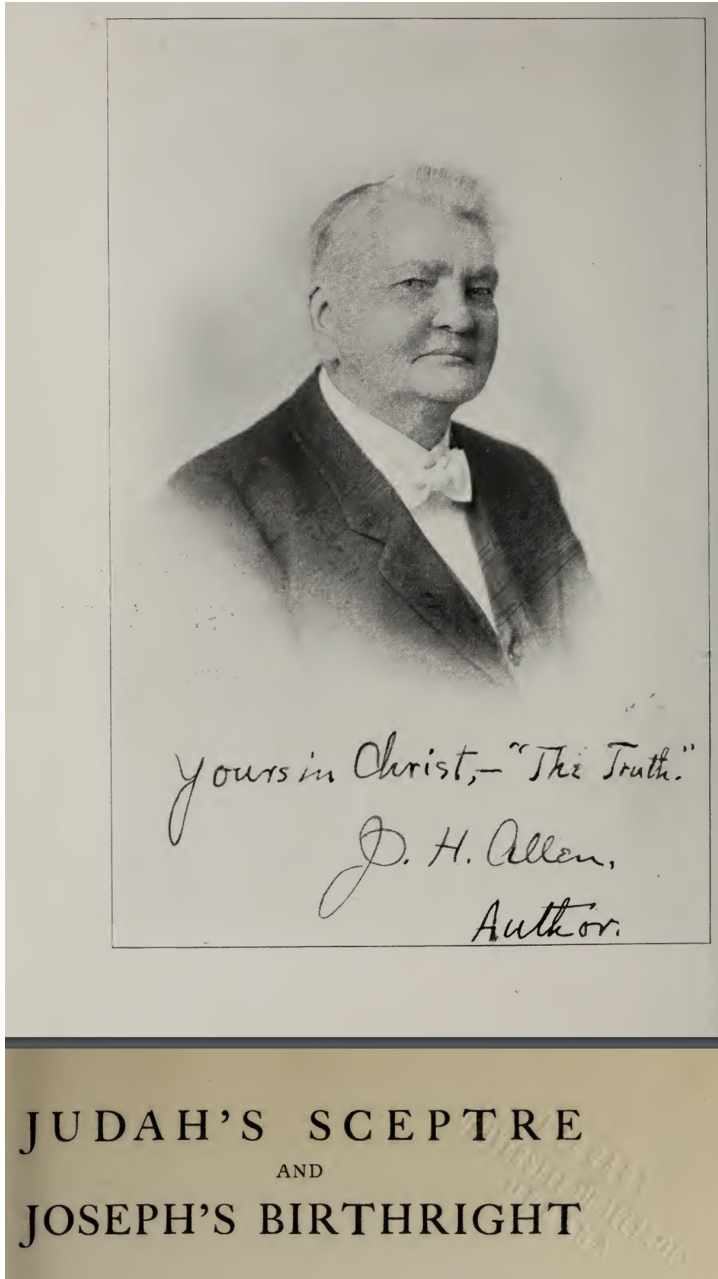
Test case setup and configuration:

The revalidation test case involved two documents. First, the *allen_1917_text.txt* test input file was extracted²⁸³ from a 26,508 kilobytes (KB) binary file PDF, yielding a 594 KB text file. Second, the *usbp_1967_text.txt* test input file was extracted from a 305,548 KB binary file OCR-PDF, yielding a 403 KB text file. These text input files were the basis for textual comparison and analysis. The *allen_1917_text.txt* was loaded to *Wcopyfind* as the "Old Document File" and *usbp_1967_text.txt* as the "New Document File."

²⁸² Gary Rethford (2003).

https://www.friendsofsabbath.org/reader/ABC/HWA%20books_reprints/HWA_Books_Articles_Papers/Accusations_against_HWA_disproven/HWA-not%20guilty!.pdf

²⁸³ We developed a Python script to extract text from the PDF binary format. See Figure 19 for source code. File conversion to plain text increases compatibility with *Wcopyfind*'s internal processing of test input and output data.



**THE UNITED STATES
AND
BRITISH COMMONWEALTH
in Prophecy**

by
HERBERT W. ARMSTRONG

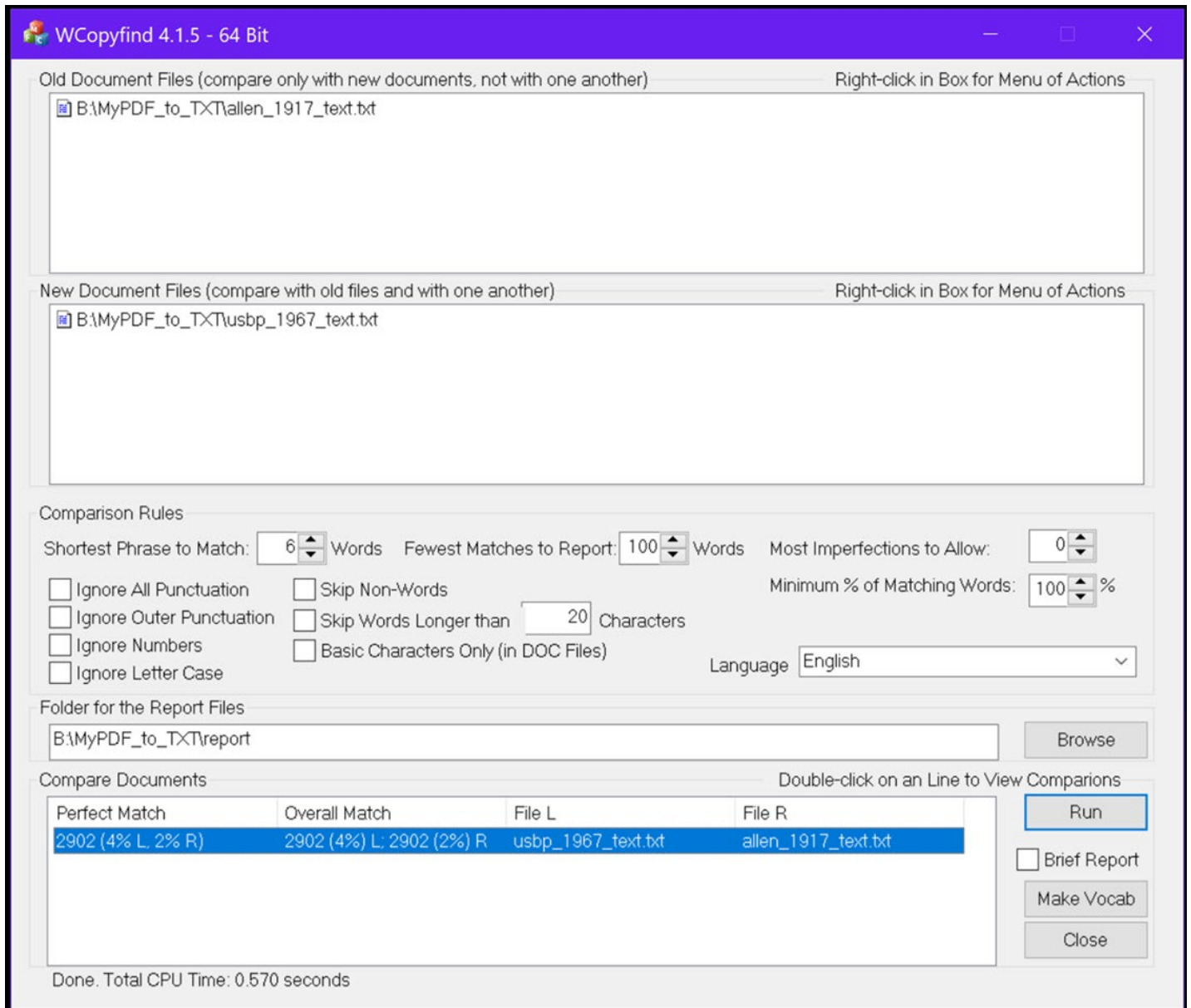
Copyright © 1967 Ambassador College
All Rights Reserved

allen_1917.pdf	26,508 KB
allen_1917_text.txt	594 KB

usbp_1967_ocr.pdf	305,548 KB
usbp_1967_text.txt	403 KB

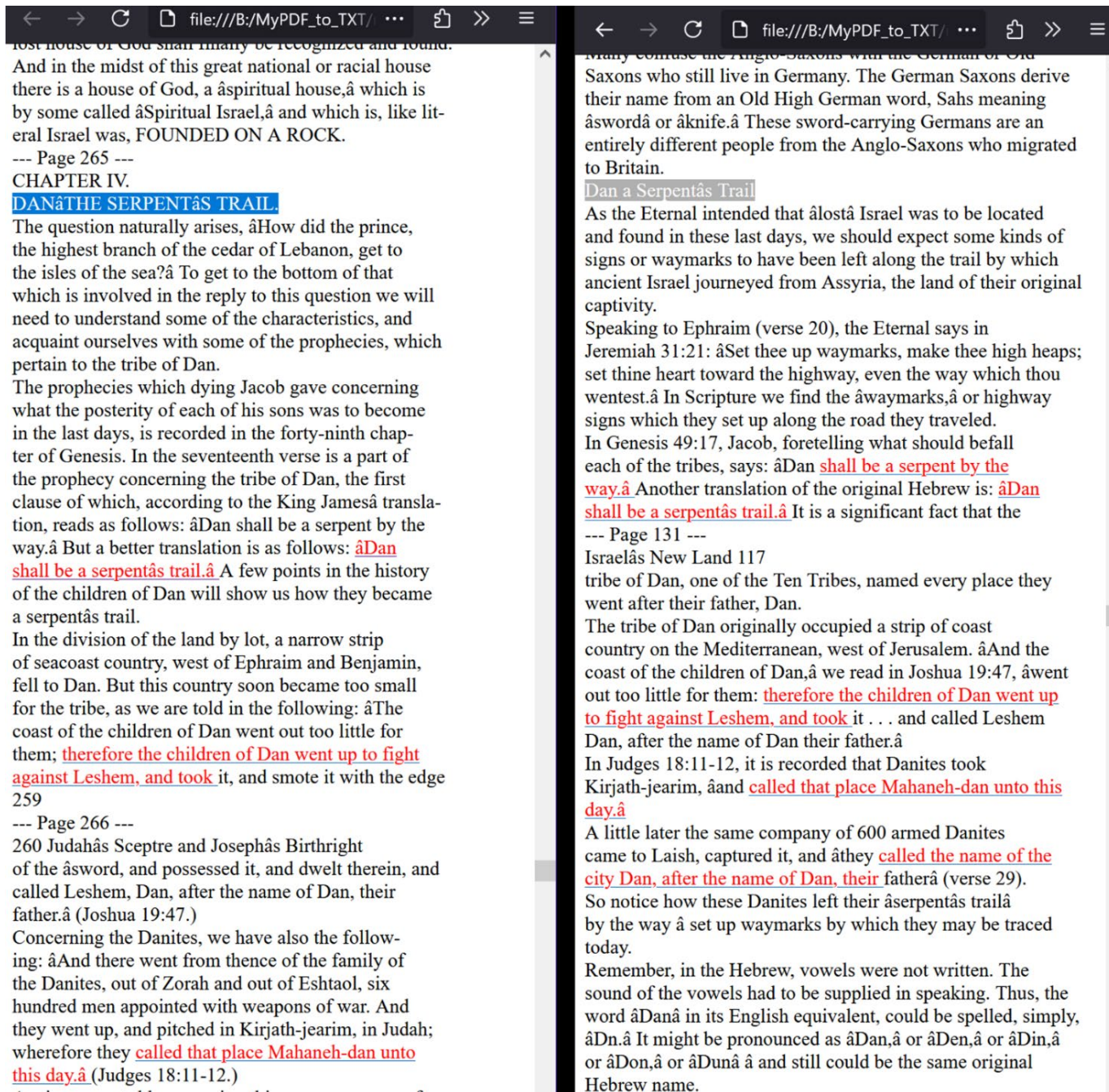
Wcopyfind was configured with a shortest phrase length of six words, requiring a 100% match for any phrase, and excluding words longer than 20 characters to reduce noise. Punctuation, numbers, and case were included to ensure precision. After designating the 'Folder for Report Files,' the 'Run' option initiated a side-by-side comparison display. The configuration ensured detailed and accurate comparisons. The CPU completed the full textual analysis in 0.570 seconds, with no runtime errors or error logs. See Figure 18.

Figure 18. *Empirical Validation Testing and Quantitative Analysis to Determine Plagiarism*



Text overlap evaluation:

As depicted below, *Wcopyfind* displays processed text results from a comparison web browser interface. The browser panes provide a structured way for analyzing textual similarities by isolating specific matched sections and contextualizing their use within each document. The test results reveal thematic overlaps, shared sources, and unique contributions, providing clarity in assessing whether the similarities indicate derivative work, independent analysis, or replication. The sampling presented here is part of a broader set of textual comparisons, offering a focused examination of overlaps between Armstrong's *usbp_1967_text.txt* and Allen's *allen_1917_text.txt* test input in their discussion of key themes, for example the movements of the tribe of Dan.



The *WCopyfind* output also reveals overlapping content between the two texts, particularly regarding the biblical prophecy in Genesis 49:17, “Dan shall be a serpent by the way,” and the historical movements of the tribe of Dan. Both texts reference Dan’s migration to Leshem and Mahaneh-dan, as well as highway markers from Jeremiah 31:21, demonstrating a shared reliance on biblical scripture and thematic interpretations central to Anglo-Israel theology. These parallels represent a convergence on foundational themes rather than verbatim replication.

Armstrong’s text builds upon Allen’s narrative by incorporating additional elements, such as detailed linguistic analysis of variations in Hebrew pronunciations (e.g., “Dăn” or “Dŭn”), which are absent in Allen’s work. This expansion suggests Armstrong critically engaged with Allen’s ideas, adapting and refining them to include novel interpretations. The inclusion of linguistic distinctions show a broader analytical framework that extends beyond Allen’s original presentation.

The overlaps in phrasing and references are limited to specific themes and reflect a shared reliance on public domain scripture. Armstrong’s additions, such as linguistic analysis and recontextualization, transform Allen’s ideas into a distinct presentation. This shows that Armstrong’s work builds on Allen’s ideas with originality rather than duplicating them.

Interpretation of file comparison report:

The *WCopyfind* file comparison report shows a 2,902-word overlap between File L (4% of its 403 KB text file) and File R (2% of its 594 KB text file). This overlap stems from shared biblical passages and theological terminology, which is expected given the reliance on scripture and common interpretations. The low percentage of matched text, combined with the significant difference in file sizes, File L derived from a 305,548 KB PDF and File R from a 26,508 KB PDF, suggests that File L reflects independent analysis with incidental similarities to File R.

File Comparison Report

Produced by WCopyfind.4.1.5 with These Settings:

Shortest Phrase to Match: 6
 Fewest Matches to Report: 100
 Ignore Punctuation: No
 Ignore Outer Punctuation: No
 Ignore Numbers: No
 Ignore Letter Case: No
 Skip Non-Words: No
 Skip Long Words: No
 Most Imperfections to Allow: 0
 Minimum % of Matching Words: 100

Perfect Match	Overall Match	View Both Files	File L	File R
2902 (4% L, 2% R)	2902 (4%) L; 2902 (2%) R	Side-by-Side	usbp_1967_text.txt	allen_1917_text.txt

WCopyfind.4.1.5 found 1 matching pairs of documents.

Quantitative analysis:

The American Psychological Association (APA) does not specify acceptable similarity index percentages for doctoral programs. Individual institutions establish their own standards. For example, Boston University's Graduate Medical Sciences recommends a maximum similarity index of 20%, advising that lower percentages are preferable.²⁸⁴ In doctoral studies, acceptable similarity index percentages, regardless of the plagiarism detection software used, generally fall below 15%, with a range of 10% to 15% being common, provided that matching text is properly cited or demonstrates originality. A low similarity index does not automatically rule out plagiarism, as each identified similarity should be carefully reviewed to ensure proper citation or originality.²⁸⁵

*Turnitin*²⁸⁶ assigns similarity scores with corresponding color codes: blue (0% matching text), green (1-24%), yellow (25-49%), orange (50-74%), and red (75-100%). These indicators reflect the proportion of text matching existing sources but do not inherently denote plagiarism. Properly cited quotations, bibliographies, and common phrases can increase similarity scores without constituting misconduct. A similarity percentage exceeding 20% is generally flagged for review,²⁸⁷ while scores above 25% are often considered problematic and require detailed investigation to assess potential plagiarism. Therefore, each similarity report requires careful interpretation to distinguish between appropriate scholarly work and potential ethical issues.

The Armstrong-Allen comparison report shows a 4% similarity for *usbp_1967_text.txt* and 2% for *allen_1917_text.txt* which is significantly below typical standards for concern in academic settings. This low overlap reflects a minor degree of shared content and aligns with acceptable standards in doctoral-level work, especially considering the reliance on shared scriptural references and theological terminology. The quantitative analysis confirms this minimal overlap, with 2,902 words comprising only a small fraction of each text. In perspective, the Armstrong-Allen revalidation test and quantitative analysis of comparison and similarity fall well within the acceptable range.

Overlap textual analysis:

Follow-on analysis was performed on text overlaps displayed in the *Wcopyfind* web browser comparison panes. Table 1 presents a sampling of key matched sections between the works of Armstrong and Allen, providing a focused evaluation of the overlap and its context.

²⁸⁴ Boston University Medical Campus. (n.d.). *Guidelines for using Turnitin*. Retrieved December 4, 2024, from https://www.bumc.bu.edu/gms/files/2020/02/Guidelines-for-using-Turnitin_2020-FINAL.pdf

²⁸⁵ Ibid.

²⁸⁶ Turnitin is an internet-based service that checks for unoriginal content in submitted documents by comparing them against a vast database of academic materials, web pages, and student papers. It is widely used by educational institutions to identify potential plagiarism and uphold academic integrity.

²⁸⁷ Turnitin. (n.d.). *Understanding the similarity score*. Retrieved from <https://guides.turnitin.com/hc/en-us/articles/23435833938701-Understanding-the-similarity-score>

Table 1. *Thematic comparison and plagiarism analysis: Armstrong (L) versus Allen (R)*

Thematic Analysis Section	Matched Text	Contextual Use in L (<u>Armstrong</u>)	Original Context in R (<u>Allen</u>)	Observation	Plagiarism Verdict
Introduction	Thy seed shall possess the gate of his enemies	Discusses national identity and divine promises	Tied to theological interpretation of Abrahamic promises	Armstrong builds on Allen's scriptural use but critiques broader application	No plagiarism
National Promises	I will make thee a great nation...and in thee shall all the nations of the earth be blessed	Frames Britain's rise in terms of Biblical prophecy	Original prophetic promise in context of Israel's destiny	Commentary overlaps; Armstrong expands ideas with critique of prior interpretations	No plagiarism
Theological Parallels	Promises of Race and Grace	Dual promises explored with emphasis on national implications	Introduced as spiritual and material promises	Phrasing matches but reflects shared themes in British-Israel theology	No plagiarism
Covenantal Fulfillment	By myself have I sworn...I will bless thee and multiply thy seed as the stars of heaven	Describes Britain and America inheriting divine promises	Reiterates unconditional nature of Abrahamic covenant	Overlap in phrasing but introduces expanded context (modern applications)	No plagiarism
Historical Details	Possess the gate of their enemies: Panama Canal, Suez Canal	Modern examples linked to Biblical prophecy fulfillment	Generic reference to control of strategic locations	Armstrong introduces specific examples to reinterpret Allen's generic statement	No plagiarism
Methodology	This book provides the key to prophecy: the identity of the British and American peoples	Frames book as revealing hidden Biblical truths	Proposes discovery of national identity as a key element	Strong similarity; some phrasing appears directly borrowed but is contextualized differently	No plagiarism

NOTE: The side-by-side report differentiates specific matched sections, allowing for precise evaluation without overstating the similarities. These findings support the conclusion that File L primarily represents original content, affirming its distinctiveness while addressing potential derivative use.

TAKEAWAY:

Armstrong's 1928 correspondence²⁸⁸ with A.A. Beauchamp provides valuable insight into his engagement with J.H. Allen's *Judah's Sceptre and Joseph's Birthright*. Armstrong openly acknowledged reading Allen's book, describing it as "more reliable than others I have seen" and considering it a foundation for a new work he planned to write. He explained his intent to condense Allen's ideas while adding his own style and perspective. Beauchamp's replies confirmed Allen's book as a leading work on the Anglo-Israel theory and revealed plans to publish another of Allen's manuscripts.

The Armstrong-Beauchamp exchanges from the late 1920s help clarify the overlap between Armstrong's and Allen's works, showing that Armstrong viewed Allen's book as a starting point for his own ideas rather than something to copy. The shared text between their works is relatively small, and Armstrong's acknowledgment of Allen's influence shows he engaged with the material openly. While derivative works benefit from clear attribution, the minor overlap and Armstrong's stated intention to build on and adapt Allen's ideas suggest no ethical concerns.

The concept of fair use provides helpful context for evaluating textual overlap. Over time, fair use has evolved to emphasize how new works transform and reinterpret existing ones. Armstrong's work aligns with this principle, as it condenses and critiques Allen's ideas while incorporating original elements. The relatively small overlap, combined with Armstrong's acknowledgment of Allen's influence, supports the conclusion that his work builds on fair use principles rather than constituting plagiarism. In academic settings, particularly doctoral programs in colleges and universities where tools like *WCOPYFIND* are staples for identifying plagiarism, Armstrong's approach would likely be regarded as transformative rather than derivative.

Scope and Applicability of the U.S. Copyright Act of 1976

The U.S. Copyright Act of 1976, codified as 17 U.S.C. § 107, redefined²⁸⁹ copyright protections and introduced a modern fair use doctrine, effective January 1, 1978. It applies to works created both before and after its enactment, ensuring retroactive and prospective protections for works composed between 1840 and 1986. By addressing evolving needs for intellectual property rights, the Act provides critical frameworks for determining the extent of copyright coverage and permissible use. Additionally, it establishes fair use criteria to evaluate substantial similarity, a common metric in determining infringement claims.

Copyright protections for works created prior to the Act are governed by earlier laws with updates under the 1976 legislation. Before 1909, works were protected under common law or limited federal statutes, requiring publication with notice for protection (U.S. Copyright Act, 1909). Many such works entered the public domain due to expiration of fixed terms. The 1909 Copyright Act standardized protections with a 28-year initial term and a renewal option for another 28 years, offering a total of 56 years.

²⁸⁸ Refer to Exhibit D. (Collection Papers, HWAP)

²⁸⁹ U.S. Copyright Act, 17 U.S.C. § 107 (1976).

Under the 1976 Act, works still protected as of January 1, 1978, were granted extended terms up to 75 years if renewed. Unpublished²⁹⁰ works received federal copyright protection for the first time under this Act (U.S. Copyright Act, 1976, § 303). These retroactive changes ensure fair use considerations apply universally to pre-existing works, maintaining consistency across decades. Courts often evaluate similarity thresholds to enforce copyright, but these vary depending on the intent, extent, and context of copying²⁹¹ (Campbell v. Acuff-Rose Music, Inc., 1994, p. 587).

For works created after January 1, 1978, the 1976 Act established automatic copyright protection from creation, removing the need for formal publication. These protections, lasting the life of the author plus 50 years, were later extended to 70 years by the Sonny Bono²⁹² Copyright Term Extension Act of 1998 (Sonny Bono Copyright Term Extension Act, 1998). Fair use provisions codified in § 107 apply universally, permitting use of copyrighted material within specified limits. For instance, criticism may include quoting limited excerpts of text, up to several hundred words, for reviews or commentary. Teaching applications allow reproduction of small portions of works for instructional purposes, such as distributing an article for classroom discussion.

Research may involve minimal duplication for analysis, provided the copied material does not substitute for the original work. Parody, as a transformative use, often replicates key elements to critique or mock the original work (Campbell v. Acuff-Rose Music, Inc., 1994, p. 591). These applications are contingent on compliance with fair use criteria, ensuring minimal impact on the market value of the original work (U.S. Copyright Act, 1976, § 107). The direct link between retroactive and prospective protections reinforces continuity in addressing works from historical and contemporary periods.

The fair use doctrine evaluates four factors, universally applied to copyrighted works, to determine permissible use. First, the purpose and character of the use, favoring non-commercial and transformative applications, is essential (U.S. Copyright Act, 1976, § 107). Second, the nature of the copyrighted work emphasizes factual content over creative material, which receives heightened protection. Third, the amount and substantiality of the portion used is assessed; even small portions may fail fair use if they represent core of the work (Campbell v. Acuff-Rose Music, Inc., 1994, p. 587).

Fourth, courts consider the impact on the market for the original work, with adverse effects typically disqualifying fair use claims. While similarity percentages alone are insufficient to determine infringement, courts weigh the substantiality of the copied material in its qualitative and quantitative contexts. These structured criteria ensure consistency in fair use application while addressing the complexities of substantial similarity.

The U.S. Copyright Act's provisions and fair use doctrine remain highly relevant to works created from 1840 to 1986, depending on their copyright status. For instance, a book published in 1902, renewed successfully under the provisions of the 1909 Copyright Act, benefits from an extended copyright term of 75 years under the 1976 Act, expiring in 1992. Meanwhile, works from 1978 onward benefit from automatic protection lasting for the life of the author plus 70 years. Fair use applies consistently across all periods, regulating permissible uses without requiring explicit permissions, provided its conditions are met. Similarity thresholds, commonly used in academic and legal disputes, often range between 15% and 25%, though legal enforcement focuses on substantiality rather than percentage alone. By bridging historical precedents with modern legal frameworks, the Act ensures adaptable copyright system.

²⁹⁰ U.S. Copyright Act, 17 U.S.C. § 303 (1976).

²⁹¹ Campbell v. Acuff-Rose Music, Inc., 510 U.S. 569 (1994).

²⁹² Sonny Bono Copyright Term Extension Act, 17 U.S.C. § 302 (1998).

Revalidation Testing:

Input file converter utility source code for the plagiarism software analysis tool.

```
import argparse
from pdf2image import convert_from_path
import pytesseract
import os
# Important: ensure Tesseract was installed and its executable path set correctly
pytesseract.pytesseract.tesseract_cmd = r'C:\Program Files\Tesseract-OCR\tesseract.exe'
def pdf_to_text(pdf_path, output_txt_path):
    """
    Python 3.9.19
    Convert a PDF to a plain text file using Tesseract OCR.
    :param pdf_path: Path to the input PDF file.
    :param output_txt_path: Path to the output plain text file.

    """
    # Convert PDF to images (each page as a separate image)
    images = convert_from_path(pdf_path)
    # Prepare the text file for writing
    with open(output_txt_path, 'w', encoding='utf-8') as txt_file:
        for i, image in enumerate(images):
            # Extract text from each image using Tesseract OCR
            text = pytesseract.image_to_string(image)
            # Write the extracted text to the file, separating pages
            txt_file.write(f"\n--- Page {i + 1} ---\n")
            txt_file.write(text)
            print(f"Processed page {i + 1}")
def main():
    # Argument parser setup
    parser = argparse.ArgumentParser(description="Convert PDF to plain text using Tesseract OCR.")
    parser.add_argument('input_pdf', help="Path to the input PDF file")
    parser.add_argument('output_txt', help="Path to the output plain text file")
    args = parser.parse_args()
    # Run the OCR function with provided arguments
    pdf_to_text(args.input_pdf, args.output_txt)
    print(f"Text extraction complete. Output saved to {args.output_txt}")
if __name__ == "__main__":
    main()
```

Figure 19. Source Code: Software to convert PDF binary to Text. (COGtfc, 2024)

EXHIBIT B

Crisis and Lessons (Timeline: Mid 1990s)

Worldwide Web Internet Newsgroup: alt.religion.w-w-church-god
WORLDWIDE CHURCH OF GOD: CRISIS AND LESSONS

Samuele Bacchiocchi, Ph. D.,
Professor of Theology and Church History,
Andrews University

The Worldwide Church of God (WCG) has lost about 50,000 members and 500 pastors during this past year as a result of doctrinal changes in such areas as Sabbath keeping, holy days, distinction between clean and unclean meats, and tithing. The church's top administrators introduced these changes to bring their church more in line with the Protestant mainstream. Enormous financial losses have followed, causing the suspension of the church's telecast, *The World of Tomorrow*, the reduction in circulation of their outreach magazine, *The Plain Truth*, from seven million to less than half-a-million, and a substantial drop in enrollment at their Ambassador University in Big Sandy, Texas. The campus of Ambassador College with its famous auditorium, located in a prestigious section of Pasadena, has been put up for sale.

A group of ministers and elders of the WCG who could not in good conscience preach the new teachings convened in Indianapolis on April 30-May 2, 1995 and formed the United Church of God (UCG). David Hulme, former presenter of the telecast *The World of Tomorrow*, was chosen as interim Chairman of the Board. About 20,000 former WCG members have already joined the newly formed United Church of God, and their number is growing daily.

These rapid developments, which have so dramatically weakened and divided the Worldwide Church of God, give rise to two questions: (1) What factors contributed to this sudden split in the WCG? (2) What lessons can we Seventh-day Adventists learn from the sad experience of a church that has shared with us such beliefs as the Sabbath, clean and unclean meats, and the importance of obedience to God's law?

To find answers, I contacted some of the leaders of the newly formed United Church of God. During this past year it has been my privilege to become acquainted with most of their pastors, since they called me from across the country to order supplies of my three Sabbath books to meet the challenge of the anti-sabbatarian stance adopted by their former leaders in the WCG. I also received several invitations to share my research about the Sabbath at various of their rallies across the country. In May 28-29, 1995 I was invited to deliver several lectures at the well-attended "Jubilee 95: Friends of the Sabbath" convention, held at the picturesque Dana Point Hotel Resort in California. In December 24-27 I was invited again to a similar Sabbath conference held in San Antonio, Texas. For 1996 I have been invited to speak at six Sabbath conferences, three in the USA and three overseas, in Australia, England and Mexico. In spite of an admission fee of \$50.00 per person, the convention halls were full to capacity and stayed full through the last meeting.

In all my years of speaking around the world, I have never seen an audience so receptive and eager to deepen their understanding and experience of the Sabbath. A man told me at the San Antonio Sabbath Conference: "I have observed the Sabbath for thirty years and I would have never thought that I would fly across the country and pay to listen to lectures on the Sabbath. But now that the Sabbath is being challenged by our church leaders, I want to know more about its validity and value for my life." Sometimes it takes a crisis to cause us to reexamine the basis of our beliefs.

These personal contacts have given me the opportunity not only to gather information for this article, but also to appreciate the sincerity and commitment of pastors who lost their employment and of members who were disfellowshipped, all of them for choosing to remain true to their beliefs. While listening to their heart-rending stories of families split by the new teachings, I have often wondered what would happen to our church if our General Conference leaders were to promote abandoning such fundamental beliefs as the Sabbath, the sanctuary, the Spirit of prophecy, and

biblical authority. What percentage of our Seventh-day Adventist pastors and members would rather be fired or be disfellowshipped than compromise their beliefs? No one can tell. But we can resolve to prevent such a thing from happening by learning from the experience of the Worldwide Church of God.

What Led to the Split

To understand what led to the split in the WCG, it is important to know the church's origin as well as some of its recent developments. The WCG was founded by Herbert W. Armstrong. He had been ordained in 1931 in the Church of God (7th Day), where he served until 1937, when he established his own independent church, known at first as the Radio Church of God. Mr. Armstrong commenced publishing *The Plain Truth* magazine, and in 1947 he founded Ambassador College in Pasadena, California, to which he also moved the church headquarters.

Unlike the founders of the Seventh-day Adventist church, who believed in a democratic form of church government, Mr. Armstrong believed in a hierarchical form of church government, in which he directly dictated the beliefs, practices and programs of the WCG until his death on January 16, 1986. The church is still governed in a hierarchical manner.

Before his death, Mr. Armstrong himself chose Joseph W. Tkach as his successor as Pastor General, bypassing several close assistants who had aspired to the position. Mr. Tkach himself died recently, on Sabbath, September 23, 1995, at age 68. He had appointed his son, Joseph Tkach, Jr., to succeed him. Incidentally, Joseph Tkach, Jr. and two of his close associates, have requested to meet with me here Andrews University. I will endeavor to submit to *ADVENTIST REVIEW* a brief report of this meeting which is scheduled for April 29, 1996.

For four or five years after his accession in 1986 the senior Mr. Tkach enjoyed overwhelming support from the leaders and members. But by 1992 signs of change began to appear. Gradually Mr. Armstrong's publications, especially his opus magnum, *Mystery of the Ages*, were withdrawn from circulation. The new leadership modified the church's prophetic emphasis and adopted a more mainstream Protestant approach. Similarly, the emphasis on obedience to God's commandments shifted to the acceptance of salvation by grace, irrespective of works of obedience. In late 1994 began the assault on the Sabbath, holy days, distinction between clean and unclean meats, and tithing.

Regarding the Sabbath, Joe Tkach, Jr., whom his father had appointed to preside over the ministry, asserted in a study paper, published on February 14, 1995, that "The question is, Does God tell his new covenant people to rest on the seventh day? The answer is no, He doesn't." Evidently the young Tkach had adopted the popular view that the New Covenant releases us from the obligation to observe God's commandments.

Informed sources believe that these doctrinal changes were influenced by the so-called "Azusa Pacific University theologians," men whom the church had sponsored through graduate degrees in theology and biblical studies, mostly at Azusa Pacific University. The WCG needed qualified teachers to gain accreditation for their Ambassador University. Some of these young theologians became part of Joseph W. Tkach's administrative cabinet. Their avowed goal was to lead their church into the evangelical mainstream by doing away with beliefs such as Sabbath keeping which they considered as vestiges of the Old Covenant.

At first, church loyalists preferred to think that their Pastor General, Joseph W. Tkach, was unaware of the "New Theology" promoted by his administrative cabinet. Many others, however, recognized that the young "Azusa Pacific University theologians" were exerting an enormous influence on the senior Tkach. All doubts were finally resolved in December, 1994, when Joseph W. Tkach videotaped a sermon which was played in virtually all WCG congregations in early January, 1995. In that sermon, Tkach made it clear that he had embraced the new theology and was now prepared to enforce it by firing and/or disfellowshipping recalcitrant pastors and church members.

Lessons to Be Learned

After reflecting on the events that have split the Worldwide Church of God, causing irreparable damage to its financial, educational and organizational structures worldwide, I feel that as Seventh-day Adventists—a people who also keep the Sabbath and who are preparing for Jesus' second advent—we can learn four important lessons from this traumatic experience.

Danger of Hierarchical Structure

A first lesson to be learned from the experience of the WCG is that there is great danger in a hierarchical form of church government in which the decision-making process rests in the hands of a few administrators. Pastor General Joseph W. Tkach exercised almost pontifical authority in the WCG. A small administrative cabinet advised him, but ultimately he dictated what ministers ought to preach and what members ought to practice. Such an autocratic form of church government does not allow for any meaningful participation by the laity and clergy in the government of the church, and it rejects any type of dissent.

Several former ministers of the WCG informed me that they repeatedly requested Mr. Tkach to convene a ministerial council to discuss the doctrinal changes, but their request was rejected. Such autocratic policy can only alienate members and weaken the leadership's credibility. The strength of a church organization is measured by the degree of consensus and conviction among its members. These cannot be dictated from the top down; they must grow from the bottom up through involvement in the decision-making process.

The current hierarchical structure of the WCG reminds us of the Seventh-day Adventist administrative structure at the turn of the century. At that time a few General Conference leaders exercised what Ellen G. White called "kingly power." Largely as a result of her timely counsels, the 1901 General Conference session effected a much-needed reorganization which, among other things, allowed wider representation in the General Conference executive committee. Church administrators will always be tempted to consolidate their power in order to facilitate the implementation of their policies and programs. This was one of the issues hotly debated at the just-concluded 56th General Conference session. History teaches us that power corrupts and absolute power corrupts absolutely. To protect our leaders from the corrupting influence of too much power, it is imperative to preserve our current representative system of church government, with all its checks and balances.

Influence of Liberal Theologians

A second lesson to be learned from the recent experience of the WCG is that it takes only a few liberal theologians, placed in key positions, to influence doctrinal changes that can prove divisive to a church. According to informed sources, three key liberal theologians ("Azusa Pacific University theologians") close to Pastor General Tkach advised him to implement doctrinal changes.

The influence of liberal theologians who question the authority of the Bible and the validity of their denominational beliefs is felt in practically every denomination, including the Seventh-day Adventist church. This is part of the price churches are paying today for promoting higher education. To receive accreditation for their church-related colleges and universities, younger churches especially have to sponsor qualified students to earn graduate degrees in institutions of higher learning where humanism, secularism and higher criticism prevail. When exposed to these ideologies daily for several years, it is difficult for anyone to remain unscathed. So it is not surprising that some of the promising young people sent out by their churches to earn degrees in such institutions return with liberal views which are not compatible with their churches' teachings.

The solution to the problem is not in doing away with higher education. There is no merit in ignorance. Rather, the solution is to ensure that those who serve in academic institutions or administrative positions are committed to the beliefs and standards of the church they serve. People who during their graduate studies have become critical or even cynical of the beliefs of their church cannot and should not serve in their church. To fulfill their church's expectations would require

them to be untrue to their conscience and beliefs; teaching divergent beliefs would be unfair to the church that pays their salaries.

Change Requires Consensus

A third lesson to be learned from the recent experience of the WCG is that proposed doctrinal changes should be widely discussed and examined and adopted only with the broad support of the membership. Doctrinal changes dictated by one or a few, against the will of the majority, can split a church and destroy its credibility.

It is not surprising that some WCG theologians have questioned some of their beliefs and have worked hard to change them. Unfortunately, they went about doing so the wrong way, by dictating doctrinal changes from the top down rather than by achieving gradual consensus from the bottom up, from the rank and file of their membership. Furthermore, in their desire to purge the church of undesirable beliefs, they went too far by adopting a dispensationalist view which rejects such legitimate Old Testament institutions as the Sabbath, tithing, and the distinction between clean and unclean meats.

In my association with pastors and members of the newly formed UCG, I have sensed that they are open to a reexamination of their doctrinal beliefs. In fact, many of them have urged me to research the annual feasts of Israel in Scripture and history, and share with them the finding of my investigation, whether favorable or unfavorable to their position. I accepted the challenge and last December I shared with them the conclusions of my book *GOD'S FESTIVALS IN SCRIPTURE AND HISTORY* at the San Antonio's Sabbath conference, recently reported in the *Adventist Review*. The text of the lecture was posted few days ago. This example serves to show that there is considerable openness on the part of former members and pastors of WCG to reexamine some of their beliefs, but they want this to be done in an open and democratic way in which delegated pastors and members can participate. Changes in doctrinal beliefs cannot be dictated by a few without splitting the church. Imagine what would happen if our General Conference president had authority unilaterally to impose the ordination of women on all Seventh-day Adventist churches around the world, irrespective of the conviction of our members. The result would be very similar to what has happened in the WCG. Our representative form of church government has made it possible for the issue to be debated and voted by all the delegates attending the last two General Conference sessions.

Yet even our Adventist system needs some fine tuning. A simple majority of 51% is hardly sufficient to approve the adoption or rejection of an important policy. To adopt a divisive policy rejected by 49% of the membership means to split the church down the middle. Changes that impinge on fundamental biblical beliefs should have the support of a vast majority. A church's strength depends on its doctrinal cohesiveness. A church divided on important doctrinal or policy matters no longer represents the unity of the body of Christ. Her identity is blurred, her mission weakened, and her credibility destroyed. To a large extent this is what has happened to the WCG.

Dangers Arise Within

A fourth lesson to be learned from the recent experience of the WCG is perhaps the most sobering of all: the greatest dangers to a church arise from within itself. No pressures strictly from outside have brought the present turmoil in the WCG. No civil power or rival religion has dealt her this blow. The damage has come from within the church. Could such a thing happen to our church as well?

Ellen G. White noted, "We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world" (Selected Messages, 1:122). In recent memory some of our own best and brightest have challenged our teachings on the sanctuary, on prophetic interpretation, and on the Spirit of prophecy.

The experience of the Worldwide Church of God should serve as a warning to Seventh-day Adventists. We can learn these valuable lessons and prevent such painful trauma in our own church. We must avoid the dangers of concentrating too much power in the hands of a few and of allowing influential liberal voices to shape our policies and doctrinal understandings and mold the emerging generation of young Seventh-day Adventists. We must insist on broad consensus for doctrinal changes and for policies that would imply such changes. And we must remember that our greatest dangers come from within.

If we learn these lessons, we can protect our church from divisive influences and work together to fulfill our global mission.

Christian regards

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EXHIBIT C

Second Open Letter (Timeline: Mid-1990s)

Worldwide Web Internet Newsgroup: alt.religion.w-w-church-god

A SECOND OPEN LETTER TO PASTOR JOSEPH TKACH AND THE WORLDWIDE CHURCH OF GOD

Samuele Bacchiocchi, Ph. D.

Professor of Theology and Church History

Andrews University

NOTE: Pastor General Joseph Tkach of the Worldwide Church of God had requested to dialogue with me here at Andrews University on April 29. After reading an article where I examine the current crises of the WCG, he cancelled the appointment. I decided to address some of the issues of his New Covenant Theology in an Open Letter I sent him and posted on the Internet last February 11. On April 1 Pastor Joseph Tkach replied to my Open Letter by posting himself an Open letter. What you are about to read is my response to his latest letter where I address first few personal allegations and then his understanding of the law and the Sabbath. These are issues that have split the WCG, causing a massive exodus of over 70,000 members. I trust you find this five parts letter informative. If you should have difficulty to retrieve some segments, feel free to contact me and I will e-mail them to you.

April 15, 1996

Pastor Joseph W. Tkach

Worldwide Church of God Pasadena, California 91129

Dear Pastor Tkach:

Thank you for taking time from your busy schedule to respond to my Open Letter with your own Open Letter dated April 1. I recognize that preparing an open letter is time consuming for both of us. Yet I believe that we are rendering a vital service to thousands of your former and current WCG members who have been left confused by the doctrinal changes you and your father have introduced. Furthermore our dialogue provides food for thought to many other Christians who are seeking for a fuller understanding of how the law in general and the Sabbath in particular relate to our salvation in Christ.

During the past few weeks I have received countless letters and telephone calls expressing appreciation for my Open Letter to you and the WCG. Truly I can say that during the past 25 years of research and writing, I have never received so many expressions of gratitude from so many people. What these people appreciate most is the effort I made in my Open Letter to examine your New Covenant Theology.

They feel that there was a desperate need for a trained scholar to examine and respond to the arguments you have marshalled in support of your doctrinal changes. In replying publicly to your previous and present letter, I wish to make it known at the outset that my intent has been and is to examine not your moral integrity but some aspects of your New Covenant theology that you have embraced. An indication of this concern is the fact that in my previous Open Letter I devoted 7 of the 12 pages to an analysis of some aspects of your new theology. The same will be true in this Open Letter.

I will endeavor to deal briefly with some of the questions you have raised about my moral integrity and then proceed to address the real issues, namely, your interpretation of the role of the law in general and of the Sabbath

in particular in our Christian life today. I sincerely hope and pray that this open dialogue will help not only your WCG members but also many other Christians who seek to understand the relevance of God's law for today. For the sake of clarity, I will submit my response again under major headings.

MAKING A PRIVATE COMMUNICATION INTO A PUBLIC DISPUTE

In your Open Letter, Pastor Tkach, you express surprise and displeasure that I allegedly chose "to make a private communication into a public dispute." This allegation surprises me because I stated in the opening paragraph of my Open Letter that I was responding not only to your letter but also to many former and current members of your WCG who have contacted me in recent months. My primary concern was not merely to reply to your letter, but to address the issues raised by your New Covenant Theology to which I devoted the largest portion of my letter. These are the issues which have left thousands of your members bitter and confused. Many of them have contacted me by letter and by phone during this past year because I am known in the Christian community for my research on the Sabbath.

I can appreciate your desire to keep any analysis of your New Covenant Theology as private correspondence. This is a good "damage control policy," but it hardly helps your members who are confused by your new teachings. So far most of them have heard only your views. No opportunity has been given them in your church papers or in public forums to hear an open discussion of the pro and con of the doctrinal changes you and your father have introduced.

You wrote in your letter: "Much time, effort and money have been spent patiently addressing questions that many raised." Surprisingly, in all the WCG study papers and publications that I have read, I have not seen a single article offering a response to your viewpoints. In your letter you endeavor to show at considerable length that in the Adventist church there is theological "stress" because articles and even advertisements in MINISTRY discuss different theological view points. What you seem to ignore, Pastor Tkach, is that our Adventist Church is open enough to allow discussion of different view points even in our church papers. To my knowledge such openness does not exist in your church. The only views that appear in print are your own. No discussion of other viewpoints is allowed.

Apparently this has been true also at the regional meetings you convened to promote your new doctrines. Many of your members have told me that the discussion has always been one-sided. No one has ever been given equal time to present a reasoned response to your New Theology. This situation may explain why my Open Letter has circulated like wildfire around the world among your former and current members. Many of your members want to hear a scholarly response to your New Theology. I believe that these Open Letters are meeting, at least in part, this deeply felt need.

MY CONVERSATION WITH AN "UNNAMED SCHOLAR" OF THE WCG

Your letter questions the credibility of my reference to a brief telephone conversation I had with an "unnamed scholar" of the WCG who still holds to the validity and value of the Sabbath and Holy Days. You suggest the possibility that I could "have spoken to someone from another organization posing to be one of our representatives." On the basis of this mistaken assumption you go on to argue: "If we had a brief telephone conversation with and product endorsement from a Seventh-day Adventist scholar who had misgivings about current Adventist teachings, we would not assume that he or she expressed the concerns of the Adventist leadership." You might be interested to know that the "unnamed scholar" is not "someone from another organization," but none other than Herman L. Hoeh, Ph. D., Executive Editor of the WCG. I understand that he is one of the most respected scholars of the WCG church, having served it with distinction for over 40 years. Because of his untarnished reputation, I called him last January at your headquarters in Pasadena to find out if he would be willing to review my latest book GOD'S FESTIVALS IN SCRIPTURE AND HISTORY and issue me a brief comment to use in a promotional flier. He graciously agreed to do so and sent me a positive endorsement.

In our telephone conversation Dr. Hoeh reassured me that he still believes in the validity of the Sabbath and Holy Days. It was this experience that led me to assume that you also may be rethinking some of your doctrinal changes and wanted to meet with me here at Andrews to discuss these topics. I chose not to mention the name of Dr. Hoeh in my Open Letter to avoid the risk of exposing him to unnecessary criticism.

ATTEMPT TO SELL MY BOOKS TO A FEW OF YOUR MINISTERS

Another allegation of your Open letter reads as follows: "You have been in contact with a few of our ministers, and called one of our employees with the intent of selling copies of books you have authored. We have read several of your books and have explained that we have no interest in promoting the sale of them because many of your interpretations have been discredited by objective biblical scholarship."

This allegation greatly surprises me because I have never initiated a contact with any of your ministers for the simple reason that no directory of your ministers is available to the general public. In the past when the WCG still believed in the Sabbath, a good number of your ministers did write to me to request copies of my Sabbath books which we mailed them. Note, however, that not one of your ministers ever gave me the name of a fellow minister I could contact, because this was against the policy of your church.

I do not recall ever calling your office with the intent of selling my books. The first time I called was over a year ago when I spoke with your correspondent Carrol Miller. The purpose of the call was to see if there was any interest on the part of your father to dialogue with me over the doctrinal changes that were creating so much unrest and confusion among your ministers and members. You might be interested to know that it was a local WCG minister who encouraged me to call your office to offer my services. Mr. Miller requested a set of my three Sabbath books which I mailed. Later he communicated with me by letter saying that the proposed meeting with your father was not feasible at that time.

The second time I called your headquarter was last January to ask Dr. Herman L. Hoeh if he would be willing to review my book *GOD'S FESTIVALS IN SCRIPTURE AND HISTORY*, which he graciously agreed to do. The allegation that I called one of your employees with the intent of selling my books boggles my mind, because it does not make sense. How in the world could I even imagine calling your office to sell my Sabbath books when I knew so well that you had given up the Sabbath? It would be like my trying to sell refrigerators to the Eskimos. I would like to believe that I do have enough common sense not to do such senseless things.

MANY OF MY INTERPRETATIONS HAVE BEEN DISCREDITED

Another allegation of your Open Letter is that "many of your [that is, my] interpretations have been discredited by objective biblical scholarship." This allegation surprises me, because my scholarship is highly respected even by the contributors to the symposium *FROM SABBATH TO THE LORD'S DAY* which forms the basis of your study paper on the "Sabbath," published May 2, 1995. On the very first page of the paper you acknowledge your indebtedness to this symposium produced by seven doctoral students from Cambridge University, in England and published by Zondervan in 1982.

You may have noticed, Pastor Tkach, that the introductory chapter describes at great length "the vast influence" that my work has exerted in the English-speaking world because "it is well written and easy to follow, even though it is extensively documented. On the whole it has received very positive reviews" (p. 15). If you look at the index of authors you will noticed that I am by far the most quoted author, being referred to throughout the book 56 times.

You might be interested to know that some of the contributors to this symposium wrote to me saying that they changed their minds on several areas after reading my research. For example, they accepted my conclusions

regarding the post-apostolic origin of Sunday observance coming as a result of an interplay of social, political, and pagan factors. This is evidenced, for example, by the following statement on pages 135-136 of the book: "We must conclude that it is barely imaginable that first-day Sabbath observance commenced before the Jerusalem council. Nor can we stop there; we must go on to maintain that first-day Sabbath observance cannot easily be understood as a phenomenon of the apostolic age or of apostolic authority at all. " The source given in support of this statement (footnote 266) is my book FROM SABBATH TO SUNDAY, pages 153-156.

To further show the respect that my Sabbath research enjoys in scholarly community, I could submit hundreds of positive comments from reviews of respected scholars of all denominations. For the sake of brevity I will submit only a half dozen comments.

"From Sabbath to Sunday is a thorough and painstaking piece of research, which every future investigator will have to take into account." Bruce M. Metzger, Professor of NT, PRINCETON THEOLOGICAL SEMINARY "

From Sabbath to Sunday is a well-researched and well-written treatise which combines erudition, devotion and an irenic spirit. The implications are staggering not only for the Sabbath/Sunday question, but for the larger question of the relation between the Old and New Testaments" Don A Carson, Ph. D., Editor, FROM SABBATH TO THE LORD'S DAY.

"Regardless of one's ecclesiastical orientation, he will find Dr. Bacchiocchi's study of Sunday observance a most impressive, helpful work of first rank scholarship." Vernon C. Grounds, President, DENVER CONSERVATIVE BAPTIST THEOLOGICAL SEMINARY.

"A thoughtful reading of Divine Rest for Human Restlessness may change your life for the better." Robert T. Fauth, President, EDEN THEOLOGICAL SEMINARY.

"Divine Rest for Human Restlessness is a definitive treatment of Christendom's most neglected commandment." Review, CHRISTIANITY TODAY

"From Sabbath to Sunday is a remarkable ecumenical portent. After reading this solid piece of research any reasonable person must question the general easy uncritical acceptance of Sunday as the Lord's Day." Marcus Ward, The Expository Times, England

DISAGREEMENTS HAVE NEVER BEEN THE GROUND FOR DISFELLOWSHIP

In your Open Letter, Pastor Tkach, you claim that "disagreements have never been grounds for disfellowship. Unethical behavior has been." I referred to this statement few days ago at a Sabbath Conference attended mostly by former ministers and members of the WCG. Their reaction was surprising. They erupted in a loud laugh. When later I asked some of them why they laughed, they told me that they found your statement amusing because it is so contrary to what many of them have experienced.

During this past year over 200 of your former ministers have contacted me. When I asked them, Why did you leave your ministry in the WCG? the most common answer was, " I had no other choice. I either accepted the new teachings or resigned." I have in my possession letters from two current teachers at Ambassador University who expect to be terminated by the end of this school year, because they have not embraced your new teachings. They wrote to me to find out if there might be any openings for teaching positions here at Andrews University.

It is hard for me to believe your claim, Pastor Tkach, that "there was no high-handed attempt to purge them [recalcitrant ministers]," when these men say that they had no choice but to resign. If half of the ministers of our Adventist church were forced to resign because they were unwilling to accept doctrinal changes implemented by our leaders, it would be difficult to believe that our leaders were being tolerant toward them.

You claim that "unethical behavior" and not disagreements has been the ground for disfellowship. I am wondering, what do you consider to be "unethical behavior"? Surely those who chose to resign or leave the church because in good conscience they could not accept your new teachings can hardly be accused of unethical behavior.

DRAMATIC CHANGES WITNESS TO THE WORK OF THE HOLY SPIRIT

In your Open Letter, Pastor Tkach, you see in the dramatic doctrinal changes introduced in the WCG in such a short time a clear indication of the work of the Holy Spirit. You wrote: "That a denomination such as ours can make so many dramatic biblically-sound changes in such a short time is a powerful witness to the work of the Holy Spirit."

I am not in a position to judge what role the Holy Spirit has played in the dramatic doctrinal changes you and your father have made in your church. It would seem to me, however, that the work of the Holy Spirit can be more readily recognized in changes that preserve the unity of church rather than in those that split a church. We are told that when the Holy Spirit was manifested on the day of Pentecost the believers were in "one accord" (Acts 1:14). In Ephesians 4:3 Paul exhorts us "to maintain the unity of the Spirit in the bond of peace."

In the formative days of our Adventist church Bible Conferences were held to discuss doctrinal differences. One such difference was the time for beginning and ending the Sabbath. Differing views were held: from sunrise to sunrise, from midnight to midnight, from 6:00 p.m. to 6:00 p.m., and from sunset to sunset. The brethren searched the Scriptures, praying for the guidance of the Holy Spirit. The result was that the sunset to sunset principle was accepted without causing any split in the church.

Sometimes divisions occur in the church because some are so eager to implement needed reforms too fast without giving time for the Holy Spirit to work in the hearts of fellow believers. In 1872 Ellen White offered sensible counsel to our Adventist church regarding reforms: "We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate" (Testimonies vol. 3, p.20). To a large extent the Adventist church has heeded this counsel and this may explain why in our history we have had very few off-shoots.

This has hardly been the case in the history of your WCG. The March 25 issue of IN-TRANSITION carries an article by Alan Ruth entitled, "WCG offshoots now number more than 75." The article is basically a directory with the name, address, and founder of each the 75 churches or organizations that have recently come out of the WCG. In my view such a proliferation of offshoots does not bespeak of the work of the Holy Spirit manifested in the unity of the church.

THE SABBATH WAS MADE FOR ISRAEL AND NOT FOR MANKIND

There are several other personal allegations in your Open Letter that I would like to address, but to do so would make this letter exceedingly long and ultimately detract from my major concern to focus on some important doctrinal issues. So I will respond to these at some other time. At the root of the debate is your view that the Sabbath is Mosaic in its origin and consequently was meant to be observed only by the Jews.

I have traced this view historically in a paper I presented at an International Sabbath Symposium sponsored by the University of Denver and attended by Catholic, Protestant and Jewish scholars. The paper was published in the book THE SABBATH IN JEWISH AND CHRISTIAN TRADITIONS, available from Crossroads publishers. I would be glad to send you a gift copy, if you are interested.

In your Open Letter you state this position as follows: "An issue that you continue to avoid is the obvious point that the Bible gives no Sabbath command until God gave it to Israel. The Bible never commands Gentile nations to keep the Sabbath. Never tells them they were wrong for not keeping it. Never punishes them for breaking it.

Why? Because God gave the Sabbath to Israel as a sign of His covenant relationship with them. If everyone was to keep it, then it could not have been Israel's sign.

"When Jesus came, he never told Gentiles to keep the Sabbath, nor did the early church. The Sabbath was made for man, Jesus said, and the men God gave it to were Israelites."

Let me assure you, Pastor Tkach, that I have not intentionally avoided the issue of the origin and nature of the Sabbath. In fact, I have examined these question extensively in my three Sabbath books, FROM SABBATH TO SUNDAY, pp. 55-61, DIVINE REST FOR HUMAN RESTLESSNESS, pp. 35-42, and THE SABBATH IN THE NEW TESTAMENT, pp. 42-44, 135-140. For the sake of clarity I will address the three basic assumptions which form the basis of your view on the Mosaic origin and Jewish nature of the Sabbath.1. "The Bible gives no Sabbath command until God gave it to Israel."2. "The Bible never commands Gentile nations to keep the Sabbath."3. God made the Sabbath for the Israelites and not for mankind.

No Sabbath Command Before Sinai. Pastor Tkach, you interpret the absence of a command to observe the Sabbath before the giving of the Ten Commandments as meaning that Sabbathkeeping was unknown before Sinai. Your interpretation ignores the fact that the absence of such a command could well suggest instead that Sabbathkeeping was taken for granted. Four reasons support this explanation.

First, it is important to remember that Genesis is not a book of commands but a book of origins, as the name of the book indicates. Genesis does not contain laws like Exodus, but rather a brief sketch of origins. Though there is no specific mention in Genesis of any of the Ten Commandments, we are told in Genesis 26:5, for example, that "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Which commandments did Abraham observe? Did God give one set of moral laws to Abraham and another set to Moses? To me it makes more sense to believe that God's moral principles were known orally during the patriarchal period before they were promulgated in a written form at Sinai. Since no mention is made of any other commandment before Sinai the silence regarding the Sabbath is not exceptional.

Second, we have a similar example of silence regarding the Sabbath between the books of Deuteronomy and 2 Kings, a period of about 600 years. Such silence can hardly be interpreted as non-observance of the Sabbath, since when the first incidental reference occurs in 2 Kings 4:23, it describes the custom of visiting a prophet on the Sabbath.

Third, there are throughout the book of Genesis and the early chapters of Exodus circumstantial evidences for the use of the seven-day week, which would imply the existence of the Sabbath as well. The period of seven days is mentioned four times in the account of the Flood (Gen 7:4,10; 8:10, 12). The "week" is also apparently used in a technical way to describe the duration of the nuptial festivities of Jacob (Gen 29:27) as well as the duration of mourning at his death (Gen 50:10). A like period was observed by the friends of Job to express their condolences to the patriarch (Job 2:13). Possibly all these mentioned ceremonials were terminated by the arrival of the Sabbath. Lastly, the Sabbath is presented in Exodus 16 and 20 as an already existing institution. The instructions for the gathering of the double portion of the manna on the sixth day presuppose a knowledge of the significance of the Sabbath: "On the sixth day, when they prepare what they bring in, it will be twice as much as they gather daily" (Ex 16:5). The omission of any explanation for gathering a double portion on the sixth day would be inexplicable if the Israelites had no previous knowledge of the Sabbath.

Similarly in Exodus 20, the Sabbath is presupposed as something already familiar. The commandment does not say "Know the Sabbath day" but "Remember the Sabbath day" (Ex 20:8), thus implying that it was already known. Furthermore, why would God root the Sabbath commandment in His resting, blessing, hallowing of the seventh day at creation (Ex 20:11), if it was meant to be observed only by the Israelites? After all, there were no Israelites at the time of creation. Why would God go to the trouble of blessing and sanctifying the seventh-day Sabbath at creation, when it was meant to be a blessing only to a Semitic race that would come into existence twenty five

centuries later? Why would God establish the Sabbath only for the Jews? Are the spiritual needs of the Jews much different from those of the Christians? I would urge you, Pastor Tkach, to ponder these questions.

To speculate on how the patriarchs kept the Sabbath would be a fruitless endeavor since it would rest more on imagination than on available information. Considering, however, that the essence of Sabbathkeeping is not a place to go to fulfill rituals, but a set time to be with God, ourselves, and others, it seems entirely possible that the patriarchs spent the Sabbath holy hours within their households, engaged in some of the acts of worship described in Genesis, such as prayer (Gen 12:8;26:25), sacrifice (Gen 12:8; 13:18; 26:25; 33:20), and teaching (Gen18:19). "The Bible never commands Gentile nations to keep the Sabbath." Your second assumption is that "the Bible never commands Gentile nations to keep the Sabbath." This assumption ignores a fundamental fact that God never gave two sets of commandments, one for the Jews and one for the Gentiles. God has one plan of salvation with one set of moral principles for all people. In the OT the salvation of the Gentiles is not seen as being separated from that of the Jews, but as being part of it. God called the Israelites to be the channel through whom the blessings of salvation would reach all the families of the earth (Deut 28:10; Ps 22:27; Gal 3:8).

Please note, Pastor Tkach, what the prophet Isaiah says about the Gentiles: "And the foreigners who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants, every one who keeps the sabbath, and does not profane it, and holds fast my covenant-these I will bring to my holy mountain, and make them joyful in my house of prayer; . . . for my house shall be called a house of prayer for all peoples" (Is 56:6-7). Does not this passage clearly invite the Gentiles to accept the Lord and to keep the Sabbath without profaning it? Why then do you say that "the Bible never commands Gentile nations to keep the Sabbath"?

You may wish to argue that the Gentiles were exempted from Sabbathkeeping together with circumcision by the Jerusalem Council. This is a popular but mistaken view because the Jerusalem Council did exempt the Gentiles from the circumcision but not from the Mosaic law in general or from Sabbathkeeping in particular. This conclusion is supported by two major considerations.

First, the Council endorsed James's proposal to exempt Gentiles from the circumcision because James appealed to Moses for his authority: "For from early generations Moses has had in every city those who preach him, for he is read every sabbath in the synagogues" (Acts 15:21). In other words, James argues that his proposal is to be accepted because it expresses what Moses expects from the Gentiles (sojourners) who wish to live among the Israelites. This interpretation is supported by the fact that the four ritual laws are part of the Mosaic law (Lev 17-18).

Second, if the Gentiles were instructed by the Council to respect the four ritual Mosaic laws required of the sojourners who dwelt among the Israelites (Lev 17-18), they could hardly have been exempted from Sabbathkeeping which was seen as even more important than ritual laws. It is only the fact that Gentile Christians were already observing the Sabbath that made it unnecessary for the Jerusalem Council even to discuss it. In the light of these considerations the Jerusalem Council could hardly have considered exempting Gentile Christians from Sabbathkeeping. God made the Sabbath for the Israelites and not for mankind. Your third assumption is that the Sabbath is a Jewish institution because God made it for the Israelites, and not for mankind. In your Open Letter you wrote: "When Jesus came, he never told Gentiles to keep the Sabbath, nor did the early church. The Sabbath was made for man, Jesus said, and the men God gave it to were Israelites."

Pastor Tkach, I find your interpretation of Christ's memorable statement "The Sabbath was made for man" (Mark 2:27) as meaning the Israelites only and not mankind, incredible, to say the least. In 25 years of studying Sabbath literature I never read anywhere that "man-anthropos" means "Israelites," and not "mankind." Surprisingly this interpretation contradicts your study paper on the SABBATH (May 2, 1995) which says: "When Jesus used the word 'man' in Mark 2:27, he was using in a general sense, without reference to Jews specifically or to gentiles specifically"(p.11). I am wondering what caused you to change your mind.

Was it perhaps a new vision, dream, or a direct communication from God? Please let us know. The truth of the matter is that Christ establishes the permanent validity of the Sabbath by appealing to its original creation when God determined its intended function for the well-being of mankind. Our Lord's choice of words is significant. The verb "made-ginomai" alludes to the original "making" of the Sabbath and the word "man-anthropos" suggests its human function. Thus to establish the human and universal value of the Sabbath, Christ reverts to its very origin, right after the creation of man. Why? Because for the Lord the law of the beginning stands supreme.

The Early Church did not teach Sabbath keeping. You also mention in the statement quoted earlier that the Early Church did not teach Sabbathkeeping. This view ignores the witness of both the New Testament and the early Christian literature which contain implicit and explicit indications of the existence of Sabbathkeeping. In this Open Letter I can only make a brief allusion to a few significant evidences.

The earliest indications of Sabbathkeeping come to us from the New Testament itself. In chapter V of my book *THE SABBATH IN THE NEW TESTAMENT* discuss the numerous New Testament references to the fact and manner of Sabbathkeeping. The unusual coverage given by the Evangelists to the Sabbath healings and teachings of Christ is indicative of the great importance attached to Sabbathkeeping at the time of their writing.

More significant still is the New Testament witness to the new Christian understanding of Sabbathkeeping, namely, a day "to do good" (Matt12:12), "to save" (Mark 3:4), "to loose" physical and spiritual bonds (Luke13:16), and to show "mercy" rather than religiosity (Matt 12:7). This new Christian interpretation indicates that the Apostolic Church did observe the Sabbath, but with a new meaning and in a new manner.

The existence of Sabbathkeeping is attested also in the early Post-New Testament references to Sundaykeeping. The Epistle of Barnabas, for example, dated between A.D. 130 and 138, speaks of the observance of the "eighth day" (that is, Sunday) in addition to, rather than as a substitute for the Sabbath. After having argued for the superiority of the eighth-day, Sunday, over the seventh-day Sabbath, the author writes, "This is why we also observe the eighth day with rejoicing" (15:9).¹ The "also" (dio kai) suggests that Sunday observance was introduced as an addition to rather than as a substitute for the Sabbath.

Justin Martyr, writing from Rome by the middle of the second century, differentiates between two types of Sabbathkeepers. He speaks of some Sabbathkeepers who compelled everybody to observe the Sabbath and of other Sabbathkeepers who did not induce others to do likewise.² This clearly implies that Sabbathkeepers existed in Rome by the middle of the second century, though they appear to have been a minority.

In the apocryphal Gospel of Thomas, dated in the middle of the second century, Jesus is reported to have said, "If you fast not from the world, you will not find the kingdom; if you keep not the Sabbath as Sabbath, you will not see the Father" (chapter 27). Though this saying can hardly be authentic, it does reflect a high view of the Sabbath in the community where the document circulated.

Another document known as the Martyrdom of Polycarp, dated about A.D. 120, records that Polycarp's death occurred on "a Festival Sabbathday" (8:1). This phrase could well reflect Sabbath observance among some Christians in Asia Minor, in spite of their hostile attitude toward the Jews exhibited in the narrative.

Early in the third century, the Alexandrian theologian, Origen, refers to Sabbath observance in a sermon, saying: "Forsaking therefore the Judaic Sabbath observance, let us see what kind of Sabbath observance is expected of the Christian. On the Sabbath day, nothing of worldly activity should be done. If therefore desisting from all worldly works and doing nothing mundane but being free for spiritual works, you come to church, listen to divine readings and discussions and think of heavenly things, give heed to the future life, keep before your eyes the coming judgment, disregard present and visible things in favor of the invisible and future, this is the observance of the Christian Sabbath."

3 Origen's mention of Sabbathkeeping in Alexandria is significant, since two centuries later two church historians, Socrates Scholasticus and Sozomen, inform us that the custom of assembling together on the Sabbath was practiced everywhere except in Rome and Alexandria. 4 A major factor which contributed to an earlier abandonment of Sabbathkeeping in these two cities was, as I have shown elsewhere, the presence of strong anti-Judaic feelings.

For the sake of brevity I will not list other sources indicating the existence of Sabbathkeeping both in the East and West. One of the most telling evidences of the Sabbathkeeping in early Christianity which is often ignored is found in the ongoing polemic against Sabbathkeeping. The bizarre and sometimes ridiculous arguments which were fabricated to show the superiority of Sunday over the Sabbath, are indicative not only of the existence of, but also of the influence exerted by Sabbathkeepers.

Justin Martyr (about 150), for example, argues that Christians must not observe the Sabbath because it is a Mosaic ordinance given exclusively to the Jews (does it sound familiar?) as a sign of their wickedness to distinguish them for punishment they justly deserve. Instead, Christians are to assemble for worship on Sunday to commemorate the first day creation of light and the resurrection. 5 Justin's false and senseless denunciation of Sabbathkeeping as a trademark of Jewish depravity must be seen as a desperate attempt to wean Christians away from such a practice. Another fitting example of the ongoing Sabbath/Sunday controversy is found in the Syriac Didascalia (c. 250), where the author appeals to Sabbathkeepers to stop saying "that the Sabbath is prior to the first day of the week" because, he argues, when the first day, Sunday, was made at creation "the seventh day was yet unknown." He continues, "which is greater, that which had come into being, and existed, or that which was yet unknown, and of which there was no expectation that it should come to be?"

The author draws another argument from the paternal blessings which are bestowed not on the last but on the first child and also from Matthew 20:16, which says, "The last shall be first and the first last." On the basis of such senseless reasoning he concludes that Sunday is greater than the Sabbath. 7 These bizarre and artificial arguments to justify Sundaykeeping are indicative of the existence and persistence of Sabbathkeeping in early Christianity.

IS SABBATHKEEPING REQUIRED TO BE SAVED?

An important question you asked me in your Open Letter is: "Do you believe God requires Christians to keep the Sabbath to be saved? Of course, not one New Testament verse says that. It does say that Peter was free to live as a gentile, and that Roman Christians could choose not to observe special days to God." My answer to your first question is simple. Salvation is first and foremost a divine gift and not a human achievement. No person will ever be saved or lost because he or she observed or did not observed the Sabbath. We are not saved by observing commandments but through Christ's atoning death.

Accepting God's gift of salvation means, however, also accepting God's claim to conformity to His will through the grace of Christ. Salvation is a gift of grace but the acceptance of this gift requires a response of obedience which shows the genuineness of our faith.

Sabbathkeeping offers us a unique opportunity to respond to God because the consecration of the Sabbath time to the Lord enables us to consecrate our life to Him. By enjoining us to stop our work, the Sabbath makes us free and available for God's omnipotent grace to work in us. The act of resting on the Sabbath represents the acceptance of salvation by grace and not by works. It represents our renunciation of human efforts to achieve salvation and our willing acceptance of God's gracious provision of salvation. We stop our work on the Sabbath to allow God to work in us.

THE MOSAIC LAW IS NO LONGER THE STANDARD OF CHRISTIAN CONDUCT

A final point I would like to address is your view that the Mosaic law is no longer the standard of Christian conduct. You wrote: "What you fail to see is that Paul does not hold the Mosaic law as a moral standard of Christian conduct. Rather, he holds up Jesus Christ, the suffering of the cross, the law of Christ, the fruit and leadership of the Holy Spirit, nature, creation and the moral principles that were generally understood throughout the gentile world as the basis of Christian ethics. He never I repeat, never - argues that the law is the foundation of Christian ethics. Paul looks at Golgotha, not Sinai."

My immediate reaction to this statement is one of total disbelief. I cannot believe that you really believe what you wrote. Do you really believe that Paul rejects the moral principles found in the Mosaic law in favor of some hazy ethical principles derived solely from Christ, the Holy Spirit, and moral values as generally accepted in the Gentile world? Which were the moral principles of the Gentile world by which Christians were to live? If your contention were true, it would imply that the moral principles God revealed through Moses, are inadequate and inferior to those found in Christ's teaching and in the Gentile world. Is this what the New Testament teaches?

Did not Christ spend much of His ministry clarifying the spirit and intent of God's law? Did not Christ affirm that He came not to abolish but to fulfil the law (Matt 5:17), that is, to show its fuller meaning? Did not Christ teach that we break the sixth commandment not only by killing with the sword, but also by hating and insulting our brethren (Matt 5:22-23)? Did not Christ teach that we break the seventh commandment not only by committing adultery, but also by looking lustfully at a woman (Matt 5:27-28)? Did not Christ teach that Sabbathkeeping is not only rules to obey but people to love (Matt 12:8; Luke 13:10-17)? Did Christ invent these moral principles or did He clarify the moral principles of the Mosaic law?

Did Paul reject the "Mosaic law as a moral standard of Christian conduct"? If this were true, why then did Paul write that "the law is holy and just and good" (Rom 7:12) and that God sent "his Son in the likeness of sinful flesh . . . in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Rom 8:3-4)? Why did Paul write that "neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God" (1 Cor 7:19)?

In my previous Open Letter, Pastor Tkach, I discussed at some length how Paul rejects the law as a method of salvation but upholds it as a standard of Christian conduct. I would urge you to reread those two pages where I address this issue. If you prefer to read another author, I would recommend the chapter on "The Law" in George Eldon Ladd's book ATHEOLOGY OF THE NEW TESTAMENT. This is a standard textbook in many theological seminaries. As you know, Prof. Ladd from Fuller Theological Seminary is one of the most respected and influential evangelical scholars of our generation. I will quote here only few paragraphs.

Ladd writes: "By fulfilling the promise given to Abraham, Christ has ended the age of the Law. . . . However, it is clear that inasmuch as Paul always regards the Law as holy and just and good, he never thinks of the Law as being abolished. It remains the expression of the will of God. This is evident from his frequent assertion that redemption in Christ enables believers in some real sense to fulfill the Law. . . . The permanence of the Law is reflected further in the fact that Paul appeals to specific commands in the Law as the norm for Christian conduct. . . . Christ has brought the Law as a way of righteousness and as a ceremonial code to its end; but the Law as the expression of the will of God is permanent; and the man indwelt by the Holy spirit and thus energized by love is enabled to fulfill the Law as men under the Law never could" (pp.509-510).

Contrary to your contention, Pastor Tkach, that Paul, "never - I repeat, never - argues that the law is the foundation of Christian ethics, "Prof. Ladd affirms: " The permanence of the Law is reflected further in the fact that Paul appeals to specific commands in the Law as the norm for Christian conduct."

Frankly, I am perplexed by your attempts to negate the validity and value for Christians of God's law in general and of the Sabbath commandment in particular. It reminds me of Marcion (about A. D. 140) who rejected the OT in general and the Sabbath in particular because he believed they were the product of an evil god. It is unfortunate that the influence of Marcion's dualism, as Adolf Harnack, the famous German church historian has pointed out, has plagued Christianity to this very day. In many ways this is reflected in the New Covenant Theology that you have adopted.

In closing this letter I feel a bit disappointed, because I was hoping to deal also with two critical texts (Col 2:14-16; Rom 14:4-5) to which you appeal in the attachment to the Open Letter to support your abrogation view of the Sabbath. I have done considerable research on these texts which I would love to share with your members. But this would double the length of this already lengthy letter. Perhaps I might be able to share this research in the next Open Letter. I trust that you will choose to reply and thus continue this dialogue which for some of your members may be the only chance to hear a scholarly response to your new theology.

Thank you, Pastor Tkach, for granting me the opportunity to dialogue with you and your members through this medium. Rest assured that our theological differences do not detract from the respect that I have for you as a person. I still hope that someday we might be able to sit down and discuss these issues in an informal setting.

May the Lord continue to richly bless your life and endeavors to understand His revealed will for yourself and your church members.

Christian regards

Samuele Bacchiocchi, Ph. D
Professor of theology and Church History
Andrews University

NOTES

1. The Epistle of Barnabas 15:9.
2. Justin Martyr, Dialogue with Trypho 47.
3. Origen, Homily 23, on Numbers, Patrologica Graeca 12, 749-750.
4. Socrates Scholasticus, Ecclesiastical History 5, 22; Sozomen, Ecclesiastical History 7, 19.
5. Justin's texts are cited and analyzed in From Sabbath to Sunday (Rome, 1977), pp. 223-233.
6. Syriac Didascalia 26, ed. R. Hugh Connolly (Oxford, 1929), p. 233.
7. Ibid.

EXHIBIT D

The Herbert W. Armstrong Papers Collection (HWAP)

Credit: <https://www.friendsofsabbath.org/ABC/HWAP/HWAP.html>

Mr. Armstrong refers to this collection here:

“Since returning to Pasadena, I have researched in the dusty old files of the years 1933 to around 1940. The papers in filing folders are still intact in the cardboard cartons I obtained without cost at a grocery store. We could not afford the luxury of steel filing cabinets in those days. In those old files, stored in a basement store-room of one of our buildings on the Pasadena campus, I have culled out a number of interesting papers, letters, bulletins, and copies of mimeographed Plain Truths. Among them I found an old yellowed sheet on which I had penciled notations of the pledges for the beginning of the radio program.” (Autobiography, vol 1 (1973 edition), pp. 497-98)

“Among old papers, letters, bulletins in those dusty old files I find a mimeographed letter addressed to co-workers. Our little family of co-workers making possible this work of God was still very small — perhaps a couple dozen or so” (p. 504)

Leroy Neff wrote the following to me concerning the archive:

"Which list do you want? I doubt you will ever find them. HWA gave everything to WCG in his will. All his papers including even single sheets or scraps of information was reviewed and anything of value was entered into a computer program data base. This was done within a year or a little more after his death. Each document was filed by number in the archives. It seemed he never threw away any information on paper. I have no idea what they have done with the computer files or the actual papers in recent years. When I last heard a few years ago they still had the archives, I don't know about the computer file. For a time they still displayed the fine gifts he received in display cabinets on the first floor of the Hall of Administration. I don't know if a list was made of these items or the items that were left in his office. After his death the type of items left in the office were changed to items of interest to the new occupant. I presume everything of value was disposed of in one way or another, sooner or later by JWT Sr. & Jr. & the church. That is apparently what happened to all HWA & church assets." (e-mail to Craig White, 8 March 2005)

The HWAP is held by Grace Communion International (GCI). The archives were boxed up in Los Angeles around February 2018 to transport to GCI's new head office in North Carolina around March 2018. The GCI address is 3120 Whitehall Park Drive, Charlotte, NC 28273 should you wish to contact them about the Collection. Apparently, GCI would have a full listing of these papers and hopefully has scanned them.

HWAP Catalogue No [?]

In the Spring of 1927, The Bible Advocate published 2 articles about pyramidology. To learn more, Mr. Armstrong wrote to its author in care of The Bible Advocate. The Advocate forwarded his letter to Reverend Lincoln McConnell, pastor of the First Baptist Church of Saint Petersburg, Florida.

HWAP Catalogue No: 867

Reverend Lincoln McConnell responded 3 June 1927:

"Yes, there are many strictly scientific proofs that The Great Pyramid is more than a mere tomb these days, and I advise you, if you want the REAL THING in the way of proof to send to the A.A. Beauchamp Pub. Co., 603 Boyston Street, Boston., Mass. and get Davidson's great book on The Great Pyramid.... Then you will have plenty to occupy your time for months to come and will also have the most recent as well as the most scientific work ever written on the subject....

The most recent book on The Great Pyramid and a much easier one to read if you want this, is by "Discipulus," and can be had of the same people.... Its special value lies in the fact that it connects Pyramid truth with "British"-Israel truth in a fine way.

I must say that if you really want to KNOW your Bible you will have to get the books on "Anglo-Israel".... You will never know the real truth the BOOK is teaching without this key. This sounds radical perhaps, but you will see when you study it that it's simple truth"

HWAP Catalogue No: ?

Mr Armstrong then wrote to the A.A. Beauchamp Publishing Co, 28 March 1928:

"Gentlemen:

I have heard that the most recent book on the Great Pyramids is one by "Discipulus," published by you. I know nothing about this book, but if it is authoritative, giving accurate and reliable measurements of the interior passages as well as other measurements, I want it.

I have seen the works by Smyth, and have read The Miracle in Stone by Seiss. If this book is equally authoritative and dependable, but giving more recent data and information, you may send it to me at once, C.O.D.

What do you regard as the most authoritative and dependable book on the Anglo-Israel theory? I have seen many on this subject which I could not regard as at all reliable. One book which I have read, Judah's Sceptre and Joseph's Birthright, by Allen, appears to be more reliable than others I have seen."

HWAP Catalogue No: 874

Beauchamp responded 5 April 1928:

re "Discipulus" and the book was

"very good and up to date. Much of the information is based on a book by Davidson entitled The Great Pyramid: Its Divine Message. It...is one of the most remarkable and most interesting things that I ever read on the subject after Smyth's great work....

I am sending you...a series of articles by Davidson.... They confirm in every respect the noble work done by Piazza Smyth and for which he suffered scorn and ridicule.

You ask my opinion as to the most dependable book on the Israel theory? I have always thought myself that Judah's Sceptre and Joseph's Birthright was the best book."

HWAP Catalogue No: 873 (pp1-3)

Beauchamp he wrote 4 May 1928:

"I wonder if there is not a real need, as well as a ready market, for a new book on the Anglo-Israel subject?... I have read very little, as yet, of the book by Discipulus. However, judging from what little I have had an opportunity to read, I do not believe this book as sound and authoritative as the one by Allen.

The book I have in mind would follow, in great measure, the line of thought and proof offered by Allen. I would endeavor to keep it as dependable and as sound in its arguments as Allen's. But the ground covered by Allen would be covered in boiled-down form, condensed where possible... The book would be written, moreover, in an entirely different style...

If you believe there is a need and a market for such a book, and you would care to consider the possibility of undertaking to publish it, then I should like to go into the matter further and in more detail with you.”
Armstrong also told Beauchamp that he had an offer to publish his antievolution book (an apparent reference to his correspondence with A.N. Dugger):
“But [I] am afraid the publishing house in question is not equipped to turn out as up-to-date and attractive a job as I feel will be necessary.”

HWAP Catalogue No: 5044

Beauchamp’s reply (9 May 1928):

“Your letter of May 4 at hand. In reply will say that I am quite sure that I would not be interested in publishing the book on evolution and as for the one on Israel I would not offer a great deal of encouragement. There have been three or four books on that subject brought out the last year, and I am now at work on the manuscript of one by the author of Judah’s Sceptre and Joseph’s Birthright, which I expect to publish some time during the fall.”

EXHIBIT E

Knowledge Explosion: "When I look back on it, in retrospect, it is AMAZING!" (HWA)

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change in your address. Please include both old
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Personal From the Editor

IN TEN YEARS the world has experienced a KNOWLEDGE EXPLOSION! Its fund of knowledge — especially in technological, scientific, and medical fields — has DOUBLED. The world's TROUBLES also have doubled in the same decade.

But what about *GOD-revealed knowledge*?

That knowledge — knowledge new to us — has burst on our consciousness like a shocking EXPLOSION!

God said, at "the time of the end, many shall run to and fro, and KNOWLEDGE SHALL BE INCREASED" (Dan. 12:4).

Do you realize HOW MUCH vital knowledge, revealed by GOD, has come to God's Church in the last two decades? When I look back on it, in retrospect, it is AMAZING!

Many in God's Church — actually more than 99% of you, have come into the Church in that last 20 years. Probably you have never realized *how* THE TRUTH was revealed. Most of you have been put into God's Church by the living Christ with THE TRUTH all laid out in order for you. When *you* came in, you came into a Church that already possessed the Truth. You were able to learn it, and come to full understanding, in a very short time, comparatively.

That is *not* the way Mrs. Armstrong and I came in!

We don't have ALL the Truth God's revelation (the Bible) holds for us, even yet. I believe we now have MOST that is vital to us at this particular time! But I had to come into God's Truth a single doctrine, or a single bit of Truth, at a time. It was not all laid out *in order*, in a clear-cut, plain, well-organized pattern — as it is today for YOU!

So I thought it would be interesting — and profitable — to you, to start at the beginning and give you, briefly, the story of HOW God put His Truth into His Church of this "Philadelphia" era.

The "Philadelphia" era of God's Church had not come into existence when God first called me.

I'm sure most of you know something of the early background: of my early life in the advertising

profession, having my business taken away by nationwide conditions beyond my control three times — of being angered into my first actual STUDY of the Bible.

Mrs. Armstrong had been, in my view, "deceived" into taking up with religious fanaticism. She had begun keeping what I then called "the Jewish Sabbath." Unable to argue her out of it, I started to study the Bible to find where the Bible commanded "Thou shalt keep SUNDAY!"

Of course I couldn't find it. But the study widened in scope and lasted about six months, before Truth began to clear before my mixed-up and befogged vision. I was simultaneously challenged on the theory of evolution.

Both challenges — the Sabbath and evolution — took me to the first chapter of Genesis. The simultaneous study of the evolutionary theory brought on an intensive study into the question: Does GOD exist? For evolution is the atheist's attempt to explain the presence of a CREATION without a Creator.

That six-months' study proved these BASIC Truths:

- 1) God does exist.
- 2) Evolution stands DISPROVED — an error — a false theory.

- 3) The Bible (in its original writings) is the inspired INSTRUCTION BOOK of the Creator GOD to mankind — infallible.

- 4) The SABBATH is binding today, the SIGN that identifies GOD to us, and identifies US as HIS PEOPLE.

- 5) At the very last of this study, the fact that the *annual* Holy Days and Festivals of God are also binding became apparent.

- 6) Also I had learned that the wages of sin is DEATH, not eternal life in hell fire — that it is eternal *punishment*, not eternal *punishing*.

- 7) I had learned also that eternal life is God's GIFT by His grace, imparted to us by His Holy Spirit.

Brethren, do you see, from this, HOW METHODICALLY God began revealing His Truth to me? Those seven points are BASIC — the FOUNDATION! Knowledge of the TRUE God; getting rid of the false god

(evolution); PROOF of the AUTHORITY of the Bible — the SOURCE of knowledge; the Sabbath as God's SIGN; the annual Sabbaths, picturing God's PLAN (though I did not yet — at that time — understand their meaning); the PENALTY for sin; and the need of God's Holy Spirit for salvation and eternal life!

But now the details had to be filled in.

I had *not yet* received God's Holy Spirit. I was still searching with a carnal mind — but, with this knowledge, I had SURRENDERED my will, my hostility against God, all rebellion against HIS Law. I had REPENTED, and I had come to BELIEVE in Jesus Christ as personal Saviour.

But I was still puzzled about water baptism. My parents, and ancestors for 200 years and more, had been "Quakers." I had been brought up in that church, though I didn't know much about what they believed. I did know they did NOT believe in water baptism.

So I next studied that question diligently, in the Bible. I went to four preachers for help, but relied solely on the Bible for final decision. A Seventh-Day Adventist preacher seemed coldly legalistic, lacking spiritual warmth. A Church of God (seventh-day, Stanberry, Missouri) preacher didn't want to be bothered and was insulting. A Quaker minister was friendly, but had to admit, finally, that he himself questioned his church's doctrine on this point and only went along with it because other "holy men of God" (as *he* called them) in his church did. A Baptist minister had the best and clearest explanation, and was warm and friendly and, I felt, more spiritual in a sane and sensible way. So I asked him to baptize me, not into his church, but into Christ. For this I had to obtain permission from the rather august and dignified Board of the Church. On being baptized I *knew* God then and there gave me HIS HOLY SPIRIT!

Now I had added one technical doctrine to my spiritual knowledge.

Very soon after this my wife was taken ill with multiple acute conditions under which she could not have lived another 24 hours. She had blood poisoning from a rosebush thorn, moving toward her heart; a dog bite that was acute; quinsy with a big hard lump completely blocking her throat so nothing could pass; and lockjaw. She had not had a bite of food, a drop of water, nor a wink of sleep in three days and three nights. The doctor could do nothing — said she could not live another 24 hours, without sleep and the blood poison moving rapidly toward her heart.

A neighbor lady asked if I would allow a man and wife to come and pray for her. Reluctantly, and embarrassed, I consented. They came about seven in the evening. I questioned and cross-examined them. I didn't want any fanaticism. They answered all questions with the Bible. They read Scriptures new to me. My wife and I both began to believe. They knelt by her bed, anointed her, and the man just talked quietly and earnestly to God, reminding God He had PROMISED to heal, saying we EXPECTED Him to keep His promise, and then thanking Him for it. I had never heard a prayer like that.

The couple left quietly. My wife asked me to walk her out to the street sidewalk and back. The lump in her throat had disappeared — her jaw was unlocked. She laid down in bed again, went soundly to sleep, did not awaken until eleven next morning — completely healed of EVERYTHING!

After that I pursued an intensified study into all that the Bible revealed about HEALING of sickness and disease.

Now came a study about heaven and hell. Then a more intensified study of the Kingdom of God, and the coming millennial reign under Christ a thousand years on this earth.

Meanwhile, I was pursuing an intensified study of PROPHECY. The prophecies about a "beast" or the "four beasts" of Daniel 7 were a problem. I read many booklets and pamphlets on the subject — all clearly in error. Finally, I began putting down in chart form on paper all the Bible reveals on it, and the meaning cleared up.

Also, even during the initial six-months' study before baptism, a minister in Florida I had contacted by mail, wrote saying that unless I knew of the identity of the United States and the British as the Birthright people of Israel — heading the so-called "Lost Ten Tribes," I was IGNORANT! So I obtained all the literature I could find on the subject, comparing every point with the Bible. I found many errors — errors in every book or pamphlet I could find on the subject. But what I did find in the Bible PROVED our identity. This was the needed KEY to unlock all the prophecies!

I studied seventh-day Church of God literature, and Seventh-Day Adventist literature. I found the Adventist doctrine about going to heaven for a thousand years completely unscriptural. The Church of God taught correctly a millennium on earth, but didn't

seem to know much about what will happen during that time. So I delved deeper into those details.

I studied the popular “rapture theory” about the second coming of Christ, found the Bible proved it false — dug out the TRUTH from the Bible. Then came such subjects and doctrines as “the Mark of the Beast,” law and grace, Bible teaching about angels. Another subject that had come up during the very first year was the origin of Satan, and the true meaning of Genesis 1. The true meaning of the Old Covenant, and the New Covenant, and many similar doctrinal questions continued to clear up.

Little by little, a doctrine at a time, a question or subject at a time, TRUTH was emerging. But the Bible is like a jigsaw puzzle.

One must get all the individual pieces put together in their right relation to other pieces before the WHOLE PICTURE comes clear!

You brethren today get the TRUTH all put together in ORDER. You get the WHOLE picture. I had to study, and grope, and search, and study, and discard error, day by day, month by month, year after year. I had to REALLY WORK AT IT!

It was a continuous process. By the time Ambassador College was founded, in 1947 (20 years after my conversion), I felt that we had the Truth rather thoroughly. I did not then realize HOW MUCH MORE was still to come. What has come since is like a BOMB — containing the MOST IMPORTANT knowledge — had suddenly exploded, opening up the BIG TRUTH!

I had tried to fellowship with the Church of God which, in my early days of conversion, was located at Stanberry, Missouri. But their ministers fought me, did all they could to discredit me, break up the broadcast, hinder and stop THE VERY WORK OF GOD! Soon they became divided, with one group making headquarters at Salem, West Virginia.

Then they split and re-split until I lost all knowledge of HOW MANY splintering groups there are. One established headquarters at Denver, Colorado, another in Los Angeles, another in a town near Jefferson, Oregon, another in Stockton, California, and another in or near Nampa, Idaho, and the man who headed it when I first came in contact with them went to Jerusalem, Israel, which he calls “world headquarters.”

Even though they fought me, and very unfairly, I do not wish to impute motives or speak disrespectfully of them, because we find them described and identified in Jesus’ own prophetic message in Revela-

tion 3:1-6. Even though it describes them as spiritually dead, they are the remnant of what is, or HAS BEEN, one of the seven successive eras of GOD’S TRUE CHURCH. As we are, and are doing the Work of, the “Philadelphia” era (Rev. 3:7-13), so they were the “Sardis” era.

I never became a member of that church, though I was ordained by a group who had been in it, locally organized and incorporated as the “Oregon Conference.” But when I had contact with them they refused to correct error or to accept any truth new to them. They ceased to GROW spiritually and IN KNOWLEDGE. And, of course, what has THE NAME of the living Church, but ceases to GROW, soon DIES (Rev. 3:1). I do not rejoice in that, but say it in sorrow, because there were many in that church that I loved.

But in my days of trying to work with them, between 1927 and somewhere around 1941 to 1947, there was so much controversy over what constituted God’s CHURCH GOVERNMENT that I, myself, became completely confused on that point. I could see that their systems were so wrong that I assumed that God’s Church is a SPIRITUAL ORGANISM, and not a church ORGANIZATION. I did not want to assume any rule or authority that I ought not, and consequently when troublemakers and wrong attitudes came into our little Church in Eugene, Oregon, I wielded no authority whatsoever, and the result was a church split in two.

Perhaps the *beginning* of the Biblical KNOWLEDGE EXPLOSION we have enjoyed since the college was founded was the clearing up of the Biblical teaching on CHURCH GOVERNMENT. Personally I had gotten so CLOSE to all the errors among the “Sardis” people — with a “General Conference” type government at Stanberry, and a “12 apostles — seven deacons — and 70 elders” type at Salem, West Virginia, that I was like the man so close to one tree he couldn’t see the forest.

Ambassador College started with only FOUR students. The three male students were Herman Hoeh (now Dr. Hoeh), Raymond Cole (now District Superintendent of the New York District), and my elder son Richard David. The second year there were added Raymond McNair (now Deputy Chancellor of Ambassador College in England, and Director over the Work in Britain), his brother Marion, and Kenneth Herrmann (now Registrar of Ambassador College, Pasadena campus). Perhaps my son Dick and Raymond Cole had been, like myself, too close to

all the confusion in Oregon. But the others were free from that, and God was able to reveal clearly, through them, precisely what is His form of Church Government.

Once clearly seen, it was put in operation. I had to repent of neglecting to assume the responsibility God had charged me with in Oregon. God's government is always government from the TOP — GOD the Father — on down. Christ is the living HEAD of this Church. There is authority in the Church. Troublemakers, bent on dividing and breaking up God's Church, are not tolerated. THERE IS NO DIVISION, but happy harmony and order, in LOVE!

Many NEW truths have come to light in the past twenty years. Some has been revealed through various of God's ministers — my son Garner Ted, Mr. Roderrick Meredith, Dr. Herman Hoeh, Mr. Raymond McNair, Mr. Albert Portune, Mr. Charles Hunting, Dr. Ernest Martin, Dr. Charles Dorothy, and others. And also God has continued to reveal important and basic truths through me.

Among these have been the TRUTH about the PURPOSE of human life — the fact that God is not merely one Person, or a "trinity," but the divine FAMILY OF KINGDOM. The truth that we are now only BEGOTTEN, and that being BORN AGAIN is to be actually BORN into that very FAMILY, as sons of God, even as the living Jesus Christ is a divine Son of God. THAT Truth is BASIC — and I did not understand it until after the college was founded. I could "see" it, even up in Oregon, but was AFRAID to accept it — it seemed like "blasphemy" to assume we humans could become members of the DIVINE FAMILY that IS God! But finally I *had* to accept it, when faced with the fact that it is taught throughout the New Testament!

Another BIG Truth is the final COMPLETE knowledge of what man IS! This came through my year-after-year perplexed search to learn the difference between human MIND and animal brain. The fact that there is a human spirit IN man — a spirit that imparts the power of intellect to the human brain — converting it from pure physical BRAIN to human MIND. This makes clearer than ever the need of God's HOLY SPIRIT, which bears witness *with our spirit* that we are, indeed, the CHILDREN OF GOD!

Another is the knowledge that human nature is NOT, after all, as I believed and taught for years, a mixture of good and evil. It is ALL bad. Human nature wants to CONSIDER ITSELF GOOD, while *doing* evil. It is a "pull" like gravity in the direction of evil — SELF!

Another is the origin of what the world regards as the Christian Church, by the Simon referred to in the 8th chapter of Acts — the fact that the "Christian" churches of this world are not, and never were, the same Church Jesus Christ founded in 31 A.D. The knowledge of the "lost century" — 69 to about 170 A.D.

And now that God has placed HIS COLLEGE in Jerusalem, preparing the way for the coming Messiah to sit on David's throne — at the very place where that throne originally was located, opens up a whole new labyrinth of prophecies concerning Jerusalem and events to occur in the next three to ten years!

Yes, the WORLD'S "knowledge explosion" may have resulted in DOUBLING the worlds ills and troubles and problems. But our own KNOWLEDGE EXPLOSION of GOD-REVEALED KNOWLEDGE is opening before our eyes the WHOLE FUTURE GOD HAS PREPARED FOR THOSE WHO LOVE AND OBEY HIM.

EXHIBIT F

Eulogy: *“There is no man who can fill his shoes, but Father we aim to follow his footsteps”*



Associated Press

LAST RESPECTS: Among those attending the funeral Sunday for Worldwide Church of God founder Herbert W. Armstrong is his daughter, Dorothy Mattson, left.

4,500 attend funeral for church leader Armstrong

ALTADENA, Calif. (AP) — Herbert W. Armstrong, the apostle and pastor general of the Worldwide Church of God, was eulogized by his successor Sunday as irreplaceable while Armstrong's excommunicated son wept.

“There is no man who can fill his shoes, but Father we aim to follow in his footsteps,” Joseph K. Tkach told 4,500 mourners, including Armstrong's son Garner Ted Armstrong, at Mountain View Cemetery.

Armstrong died last Thursday at 93.

The younger Armstrong, former church executive and television spokesman who hadn't spoken to his father for nearly eight years, sat in the front row of mourners, wiping tears and staring at the casket throughout the 30-minute service.

He was introduced with his two sisters, Beverly Gott and Dorothy Mattson, at the start of the service,

but he never spoke to the crowd. He shook hands and hugged old friends for 20 minutes after the service concluded.

An anguished Armstrong said Friday he regretted not seeing his father before he died, saying reconciliation was “now forever too late.” The younger Armstrong heads the Tyler, Texas-based Church of God International.

He hadn't seen Armstrong since 1978, and it was not known if he saw his father's body before burial, Turner Stevens Mortuary spokesman Ernest Mitchell said. The casket was not opened during the graveside service.

Reno Gazette-Journal, Reno Nevada
Monday January 20, 1986. (page 3)

EXHIBIT G

Internet Keywords

End Notes: Web Search Engine Results

i Internet search result for these keywords web query: “Christology” and “Barth”

Christology | Theology and Church

<https://theologyandchurch.com/tag/christology/>

Oct 3, 2014 - Barth is probably the first theologian in the history of Christian doctrine who alternates back and forth, deliberately, between an "Alexandrian" and an "Antiochian" idiom. The proper way to be Chalcedonian in Christology, Barth believed, was to follow the lead of the New Testament itself by employing a definite diversity of idioms.

ii Internet search result for these keywords web query: “Tkach” And “study of Christology”

Mr. Tkach's study of Christology led naturally to a study of the nature of God. In the 12/17/91 PGR he announced a new statement of beliefs including this about the nature of God: "The church affirms the oneness of God and the full divinity of the Father, the Son and the Holy Spirit."

iii Internet search result for these keywords web query: “Autobiography” AND “Herbert W. Armstrong” AND “Gospel of the Kingdom”

Exactly 100 time-cycles later, after 3½ years of intensive study and training, Christ ordained me to preach this same Gospel of the Kingdom in all the world as a witness to all nations (Matt. 24:14). This ordination took place at, or very near, the Day of Pentecost, 1931.

I do not remember the exact day of the month of this ordination. No special significance was attached to the date then. Most of those who participated are now dead. But the date was June, 1931.

iv Internet search result for this key phrase web query: “/handpicked successor--my father,/”

Nevertheless, many of our members didn't believe that the changes they were seeing in the church were real. Just as evangelicals have a hard time believing that the Worldwide Church of God has moved into orthodoxy, many of our members had a hard time believing their church was moving away from its peculiar doctrinal distinctives.

v Internet search result for this key phrase web query: “/handpicked successor--my father,/”

When my dad did give a major sermon on doctrinal changes, he always read major portions of it, confirming in these people's minds that he was a mere dupe of the "gang of four." They circulated rumors that others were writing his articles for church publications and publishing them either without his knowledge or against his will. These folks would say things like, "Some wicked men behind the scenes are forging Mr. Tkach's signature.

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Armstrong's successor could not be saying all these things. Something's up. We need to get rid of people like Joe Jr., J. Michael Feazell, Greg Albrecht, Bernie Schnippert, Kyriacos Stavrinides, and people like that. Then the truth will prevail." In fact some who eventually left the WCG made us an offer. The tentative amount to buy out several of us was two million dollars.

i Internet search result for these keywords web query: “Christology” and “Barth”

ii Internet search result for these keywords web query: “Tkach” And “study of Christology”

iii Internet search result for these keywords web query: “Autobiography” AND “Herbert W. Armstrong” AND “Gospel of the Kingdom”

iv Internet search result for this key phrase web query: “handpicked successor--my father,”

v Internet search result for this key phrase web query: “handpicked successor--my father,”

Archives: <https://archive.gci.org/articles/conspiracy-theories-and-rejection/>