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THE CHURCHES OF GOD,  
SEVENTH DAY

SECTS AND CULTS IN AMERICA  
BIBLIOGRAPHICAL GUIDES  
(General Editor: J. Gordon Melton)  
(VOL. 8)

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THE CHURCHES OF GOD,  
SEVENTH DAY  
*A Bibliography*

Joel Bjorling



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This book is warmly dedicated to Dr. Thomas Parker, professor of theology at McCormick Theological Seminary of Chicago, and to two friends along the Path, Jennifer Trench and Dale Milne.

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## PREFACE

The word "Sabbathkeeper" invokes at least two possible responses. First, one may think of the Seventh Day Adventists, and second, one may be surprised that any religious body, other than the Jews, celebrates Saturday, rather than Sunday, as the Sabbath. However, throughout the history of the church, there have been small groups of Christians who have kept Saturday as the Sabbath. Such groups have included the Seventh Day Adventists; the Churches of God, Seventh Day; the Seventh Day Baptists; and, more currently, the Worldwide Church of God. The Sacred Name movement, whose founders were largely ministers of the Church of God, Seventh Day, observes the Sabbath and, in addition, uses the Hebrew names for God (i.e. Yahweh) and for Jesus (i.e. Yahshua) which they believe are the signs of the "True Worshippers." While the average

citizen may never have heard of the Church of God, Seventh Day, he has undoubtedly heard of one of its most controversial descendents, the Worldwide Church of God which was founded by Herbert W. Armstrong and which is the sponsor of *The World Tomorrow* television program and publisher of *The Plain Truth* magazine.

This book will survey the history of the Church of God, Seventh Day, as a movement and will further detail the history and literature of the major churches which comprise it, among them, the Worldwide Church of God and its diverse off-shoots, and the Sacred Name groups. In addition, there is a section on Miscellaneous Sacred Name groups (Chapter VIII) which do not fit into its mainstream. Such groups are Joseph Jeffers' Kingdom of Yahweh which emphasizes pyramidology and reincarnation, and New Beginnings, a Kingdom Identity group whose literature and teachings border on racism and anti-Semitism.

The historical and theological material in this book has been compiled from the literature published by the various groups and from personal correspondence

with their leaders. I have made use of prior bibliographies which were compiled by John Buchner in his *Armstrongism Bibliography* (421), and by J. Gordon Melton from the files of the Institute for the Study of American Religion, Santa Barbara, California (423-424). Melton has compiled the pamphlets and periodicals which have been published by the Worldwide Church of God and Ambassador College.

I would like to acknowledge the contributions and assistance of the following persons in the preparation of this book:

Richard C. Nickels, St. Charles, Missouri, founder of Giving and Sharing, a Sabbatarian literature and book distribution ministry, and author of two volumes on the history of the Church of God, Seventh Day.

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## SCOPE OF THE BIBLIOGRAPHY

This bibliography contains a comprehensive listing of the literature of the denominations which comprise the Churches of God, Seventh Day (i.e. those headquartered in Denver, Colorado; Meridian, Idaho; Caldwell, Idaho; and Salem, West Virginia), and of churches, associations, and assemblies which have emerged from them (i.e. the Worldwide Church of God, its various off-shoots, and the Sacred Name movement). The literature includes books, booklets, pamphlets, tracts, leaflets, bibliographies, and periodicals.

Chapter I is a historical survey of Sabbatarianism from the beginnings of the Christian church, to the Reformation, to Europe, and to America. It describes the emergence of the Adventist and Sabbathkeeping movements in mid-Nineteenth Century America and the formation of the Churches of God, Seventh Day,

and its digressions into the Worldwide Church of God and the Sacred Name movement.

Chapter II profiles the history and literature of the Bible Sabbath Association which serves all Sabbathkeeping groups, including those which use the Sacred Names. The Association is non-denominational and publishes general literature which promotes Sabbath observance. It is a significant resource for locating Sabbathkeeping-Sacred Name groups and organizations.

Chapter III begins with a general history of the Churches of God, Seventh Day, and follows with the history and teachings of the various Sabbathkeeping Churches of God. Chapter IV constitutes the history, teachings, and literature of the Worldwide Church of God. Its beliefs are examined in terms of general teachings and then more specifically in terms of British-Israelism, and the Holy Days. The literature of the Worldwide Church of God utilizes serial numbers to designate different editions of the respective works. The Church has been regarded as a subversive cult by orthodox Christianity. Therefore, Chapter IV includes critical writings. Also, countless news and

magazine articles have been written on the expulsion of Herbert W. Armstrong's son Garner Ted from the Church, on the mass dismissal of Church leaders, and on the Church's being placed under receivership by the state of California. Articles on these topics are also included.

Chapter V concerns churches, associations, and groups which split from the Worldwide Church of God. These include the Church of God, the Eternal; the Associated Churches of God/Association for Christian Development; and the Church of God, International. Chapter VI includes diverse Worldwide Church-related groups which differ significantly from other groups which left the Church. These groups are not Sabbatarian, do not observe the Hebrew Holy Days, and allow more theological diversity among their adherents. Such groups are the Foundation for Biblical Research, World Insight International, and the Restoration Fellowship. The Foundation, for example, is primarily a literature and research ministry, and World Insight is closely aligned with the Christian charismatic movement.

Chapter VII surveys the Sacred Name movement. It includes a general history, as well as the history, teachings, and literature of the various Sacred Name groups. Chapter VIII profiles Miscellaneous Sacred Name groups whose teachings differ markedly from the Sacred Name mainstream. Such groups are the Identity-oriented New Beginnings, the Kingdom of Yahweh (Joseph Jeffers), the Yasu Ministry (K. Max Bean), and the Restored Israel of Yahweh (Leo Volpe).

The bibliography concludes with two appendices. The first is entitled "Do You Observe the Sabbath? An Examination of the Old and New Covenants." Its purpose is to explain the various issues, pro and con, in the Sabbathkeeping debate. It examines the meaning of the Sabbath according to the Old Testament record and correlates the Covenant between God and Israel with the New Covenant inaugurated by the resurrection of Christ. It discusses whether the Sabbath was changed from Saturday to Sunday by the Roman Church as a compromise with paganism, or if the adoption of Sunday as the Lord's Day was an outgrowth of the church's more universal perspective.

The second essay is entitled "Is 'God' the Name of the Heavenly Father?" It considers the meaning of the Sacred Names according to Hebrew history and in the evolution of Biblical theology. It addresses the question of the use of the Sacred Names in terms of obedience to God and of the salvation of the believer. It considers which Sacred Name (i.e. Yahweh or Jehovah) is the most accurate rendition of the Name revealed by God.

The bibliography lists only printed literature and contains no tape or audio-visual materials.



The Churches of God,  
Seventh Day



*Chapter I*  
A Historical Survey of Sabbatarianism

The term "Sabbatarian" denotes persons, churches, assemblies, or associations which observe Saturday as the Sabbath, a day of rest and worship, as opposed to Sunday. They are also called "Sabbathkeepers." The Bible Sabbath Association, a forum of Sabbath-observing organizations headquartered in Fairview, Oklahoma lists 137 different Sabbathkeeping groups in America, Nigeria, India, Australia, and the Philippines. These include not only churches, associations, and independent groups, but also publishing facilities. The Sabbatarians profess to be remnants of the true faith of God and Christ which includes the observance of the seventh day (Saturday) Sabbath, the Ten Commandments, and, in many, but not all cases, abstinence from meat and pork, the observance of Jewish Holy Days, and Feasts (i.e. the Feast of Tabernacles, the Feast of Unleavened Bread). There is a marked Jewish influence among the Sabbathkeepers, yet they still claim to accept Jesus Christ as their Messiah.

A. SABBATARIANISM AMONG THE  
EARLY CHRISTIANS  
The Jewish-Gentile Controversy

The roots of Sabbatarianism can be traced to the primitive Christian church. The earliest followers of Jesus were known as "Nazarenes." (The name "Christian" was ascribed later, particularly to the followers of the Apostle Paul in Antioch [1]). The

Nazarenes were a faction within the Jewish Pharisees. They observed the Sabbath, the Jewish dietary laws (i.e. kosher regulations which governed the consumption and the preparation of certain meats), the laws of purity, and the laws of tithing. [2] The laws of purity involved "ritual bathing for purification from uncleanness." [3] (This was a predecessor of Christian baptism). The Nazarenes were active and successful missionaries. Like the Pharisees, they recognized two types of conversion to Judaism: full conversion, which involved circumcision, the acceptance of the Jewish Law, and the adoption of the Jewish nationality; and the 'God-fearers,' or 'proselytes of the gate.' [4] The 'God-fearers' "observed some Jewish rites without definitely identifying themselves with the Jewish people." [5] Judaism presented itself as superior to the pagan religions, yet outright conversion was often difficult for Gentiles because of the numerous commandments and restrictions, and, especially for men, the rite of circumcision. [6] Therefore, the 'God-fearers' were only required to accept the 'Seven laws of the Sons of Noah.' [7] The 'Seven laws' required a limited number of obligations for Gentiles, yet there were "unlimited obligations incumbent on the Jews." The 'Seven laws' included prohibitions against idolatry, blasphemy, the use of the name of God, cursing, murder, sexual misdeeds, robbery, and abstinence from eating the blood of animals. Sandmel wrote that "it was observed in Rabbinic literature that there are righteous men among the Gentiles; their observance of the limited set of seven laws qualifies them for divine reward." [8] The Nazarenes consisted of both kinds of converts and, according to Maccoby, this was characteristic of the Pharisaic missionary pattern. The Nazarenes observed the full Jewish Law. "It was expected that in the days of the Messiah only a minority of the world's population would undertake full conversion, while the majority would become 'God-fearers,' accepting only the 'seven laws...' while revering the Jews as a nation of priests." [9] Not only did the Nazarenes follow the full Jewish Law, but they also believed that Jesus as the Messiah represented

a continuation of God's revelation to Israel. Because of this deep sense of continuity, ideas and attitudes of traditional Judaism remained an integral part of the primitive church. [10]

The ministry of the Nazarenes reached beyond the realm of Judaism to embrace the Gentiles. This occurred under the leadership of the Apostle Paul. Such an effort evoked conflict between the conservative Jewish elements of the church and the new Gentile believers. The Jewish believers, desiring that the church remain within the Jewish fold, insisted that Gentile converts be circumcised "as an initiatory step for admission to the Jewish community and as essential to sharing in the special covenant which Jews believed had been made between God and their progenitors." [11] However, an increasing number of believers, Paul included, "maintained that to insist that the disciples of Christ become members of the Jewish community and submit themselves to the Jewish law was utterly to fail to grasp the essence of the Gospel." [12] Chadwick noted the division which resulted in the early church. There were those who believed that Gentile converts must abstain from prohibitions as eating meat sacrificed to idols and that they must be circumcised, and those who believed that the Gospel must be preached to all persons and that the barriers which divide people from one another and from God must be abolished. A church conference was held at Jerusalem to resolve the issue. It was decided that the Gentiles be accepted within the covenant of Abraham without circumcision, but they must not eat foods which were sacrificed to idols, and that they must abstain from sexual immorality. [13] This was a reiteration of the 'Seven laws' that were required of 'God-fearers.' However, the tensions persisted among those Jewish believers who demanded that the emerging church maintain a Jewish identity and uphold Jewish traditions. When Gentiles entered the church, it was inevitable that it would change the face of the predominantly Jewish church. Gentile believers were alienated by the Jewish life-style. [14] Thus, the Law was a

burden. Budding Christianity began to lose its distinctively Jewish image as it entered more deeply and intimately into the Hellenic, Gentile world. [15] LaTourette wrote that the word "Christian" was a symbol of "the emergence of (a) new faith into the wider world." [16] The Gentile converts became a majority in the church and "Christian propaganda had no chance of success save among the Gentile nations, (and) that which was shortly to be known as the 'rule of faith' had to be formulated and developed in conformity with their aspirations." [17] Around 60 A.D., a split occurred between the Jewish Christians (Nazarenes) and the Gentile Christians (Paulinists). [18] In 70 A.D., a final blow was dealt to the Jewish Christians. The Romans took Jerusalem and destroyed the Temple. This razed not only Palestinian Judaism, but also Jewish Christianity. The Jewish Christians fled the city and dispersed. Some communities remained in isolated places, but they ceased to have a major influence on the Christian church. [19] In 90 A.D., the Jewish Christians were expelled from the synagogue and were considered heretics by traditional Jews and Christians. They existed til around 400 A.D. "declaring to the last that Jesus was the Messiah, that he would return, that he was the Son of God but not himself divine, that the Jewish law had never been abrogated by him, and that Paul was a deceiver, who had perverted Jesus' message." [20]

Thus, the Christian church, which began as a sect of Judaism, which tried to maintain its Jewish identity and traditions, lost its Jewish image in favor of a more universal outlook. The growing Gentile influence was not a matter of apostasy (except to traditional Jewish believers), but was an inevitable consequence of the church's more universal perspective. The Christian Gospel was one of freedom and unity, not bondage and division. It was a message of the oneness of humanity under God, through Christ, that the church proclaimed.

## B. THE JEWISH CHRISTIANS IN THE EARLY CHURCH AND IN THE REFORMATION

The Jewish Christians were cast into the foreground as Christianity developed as an independent religion. According to LaTourette,

The waning or disappearance of the groups of Christians who sought to remain within Judaism made it clear that the radical newness of the Gospel was not to be obscured by reducing Christianity to a Jewish sect. [21]

Though Christianity had its roots in Judaism and honored its scriptures, Judaism was perceived as a preparation for Jesus and the Gospel. [22] Paul described the Jewish Law as a "schoolmaster" which led the way to Christ (Galatians 3: 24-25, KJV). However, among the Church Fathers, from Irenaeus onwards, Jewish Christianity was treated as a heresy rather than a legitimate form of Christianity. [23]

Carrington stated that small, scattered Nazarene communities existed on the eastern side of the Jordan in the early Second Century. They were led by persons as Ebion, Elkasia, and by descendents of James the Just and Jude. [24] Among the Jewish Christian remnants were the Ebionites. Whether a person by the name of Ebion actually founded the Ebionites is uncertain. "Ebion" is a Hebrew word for "poor." In the Psalms, it is used in reference to those who were devout or religious. The word "Ebionite" came to include all Jewish Christians. [25] They practiced circumcision and observed the Sabbath. They abstained from "animate food..., (or) flesh with a soul in it...." [26] Irenaeus wrote that the Ebionites "use the Gospel according to Matthew only and repudiate the Apostle Paul, maintaining that he was an apostate from the law." [27] The Ebionites were considered a heresy by the Christian church.

Ignatius, in his essay, "Jewish Error and Christian Truth," exhorted believers not to be "deceived by strange doctrines nor by ancient fables, seeing that they are profitless." He contended that, "if, until now, we live according to Judaism, we confess that we have not received grace...." Therefore, "it is outrageous to utter the name of Jesus Christ and live in Judaism. For Christianity believeth not in Judaism, but Judaism in Christianity, in which every *tongue* believing in God *was brought together*. [28]

Justin, in a dialogue with Trypho, concluded that one can be saved if one continues to observe Jewish precepts, but one must not insist that others are not saved if they do not observe them. He stated that if people

because of the weakness of their minds desire to keep such of the sayings of Moses as are now possible--which we perceive were appointed because of the hardness of the people's heart--while they still hope in this Christ of ours, and also desire to keep those ordinances of the practice of righteousness and of piety which are everlasting and in accordance with nature, and choose to live with Christians and believers...without persuading them either to receive circumcision like themselves, or to keep the Sabbath, or to observe other things of the same kind--I declare that we must fully receive such, and have communion with them in all respects, as being of one family and as brothers. [29]

In spite of its non-Jewish direction, Christians of a Jewish perspective and persuasion remained. Known as "Judaizers," they were represented by various groups as the Nazarenes, the Cerinthians, Hysistari, Vadois, Cathari, Toulousians, Petrobrussians, Passagians, and Waldenses. [30] Jerome wrote that the Nazarenes believed in Christ as the Son of God, that he was born of a virgin, suffered under Pontius Pilate, died, and rose again. They endeavored

to be both Jews and Christians (he added that they were neither). [31] The Hypsistarians, who fled Judea in the Fourth Century, were the worshipers of one God (as opposed to the Trinity). They observed Sabbaths and distinguished between clean and unclean meats. They did not practice circumcision. [32]

Sozomen, a contemporary of Socrates, wrote that as of 460 A.D., there were those who met

both upon the Sabbath and upon the day after the Sabbath, as at Constantinople, and among almost all others. At Rome and Alexandria they do not. Among the Egyptians likewise, in many cities and villages, there is also a sacred custom among all for meeting on the evening of the Sabbath when all the sacred mysteries are partaken of. [33]

In 596 A.D., in the British Isles, a group of Christians, the Culdees, on the western coast of Scotland, observed the Sabbath. Kiesz wrote that "we have reason to believe that there have been Sabbathkeepers functioning in every century, some in the wilderness, and some in and around the Alps." [34]

The Cathari, in the 12th Century, kept the Law of Moses 'to the letter' and observed the Sabbath, circumcision, and 'other legal observations.' [35] Another group, the Passaginians, of France and Italy, held that 'the observation of the law of Moses, in everything except the offering of sacrifices was obligatory upon Christians.' Thus, they observed the Sabbath, practiced circumcision, and abstained from prohibited meats. [36] A group of Chaldean Christians, or Nestorians, observed the Jewish Holy Days and the Sabbath. [37] At the time of the Reformation,

Sabbathkeepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England.... These observers of the Sabbath appear to be remnants of the ancient Sabbathkeeping churches that had witnessed the truth during the Dark Ages. [38]

Carlstad, a university professor and contemporary of Martin Luther, believed in Sabbath observance. He was, at first, a follower of Luther, but they differed in regard to the significance of the Old Testament. According to Carlstad,

the law of Moses was still binding. Luther, on the contrary, had a strong aversion to what he called a legal and Judaizing religion. Carlstad held to the divine authority of the Sabbath; Luther believed Christians were free to observe any day as a Sabbath, provided they be uniform in observing it. [39]

Cocceius, a leader in the Reformed Church, lived a century after Carlstad and taught that adhering to God's divine covenant included keeping the Sabbath. He considered the Sabbath to be part of the covenant of grace, as a 'demonstration of hope in Christ and a means of leading up to the denial of self-righteousness and dead works...(as) fulfilled in Christ.' [40]

Thus, Sabbathkeeping persisted in the early Christian church and into and beyond the Reformation. It was truly a remnant, for it represented those Christians who sought to maintain their Jewish traditional roots. They remained excluded from mainstream Christianity and were denounced as heretics. The Sabbathkeeping controversy persisted, even as a minute stream, flowing amidst the nooks and crannies of Europe and onward to America.

### C. SABBATHKEEPING IN AMERICA

When Sabbatarianism first came to America is uncertain, but it likely came with the Pilgrims. Sabbathkeeping was a topic of great controversy in New England as early as 1646. The earliest Sabbatarians were independent and unincorporated groups. Kiesz notes that they went by various

names: Church of God, Church of Christ, Seventh Day Baptists, or simply Independents. The first Sabbatarian congregation was organized at Newport, Rhode Island in 1671. [41]

The Newport church was established by former members of the First Baptist Church of Newport. [42] A leader of this church was Stephen Mumford. He came to America in 1664 from England where he had been a member of the Sabbathkeeping Mill Yard Church of London. In Newport, he and his followers remained with the Sunday-observing First Baptist Church for a time, but withdrew in 1671. They became known as the "Seventh Day Baptists" and their first minister was William Hiscox. [44] From Newport, churches were founded in Connecticut, New Jersey, Pennsylvania, New York, and Virginia. In 1818, a missionary board was organized. Churches were planted in western New York, Wisconsin, and Illinois in the 1840's and after the Civil War in Kansas, Nebraska, Missouri, and Tennessee. [45] The Seventh Day Baptist General Conference was founded in 1802 and in 1844 *The Sabbath Recorder* became the church's official publication. The number of Seventh Day Baptists grew to over 10,000 in the late 19th Century. The Seventh Day Baptist national headquarters was dedicated in Plainfield, New Jersey in 1929, yet it moved to Janesville, Wisconsin in 1982. [46]

#### D. THE CHURCHES OF GOD, SEVENTH DAY

The name "Church of God" has been applied to congregations of very diverse persuasions--Holiness, Pentecostal, as well as Sabbatarian. The Sabbatarian Churches of God are commonly identified as "Church of God, Seventh Day," "Seventh Day Church of God," or simply, "Church of God." According to the *Directory of Sabbath-Observing Groups* (published by the Bible Sabbath Association), the Church of God, Seventh Day, like the Seventh Day Baptists, traces its lineage to the Mill Yard Church of London and

to Stephen Mumford's ministry in Rhode Island. [47]

Beside the Seventh Day Baptists, a major impetus for the Church of God, Seventh Day was the Seventh Day Adventist movement. Ellen G. White, the prophetess of the Seventh Day Adventists, learned of the seventh day Sabbath while on a visit to her daughter in Washington, D.C. This was confirmed by a vision she received where Jesus appeared along with a stone tablet upon which the Ten Commandments were written. The Fourth Commandment--that requiring observance of the Sabbath--was surrounded by light. [48] Mrs. White received a number of visions and they strongly influenced Seventh Day Adventist teachings. They were often regarded the same as sacred scripture. The authority ascribed to Mrs. White's visions drew criticisms from some of her early followers. One of them was Gilbert Cranmer. Born in Newfield, New York, January 1, 1814, Cranmer became a minister of the Methodist and later the Christian Church. In 1847, he became a follower of William Miller, who predicted the return of Christ in 1844 and who spearheaded the Adventist movement. [49] Miller was never a Sabbath-keeper, yet the conviction to restore Sabbath observance emerged from his followers. Cranmer first heard of the seventh day Sabbath in the Adventist publication *The Midnight Cry* in 1843. He became convinced of Sabbath observance through Joseph Bates, an early leader of the Seventh Day Adventists. [50] Cranmer met Mrs. White and her husband James in 1857 and for a time fellowshipped with them. [51] He fell into disagreement over Mrs. White's revelation that the door of salvation had been closed and he resigned from the Seventh Day Adventists and began an independent ministry. [52] In a little over two years after he departed from the Whites, Cranmer organized ten churches with eight associated ministers in the state of Michigan. In 1863, they organized a conference under the name "Church of Christ." [53] Clark wrote that Cranmer offered a \$10,000 reward to anyone who could cite a scripture which designated another day as the Sabbath beside Saturday. [54]

A contemporary of Gilbert Cranmer was Merrit E. Cornell, another Seventh Day Adventist minister and a convert of Joseph Bates. He began ministering in Iowa in the late 1850's. He organized several churches which merged as the "Church of Jesus Christ." [55] Cornell pastored a church in Marion, Iowa. The church recognized the Bible as its sole authority for doctrine and teaching, but Cornell reverted to studying the writings of Mrs. White and began to elevate them on nearly an equal forte with the Bible. This caused a schism in the church, but it was later resolved and the church "continued to function and perpetuate the original covenant (and was) much stronger than it had been before the division came." [56] In 1865, the Church of Jesus Christ adopted the name "Church of God." [57]

The churches in Iowa and Michigan existed unbeknownst to one another until an item appeared in the Seventh Day Adventist periodical *Review* regarding a conference concerning pastoral leadership at the Marion church. The notice attracted the members of the Michigan church. [58] Another point of contact between these churches was the periodical *The Hope of Israel* which was first published in Hartford, Michigan. It was published in Hartford until October 18, 1865. Beginning May 26, 1866, it was published in Marion, Iowa. [60]

A.C. Long spread the Sabbath message in Missouri. He was instrumental in organizing the Sabbatarian Adventist Conference of Missouri in 1874. [61] At the second Conference in 1875, the Missouri churches adopted the name "Church of God." Other Sabbatarian churches in other states followed suit. In 1884, the Michigan Conference of the Church of Christ changed its name to "Church of God." [62]

In 1899, the General Conference of the Church of God was incorporated in Stanberry, Missouri. The Conference combined the efforts of churches in Michigan, Iowa, Kansas, and Nebraska. By the early Twentieth Century, the Church of God extended into California, Oregon, Texas, Oklahoma, North Carolina, West Virginia, Pennsylvania, and North and South Dakota. [63]

Several schisms have rent the Church of God, Seventh Day. The first was instituted by A.N. Dugger, former president of the General Conference, in 1931 as a response against doctrinal moderation and to reform church government along apostolic lines. This contention instigated the establishment of a new Church of God, Seventh Day, headquartered at Salem, West Virginia. Another schism involved Herbert W. Armstrong and the "Radio Church of God." Armstrong was expelled from the Church because of his teachings of British-Israelism and of the observance of Jewish Festivals and Holy Days.

The split between the Stanberry and Salem churches was at least partially resolved, though a faction chose to remain in Salem. A merger of the Stanberry and Salem churches resulted in the establishment of the General Conference of the Church of God, Seventh Day in Denver, Colorado in 1950.

#### E. SABBATHKEEPING AMONG THE LATTER DAY SAINTS

Though primarily a Sunday-observing church, the Church of Jesus Christ of Latter-Day Saints has had several off-shoots which observed the seventh day Sabbath. It was alleged that Joseph Smith, the Mormon prophet, taught Sabbathkeeping, yet due to popular practice kept Sunday as the primary day of worship. [64] Saturday was a day of study and prayer, and Sunday was a day of praise and celebration. [65]

James Strang was the first Latter Day Saint to observe the Sabbath and to mandate it among his followers. Strang claimed to have received a vision which designated him as the true successor of Joseph Smith. He managed to gather the support of a number of prominent Mormons, including Smith's mother, and the president of the Nauvoo stake. Strang established a church in Voree, Wisconsin and later built a community on Beaver Island in Lake Michigan. In 1849-1850, on Beaver Island, he instituted the observance of the seventh day Sabbath. [66]

How Strang heard of the Sabbath is uncertain. Joseph Smith's 1835-1836 *Diaries* state that he studied Hebrew and that it was taught in the Latter Day Saint School of the Prophets. [67]

Among the Latter Day Saints, the issue of the Sabbath did not occur again until the late 1950's among the followers of Otto Fetting in the Church of Christ of Independence, Missouri. (This "Church of Christ" must not be confused with the non-instrumental Church of Christ, or the earlier Sabbatarian Churches of Christ. This Church emerged from the Temple Lot, a spin-off Latter Day Saint organization). Though Fetting himself was never a Sabbathkeeper, his church began observing the Sabbath in 1957 due to the influence of S.T. Bronson, a leader of the church. The acceptance of the Sabbath caused a split in the church's northern and southern constituency, resulting in the Church of Christ of Independence, and the Church of Christ (Restored), Morton, Missouri. [68]

On July 14, 1974, David Roberts founded the True Church of Jesus Christ of Latter Day Saints. He claimed to be the direct prophetic successor to James Strang. Roberts was baptized into the Church of Christ with the Elijah Message (an off-shoot of the Church of Christ of Independence) and was ordained an elder and an evangelist. In 1967, he received a visitation from the heavenly prophet Nephi and resigned from the Church of the Elijah Message and joined the Strangite Church. [69] Apparently, he had intentions of starting his own ministry when he came to the Strangites in 1975-1976. He was baptized by a Strangite elder. He later stated that the angel who visited him was not from God. Later he falsified his identity at a local bank and had checks printed with "Elder David L. Roberts" printed on them. When confronted with this, he lied about it and it was later found that he lied about his marital status. Roberts was excommunicated from the Strangite Church in 1979. [70] According to a revelation of May 15, 1981, Roberts officially founded the True Church of Jesus Christ of Latter Day Saints. [71] It observes Saturday as the Sabbath, as well as new moons, and the seven

annual Jewish Feasts. It adheres to clean-unclean meat regulations. [72] Roberts has claimed a membership of 11,000, but efforts to contact him have been unfruitful and, in actuality, he may only have a small band of followers.

## F. THE SACRED NAME MOVEMENT

The Sacred Name movement is a further diversion from the mainstream of the Church of God, Seventh Day. Its major leaders, A.B. Traina, Squire LaRue Cessna, L.D. Snow, A.N. Dugger, and C.O. Dodd were all ministers of the Church of God, Seventh Day. It teaches that the use of the proper name for God is "Yahweh" (or "Yahvah") and that its use in worship and devotion is incumbent upon all True Worshipers. The Sacred Name movement observes the annual Jewish Festivals and the dietary laws. The major Sacred Name groups are the Assemblies of Yahweh of Holt, Michigan; the Assemblies of Yahweh of Bethel, Pennsylvania; Yahweh's Assembly in Messiah (formerly the Assemblies of Yahweh in Messiah) of Rocheport, Missouri; and the Assembly of Yahvah of Winfield, Alabama. (A more detailed survey of the Sacred Name movement will precede the bibliography of Sacred Name groups).

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68. Steven Shields, *Divergent Paths of the Restoration*, Bountiful, UT: Restoration Research, 1975, 1982, p.115.
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## *Chapter II* Bible Sabbath Association

The Bible Sabbath Association serves the Sabbatarian movement as a literature and publishing ministry. It was founded in 1943 and its first headquarters was at Pomona Park, Florida. [1] In 1955, its headquarters moved to its present location at Fairview, Oklahoma. It is a "non-sectarian, non-denominational association of believers in the Biblical seventh-day Sabbath regardless of sect, creed or denomination." [2]

The objectives of the Association are "to increase knowledge of, belief in, and observance of the seventh-day Sabbath of Christ and His Apostles, and of the entire scriptures." They assist Sabbath-observing denominations, groups, and individuals to preserve and promote the observance of the Sabbath. [3] They oppose the enactment of Sunday legislation and its retention in the laws, statutes, and ordinances of national, state, and local governments. [4]

The most significant publication of the Bible Sabbath Association is the *Directory of Sabbath-Observing Groups*. (3) It lists Sabbatarian churches, assemblies, groups, and publishing houses in the United States, as well as in Brazil, Canada, the Philippines, Africa, and India. It states their theological objectives, their forms of government, their activities, their major literature, and lists a current address and contact person. The Association publishes numerous tracts, books, and booklets, among them *A History of the Sabbath and Sunday* by John Kiesz (4), *From Sabbath to Sunday* (2) and *Divine Rest for Human Restlessness* by Samuele Bacchiocchi (1), and *Right Face* by Eugene

Lincoln (5), a handbook for Sabbathkeepers. They publish a Bible study series *Echoes from Eden* and the periodical *The Sabbath Sentinel* (22) is published monthly.

### FOOTNOTES

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2. *Ibid.*, p.40.
3. *Sabbath Truths and Their Propagation*, Fairview, OK: Bible Sabbath Association, n.d., p.45.
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8. *Protestant Confessions About Sunday*. Fairview, OK: Bible Sabbath Association, n.d., 6pp.

9. *Roman Catholic Confessions About Sunday*. Fairview, OK: Bible Sabbath Association, n.d., 8pp.
10. *Sabbath Truths and Their Propagation*. Fairview, OK: Bible Sabbath Association, n.d., 46pp.
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15. *The Seventh Day is the Sabbath*. Fairview, OK: Bible Sabbath Association, n.d., 5-page leaflet.
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*Chapter III*  
The Churches of God, Seventh Day

The Churches of God, Seventh Day stemmed from the Adventist movement spearheaded by William Miller and Ellen G. White. Former followers of Mrs. White established churches in Iowa, Michigan, and Missouri. The first national headquarters of the Church of God, Seventh Day was at Stanberry, Missouri, and in 1933 a group split from the Stanberry church and established a church in Salem, West Virginia. The Seventh Day Church of God, located in Caldwell, Idaho, split from the Salem church. In 1950, there was a merger of the Stanberry and Salem churches which culminated in moving the headquarters of the General Conference from Stanberry to Denver, Colorado.

The Churches of God, Seventh Day agree on a number of doctrines. Besides accepting the seventh day Sabbath, they all recognize the Bible as their central authority over human dictates and traditions. They believe that the Law of Moses must be observed by Christians. They teach that the crucifixion was on Wednesday and Christ was resurrected on Saturday. They celebrate the Lord's Supper on the fourteenth of the Hebrew month of Adib. They believe in the unconsciousness of the dead and in the annihilation of the wicked. They teach the literal Second Advent of Christ and that the Kingdom of God will be established on the earth. Christmas and Easter are rejected as pagan holidays. Members must abstain from alcohol, drugs, and tobacco. They are required to tithe and are forbidden to

participate in wars and military service.

The General Conference of the Church of God, Seventh Day is located in Denver, and the General Council is located in Meridian, Idaho. The General Council (established in 1950) was formed by members of the former Stanberry Conference who could not accept the merger. The Churches of God, Seventh Day teach that "Church of God" is the true, Biblical name for God's Church. An independent Church of God was organized by G.G. Rupert, who opposed the creation of the Stanberry Conference as being too denominational. Rupert and his followers influenced Herbert W. Armstrong who founded the Worldwide Church of God (WCG). Armstrong, a minister of the Stanberry church and later of the Salem church, was expelled from the latter for teaching doctrines which were contrary to its basic principles (i.e., the observance of Jewish Holy Days, and British-Israelism). The WCG is probably the most well-known, most widespread, and most publicly visible of the Sabbathkeeping Churches of God in the nation and in the world. Its national headquarters are in Pasadena, California, and it has offices and branches throughout the world.

#### (1) GENERAL CONFERENCE OF THE CHURCH OF GOD, SEVENTH DAY

The General Conference of the Church of God, Seventh Day is the current and most direct descendent of the Churches of God which were founded in Michigan, Iowa, and Missouri. In 1982, the General Conference had 116 congregations and Sabbath schools in the United States, with congregations in 17 foreign countries and a world membership of 27,000.

The General Conference recognizes Jesus Christ as "the absolute Head of the Church" and no human being, living or dead, is considered to be its founder, ruler, or spiritual director. [1] The Bible is "the divinely inspired Word of God" and it "is infallible in teaching, and it contains the complete revelation

of the plan of salvation and the Will of God for man." [2] The General Conference practices baptism by immersion, foot washing, and the Lord's Supper is observed annually on the fourteenth day of the Hebrew month of Nisan (or Adib). [3] They believe that the dead are unconscious until the day of resurrection. The redeemed receive immortality at Jesus' Second Coming and after the thousand-year reign of Christ, the wicked will be punished with eternal annihilation. [4] Members of the Church are encouraged to tithe freely. [5] They are forbidden to participate in wars and they do not observe "pagan days" as Sunday, Christmas, Easter, Lent, or Halloween. [6] Divorce is forbidden except in cases of immorality. [7] The Church distinguishes between clean and unclean meats (i.e. fish and fowl are considered unclean).

The General Conference of the Church of God, Seventh Day publishes the *Bible Advocate* (67) which is the official organ of the church, and also the *Harvest Field Messenger* (68). United Missions constitutes the departmental work and programs of the Church. There are currently seven agencies under United Missions: Missions Abroad, Youth (i.e. Faithful Youth Challenge), the Summit School of Theology, Spring Vale Academy (for high school students), the Women's Association (a service organization), publications, and Media Outreach. [9]

Significant literature of the General Conference is *Introducing the Church of God (Seventh Day)* (62), *Should the Seventh-Day Sabbath Be Observed By Christians Today?* (48), *Biblical Counsel on Man's Food* (25), *The Change of the Sabbath: Who Authorized It?* (26), *Your Two Appointments With God* (66), *The Time Element in the Crucifixion and Resurrection of Christ* (54), *Where Did Christ Go After His Ascension?* (57), and *A Scriptural Examination of the 1844 Investigative Judgment Doctrine* (45).

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47. *Self-Content: Can You Afford It?* Denver, CO: Bible Advocate Press, n.d., 15pp.
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58. *Why Observe the Seventh-Day Sabbath?* Denver, CO: Bible Advocate Press, n.d., 8pp.
59. *World History Foretold.* Denver, CO: Bible Advocate Press, n.d., 24pp.
60. *You Who Seek God.* Denver, CO: United Missions, n.d., 21pp.

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63. *The Middle East in Bible Prophecy.* Denver, CO: Bible Advocate Press, n.d., 3pp.
64. *What Must I Do To Be Saved?* Denver, CO: Bible Advocate Press, n.d., 5-page leaflet.
65. *World History Foretold.* Denver, CO: Bible Advocate Press, n.d., 4pp.
66. *Your Two Appointments With God.* Denver, CO: Bible Advocate Press, n.d., 5-page leaflet.

#### C. PERIODICALS

67. *Bible Advocate.* Denver, CO. Published monthly.
68. *Harvest Field Messenger.* Denver, CO. Published bi-monthly.

#### (2) GENERAL COUNCIL OF THE CHURCH OF GOD, SEVENTH DAY

Following the merger of the Stanberry and Salem Churches of God in 1949, several members of the former Stanberry Conference were dissatisfied

with the compromise in doctrine and practice effected by the merger. [1] Thus, the General Council of the Church of God, Seventh Day was established in 1950. It was "dedicated to the spiritual liberty granted...in the Scriptures and in the truth as taught in the Word of God." [2]

The General Council cherishes the "liberty of thought as an essential condition for the guidance of the Holy Spirit;" thus, there is no binding creed to which members must subscribe. [3] They accept the Bible as the inspired Word of God. [4] They believe in God the Father, the Creator and Sustainer of all things; in Jesus Christ, the only begotten Son of God, his virgin birth, deity, and atoning death; and in the Holy Spirit, "the promised Comforter, which is the agency of the Father and the Son to convince the world of sin, of righteousness and of (the) judgment to come." [5] The dead are unconscious and the righteous will receive eternal life at Christ's Second Coming and, at their appointed time, the wicked will be 'punished with everlasting destruction' and complete extinction. [6] The Church practices baptism by immersion and foot washing. The Lord's Supper is observed annually at the fourteenth of Nisan (or Adib) as a commemoration of Christ's suffering and death. [7] The Church is financed by tithes and free will offerings. It condemns worldliness (i.e. in amusements and in dress) and members are to abstain from tobacco, drugs, and liquor. [8] It forbids divorce. [9] It condemns carnal warfare and participation in military service, but it recognizes the freedom of those who choose to participate. [10]

The General Council publishes two major periodicals, *Acts* (97) and *The Fellowship Herald* (98). Other significant literature is *Two Ministrations of the One Moral Law* (95), *A Perfect Law of Liberty and Security for All Men* (82), *True and False Worship (the Lord's Day)* (94), *The Resurrection of Christ--Not on Sunday* (91), *The State of the Dead* (90), *First Day in the New Testament* (88), *Hell: What? Where?* (89), *A Thousand Years to Reign With Christ on Earth* (93), *The Church of God--United...Under Christ* (79), *What About the Feasts?* (74), *Will Israel Keep the Passover and the*

*Feasts Under the New Covenant?* (86), *Sacred Name: Truth or Error?* (83), *Who Are the Jehovah's Witnesses?* (77), *Is Herbert W. Armstrong God's Prophet?* (75), and *Why I Am Not a Seventh Day Adventist* (78).

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## C. PERIODICALS

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(3) CHURCH OF GOD, SEVENTH DAY  
SALEM, WEST VIRGINIA

## a. History

The Church of God, Seventh Day, headquartered in Salem, West Virginia, like the General Council, rejected the Stanberry-Salem merger in 1949. The Salem church had split from the Stanberry church in 1933 and the 1949 merger was an effort to unite the two churches. Some members of the Salem church were dissatisfied with the merger and instituted a "Back to Salem" movement which served as a foundation for the current church at Salem.

The Salem church traces its ancestry to the Church which was founded by Christ. It has an apostolic organization which is governed by apostles, prophets, teachers, pastors, evangelists, and other workers. [1] In recent history, the Salem church is descended from the Eckerling brothers who were former members of the monastic Ephrata Community in Ephrata, Pennsylvania who settled in western Virginia and later in West Virginia. [2] They moved to Point Pleasant and established the first Church of God in West Virginia. They also built a church in Wilbur, West Virginia. Like other Churches of God, Seventh Day, some congregations in West Virginia were founded by former Seventh Day Adventists. Emory Robinson withdrew from the Seventh Day Adventists when he refused to accept the inspiration of Ellen G. White's visions. He and several others established a Church of God congregation in Parkersburg, West Virginia. [3] The Advent movement, with its zealous obsession with preparing for the Second Coming of Christ, caused a decline in the Church

of God from 1820 to the early 1900's. [4]

The Church of God, Salem, West Virginia, was part of the Conference headquartered at Stanberry. In 1933, divisions arose within the Stanberry Church at its annual meeting. A.N. Dugger was dissatisfied with moderations in Church doctrine (i.e. the issue of clean-unclean meats, the interpretations of the seven last plagues, and the type of Church government) and complained that some areas of the country were not adequately represented at the Conference. He, along with C.O. Dodd and W.W. McMicken, issued a pamphlet entitled 'Declaration for the Restoration of the Primitive Organization of the Church of God.' It was a proposal for the reorganization of the Church. Its new headquarters would be at Salem, West Virginia, rather than at Stanberry, and its world headquarters would be in Jerusalem. [5] A primary impetus of the proposed reorganization was the re-establishment of a Biblical church organization. Coulter wrote that

'Bible or Scriptural organization' meant that the Church should function through the use of a combination of boards and committees composed of twelve, seven, and seventy members. They proposed that a board of twelve should be selected to look after the spiritual affairs of the Church, a board of seven members should be appointed to take care of the financial business, and seventy should be identified to go forth two by two to give the 'warning message of the hour.' [6]

Dugger asserted that Christ's Church should remain separate from the world and have a scriptural organization that was not 'patterned after the civil organization of this world,' and its headquarters must be at the place that Christ had chosen, in Jerusalem. A meeting for the reorganization and restoration of the Church was set for November

4, 1933 in Salem. [7]

Delegates at the meeting came from countries as South Africa, Australia, Egypt, Norway, Germany, England, Switzerland, India, China, New Zealand, Panama, Japan, Jamaica, Cuba, Newfoundland, Mexico, and America. [8] Names were gathered from those present numbering 140 names. These were drawn at random and constituted the future leadership of the new Church. [9] Those drawn were Twelve Apostles, the Seventy Elders, and the Seven Stewards. [10] Those present unanimously voted to establish their world headquarters in Jerusalem and money was secured to erect a building. [11]

The new Church at Salem split the Church of God, Seventh Day into two factions causing bitterness and discouragement among the members and leadership. Coulter wrote that

many members and prospects were discouraged by the frequent attacks one church launched on the other. In some instances, ministers switched organizations, bewildering their membership. In other cases, the membership became pawns in the struggle between ministers who were vying for their loyalty and support. [12]

The parent Church remained at Stanberry and the new Church at Salem "considered itself (to be) the reorganization of the apostolic church of the Book of Acts." [13]

There was an effort to reunite the Stanberry and Salem Churches in 1942, but it was unsuccessful. Efforts were begun again in 1947. A unity committee was formed which was moderated by A.E. Liddell. A.N. Dugger and C.O. Dodd, in *The History of the True Church*, wrote that those of the Salem Church who participated in the merger plans did so without the authority of the Salem Church and acted outside the bounds of its constitution. [14] The committee devised a plan to unite the Churches. A meeting was set for February 12-17, 1948 in Fairview, Oklahoma

and the details of a merger were explained and perfected. The committee's report was unanimously endorsed by the 61 delegates in attendance. [15] A joint campmeeting was held in Stanberry in the summer of 1948 and both the Salem and Stanberry Churches held their 1949 Conferences in Stanberry from August 12-21. The merger plan was introduced at a joint Conference meeting and both Conferences adopted it with an overwhelmingly favorable vote. [16] The charter and by-laws were amended reflecting the merger plan and the articles of incorporation of 1899 were amended. "These amended articles (reflected) the fact that the united Church of God (Seventh Day) was an extension of the work first begun in the 1850's and 1860's in Michigan and Iowa." A condition of the merger was that neither Salem nor Stanberry would be the headquarters of the united Church. Early in 1950, Denver became the new headquarters of the General Conference of the Church of God, Seventh Day. [17]

The 1949 merger between the Salem and Stanberry Churches was not satisfactory to all involved. Those who favored the merger tried to take control of the publishing facilities in Salem and to publish literature for the Denver-based General Conference. This was "contrary to the interests, will and desire of the local Salem organization and of the National Salem Organization." A suit was filed which required the Denver organization to vacate the premises of the Salem congregation and to refrain from using its equipment and to restrain persons from improperly and illegally disbursing funds belonging to the National Salem Organization. [18] A 'Back to Salem' movement resulted from the contentions over the merger and it retained the Salem headquarters and the apostolic mode of government. [19]

## b. Teachings

The theology of the Church of God, Salem, West Virginia is similar to that of other Sabbathkeeping

Churches of God; however, it differs in its apostolic form of church government. It denies the Trinity and baptism is performed by immersion in the name of Jesus. [20] Officers of the local congregation are chosen by the casting of lots. [21] The Church denies the "investigative judgment" doctrine of the Seventh Day Adventists and teaches that Christ completed the atonement on the cross. "The two goats of the Old Testament Day of Atonement made an atonement together, one representing the crucified Jesus and the other the resurrected Jesus." [22]

The Church of God of Salem teaches that the angelic messages of Revelation 14 refer to different periods of church history. The First Angel's Message of Revelation 14: 6-7, the hour of God's judgment and the everlasting Gospel, was preached in the early days of the Church of God (i.e. the early Christian church). The second Angel's Message of Revelation 14:8 was preached by the Church of God in the Dark Ages "warning the people of the apostate doctrines of Babylon." The Third Angel's Message of Revelation 14: 9-12 is "a present day message, and will continue to the second advent of the Lord Jesus." The "seven last plagues" will occur at the end of the Gospel Age. Therefore, according to the Church of God at Salem,

we should not obey pagan doctrines, or traditions, of apostate Babylon, which are contrary to the Scriptures. All who oppose the Bible doctrines, especially the Commandments of God, shall receive the plagues, or (the) wrath of God. Therefore, the Third Angel's Message is a warning to all mankind to escape the indignation of God. [23]

The Beast of Revelation 13: 1-10 and 17 is the pagan Roman Empire and the "mouth given to the beast" (Revelation 13: 5-6) and the "woman rider" (Revelation 17) is the Papacy. The return of Christ is literal, visible, personal, and imminent.

It will occur in two parts: the Reaping Phase, and the Warring Phase. [24] The "Reaping Phase" is when Christ returns for the Saints and his Church. The "Warring Phase" is when Jesus arrives upon the Mount of Olives and will punish unrighteousness and destroy wickedness. [25] The 144,000 of Revelation 7 and 14 are the "literal twelve tribes of Israel." They are called out by Christ and his apostles. The throne of David will be established in the earthly Jerusalem by Christ. David will be its Prince and the apostles will judge the Twelve Tribes of Israel. The heathen who have never heard the Gospel will be "subjects of the universal kingdom." [26] There will be two general resurrections, for the righteous and for the wicked. The righteous will be raised to eternal life, and the wicked will be raised to final judgment and annihilation. [27]

The Church of God, Salem, West Virginia does not keep membership statistics. Its major periodical is *The Advocate of Truth* (145). Its missionary work is conducted by the Foreign Missions Department under the supervision of the Apostolic Council. Overseers are appointed in different countries. [28]

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9. Ibid., p.52.
10. Ibid., pp.52-53.
11. Ibid., p.54.
12. Ibid., pp.54-55.
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14. A.N. Dugger and C.O. Dodd, *The History of the True Church*, photocopy of manuscript from the files of the Church of God, Seventh Day, Salem, West Virginia, p.3.
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16. Ibid., pp.56-57.
17. Ibid., p.57.
18. Dugger and Dodd, op.cit., p.4.
19. J. Gordon Melton, *Encyclopedia of American Religion*, Vol. I, Wilmington, NC: McGrath Publishing Company, 1978, p.470.
20. *Doctrinal Points as Presented in the Bible*, Salem, W. VA: Church of God Publishing House, n.d., p.9.
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117. *The Resurrection of Christ*. Salem, W. VA: Church of God Publishing House, n.d., 8pp.

118. *The Sabbath of the New Testament.* Salem, W. VA: Church of God Publishing House, n.d., 11pp.
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125. *The Unpardonable Sin--What is It?* Salem, W. VA: Church of God Publishing House, n.d., 8pp.
126. *What the "Church of God" Believes and Why.* Salem, W. VA: Church of God Publishing House, n.d., 16pp.

#### B. TRACTS/LEAFLETS

127. *The Beginning and Ending of God's Day.* Salem, W. VA: Church of God Publishing House, n.d., 4pp.
128. *Behold the Bridegroom Cometh!* Salem, W. VA: Church of God Publishing House, n.d., 8-page leaflet.
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137. *The Last Days.* Salem, W. VA: Church of God Publishing House, n.d., 4pp.
138. *The Law of the Clean and the Unclean.* Salem, W. VA: Church of God Publishing House, 11-page leaflet.
139. *The Lord's Passover.* Salem, W. VA: Church of God Publishing House, n.d., 8-page leaflet.
140. *The Lord's Sanctified Day.* Salem, W. VA: Church of God Publishing House, n.d., 3pp.
141. *The Sign of Our Times--Our Lord's Return.* Salem, W. VA: Church of God Publishing House, n.d., 4pp.
142. *The Spirit of Prophecy.* Salem, W. VA: Church of God Publishing House, n.d., 4pp.

143. *Sunday--A Man's Day*. Salem, W. VA: Church of God Publishing House, n.d., 3pp.
144. *The Third Angel's Message*. Salem, W. VA: Church of God Publishing House, n.d., 4pp.

### C. PERIODICALS

145. *The Advocate of Truth*. Salem, W. VA. Published monthly.
146. *Sabbath School Lessons*. Salem, W. VA. Published quarterly.

### (4) SEVENTH DAY CHURCH OF GOD

The Seventh Day Church of God was founded in 1954 by former members of the Church of God, Seventh Day of Salem, West Virginia. They included Elder A.N. Olson, secretary-treasurer of the Salem Church, and Elder Joe Ling, chairman of the Twelve Apostles. They, along with Elders Paul Groshan and Martin L. Ogren, founded the Seventh Day Church of God and established its headquarters in Caldwell, Idaho. All of the original founders, except Ogren, eventually withdrew from the Church. [1] Ogren served as a missionary in Nigeria, in the West Indies, and in the Philippines. He was the author of the Zion Faith Bible Correspondence Course which is offered by the Church. He died in May 1982. [2]

The Seventh Day Church of God holds the Bible, both the Old and New Testaments, to be the uniquely inspired Word of God which contains God's complete and infallible Will for man. They believe that Jehovah alone is God, and that Jesus is the only begotten Son of God, our Lord, Redeemer, and Savior. He was crucified on Wednesday and was resurrected on the Sabbath. [3] The Holy Spirit is the "'Comforter' which abides in the believer and (is) manifested by the power and the fruits of the Spirit...." The "inspired Bible name" of God's

"called out ones" is the 'Church of God.' Its government is apostolic and this is considered to be the only form that is sanctified by the Bible. [4] The Church practices baptism by immersion, prayer and anointing for the sick, and foot-washing. Passover is observed annually on the fourteenth of Nisan (or Adib). Tithing is a "continued obligation." [5] All carnal warfare is condemned as is participation in it. The laws of clean and unclean meats are to be observed. The use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and habit-forming drugs are forbidden. The Law of God (as given by Moses) is to be observed as Jesus directed and sin is a transgression of the Law. Jesus Christ will return to earth visibly, literally, and personally. He will establish the throne of David in Jerusalem. [6] The righteous will be resurrected at Jesus' Second Coming and the wicked will be resurrected to final judgment and will be destroyed. [7]

The Seventh Day Church of God publishes the periodical *Herald of Truth* (179) which has been published since August, 1954. It also publishes the Zion Faith Bible Correspondence Course and numerous booklets, tracts, and leaflets including *What is His Name?* (162), *The Two Covenants* (159), *New Birth and the Kingdom of God* (153), and *Which Day Should I Keep and Why?* (155).

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2. Virginia Ogren, "Thirty Years of Reminiscing," *Herald of Truth*, 30(August, 1984), p.4.
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149. *Doctrinal Points.* Caldwell, ID: The Church of God, n.d., 5pp.
150. Fleck, Viola. *The Ten Commandments.* Caldwell, ID: The Church of God, n.d., 8pp.
151. *God's Eternal Haven of Rest.* Caldwell, ID: The Church of God, n.d., 10pp.
152. Kellogg, J.H. *Scientific View of the Hog.* Caldwell, ID: The Church of God, n.d., 7pp.
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154. *New Birth and the Kingdom of God.* Caldwell, ID: The Church of God, n.d., 17pp.
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159. *The True Church of God.* Caldwell, ID: The Church of God, n.d., 7pp.

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164. *The Beginning of a New Life.* Caldwell, ID: The Church of God, n.d., 3pp.
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170. *Is the Paying of Tithes Obligatory in Our Time?* Caldwell, ID: The Church of God, n.d., 4pp.
171. *Man's Condition After Death.* Caldwell, ID: The Church of God, n.d., 4pp.
172. *More Than Conquerors.* Caldwell, ID: The Church of God, n.d., 3pp.

173. *The New Testament Sabbath*. Caldwell, ID: The Church of God, n.d., 6-page leaflet.
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176. *Take a Tip*. Caldwell, ID: The Church of God, n.d., 3pp.
177. *The Third Angels Message*. Caldwell, ID: The Church of God, n.d., 4pp.
178. *Trick or Treat*. Caldwell, ID: The Church of God, n.d., 6-page leaflet.
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### (5) CHURCH OF GOD, BODY OF CHRIST

The Church of God, Body of Christ is descended from the early Church of God movement which left the Seventh Day Adventists and established headquarters at Stanberry and Salem. It was organized by members from both groups. It was founded in Waupoca, Wisconsin, then moved to Philadelphia, Indiana, and in the late 1960's it moved to its present

headquarters at Mocksville, North Carolina. Its early leaders were Elder O.R. Osman and Elder J.A. Ijames. Ijames was one of the Seventy Elders chosen for special service by the Church of God of Salem, West Virginia. [1]

The Church of God, Body of Christ believes in one God, eternally existing in three persons. [2] In this case, it differs with other Churches of God, Seventh Day who do not accept the Trinity. They accept Christ as Savior and believe that he gave his life for the Church. [3] Christ was crucified on Wednesday and rose on Saturday and "He has ascended into heaven where He now is interceding as our Mediator and High Priest." They believe in the bodily and personal return of Christ and that his Kingdom will be established on the earth. [4]

The Church is Christ's Body. God has established apostles, teachers, prophets, and gifts of miracles, healing, helps, governments, and tongues in the Church. The Holy Spirit has delegated some as Overseers to direct the affairs of the Church. [6] It is in keeping with God's direction and the leading of the Holy Spirit to have General Assemblies where all local assemblies gather together at an appointed place "to consider the work of the Lord...(and) for the upbuilding of God's work." [6]

The Church practices baptism by immersion in the Name of the Father (Jehovah), the Son, and the Holy Spirit. The Ten Commandments are binding on all Christians which includes the observance of the Sabbath. [7] The Church celebrates the Lord's Supper as a sign and a memorial of Jesus' death. They practice foot-washing according to Jesus' example. [8] They believe in tithing and divine healing. [9] They distinguish between clean and unclean meats (i.e. abstinence from pork). They teach that marriage can only be dissolved by death. [10]

The Church of God, Body of Christ has assemblies and isolated supporters throughout the country. They publish a number of tracts, study lessons, and a quarterly periodical.

1. Robert Coulter, *The Story of the Church of God (Seventh Day)*, Denver, CO: Bible Advocate Press, 1983, p.53.
2. *Articles of Faith, Fundamental Belief of the Church of God, Body of Christ*. Mocksville, NC: Church of God, Body of Christ, n.d., p.3.
3. *Ibid.*, p.1.
4. *Ibid.*, p.4.
5. *Ibid.*, p.1.
6. *Ibid.*, p.3.
7. *Ibid.*, pp.3-4.
8. *Ibid.*, p.4.
9. *Ibid.*, pp.4-5.
10. *Ibid.*, p.5.

#### A. BOOKLETS/LEAFLETS

183. *Articles of Faith, Fundamental Belief of the Church of God, Body of Christ*. Mocksville, NC: Church of God, Body of Christ, n.d., 6-page leaflet.
184. *Church of God, Body of Christ Manual*. Mocksville, NC: Church of God, Body of Christ, 1970, 18pp.
185. *Jesus' Resurrection*. Mocksville, NC: Church of God, Body of Christ, n.d., 5-page leaflet.
186. *Teach Us to Pray!* Mocksville, NC: Church of God, n.d., 5-page leaflet.

#### B. STUDY LESSONS

187. *Bible Lessons for the Church of God, Body of Christ*. Mocksville, NC. Published quarterly.

#### C. PERIODICALS

188. *The True Gospel Advocate*. Mocksville, NC. Currently defunct.
189. *Voice in the Wilderness*. Mocksville, NC. Published monthly.

*Chapter IV*  
Herbert W. Armstrong and the  
Worldwide Church of God

a. History

Amidst the furor of today's headlines, economic insecurity, political instability, and religious confusion, one voice mightily declared the impending dawn of the "Wonderful World Tomorrow." Herbert W. Armstrong began proclaiming his hope-doomsday message in 1934. At his death in January 1986 at age ninety-four, he was an enigma among TV preachers. He had none of the saavy or show-biz flair of most prime-time clergy; as a matter of fact, he was more a news commentator than a preacher. He usually sat in a book-lined study or at a desk in an auditorium. There was no ecstatic emotionalism, nor any hand-clapping, hand-raised worshipers, just clean-cut, neatly dressed, respectable-looking persons hearing the words of "God's Holy Apostle." Armstrong's no-nonsense appeal gained him and his Worldwide Church of God (WCG) thousands of followers, plus a legion of faithful co-workers and interested readers and listeners. Whether on TV or formerly on radio, whether in a supermarket or on a newstand where *The Plain Truth* magazine is offered free of charge, one could not miss Herbert W. Armstrong. In recent years, his name sparked newspaper and magazine headlines with charges of financial mismanagement and with news of the expulsion of his son Garner Ted from the WCG for alleged immorality. He was criticized by evangelical

Christians as being a false prophet and a cult leader, yet to his followers, he was the living representative of "God's True Church." Who was Herbert W. Armstrong and what did he teach? In spite of his controversies, he was one of America's most charismatic and magnetic religious leaders.

Armstrong was born in Des Moines, Iowa in 1892 into a Quaker family. At 18, he entered the advertising business. [1] He married Loma Dillon in 1917 and she played a decisive role in his eventual religious conversion. [2] He was involved in a number of business enterprises with a varying degree of success and failure. In 1926, he and his family moved to Portland, Oregon. Here Mrs. Armstrong developed a friendship with an elderly neighbor, Mrs. Ora Runcorn. She had been a life-long Methodist, but Mrs. Runcorn convinced her that Saturday, rather than Sunday, was the true Biblical Sabbath. Armstrong was upset with his wife's discovery. He feared that it would make them appear as religious fanatics. He argued that *all* the Christian churches could not be wrong and that *somewhere* the Bible must say that Sunday is the Sabbath. [3] Thus, he embarked upon an intense study of the Bible. He poured over commentaries, lexicons, Greek grammars of the New Testament, even Jewish histories and histories of the Roman Empire. He discovered, to his dismay, that Saturday was *indeed* the true Sabbath and he also established definite proof for the existence of God. He further proved that the theory of evolution was false. [4]

The Armstrongs began fellowshiping with some independent Sabbathkeeping Churches of God in Salem and Jefferson, Oregon. [5] However, his personal studies of the Bible unearthed some "new truths" which eventually estranged him from these congregations. Later, he joined the Church of God, which was headquartered at Stanberry, Missouri. [6] It was through this Church that Armstrong entered the ministry.

He preached his first sermon in 1928 near Salem, Oregon and in 1931 was ordained by the Oregon Conference of the Church of God. Armstrong claimed that the Oregon Conference was independent of the Stanberry Church. [7] According to the General Conference of the Church of God, Seventh Day, which holds the records of the former Stanberry Church, the Oregon State Conference was "a part of and fully affiliated" with the Stanberry Church of God in 1931. Armstrong received a ministerial license which was recognized by the General Conference, then located in Stanberry. He also frequently wrote for their official publication *Bible Advocate*. [8]

Armstrong was engaged in evangelistic work and became disillusioned with the tactics of some of his colleagues. [9] A minister tried to prevent the publication of his articles in *Bible Advocate*, and he was accused of baptizing converts before they were properly instructed. There was even an attempt to discredit his wife. Armstrong resigned from the Church of God in 1933. [10] His leaving was also due to his following A.N. Dugger into the formation of a new Church of God in Salem, West Virginia. [11] Dugger favored a more apostolic organization which adhered to the Biblical pattern (i.e. Twelve Apostles, Seventy Prophets, and Seven Financial Stewards). Armstrong was selected as one of the Seventy Elders who were called to special gospel work. [12] It was under the auspices of the Salem Church that he began his "Radio Church of God" broadcasts in 1934 and publishing *The Plain Truth* magazine. Armstrong began to teach the observance of annual Jewish Festivals and Holy Days (i.e. Passover, the Feast of Tabernacles, the Feast of Trumpets) and British-Israelism (i.e. the belief that Great Britain and the United States are descendants of the Hebrew tribes of Ephraim and Manasseh, respectively). Both of these teachings were rejected by the Salem Church. Because of Armstrong's persistence in teaching such doctrines, his credentials were revoked in 1937. [13]

The Radio Church of God began as an independent ministry. In addition to the broadcasts, congregations were formed throughout the country. Armstrong was the only recognized minister and Ambassador College was established in 1947 to provide ministerial training as well as a liberal arts education. [14] The first campus was built in Pasadena, California, and a second was established in England in 1960. [15]

The Church began its "Foreign Work" in 1953. On January 1, the *World Tomorrow* radio program first aired over Radio Luxembourg. Public meetings were held in 1954 in Belfast, Glasgow, Manchester, and London. A small church was organized in London in 1956. [16] "Between 1958 and 1966 a spectacular growth-rate in Britain took the membership figures from 30 to 1030." [17] In 1955, the *World Tomorrow* broadcast began on Radio Ceylon and in 1956 it began on eight stations in Australia. A Church office was opened in Sydney in 1969. Over the past 20 years, the Church has expanded into the Philippines, Malaysia, Burma, India, and in other parts of Asia. [18] In 1970, a major baptizing tour was begun in East, Central, and West Africa. As of May, 1979, Church membership in 'black' Africa stood at 331. [19]

The Radio Church of God became the "Worldwide Church of God" in 1968. Neither Armstrong's ministry, nor the WCG, has ever been free of controversy. Garner Ted Armstrong, in a sermon delivered at his Church of God, International in Tyler, Texas, said that in the early years of Ambassador College, it was not unusual to see groups on the campus who were espousing their own viewpoints. Thus, a policy was established that no group could meet without a minister being present. [20] However, rumblings within the WCG reached a peak in the early 1970's. The issues were Armstrong's extravagant spending (i.e. he had \$30,000 worth of carpet in his office, and the Auditorium on the Ambassador College campus cost \$11 million [21]), the liberalization of Church doctrines, and one of the most explosive issues was the immorality of his son, Garner Ted.

In late 1978, many Church members were concerned about the rapid liquidation of Church and College properties when the Church claimed a record-high income. College properties in Big Sandy, Texas, and in England, and Festival sites were put up for sale "while millions of tithe dollars (were) diverted to the costly world tours of Herbert Armstrong, the Everest Publishing Company, *Quest* magazine, and other Ambassador International Cultural Foundation projects." Concerned members contacted Hillel Chodos, a Beverly Hills attorney, and a legal brief was prepared and presented to the Attorney General of California. Immediate action was taken. A suit was filed charging (1) that Herbert Armstrong and Stanley Rader, his legal counsel and accountant, had siphoned off ("pilfered") millions of dollars of Church funds annually for their personal use; (2) there was a failure to provide adequate accounting of the Church's financial position as required by state laws governing charitable institutions; (3) there had been a refusal to hold regular meetings or to allow voting on matters concerning the governance of the organization; (4) there was an improper co-mingling of funds among the Church, College, and Foundation; (5) there was a liquidation of Church-owned properties 'on a massive scale,' including about 50 parcels in Southern California; and (6) written records of financial dealings were either removed from the Church's Pasadena office, shredded, or destroyed. The suit did not call for monetary damages, but "for an accounting of all funds and financial transactions, especially of Herbert Armstrong and Stanley Rader." [22]

On January 2, 1979, Judge Jerry Pacht of the Superior Court of Los Angeles issued a temporary restraining order which placed the assets and financial records of the WCG and related corporations under the control of a receiver, retired Judge Steven Weisman. "This was done (on an ex parte motion) because it was feared that church financial records might be destroyed or church assets liquidated before a full hearing could be held." [23] On January 3,

Judge Weisman, with deputies of the Attorney General, various law enforcement officers, and members of the Pasadena Police Department, armed with a court order, descended upon WCG headquarters. They seized property records and bank accounts, including financial records of Rader's accounting firm in Century City. Armstrong named C. Wayne Cole as his Acting Executive Director for the duration of the crisis and offered his complete cooperation in the investigation. However, in less than 24 hours, Armstrong removed Cole from his new position and announced that he would not submit to the state. [24]

A meeting was called of Church leaders and College employees. It was attended by nearly 1500 people, but was soon wracked by disputing factions, namely, those who supported C. Wayne Cole, and those who supported the official leadership of the Church represented by Roderick Meredith. [25] On the following Sabbath, it was announced that Cole, David Antion, Robert Kuhn, and Ben Chapman, those who 'cooperated' with the court-ordered receiver, were disfellowshipped from the Church. [26]

After the closing arguments at the receiver hearing, Judge Julius Title ordered that the receivership continue pending trial on the civil charges leveled by the state. For four to six months or more, the receiver would 'possess,' 'supervise,' and 'monitor' all Church assets and records. [27] Throughout the hearing, Armstrong was in Tucson and could not be subpoenaed by the Attorney General of California. [28] He prepared a letter to be sent to Church members requesting funds to "defend God's Work." Judge Title stated that the letter was in direct violation of the court order and 60,000 of the 85,000 letters were detained at the Pasadena Post Office. [29] However, many letters were secretly circulated or were read to members over the phone by ministers or deacons. Some members sold personal property and sent monies to Armstrong in Tucson. [30]

On January 16, Church members and attorneys for Rader asked U.S. District Court Judge Robert

Firth to declare the receivership decision of the Los Angeles Superior Court unconstitutional. However, he refused to lift it, stating that "the state court judges had sufficient reasons to impose a receivership." [31] Garner Ted Armstrong was quoted as saying that it was "incredibly ironic" that the Attorney General had to intercede and force the Church to do what he had recommended in 1978; that is, to put their finances in order. He said that he had cautioned his father about Rader's involvement "in outside corporations that were doing business with the college and church and warned (him) that such should not be permitted." Rader was involved with five to 10 corporations and that 'was a simple matter of (a) conflict of interest....' [32]

The receivership imposed upon the WCG was scheduled to be lifted on March 12, 1979. However, Church leaders refused to cooperate with an audit of the Church's financial records. Judge Title concluded that 'the incredible resistance of the defendant (i.e. the WCG) to this audit has to raise a reasonable question in one's mind. It has to make a reasonable mind suspect that perhaps someone out there doesn't want that audit.' Judge Weisman resigned as receiver after being faced with hostilities from the Church, and David Ray was appointed as the new receiver. Judge Title allowed the WCG to post a \$1 million bond that would stay the order while the Church attorney appealed the decision. [33]

On October 14, 1980, George Deukmejian, the California Attorney General, announced that the suit against the WCG leadership would be dropped. This was largely due to the Petris Bill which was passed by the California legislature. The Bill limited the Attorney General's power to investigate religious corporations. Under the law, a church could only be prosecuted for fraud, but not for the misuse of funds or internal civil fraud. Rod Blonien, Deukmejian's chief legislative lobbyist, stated that 'suits against hierarchical churches for wrongfully diverting church funds would be virtually impossible since

directors are unlikely to sue themselves (quoted from the Pasadena *Star News*, September 20, 1980). Rader intended lawsuits against Judge Pacht and Hillel Chodos. The WCG dropped its lawsuit against the State of California, though it still refused "to comply with a court decision to pay the fees charged by the court-appointed receiver." [34] In a letter from the WCG, it declared "while sensational charges were circulated in court and in the media, no wrongdoing was proved on the part of the Church or its personnel." It cited a ruling by the California Court of Appeals that

the underlying action and its attendant provisional remedy of receivership were from the inception constitutionally infirm and predestined to failure. It follows that the burden of the ill-conceived litigation, including the expenses of the receivership and...fees for procuring the receivership should not be borne by the prevailing party--the Church. [35]

Another issue which rent the WCG was the liberalization of Church doctrines. The "watering-down process and spiritual erosion" that occurred within the WCG began in the mid-1960's. Issues of doctrine were to be settled at Church headquarters, not discussed at Ministerial Conferences. [36] Thus, the ministry was to immediately comply with all directives from Headquarters. Further,

members were taught (that) salvation could come only by remaining 'in the Church,' and weaker members were often humiliated and abused by other members and overzealous ministers. Ministers also were viewed as having the power to remit or retain sins, and disfellowshipping or suspension became commonplace. [37]

As authority became vested in the WCG hierarchy, "many ministers and members became lax concerning God's Truth, and a general letdown of true spirituality began to take place." Also, there were power struggles among leading ministers and evangelists. [38] In 1972, a large constituency within the WCG, including a number of prominent leaders, felt that they had been burdened too long, and, as a result, change occurred in Church doctrines, especially those concerning divorce and remarriage, tithing, and make-up. Also, Ambassador College was seeking accreditation. Therefore, its faculty enrolled in other colleges and universities for advanced degrees and became "tainted with the world's concepts." [39] Changes were made in the following WCG doctrines: healing, prayer, interracial marriage, keeping the Sabbath, birthdays, pagan holidays (i.e. Christmas), child rearing, hair length, dress lengths, gambling, smoking, eating pork, voting, military service, proof of the Bible, and prophecies of the Last Days. [40]

Changes in WCG teachings and internal dissensions caused a mass exodus from the Church. Many new churches, groups, and associations were founded. A number of them differed markedly from the WCG (i.e. rejection of hierarchical authority in favor of congregational freedom, increased respect for individual freedom of belief in religious matters, greater flexibility in cooperating with other Christian groups). A number of members became disillusioned with religion altogether and some embraced humanism and atheism. Prominent groups which emerged from the WCG were the Church of God, International (founded by Garner Ted Armstrong, headquartered in Tyler, Texas); the Twentieth Century Church of God (founded by Al Carozzo, headquartered in Vacaville, California, but is currently defunct); the Associated Churches of God/Association for Christian Development (founded by Ken Westby, headquartered in Bainbridge Island, Washington); the Church of God, the Eternal (founded by Bryce Clark and Raymond Cole, headquartered in Eugene, Oregon); the Church of God Evangelistic Association

(founded by John Trescott and David J. Smith, headquartered in St. Ann, Missouri); Restoration Fellowship (founded by Anthony Buzzard, headquartered in Oregon, Illinois); and Fountain of Life Fellowship (founded by James and Virginia Porter, headquartered in Valley Center, Kansas). Several other organizations are primarily publishing and literature ministries: Foundation for Biblical Research (founded by Ernest Martin, Gary Arvidson, and Ken Fischer, headquartered in Pasadena, California); Giving and Sharing (founded by Richard Nickels, headquartered in St. Charles, Missouri); World Insight, International (founded by Richard Plache and Brian Knowles, headquartered in Pasadena, California); and two periodicals, *Ambassador Reports* (edited and published by John Trechak), and *The Shofar* (published by Robert Williams). In December, 1984, Ernest Martin was dismissed from the Foundation for Biblical Research and founded the Associates for Scriptural Knowledge (ASK), located in Hemet, California.

#### b. Teachings of Herbert W. Armstrong and the Worldwide Church of God

The WCG shares many doctrines in common with other Sabbathkeeping Churches of God (i.e. the Sabbath, dietary laws, conditional immortality, baptism by immersion, the rejection of Christmas and Easter as pagan). The WCG, however, teaches that it *alone* is the *true* Church of God and that other churches--Sabbatarian and non-Sabbatarian--are satanic. Herbert W. Armstrong is held to be "God's Holy Apostle." When his radio broadcasts began in 1934, he declared that Christ's Gospel was proclaimed for the first time since 96 A.D. [41] Armstrong claimed that before the advent of the *World Tomorrow* broadcast, no one has had the True Gospel preached to them. [42]

Following are summaries of Armstrong's teachings of some basic theological issues, namely, on God, Jesus, the Holy Spirit, salvation, and the church. These teachings are summarized without comment

and are taken from Armstrong's writings and from literature published by the Church. The topics on British-Israelism and the Holy Days are discussed separately.

The WCG believes in one God, the Creator, Who is Spirit, of superior Mind, Power, and authority. [43] "God is the Creator who designed, formed, shaped and created man." [44] Armstrong wrote that God is a mystery to most people. Knowledge of God is lacking because people have been deceived, particularly by the major religions and churches. [45]

Within the nature of God was the Word. The beginning of time and creation was not the creation of the earth, but God and the Word existed before anything else was created. The 'Word' is the Greek *logos* which means 'spokesman,' 'word,' or 'revelatory thought.' It is the name of an individual Personage. The Word was born as Jesus Christ and was begotten by God. [46] Thus, there were originally two Personages: God, and another Personage Who was also God, the Word. However, in the beginning

these two Personages were spirit, which is invisible to human eyes unless supernaturally manifested. Yet at the time described (in John 1:1) Jesus was *not* the Son of God and God was not his Father. [47]

According to Armstrong, God and the Word (Jesus) constitute the basis of the "God Family." The Hebrew word for God in Genesis 1:1 is *Elohim* which indicates "one family consisting of two or more members--one church composed of many members--one group of several persons." [48]

That family is composed, now, of God the Father, and Jesus Christ his Son, and many begotten humans who already, NOW, are begotten SONS OF GOD (Romans 8:14, 1 John 3:2) forming the Church of God. [49]

Christ is the agency, or the means, by which God works. Jesus is the workman and the Holy Spirit is the power (but not a person or part of the God Family itself) that responds to, and does, what Jesus commands. [50]

Armstrong denies the Trinity and contends that it "is the doctrine of the great false religion called... 'Mystery, Babylon the great, the mother of harlots and abomination of the earth.'" [51] The Trinity doctrine limits God to only three persons. "As God repeatedly reveals, his purpose is to reproduce himself into what well may become billions of God persons." The Trinity not only limits God, but denies His purpose "and has palpably deceived the whole Christian world. Both God and the Word themselves are SPIRIT and project their Spirit." [52]

Even though God is Spirit, Armstrong teaches that He has form and shape.

In various parts of the Bible, it is revealed that God has a face, eyes, a nose, mouth and ears. He has hair on his head. It is revealed (that) God has arms and legs. And God has hands and fingers.... If you know what a man looks like, you know what is the form and shape of God, for he made man in his image, after his very likeness. [53]

The Way of life revealed by God constitutes His Law. Law is a code of conduct and indicates a relationship between two or more entities or beings. "The presence of law requires a penalty for infractions. There can be no law without a penalty for its violations." The fact of law presupposes government. "Government is the administration and enforcement of law by one in authority. This necessitates authoritarian leadership--one in command." Even when only God and the Word existed, there was government and God was in supreme command. God's government is from the top down and it is not 'government by the consent of the

governed.'

Its laws originate and are handed down from God--never legislated by the people--never dictated by the governed how the government over them shall rule. [54]

Armstrong contends that 6000 years of human government have demonstrated the utter incapacity of humans to decide for themselves what is right and wrong and to formulate laws of human conduct and relationships. [55]

God's law is spiritual and can be summed up in a single but all-inclusive word--love. His law for the guidance of human conduct is subdivided into two great commandments, love toward God and love toward neighbors. These, in turn, are subdivided into the 10 Commandments. [56]

Meredith writes that the 10 Commandments "were--and always will be--God's basic *spiritual* law (Romans 7:14), (and) they were made a part of (the) agreement between God and Israel. Since they were His holy and spiritual law, He gave them with great power, and, unlike the rest of the covenant, wrote them with his own hand." [57] Observing the whole Ten Commandments includes keeping the seventh day Sabbath.

Jesus pre-existed with God as the Word, yet was born in the flesh to the Virgin Mary. He founded and is the living Head of the Church of God. He was the Messiah and brought the True Gospel from God to mankind. [58] Schroeder writes that

Jesus Christ was a prophet; Jesus Christ was a newscaster of future world events; Jesus Christ forecast the overall, general sequence of events that would characterize the world from His time to now and on into the future; Jesus Christ was an up-to-date

*futurist* in the true sense of the term. [59]

According to Armstrong, Jesus was born to be a King. He came to call people out of this world (which is Satan's world--*emphasis mine*) and to prepare them to teach and rule under him when he becomes King and takes over the throne of the earth." During his human life, Jesus was both God and man." [60] Though Jesus was actually 'God with us,' he was also human like all other humans. He was subject to being tempted just as other humans are tempted." Jesus was the second Adam. As God, he was the Maker of all mankind. However, since humans have sinned and come under the death penalty, "God's law required human death as the penalty for human sin"; therefore, as our Maker, "Jesus was the only human whose death could pay the penalty for the sins of all humans." [61] Jesus' resurrection "was that of a human being and (he was) the only one that could make possible the resurrection of humans, once dead, to immortal life." [62] Jesus came as "spiritual Savior, to save God's people in their due time from their sins, that they might be BORN into the very divine FAMILY OF GOD (Matthew 1:21)." [63]

The Holy Spirit reveals the truth of God to humanity. It exists within those who have surrendered and yielded to God, who have confessed error and wrongdoing, and who believe that Christ is the Word of God. Armstrong claims that

No one can have the Holy Spirit which alone can open the human mind to understanding of this Word of God without a complete repentance and an implicit belief in Christ as well as (a belief in) what he says. [64]

The Holy Spirit is the power, mind, and life of God, not a third person of the Godhead. People are born of God's Spirit into the Kingdom, or the Family, of God. Before a person can be born of God, he must first be "begotten" by the Spirit of

of God so he can grow spiritually, "developing the righteous character of God." [65]

How does one receive the Holy Spirit? It is a gift from God. It is not something we are born with, or that we can earn. One must ask God for His Spirit and must also repent, believe in Christ, and obey the commandments of God. One must not only repent, but must also be baptized (by immersion) and then we are "unconditionally promised the Holy Spirit." [66] The Spirit "imparts the power and commences eternal life. We become heirs of eternal life and heirs of God by being begotten through the Holy Spirit which is the life of God." The Spirit does more than impart the possibility of eternal life, it also "imparts to us the characteristics of the Almighty...."

That portion of the Holy Spirit which a person may receive if he asks God for it in conforming to His Will may be compared to the germ and sperm of physical life. It transmits to us God's spiritual characteristics and attributes. [67]

Receiving the Holy Spirit results in conversion. However, according to Armstrong, conversion is not the same as salvation. God is not out to save all humanity at this time. "God's master plan calls for offering salvation and eternal life to every person ever born, but his plan calls for doing that in a time order." [68]

Those called out of the world and into the Church...are called out for a specific purpose and a specific work. This specific work was to make possible the spiritual training to aid in the conversion of humanity as a whole. [69]

Jesus did not come to save Satan's world while Satan sits on the throne deceiving them. Jesus will save the world at his Second Coming, when Satan shall be put away. [70]

Jesus came to replace Lucifer from the throne of the earth with the ruling Kingdom of God. He came to announce the future establishment of the Kingdom and to teach the prophetic good news to his chosen future apostles. He came, through his resurrection, to make eternal life possible "for the people of God at his Second Coming for all who are willing (and) for all humanity who have ever lived on earth." [71]

People who have never heard the Gospel or the name of Jesus Christ are lost unless there is a future appointment for salvation. "God desires that all humanity *eventually* avail itself of the opportunity for salvation." While it may seem that salvation is open to everyone and that all one needs to do is 'join a church' and be 'saved,' everyone is not (currently) free to accept salvation because God has allowed them to be blinded to the truth. [72] "Whoever rejects knowledge (of God) will be punished in order to learn of...His way by hard experience."

Satan has deceived man into rejecting truth and into doing what is right in his own eyes, wanting to sin--wanting to break God's Laws. It is by this means that God blinds him--not to destroy him, but to bring him to repentance. [73]

The few who God calls may come to God, but the majority will not. According to 2 Corinthians 6:2, "now is the time (or day) of salvation." The WCG claims that 'the' is absent in the original Greek text and it should be rendered 'a [but not the only] day of salvation.'

Certainly, this is the day of salvation for those who have been called and whose minds have been opened to the truth of God. *Now* is their chance--their opportunity to qualify for His Kingdom.... But (this) is *not* the day of salvation for the vast majority. They will receive their chance--their *first* and

only chance--at a later time.

Consider also that if it were the *only* day of salvation in Paul's time--then it is closed to us today.... Was that time--in the days of Isaiah (when this text in 2 Corinthians was first written)--the only day of salvation? Obviously NOT. Today, as in the time of Paul, (is) only one of several times of salvation. [74]

Armstrong writes that God is giving mankind 6000 years to exhaust all the means that it has perceived will bring it peace and happiness. "Now--in this very end time--man is writing a finish to a history of his poor attempt to rule himself without God's help...." God will actually start to save people at Christ's Second Coming in the millenium. Their "blindness will be removed; the people will see God's mercy and love clearly. All who are blinded today, but who live into that period, will have their opportunity for salvation." [75] Those who have already died will be resurrected and judged according to the Bible "in accordance with what they have done in this life and what they will do after they are resurrected to mortal life." This is not a second chance, but they will receive one, and only one, chance for salvation. God will give "even the worst of the people who were blinded before Christ's Second Coming...their first opportunity to receive salvation."

People will live in the physical *flesh* for a period of time sufficient to be given a just and fair opportunity to receive salvation--eternal *spirit* life in God's Kingdom. But they will have to *choose* whether or not to accept God's way. [76]

Armstrong teaches that the WCG represents the true Church of God and asserts that all other religions and churches are false. He describes the "true church" as our "spiritual mother" from which we receive the "spiritual food of the Word of God." [77]

However, Satan has "caused some within the Church to turn to a false and counterfeit gospel." "He succeeded in turning (the) majority (of Christianity) into a growing false and counterfeit church." [78] Armstrong writes that

as the vast majority of professing Christians apostasized, they held only to a gospel ABOUT CHRIST.... They taught being GOOD, but it was only carnal, human good.... BUT Jesus had said in Mark 7: 7-8 (that) they worshiped him in vain, rejecting the commandments of God, holding to their human traditions. Indeed, by today, this perverted religion has come to call itself 'Traditional Christianity.'

They worshiped form and ceremony in (their) cathedrals--(and) worshiped 'another Jesus' like pagans worshipping idols of stone, but with no personal contact with GOD THE FATHER. Today, traditional Christianity does homage to Jesus, but teaches little, or no, personal relationship to God. [79]

According to Armstrong, the churches focus on Christ to the virtual exclusion of God the Father. Therefore, "God becomes unreal--a mystic unreality." The True Church puts Christ in the right perspective

as (the) mediator between us and God the Father--a personal Savior--as our present High Priest at the right hand of God the Father in heaven--as head of the Church--as coming King and ruler UNDER God the Father. [80]

Ritter wrote that

long before Augustine and Aquinas got around to writing their weighty tomes, the established Christian church had lost

whatever little resemblance it had borne to the early church of Paul and the Apostles. All that visible Christianity (i.e. the early church--*emphasis mine*) had in common with Jesus Christ was the use of His name. The revolutionary impact of His teaching had long since vanished into the midsts of pagan philosophy. [81]

According to Meredith,

the modern form of Christianity is a corrupted form inherited from ancient pagan mystery religions. On the outside of the package it is labeled 'Christianity.' But inside are contained the old pagan philosophies, traditions, heathen festivals, practices and false concepts of God and the way of God. Today's Christianity is totally different from the Christianity of Jesus Christ. [82]

God's True Church keeps the commandments of God. One cannot join this Church and one can only be considered for membership if he has truly repented and been baptized. Further, the True Church will have the name that God intended--the Church of God--not the name of any man. [83]

The purpose of the Church is to restore the Kingdom, government, and character of God, and, in particular, to re-establish the observance of God's Law. Satan has deceived the churches into believing that Jesus, through his death, did away with the Law. This teaching, Armstrong contends, gives humans an excuse "to sin with impunity." "The very basic, teaching, belief AND DOCTRINE of God's True Church, therefore, is based on the righteousness of and obedience to the law of God." [84]

Armstrong sees the WCG as being the current descendent of an ancient lineage which began at the church of Ephesus. Before the Second Coming of Christ, he predicts, a great leader will come in the spirit and power of Elijah. He will prepare

the way and prepare the Church for Christ's coming. He will "restore the truth that (has) been lost through the preceding era of the Church." [85]

Two teachings, in particular, have become characteristic of Armstrong and the WCG which sets them apart from other Churches of God, Seventh Day. They are British-Israelism, and the observance of Jewish Holy Days.

### (1) British-Israelism

British (or Anglo)-Israelism is the belief that the Anglo-Saxon peoples are descendents of the lost tribes of Israel and are heirs of the Biblical promises made to Israel. This teaching has been promulgated by groups as Destiny of America (founded by Howard Rand), and the Kingdom Message-Kingdom of Yahweh (founded by Joseph Jeffers). The British Israel World Federation is headquartered in London. It has branches in Canada, New Zealand, Rhodesia, and South Africa. [86]

The basic principles of British-Israelism were formulated by an Englishman, John Sadler. In 1649, he proposed that the people of England may have descended from the ten lost tribes of Israel. Another proponent of British-Israelism was Richard Brothers. Born in Newfoundland in 1757, he proclaimed himself as the 'Prince of the Hebrews' and demanded that King George III abdicate the throne in his favor. [87] For this declaration, he was charged with treason and was committed to an insane asylum. As bizarre as his teachings may have been, they did attract some influential people, including a member of Parliament. [88]

Herbert W. and Garner Ted Armstrong have denied that they propagate British-Israelism. [89] However, Garner Ted admitted in a broadcast that America and Britain represented God's Chosen People. He claimed that the "only thing we have in common with British-Israelism is knowing the identity of modern Israel." [90] Geringer writes that Herbert Armstrong's book *The United States and British Com-*

*monwealth in Prophecy* contains near-verbatim statements from John Allen's *Judah's Sceptre and Joseph's Birthright* (a prominent work on British-Israelism published in 1920). [91] In the former work, he insists that Israel--the descendents of the tribes of Ephraim (Great Britain) and Manesseh (the United States), sons of Joseph--will inherit God's blessings.

Martin states that a premise of British-Israelism was that the ten tribes were lost when the Jews were captured by the Assyrians under King Sargon. They later moved westward through Northern Europe.[92] Armstrong writes that "years before the book of Daniel was written, many of the Assyrians *with* their former Israelite slaves, had begun to migrate from ancient Assyria northwest toward Europe." These became known as the 'lost ten tribes.' [93]

According to Armstrong, the Bible is a history of one people, the Israelites. [94] "Israel" does not refer to the Jews (they represent the tribe of Judah which was only one tribe of Israel), but to Ephraim and Manessen and their descendents. He notes that in Hebrew the word 'Brit' means "covenant" and "ish" means "man" or "people," thus, "British" means "covenant man" or "covenant people." [95] He claims that the throne of David was overturned by the prophet Jeremiah and was replaced in Ireland. It was eventually displaced to Scotland and later to London. [96]

Armstrong distinguishes between the "Birthright" and the "Sceptre." The Birthright was given to Joseph's sons and it conferred material prosperity. [97] The Sceptre--the promise of Christ and grace--was passed on to the Jews, but the Birthright did not pass on to them. [98] He writes that the majority of Christians "miss the fact that God gave Abraham promises of physical *race* as well as spiritual *grace*." [99] He states that "the future of the great *nations* rests on the *promises* the Eternal *Creator* made to Abraham! The only *hope* of life after death for *anyone*--regardless of race, color, and creed--is dependent on the *spiritual* phase of the promises to Abraham--the promise of *grace*, through the 'one seed'--Christ the Messiah." [100]

Manesseh (the United States) separated from Ephraim (Great Britain) and became "the greatest, wealthiest single nation of earth's history." The other eight tribes of Israel migrated into Holland, Belgium, Denmark, northern France, Luxembourg, Switzerland, Sweden, Norway, and Iceland. [101] Because Israel did not keep God's "test commandment," they were deprived of their Birthright. [102] The "test commandment" is the observance of the Sabbath. It "is a *sign* identifying *who* are the real and true Christians today." [103]

Benware states that "the theory of British-Israelism is the foundational philosophy (upon) which the WCG rests." Herbert Armstrong claims that it is "the key that unlocks the prophetic scriptures." [104] The basic work which explains and details Armstrong's teachings on Britain and the United States is *The United States and British Commonwealth in Prophecy*. (203)

## (2) Holy Days

One of the major teachings of Herbert Armstrong and the WCG is that Christians today are obligated to keep the Jewish Holy Days. He declares that they "were given to keep God's children in the true memory and worship of God." It is to keep true believers "constantly in the understanding of God's great plan of redemption." They "picture the different epochs in the plan of spiritual creation (and) mark the dispensations, and picture their meaning." They re-enact the process of spiritual re-generation." [105]

The Holy Days, which are inherent to the faith of Judaism, are given Christian interpretations. The Passover commemorates Israel's deliverance from the plagues that were placed upon the Egyptians. It involved the sacrifice of a lamb "without blemish" and sprinkling its blood on the door posts of the house. It is observed on the fourteenth day of the Hebrew month of Adib (usually observed in March or April) and, to Armstrong, it is a foreshadowing of Christ's sacrifice. [106] The fifteenth of Adib is a feast day, a Sabbath, and a holy convocation

(i.e. a gathering for worship." [107]

Following Passover are the Days of Unleavened Bread. It commemorates Israel's deliverance from Egypt and in Jewish tradition it involves the eating of *matzos* (unleavened bread) and bitter herbs. In a broader sense, these Days picture the deliverance from sin. Armstrong states that "the seven days of unleavened bread...picture to us the complete putting away of sin, the keeping of the Commandments--after past sins are forgiven." [108] Observing the Passover *without* the Days of Unleavened Bread is "to accept Christ's blood, and then to continue in sin--to erroneously say (that) the Law is done away, that we are under grace alone, meaning a license, to continue in sin." [109] Armstrong teaches that accepting Christ's sacrifice only forgives past sins. "Present and future salvation is a matter of keeping the Law (of Moses)." [110] Frank Walker, of the Church of God, Seventh Day, denies that Christians need to observe either the Passover or the Days of Unleavened Bread. He states that "Jesus instituted a *new* memorial of a *greater deliverance* through His blood." Therefore, "we no longer keep the memorial of deliverance from Egyptian bondage, but *now* we keep the *New Testament* memorial of the *death* of Christ, our passover." [111]

Pentecost is also known as the 'Feast of Weeks,' or the 'Feast of Firstfruits.' It was a harvest festival. [112] "Pentecost" is a Greek word meaning 'fiftieth day.' Fifty days prior to Pentecost is the "wave sheaf ordinance." It celebrates the harvest of early grain. A sheaf of grain was brought before the priest and it was waved before God. This ordinance "pictures the *resurrected* Christ ascending to heaven to be accepted by His Father as the very first human being to be actually born of God--the firstfruits of the first harvest of souls." [113] Thus, because Pentecost involves the firstfruits of grain and, spiritually, the "firstfruits of souls," it is called the "Feast of Firstfruits." It is called the "Feast of Weeks" because seven weeks fall between the wave sheaf ordinance and Pentecost. Armstrong states

that the Church was "called out" on Pentecost (on a Sunday) which marked the beginning of the New Testament dispensation. [114]

The Feast of Trumpets is observed the seventh Hebrew month of Tishri (in September or October). It is based on a passage from Leviticus 23: 23-25:

And the Lord spoke unto Moses, Saying, speak unto the children of Israel, saying, In the seventh month, in the first day of the month (i.e. Tishri 1), shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord. (KJV)

This day was an annual Sabbath, but was not a feast. "Apparently it was to call attention to and prepare the Israelites for the Day of Atonement. [115] Armstrong states that the Feast of Trumpets represents the return of Christ. [116] He contends that unless we observe the Feast of Trumpets, we may miss Christ's return. [117]

The Day of Atonement (Yom Kippur) is a day of fasting and is observed the tenth day of the seventh month. [118] According to Armstrong, it pictures a great event after the Second Coming of Christ. [119] On the Day of Atonement, two goats were brought to the High Priest, one which was slaughtered (representing Christ), and another which was sent into the wilderness (representing Satan or Azazel, meaning a scapegoat). Armstrong states that the High Priest does the work of the risen Christ in making intercession for the people before God. [120] The goat, representing Satan, symbolizes the "complete removal of those expiated sins from the presence of God." [121] Putting the expiated and forgiven sins on the head of the live goat does not occur until after the High Priest returns from the Holy of Holies, the most sacred part of the Temple. This typifies an act which occurs after the Second Coming of Christ to earth. [122]

The High Priest places the sins upon the head of its author, Satan, and he (after Christ returns) will be sent away into a desolate, uninhabited wilderness--the 'bottomless pit,' or the abyss (Revelation 20). [123]

The Feast of Tabernacles, or the Feast of Booths, is observed for seven days, beginning the fifteenth day of the seventh month (Tishri). [124] This is to commemorate the children of Israel dwelling in booths, or tabernacles, before they entered the Promised Land. The fact of dwelling in "booths" represents a temporary sojourn. It means that the people were only *heirs* to the Kingdom. Since Armstrong believes that the Feast of Tabernacles will be kept in the millenium--the thousand year reign of Christ on earth--those who are yet mortal, who have not been resurrected to immortality, will be heirs, but not yet partakers, of God's eternal Kingdom. [125] Those who have not received immortality are those who did not respond to the Gospel message before the return of Christ.

Following the Feast of Tabernacles is the Last Great Day. [126] This is when those who died in ignorance of the true Gospel will be given an opportunity to receive salvation. [127] The Last Great Day is observed following the seven days of the Feast of Tabernacles. It "pictures the completion of the plan of redemption. It is just prior to the new heaven and the new earth. All--parents and children, young and old--will be resurrected." Therefore, all will have an "equal opportunity" to receive Christ's Gospel. [128]

Garner Ted Armstrong wrote that "there is no New Testament evidence that these annual festivals were ever rescinded." [129] Smith states that "Genesis 1:14 indicates that God created the exact movement of the sun and the moon for the keeping of these Festivals *from the beginning* (of time)." "While there is no recorded evidence (that) they were kept...why would God inspire this passage if people did not keep them from the beginning?" He states that the observance of these Festivals decreased as people increasingly drifted from God. [130] Hawkins

denied that the Feast Days existed before Israel moved from Egypt to Palestine. Exodus 12 describes the first Passover and the first observance of the Feast of Unleavened Bread. [131] Also, Pentecost came into existence at Mt. Sinai with the giving of the Ten Commandments. [132] He states that the Feasts were part of the "added law" as were those regulations which governed the priesthood. [133] The Feasts were ordinances which were fulfilled by the coming of Christ. [134] Pentecost was fulfilled by the coming of the Holy Spirit upon the church and the Feast of Atonement was fulfilled by the final atonement of Christ. [135]

Jesus, Paul, and the early church did observe, for a time, the Jewish Sabbath and the Holy Days. Both Jesus and Paul attended and taught in the synagogues on the Sabbath (Luke 4:16; Matthew 4:23; Acts 9:20; 17: 1-2; 18:4). At the time of his death, Jesus was celebrating the Passover with his followers. In Acts 18:21, Paul went to Jerusalem to observe a Jewish feast. However, as the church ceased to be solely a Jewish sect and as it increasingly incorporated Gentile believers, the keeping of Jewish Feasts and Holy Days declined and was kept alive only among fringe elements. The emerging Christianity combined Jewish and Gentile aspects into a new revelation and a new dispensation. Those who strived to mingle Jewish traditions with their Christian identities did not die out completely, but were dispersed to the foreground of the church and persisted in keeping Sabbaths, festivals, and holy days among themselves.

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Since its inception, the WCG has drawn fire from evangelical and fundamental Christians as being a cult and heretical group. Much of the literature is an expose', comparing it with the Bible and traditional Christian doctrines. Material on the WCG has appeared in books by Walter R. Martin, i.e. *The Kingdom of the Cults* (463), and *The Rise of the Cults* (464), and recently by Edmund Gruss in *Cults and the Occult in the Age of Aquarius* (446), and by Josh McDowell and Don Stewart in *Understanding the Cults* (468). Joseph Hopkins has written a very extensive volume on the WCG, *The Armstrong Empire: A Look at the Worldwide Church of God* (452), as well as numerous articles. Paul Benware, a professor at Moody Bible Institute, has written a comprehensive theological study on the WCG, *Ambassadors of Armstrongism* (429). In 1971, Charles F. DeLoach wrote a historical and theological survey of Armstrong, *The Armstrong Error* (441).

Besides theological critiques, much material about the WCG has concerned reports of Garner Ted Armstrong's alleged immorality, his expulsion from the Church, and the WCG being placed in

a receivership by the state of California. Articles have appeared in numerous national magazines, among them, "Garner Ted: In Satan's Bonds?" (*Christianity Today*) (582), "Garner Ted Returns" (*Time*) (585), "Church Placed in Receivership" (*Soujourners*) (574), and "Church in Receivership: California's Unique Theory of Church and State" (*Christian Century*) (603).

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*Chapter V*  
Eruptions Within the WCG:  
The Exodus from Pasadena

In the latter 1970's, there was a mass exodus of prominent leaders from the WCG, many of whom formed their own churches and associations. They became either independent, local entities, or associations with branches throughout the country. Most of them opted for freer, less authoritarian leadership and governance, and, in many cases, they allowed for greater doctrinal flexibility. Others left the WCG disillusioned and eschewed any kind or shape of organized religion.

One of the earliest departures (or dismissals) from the WCG involved an anonymous writer known as "A Candle." His doctrinal differences caused his expulsion from the Church. He began an independent ministry writing one and two-paged expositions on a wide variety of Bible topics.

The explosions within the WCG in the mid to late 1970's spawned the establishment of such churches as the Twentieth Century Church of God, the Associated Churches of God (Association for Christian Development), the Church of God, the Eternal, the Church of God Evangelistic Association, and the Church of God, International. These churches maintained the seventh-day Sabbath and use the name "Church of God." Other groups as the Foundation for Biblical Research (FBR) and World Insight International rejected both of these practices. FBR is a Biblical research ministry and publishes papers, booklets, and books on countless topics. From the FBR came ASK (the Associates

for Scriptural Knowledge) which was founded by Dr. Ernest Martin, former director of FBR. World Insight is also a teaching/literature ministry which publishes the periodical *World Insight*, as well as many booklets and tapes. World Insight has become closely aligned with the Christian charismatic movement. The Fountain of Life Fellowship, founded by former WCG members James and Virginia Porter, is also associated with the charismatic movement, though it continues to observe the Sabbath.

Other literature ministries which have emerged from the WCG are *The Shofar*, and Giving and Sharing. *The Shofar* is a monthly newsletter published by ex-WCG member Robert Williams. Giving and Sharing was founded by Richard C. Nickels, a former member of the WCG and the Church of God, the Eternal. Nickels has written many small papers on numerous Bible topics and has written a very comprehensive history of the Churches of God, Seventh Day.

### (1) A CANDLE

From the late 1960's into the late 1970's, literature on various Bible topics was advertised in *Fate* and other magazines by a writer using the pseudonym "A Candle." A Candle was a former member of the WCG and he was expelled after he began to question its teachings. Following his dismissal, A Candle began a letter answering service and from it he issued a large number of brief Biblical expositions. A Candle was an independent ministry and there was never any formal organization or membership. [1]

Theologically, A Candle remained similar to the WCG. He advocated the observance of the Old Testament Law, the seventh-day Sabbath, and the Hebrew Feasts. [2]

All recent attempts to contact A Candle have been unsuccessful and this ministry is apparently defunct.

A Candle was located in Lehigh Valley, Pennsylvania.

## FOOTNOTES

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2. Ibid.
  
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646. *Does God Speak Figuratively?* Lehigh Valley, PA: A Candle, n.d., 1pg.
647. *Does Satan Heal?* Lehigh Valley, PA: A Candle, n.d., 1pg.
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650. *How Will Jesus Christ Return to Earth?* Lehigh Valley, PA: A Candle, n.d., 1pg.
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654. *Repent of What? Overcome What?* Lehigh Valley, PA: A Candle, n.d., 2pp.
655. *Should We Fear God?* Lehigh Valley, PA: A Candle, n.d., 1pg.
656. *The Soul--Mortal or Im mortal?* Lehigh Valley, PA: A Candle, n.d., 1pg.
657. *Suggestions for Studying the Bible.* Lehigh Valley, PA: A Candle, n.d., 1pg.
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663. *Will You Be Low Man on Totem Pole in God's Kingdom?* Lehigh Valley, PA: A Candle, n.d., 1pg.

## (2) TWENTIETH CENTURY CHURCH OF GOD

Al Carrozzo, a professor at Ambassador College and director of the WCG ministry in the western United States, was one of the thirty-five ministers who resigned from the Church in March, 1974. Following his resignation, he served congregations of the Associated Churches of God in Honolulu, Hawaii, and in Vacaville,

California. [1] It was in Vacaville that he founded the Twentieth Century Church of God. For a time, Carrozzo had a radio, literature, and tape ministry, but recent efforts to contact him or his Church have been unsuccessful. The Twentieth Century Church of God is apparently defunct.

#### FOOTNOTE

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665. \_\_\_\_\_. *How to Study the Bible*. Vacaville, CA: Twentieth Century Church of God, n.d., 16pp.
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672. \_\_\_\_\_. *Question on Tithing: How About Some Answers, Garner Ted?* Vacaville, CA: Twentieth Century Church of God, n.d., 3pp.
673. \_\_\_\_\_. *Safeguard Against Error!* Vacaville, CA: Twentieth Century Church of God, n.d., 6pp.
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687. \_\_\_\_\_ . "Where Do We Stand?," *Newsletter*, (April 5, 1977).
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 Concept 2--Spurious, Shallow Witness, 8pp.  
 Concept 3--Miniscule, Microscopic Gospel, 8pp.  
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690. \_\_\_\_\_ . "Buck Taylor--'A Dead Issue'--Ted?," *Newsletter*, (January 5, 1977), 3.

### (3) ASSOCIATED CHURCHES OF GOD ASSOCIATION FOR CHRISTIAN DEVELOPMENT

In March, 1974, thirty-five former ministers of the WCG organized the Associated Churches of God in Washington, D.C. They had either been dismissed or had resigned over doctrinal and administrative differences with the parent body. These differences included the Church's authoritarian government, its policies on divorce and remarriage, its extravagant spending, and the alleged immorality of Garner Ted Armstrong. Those fired or resigned included Kenneth Westby, former regional director of the Church in

Washington; Walter Sharp, former regional director in Big Sandy, Texas; Al Carrozzo, former regional director and faculty member at Ambassador College; and Dr. Ernest Martin, chair of the department of theology at the College. [1]

The Associated Churches of God is an association of free and autonomous churches. According to George Kennitz,

the Associated Churches of God is not THE sole church or religious organization; it is an association of individual churches who voluntarily join together in a cooperative effort to accomplish collectively what they recognize cannot be fulfilled by individual local congregations and what can be accomplished more effectively by this organizational structure than in some other organization.... God's people, His called out ones, may be in different organizations. The organization is NOT The Church. But the church (or various operations of that church) must have an organization. [2]

The Associated Churches of God believe in one God, the supreme Deity of the universe, a personal Being of supreme love, wisdom, knowledge, judgment, and power, and in Jesus Christ, the Son of God, born of the virgin Mary, who is the Messiah sent from God to be our Savior and Redeemer. [3] Christ came to die for the sins of the world. He was crucified, buried, and rose again. He ascended into heaven where he is our High Priest and Advocate. [4] The Holy Spirit is the spirit of God and of Jesus Christ. The Spirit is not a person, but is the power of God by which all things were made. Through the Holy Spirit, God imparts His life, power, mind, and attributes, and Jesus Christ abides in the lives of true Christians.[5] The Bible was divinely inspired in its original writings and is the source of Divine truth and wisdom. All doctrines and philosophies contrary to the Bible are false. It is God's purpose that each person ultimately

become a member of the Divine Family, "composed of spirit and possessing eternal life and the attributes of Godly character." Man does not have eternal life in himself prior to receiving the gift of the Holy Spirit. [6] All who repent of their sins, believe the Gospel of Jesus Christ, who are baptized by immersion and have received the Holy Spirit by the laying on of hands are forgiven. [7] God's way of life is expressed in the Ten Commandments and is summarized by Christ in the principles of love toward God and toward humanity. They are spiritual precepts and were taught by Christ and the Apostles as a "fundamental part of the New Covenant." [8] Thus, the Associated Churches of God observe the Saturday Sabbath and the annual Passover. At the Passover, they partake of bread and wine to symbolize Christ's shed blood and broken body. Unlike the Worldwide Church of God, the Associated Churches do not have rigid tithing requirements. The Church is financed through free-will offerings. [9] The Associated Churches of God believe that Christ will literally and visibly return to earth. The dead in Christ will be resurrected to eternal life and those who are alive (who have accepted Christ as Savior) will be changed from mortal to immortal. "They will be composed of spirit and have eternal life as immortal members of God's divine Family." There will also be a general resurrection for those who did not have a full, complete opportunity to know God and Christ, to understand His purpose and truth, and to develop Godly character. "God will judge people according to their works after they receive knowledge and understanding and have opportunity to use God's Spirit to live God's way of life; God will not eternally condemn people because of sins committed in ignorance of the true God and His way." [10]

In 1977, the Association for Christian Development was established as an affiliate of the Associated Churches of God. It issues a monthly newsletter and has a cassette tape and radio ministry. [11] Most correspondence regarding the Associated Churches or their affiliated ministries is carried out in the

name of the Association for Christian Development. Congregations/study groups exist in various cities throughout the country.

### FOOTNOTES

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2. George Kenmitz, *Summary of the Organizational and Governmental Structure of the Associated Churches of God*, April, 1974, p.1.
3. *Fundamental Beliefs of the Associated Churches of God*, Bainbridge Island, WA: Association for Christian Development, 1974, p.4.
4. *Ibid.*, p.6.
5. *Ibid.*, pp.4-5.
6. *Ibid.*, p.5.
7. *Ibid.*, p.6.
8. *Ibid.*, p.7.
9. *Ibid.*, p.10.
10. *Ibid.*, pp.11-12.
11. *Impact for Today's World*, Westminster, Maryland, 1977, p.6.

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698. Dorothy, Charles V. "Do You Understand the Doctrine of Doctrines?," *ACD Newsletter*, (December, 1985), 3-8.
699. \_\_\_\_\_. "Have You Discovered the Powers of the Kingdom?," *ACD Newsletter*, (November, 1985), 3-8.
700. \_\_\_\_\_. "The Law of God," (Parts I-IV, March-July, 1985), *ACD Newsletter*.  
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 II. The Law of God, (April, 1985), 3-6.  
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 IV. Did Ezra Edit or Author the Law?, (July, 1985), 3-6.
701. \_\_\_\_\_. "Recovering Biblical Celebrations," *ACD Newsletter*, (August, 1985), 3-8.
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703. Wertz, Bob. "Bored?," *ACD Newsletter*, (July, 1984), 5-6.
704. \_\_\_\_\_. "The Difference Between David and Me," *ACD Newsletter*, (May, 1984), 5-6.
705. \_\_\_\_\_. "Halloween: Trick or Treat?," *ACD Newsletter*, (October, 1984), 3-4.

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708. \_\_\_\_\_. "Predestination and the Seasons of God's Calling," *ACD Newsletter*, (February, 1985), 5-6.
709. \_\_\_\_\_. "You Were Predestined--But to What?," *ACD Newsletter*, (January, 1985), 5-6.
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712. \_\_\_\_\_. "Marriage--Is it Obsolete?," *ACD Newsletter*, (December, 1984), 3-4.
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- II. *The Sabbath*, (November 18, 1974), 4pp.
  - III. *What Do You Mean--Salvation?* (November 29, 1974), 3pp.
  - IV. *Church Organization*, (December, 1974), 3pp.
  - V. *Individual Judgments and Responsibility*, (January, 1975), 4pp.
  - VI. *Christian Giving and Tithing*, (February, 1975), 4pp.
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  - 104. *The Christian and Divorce*, (July, 1975), 3pp.

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#### (4) CHURCH OF GOD, THE ETERNAL

The Church of God, the Eternal was founded by former WCG ministers Bryce Clark and Raymond Cole in Eugene, Oregon in 1974. Cole was one of the first persons that Herbert W. Armstrong ordained and was one of the first to leave the WCG in the mid-'70's. [2] The Church of God, the Eternal represented

the more conservative wing of the WCG and opposed changes in areas as tithing, divorce and remarriage, and healing. [2] They held to the basic, original teachings of the WCG (or the "Radio Church of God"). They believed that "the Worldwide Church of God was the true Church of God until its acceptance of unauthorized doctrinal changes which occurred in 1973-1974." [3]

The beliefs of the Church of God, the Eternal are the same as those of the original Radio Church of God with the following addenda: Pentecost falls on Monday [4]; the ministry only has authority over church affairs, not over the personal lives of members [5]; prophecy "is a forecast of future events, signifying God's intent and purpose;" [6] and spiritual truth, including Biblical understanding, is divinely revealed and does not come by scholarship, research, or "superior human intelligence." [7]

The Church of God, the Eternal is a small denomination. It has many members who are scattered throughout the United States. Besides local congregations, it has a tape and literature ministry. [8]

#### FOOTNOTES

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  2. Richard C. Nickels, *Giving and Sharing and Richard C. Nickels, Who Are We?*, St. Charles, Missouri, n.d., p.1.
  3. *Fundamental Beliefs of Church of God, the Eternal*, Eugene, OR: Church of God, the Eternal, 1978, p.1.
  4. *Ibid.*, p.7.
  5. *Ibid.*, pp.7-8.
  6. *Ibid.*, p.8.
  7. *Ibid.*, p.9.
  8. *Ambassador Report*, op.cit., p.9.
723. *All of God's Word for Christians Today?* Eugene, OR: Church of God, the Eternal, 1977, 9pp.
724. *By What Authority Do We Exist?* Eugene, OR: Church of God, the Eternal, 1977, 8pp.

725. Clark, Bryce G. *Can True Christians Be Deceived?* Eugene, OR: Church of God, the Eternal, 1976, 7pp.
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730. *Departure From Truth: Is It Justified?* Eugene, OR: Church of God, the Eternal, 1978, 21pp.
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733. *Fundamentals of Belief of Church of God, the Eternal.* Eugene, OR: Church of God, the Eternal, 1978, 9pp.
734. *God's Church: Revelation to Apostasy.* Eugene, OR: Church of God, the Eternal, 1978, 173pp.
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## (5) CHURCH OF GOD, INTERNATIONAL

Garner Ted Armstrong, son of Herbert W. Armstrong and host of *The World Tomorrow* radio-TV program, was expelled from the WCG on charges of adultery. He was disfellowshipped in January, 1970, but was reinstated June 8, 1972. [1] Again, in late 1977, he was expelled, but this time he claimed that it was due to power struggles within the WCG hierarchy. [2] On July 25, 1978, he announced the establishment of the Church of God, International. [3] By October, he was broadcasting on eight radio stations and was forming congregations in Ft. Worth and in Oklahoma City. [4]

Stanley Rader, chief counsel to Herbert Armstrong, tried to reserve the name "Church of God, International" in forty-eight states. Garner Ted had already reserved it in Texas and California. He filed a complaint against Rader and WCG counsel Ralph Helge in Georgia. He contended that his father's signature was forged on the document used to reserve the name of the Church. [5]

In early, 1980, a number of key people defected from the Church of God, International over doctrinal issues and church governance. Defectors included the Church's director of publications, its editor, and the director of ministerial administration. Because of these defections, the Church's income suffered a severe drop. Many members withheld tithes until they had more confidence in Garner Ted's leadership, and others disagreed whether tithing was really a Biblical requirement. [6] Also, there was fear that Garner Ted may return to the WCG, or that he would grow tired of the restraints put upon him by his Church's Board of Trustees and would leave to form his own organization. [7] He did eventually form the Garner Ted Armstrong Evangelistic Association which is separate from the Church of God, International. Garner Ted attempted a reconciliation with his father (which would have meant his reinstatement into the WCG), but he was refused. Herbert Armstrong

took the matter to the WCG's Council of Elders and "discovered that anti-GTA feeling now (ran) very deep...and that bringing Ted back at this juncture could again not only divide the WCG, but (could) cause a widespread revolt by the church's ministry." Many of the Elders believed that if Garner Ted returned, they would be demoted or dismissed. [8]

Of all the factions which split the WCG, the Church of God, International is probably the most prolific in its evangelistic outreach (including literature and the media). The Church's headquarters is in Tyler, Texas, and there are congregations in Chicago, Cincinnati, Atlanta, Denver, Springfield (Missouri), and in Harrisburg, Pennsylvania. It sponsors an "extended church" for adherents who do not live in close proximity to a congregation. The "extended church" provides Church membership, literature, and cassette or video-taped lectures and services. Garner Ted hosts a television program which is aired nationwide.

Theologically, the Church of God, International resembles the WCG (i.e. in its observance of Jewish Feast Days, its rejection of Easter and Christmas as pagan holidays, its belief in the unconsciousness of the dead, and in its conviction that the Kingdom of God will be an actual government established upon the earth). Unlike the WCG, it does not have stringent regulations regarding divorce-remarriage or child rearing. No mention is made in its *Statement of Faith* of dietary laws (clean-unclean meats), or of any opposition to medical treatment. In particular, the two churches differ over their understanding of the church, and of tithing.

The WCG believes that it is God's True Church. The Church of God, International holds that Christ is the head of the Church and that that responsibility has never been relinquished. Garner Ted wrote that "Jesus Himself (as opposed to Herbert W. Armstrong--*emphasis mine*) claims the title 'God's Apostle' (Hebrews 3:1) and it is blasphemy against the sacred Word of God for any fallible human being to make such claims." [9] The Church of God, International sees itself as a "branch" of the Church of God. [10]

It defines "the Church" as "the spiritual body of Christ, a group of persons called out by God and impregnated with His Holy Spirit. As a spiritual body, the church is made up of baptized, spirit-led individuals who are scattered around the world." [11]

The Church of God, International considers tithing to be "an act of worship" which is "a private matter between the individual and God." [12] The WCG required three tithes (i.e. one tithe to Church headquarters, another for travel expenses to Festivals, and one, every four years, for 'widows and orphans'). [13] If a member cheated on his tithe, he may have to pay a double tithe for life. [14] In the Church of God, International, there is no evidence of penalties, or multiple tithing, for not tithing.

The Church of God, International publishes a newspaper *The International News* (807) and the magazine *Twentieth Century Watch* (808), plus numerous booklets and tape sermons by Garner Ted Armstrong and other leaders of the Church.

#### FOOTNOTES

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3. "GTA Fights Back," *Ambassador Report*, (August 21, 1978), p.2.
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#### (6) CHURCH OF GOD EVANGELISTIC ASSOCIATION

The Church of God Evangelistic Association was founded in 1980 by David Smith and John Trescott, both former members of the WCG. Trescott was formerly associated with the Church of God, International and had been involved in evangelistic work in Lakewood, Ohio. He was ordained in 1981 in Cleveland, Ohio by Pastor M.L. Bartholomew, long time chairman of the Apostolic Council of the Church of God, Seventh Day (Salem, West Virginia). [1] David Smith was ordained in 1981 at the Feast of Tabernacles at Glorietta, New Mexico. [2] Both

are the primary ministers of the Church of God Evangelistic Association and are editors of the Association's *Newswatch Magazine*.

The teachings of the Church of God Evangelistic Association are essentially those of the Associated Churches of God/Association for Christian Development (i.e. a belief in one God as opposed to the Trinity, the Holy Spirit is a power rather than a person, the unconsciousness of the dead, and the literal return of Christ to earth). Like the Associated Churches of God and the Church of God, International, the Church of God Evangelistic Association believes that the Church is the body of Christ, a spiritual organism comprised of those who have God's Spirit. "The spiritual body of Christ is not limited to any one organization on earth; membership in that body is not determined by adherence to the teachings of any one man or group of men; members of Christ's body are those who live in Christ and in whom Christ dwells." Like these other Churches, the Church of God Evangelistic Association teaches that the Church should be financed by free-will offerings. [3]

The Church of God Evangelistic Association has adopted a staunchly right wing political and social stance. Articles in *Newswatch Magazine* concern issues as the evils of international banking, Communism, and the trilateral commission. There is also a focus on British-Israelism. Trescott writes that Great Britain, South Africa, Australia, America, and Canada comprise the Biblical tribe of Jacob. He states, "The Lost Ten Tribes have been found (and) have descended into such nations as France, Denmark, Sweden, Norway, Finland, and Holland." The nations which comprise Ephraim and Manasseh have inherited the birthright promises to Joseph, but they have turned from God and His ways and only total repentance, and subjection to the government of Jesus Christ, will save humanity from total destruction.

In 1982, the Association listed thirty-three congregations, though some of those listed were also affiliated with the Associated Churches of God. It publishes numerous cassette tapes and articles via *Newswatch* (843)

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### (7) FOUNTAIN OF LIFE FELLOWSHIP

Fountain of Life Fellowship is a non-denominational, Sabbathkeeping, charismatic teaching ministry. It was founded by James and Virginia Porter in 1970. They became convinced of observing weekly and annual Sabbaths in 1955 and became members of the WCG. They were disfellowshipped in 1959 "for their adherence to and insistence on the importance of calling on Jesus Christ in prayer." Thereafter, they organized their own ministry. They have endeavored "to instruct and encourage the members of the Body of Christ through publications, tapes, personal Bible study, and personal counseling." [1] The Fellowship is not a church and has no local assemblies, but it constitutes a nation-wide fellowship of Sabbath-keeping believers. [2] Its headquarters is located

in Valley Center, Kansas.

The Fellowship teaches that salvation is through the finished work of Christ. Every person can become a new creation in God which is distinct from the old, carnal nature. [3] They believe in keeping the Ten Commandments and consider the weekly and annual Sabbaths to be signs from God. [4] They practice water baptism by immersion. Baptism calls upon God "to remove us from our body of flesh. It is God's way of circumcising His new creation--His new child of Spirit." They teach the baptism of the Holy Spirit (i.e. an experience following personal salvation which is evidenced by speaking in tongues) and encourage the development and use of spiritual gifts (i.e. the word of wisdom, knowledge, the gifts of healing, and the speaking in tongues). The Fellowship encourages a life of holiness which involves "putting on the new man until we attain the stature of the fullness of the Lord Jesus Christ." They consider the Hebrew Feasts and Holy Days to be ways of learning to know the Father and His Plan for His Spirit-born family. [5]

The Fountain of Life Fellowship publishes a periodic newsletter with news of its activities and of future publications. Adherents gather for Feasts and meetings throughout the year.

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### (8) THE SHOFAR

*The Shofar* is a newsletter published by Robert C. Williams, a former member of the WCG. It began in 1982 as a result of Bible study which revealed "clear errors in the teachings" of Herbert W. Armstrong. The errors involved the tenets of Leviticus 23 which includes the observance of the Sabbath and the Holy Days.

*The Shofar* does not consider tithing to be a New Testament law. It is supported by free-will offerings. It is published in Phoenix, Arizona.

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### (9) GIVING AND SHARING

Giving and Sharing is a literature distribution and publishing firm which was organized by Richard C. Nickels, a former member of the WCG and of the Church of God, the Eternal. He has written two histories of the Church of God, Seventh Day, *A History of the Seventh-Day Church of God* (two volumes) (967), *Six Papers on the History of the Church of God* (968), as well as countless booklets and Bible study expositions. Giving and Sharing originated as a result of Nickels' own publishing activities. Its purpose is to provide Sabbatarian literature, Bibles, and Bible study aids at a reasonable and easily affordable cost.

Nickels was an associate of former WCG minister Raymond Cole and together they published a number of papers, among them *The Day of Atonement* (982), *The Feast of Tabernacles and the Last Great Day* (983), *Passover: A Compendium of Biblical and Historical Information* (985), and *Pentecost: Its Message for Christians*

Today. Some of Nickels' most pertinent expositions are *The Order and Meaning of the Passover Service* (896), *Jubilee and the Sabbath Year* (914), *The Father, the Son, and the Holy Spirit* (941), and *Heaven is Not the Reward of the Saved* (950).

Giving and Sharing was established in Sheridan, Wyoming, but recently moved its headquarters to St. Charles, Missouri.

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*Chapter VI*  
Diverse WCG-Related Groups

Several groups emerged from the WCG with a radically different theology and structure. Unlike the Church of God, the Eternal, or the Church of God, International, they did not officially observe the seventh-day Sabbath or the Holy Days. Some of these groups are literature and research ministries. The most prominent of them is the Foundation for Biblical Research. From it came the Associates for Scriptural Knowledge which was founded by its former director Dr. Ernest Martin. Restoration Fellowship was organized by Sir Anthony Buzzard to restore Biblical monotheism in Christianity. Two organizations published literature critical of the WCG, the Church of the God Within and the periodical *Ambassador Reports*. World Insight, International was founded by former members of the WCG and is closely aligned with the Christian charismatic movement.

- (1) FOUNDATION FOR BIBLICAL RESEARCH
- (2) ASSOCIATES FOR SCRIPTURAL KNOWLEDGE

The Foundation for Biblical Research (FBR) was founded by Gary Arvidson, Ken Storey, Ken Fischer, and Ernest Martin. Arvidson was a WCG pastor, Storey and Fischer were employees of the Church, and Martin was chairman of the Department of Theology at Ambassador College. He had served on the faculty of the College's London campus and was a minister of the Church for nearly twenty years. His Biblical and theological research came in conflict with the official teachings of the WCG. However, in spite of these

differences, Martin remained in the Church for several more years, but it was academic changes at Ambassador College which motivated his resignation from teaching in 1973 and from the Church in 1974. [1]

With the widespread exodus of ministers and members from the WCG, there was a need for a solid perspective on doctrinal issues (i.e. on tithing, divorce-remarriage, healing) and a desire for counsel from those who had suffered personal hardship as a result of WCG policies (i.e. broken homes due to divorce, children suffering from lack of medical attention due to the Church's opposition to physicians and medicine). To answer these questions, FBR was organized. [2]

FBR is not a church, but a research institution. It "hopes to bring biblical teaching to all in the world who ask without the factors of doctrines or denominationalism entering the picture." It has only one major teaching--"that Jesus Christ is the Savior of the world and that this message is the means to salvation." [3]

In October, 1984, the Board of FBR convened to update their by-laws in accordance with new California legislation. Among its proposed business, Martin suggested that the Foundation move its facilities to Hemet, California. This was rejected by the Board. Also, there was concern over Martin's alleged "dogmatism." [4] *Ambassador Report* states that Martin had engineered himself into a place of leadership in FBR and in recent years had become "completely unwilling to allow (it) to publish any theological material that (did) not support his own views." [5] In December, 1984, due to editorial disagreements and contentions over financial management, Martin was dismissed as President, Editor, and Director of FBR. [6] He then moved to Hemet and organized the *Associates for Scriptural Knowledge (ASK)*. [7] ASK issues a cassette tape which outlines Martin's contentions with FBR, and ASK is in the process of publishing biblical research and study materials. In July, 1985, ASK began registration for its Academy for Scriptural Knowledge, a home study program on cassette tape.

It covers topics as "Fundamentals of Scripture Study," "The Chronology of the Bible," "Science and the Bible," "The Divine Names and Titles," and "Symbolic Teachings of the Scripture." As of March 12, 1985, Martin and the FBR resolved their differences, yet ASK and FBR remained separate organizations working "within the philosophies (that are) most comfortable." [8]

FBR has published a wide range of research articles, both topical expositions and articles which appear in its periodical *The Foundation Commentator* (1105). Expositions include *Which Day Should You Observe--Saturday or Sunday?* (1016), *Christ--The Center of Old Testament Truth* (1020), *The Re-Emergence of Jewish Christianity* (1021), *The Biblical Teaching of Hell* (1024), *Religious Holidays and the Bible* (1009), *The Genesis of the Word 'Church'* (1035), *Lucifer is Not Satan* (1068), and *The Place of Women in the New Testament* (1069). A number of booklets have been published by FBR, among them *The Israel Identity Syndrome* by Gene Justice (989), and *Church Government and Church Organization* (991), *The New Covenant and the Christian* (995), *Healing, Medicine, Physicians* (993), *Marriage and the Bible* (994), and *Passover, Lord's Supper, Communion* (997).

ASK has issued several cassette tapes which consist of updates on its current activities, future research, and mini-sermons, in addition to some booklets, *The Divine Titles* (1106), *Human Destiny and the Bible* (1107), and *The Law of Moses, the Passover, and the Lord's Supper* (1108).

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1090. Knowles, Brian. "The Curse of the Unforgiving Spirit," *The Foundation Commentator*, 12 (January, 1985), 1-4.
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1104. Sanders, James A. "Banquet of the Dispossessed," *The Foundation Commentator*, 12(October, 1985), 1-4.

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### (3) WORLD INSIGHT INTERNATIONAL

World Insight International is primarily a literature and fellowship ministry organized by former members/ministers of the WCG Ken Storey, Richard Plache, David Ord, and Brian Knowles. Several of the founders of World Insight were also associated with the Foundation for Biblical Research. World Insight publishes *World Insight* magazine (1124), as well as several short papers on Bible themes. Fellowship groups exist throughout the country. World Insight purposes "to assist members of the Church, and others whom God is drawing, to recapture the faith (that was) once and for all delivered to the original saints." It is open to diverse theological opinions. Like the Fountain of Life Fellowship, World Insight embraces the Christian charismatic renewal movement.

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1118. Plache, Richard F. *Is Your God "on the Level"?* Pasadena, CA: World Insight International, n.d., 6pp.
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1123. Ortiz, Juan Carlos. "Religion--or Life?," *World Insight*, (Fall, 1985), 8-9, 20-22.

#### D. PERIODICAL

1124. *World Insight*. Irregularly published.

#### (4) RESTORATION FELLOWSHIP

Restoration Fellowship, or the Fellowship for the Restoration of Biblical Faith, was founded by Sir Anthony Buzzard in 1972 after his resignation from the WCG. He had served on the faculty at Ambassador College. [1] The Fellowship constitutes a group of ex-WCG members who are challenging Christians everywhere to a re-examination of the doctrines of God, of His relationship to His Son, and of eschatology. It is closely associated with the Church of God of the Abrahamic Faith which is headquartered in Oregon, Illinois. Buzzard is currently on the faculty of the Church's Oregon Bible College. He and the Church of God both agree that the essence of the Gospel lies in the proclamation of the Kingdom of God and in the Name of Jesus. They believe that the Kingdom component of the Gospel is lost in contemporary evangelism. [2]

The Fellowship denies the Trinity and teaches that there is one God and Jesus is the Son of God. To say that he is the Son, in its original sense, does not imply that he was co-equal or co-eternal with God. Buzzard quotes the New Testament scholar Raymond Brown that "Throughout most of the New Testament, there tends to be a distinction between God (=the Father) and Jesus." [3] Buzzard concludes that, "It is beyond question...that the New Testament credal statements are strictly unitarian." Referring to Jesus as "Lord," he contends, does not make him co-equal with God. [4] Buzzard teaches that the Kingdom of God will be established on earth at Christ's Second Coming. Until his Second Coming, the dead are unconscious. It is commonly believed that Christians enter the Kingdom at conversion. However, Buzzard states that this does not carry the message of the Kingdom far enough. He writes that,

The Message of the Kingdom of God contains not only the hope of personal salvation from sin, but also the announcement about the goal of the believer and a promise of world

peace under the Rule of Christ in the Kingdom of God. [5]

The Restoration Fellowship is primarily a literature and teaching ministry and publishes numerous papers and booklets written by Buzzard. Aside from its adherents in the United States, there is a small group in England.

#### FOOTNOTES

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  1129. \_\_\_\_\_. *The Gospel--What is It?* Oregon, IL: Restoration Fellowship, n.d., 3pp.
  1130. \_\_\_\_\_. *Incarnation: Biblical Truth or Later Tradition?* Oregon, IL: Restoration Fellowship, n.d., 3pp.

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1141. \_\_\_\_\_ . *Who in the New Testament is the One True God?* Oregon, IL: Restoration Fellowship, n.d., 3pp.
1142. Wilsterman, David L. *Nuclear Freeze: A Disciple's Dilemma*. Oregon, IL: Restoration Fellowship, n.d., 5pp.

## (5) CHURCH OF THE GOD WITHIN

Tony and Bertha Badillo were members of the WCG until they were disfellowshipped in 1980. They founded the Church of the God Within, Inc., in Dallas, Texas, as a literature distribution and publishing service, primarily to oppose Herbert W. Armstrong and the WCG. The Church had no official doctrine and there were no actual congregations. Each member, or adherent, was free to express his-her own views.

The Badillos published the *Newsgram* newsletter (1174) and numerous short papers. All publications of the Church of the God Within were issued by Rising Star, Inc., of Dallas.

The Church of the God Within disbanded in 1985.

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1165. \_\_\_\_\_. *Who's Right, HWA or Dr. Hoeh?* Dallas,  
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Rising Star, Inc.
1167. \_\_\_\_\_. *Will the Real "Apostle" Stand Up?*  
Dallas, TX: Rising Star, Inc.
1168. \_\_\_\_\_. *Will You Be Disfellowshipped Illegally?*  
Dallas, TX: Rising Star, Inc.

## B. ARTICLES

1169. "How to Stay Off Garner Ted Armstrong's "Donor"  
List," *Newsgrams*, (March, 1985), 6.
1170. "What Are You Doing Now?," *Newsgrams*, (May,  
1984), 4.
1171. "Who Are We, Anyway?," *Newsgrams*, (October,  
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1172. "Worldwide Church of God Fires Ranking Scholar,"  
*Newsgrams*, (March, 1985), 8.
1173. "Worldwide Church of God Loses a Defamation  
Suit," *Newsgrams*, (October, 1984), 18.

## C. PERIODICAL

1174. *Newsgrams*. Published monthly. Currently defunct.

## (6) AMBASSADOR REPORT

*Ambassador Report* is a quarterly newsletter published by six former students from Ambassador College which exposes the alleged hypocrisies and corruption within the WCG and its leadership. Its first issues were published in 1976. Its original title was *Ambassador Review*, but it was changed to *Ambassador Report*. Since its founding, *Ambassador Report* has "produced over 30 highly revealing publications about the Armstrong movement." [1]

*Ambassador Report* seeks to assess the foundational philosophies of Ambassador College and its effects upon its students. It details the College's problems and presents solutions to encourage changes. "It is dedicated to prodding the leadership of Ambassador College and the Worldwide Church of God which supports and controls it, to change the practices and policies that are bringing worldwide discredit to Ambassador College." [2]

Topics in *Ambassador Report* have concerned Garner Ted Armstrong's alleged adulterous relationships, the WCG's squandering of funds and financial mismanagement, discrepancies in WCG teachings, and power struggles within the WCG leadership.

## FOOTNOTES

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1177. "Bobby Fischer Speaks Out!," *Ambassador Report*, 1977, 54-58.

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1181. "The Cult of Armstrong?," *Ambassador Report*, (December 31, 1981), 3-4.
1182. Denzler, Brenda. "The New WCG--A Church at the Crossroads," *Ambassador Report*, (August, 1986), 1-5.
1183. "Evaluation of Church Financial Picture," *Ambassador Report*, (July, 1984); 4-5.
1184. "The Evolving WCG," *Ambassador Report*, (June, 1985), 1-5.
1185. "Executive Exodus Updated," *Ambassador Report*, (April, 1983), 2-3.
1186. "The Fate of Quest/78 and Everest House," *Ambassador Report*, (August 21, 1978), 6-7.
1187. "Financing the Church--An Insider's View," *Ambassador Report*, 1977, 21-24.
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1190. "GTA Defections," *Ambassador Report*, (March 24, 1980), 7-8.
1191. "GTA Rebuffed," *Ambassador Report*, (July 15, 1981), 1.

1192. "GTA Returns--Almost," *Ambassador Report*, (March 31, 1981), 1-3.
1193. "GTA Strikes Out," *Ambassador Report*, (October 22, 1981), 1-2.
1194. "GTA Update--The Leopard Kept His Spots," *Ambassador Report*, (August, 1986), 6-7.
1195. "Garner Ted Armstrong--An Insight," *Ambassador Report*, (April, 1983), 3-4.
1196. "Geis Ousted Over *The Firm Bond*," *Ambassador Report*, (June, 1985), 7-8.
1197. Geringer, Robert. "Herbert Armstrong's Religious Roots," *Ambassador Report*, 1977, 68-69.
1198. "HWA Remembered," *Ambassador Report*, (August, 1986), 5-6.
1199. "Herbert Armstrong Exposed!," *Ambassador Report*, (March 24, 1980), 2.
1200. "Herbert Armstrong's Sinking Ship," *Ambassador Report*, (January, 1986), 1-2.
1201. "Home-Breaking--Armstrong Style," *Ambassador Report*, 1977, 48-52, 88.
1202. "How to Help WCG Friends and Relatives," *Ambassador Report*, (December 31, 1981), 6-7.
1203. "In Bed With Garner Ted," *Ambassador Report*, 1977, 37-41.
1204. "The Lawsuit, etc.," *Ambassador Report*, (January 21, 1969), 1-12.
1205. "Leona McNair Awarded \$1.26 Million," *Ambassador Report*, (October, 1984), 1-8.

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1208. "New Allegations Hit Armstrong," *Ambassador Report*, (March 31, 1982), 1-5.
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1212. "The Prophecy Game," *Ambassador Report*, 1977, 53, 70-71.
1213. "Rader's Raiders?," *Ambassador Report*, (July 15, 1981), 3-5.
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1221. "Twisted Teachings on Tithing," *Ambassador Report*, 1977, 14-18.
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*Chapter VII*  
The Sacred Name Movement

The Sacred Name movement consists of those persons, groups, and assemblies who use the Hebrew names for God (i.e. Yahweh, Yahvah) and for Jesus (i.e. Yahshua) in their devotion and worship. They have characterized themselves as "the True Worshipers," eschewing the name "Christian" as being of pagan origin. The use of the proper name of God never became a widespread issue until the advent of Charles Taze Russell's Bible Students in the mid-1870's and the Jehovah's Witnesses in the early 1930's. Most people are unaware that God has a name other than "God"; however, "God" is a title rather than an actual name. Sacred Name adherents teach that historically people have worshipped many gods, but the God Who was revealed to Israel was distinctive. "Jehovah" is the most familiar name for God, but it was not used until 1520. In the Bible, the Sacred Name is stated in the tetragrammaton (four letters) "YHWH". It is used 5,321 times in the Old Testament. In antiquity, Israel used the Sacred Name, but its use and pronunciation have ceased and some believe that it has been lost. [1] The usual rendering of the tetragrammaton is "Yahweh"; however, it has also been reckoned to be Jahaveh, Jahvah, Jahve, Jahveh, Yahve, Yahveh, and Yahwe. [2] Meyer states that the Moabite Stone, erected about 830 BCE (Before Common Era) used the spelling "Yahweh" exactly as it appeared in the Old Testament. The Lachish Letters, found in the ancient town of Lachish in 1935, written between 589-587 BCE, frequently used the name "Yahweh". The Elephantine Papyri,

dated 495-400 BCE, was written by a Jewish community who was seeking to rebuild their temple. They referred to it as 'Yah's temple' ('Yah' is a shortened form of "Yahweh"). [3] After 70 CE (Common Era) and the fall of Jerusalem, the liturgical use of "Yahweh" ceased, but the tradition was perpetuated in rabbinical schools and was used by healers, exorcists, and magicians. [4]

The use of the Sacred Name persisted among isolated, obscure groups, and the topic was raised by a few scholars in the mid-1800's. In 1857, Alexander MacWhorter published *Yahweh Christ, or The Memorial Name*. Frederick Leonard Chappell delivered a series of lectures on the 'Name of the Deity' at the A.J. Gordon Missionary Training College in Boston. [5]

The current Sacred Name movement began in the early 1930's. August Sheffick was an early Sacred Name proponent who taught that the word "Christ" was pagan and that the correct name was "Yahshua." Sheffick influenced John Briggs, who later became a major expositor of Sacred Name teaching. Briggs and Paul Penn, a Jewish convert, went to Detroit and established the Kodesh Name Society and the 'Names Evangelization Program' in February, 1937. The Kodesh Name Society served as the foundation for the Assembly of YHVH, the first Sacred Name group to be chartered in the United States. It received its charter in 1939. [6] The charter members included Joseph Owsinski, Squire LaRue Cessna, and William L. Bodine, all of whom were early missionaries of the Sacred Name cause. [7] Another early Sacred Name leader was Angelo B. Traina. He was pastor of the Gospel Kingdom Assembly in Irvington, New Jersey. It was reported that he baptized with hyssop and rejected the Pauline writings. [8] Traina also influenced John Briggs and among his teachings was the 'tribes' message (i.e. the identity of the lost tribes of Israel) and clean foods. [9]

A prominent impetus to the Sacred Name movement came from two ministers of the Church of God, Seventh Day, C.O. Dodd and A.N. Dugger. They helped organize

the Church of God in Salem, West Virginia in 1933. Dodd was its Secretary-Treasurer until the spring of 1936. [10] Dodd resigned after the Church refused to keep the Hebrew Holy Days. [11] He began using the Sacred Names in either 1937 or 1939. He used the name "Jehovah," but after further study concluded that "Yahweh" was the true Name. Dodd was baptized in the Name of Yahshua in 1941 by Elder Earl Bigford in Michigan. [12] He began publishing *The Faith* magazine (1289) in 1937 and it remains a prominent publication representing all Sacred Name groups. Dodd died in 1955.

A.N. Dugger went to Jerusalem in 1931 in hopes of establishing the world headquarters of the Church of God. The Church refused, but Dugger continued his work in Jerusalem with the help of Henry Cohen, a Jewish convert. Dugger became an advocate of the Sacred Name message and established his own ministry. It was called the Church of God (Jerusalem), also the Congregation of Elohim, and the Family of Elohim. Dugger established residence in Jerusalem in 1955 and began publishing *The Mount Zion Reporter*. His son Charles Andy was expelled from the Church of God (Jerusalem) and founded his own organization, the Workers Together With Elohim. He began publishing *The Jerusalem Reporter*. [13]

Joseph Owsinski, of the Assembly of YHVH of Detroit, carried the Sacred Name message to Eaton Rapids (near Holt), Michigan and, as a result, the Assembly of Yahweh of Eaton Rapids was organized in 1939 or 1940. The group began as a Bible study which began meeting in 1929. They are the current publishers of *The Faith* magazine.

Jacob O. Meyer founded the Assembly of Yahweh of Bethel, Pennsylvania in 1969. He entered the ministry of Yahweh in 1965. He was raised in the Church of the Brethren and learned of the Sacred Name through a Bible course at Allbright College, sponsored by the Berks County Sabbath School Association. Meyer met with a Sacred Name group in Hamburg, Pennsylvania. He claims that the Assembly of Yahweh of Bethel is a continuation of the ministry of C.O.

Dodd. [15] The Assembly was organized

as a vehicle to draw the scattered Sacred Name believers together into a unified body of sound doctrine so that this end-time message of Truth could be preached with power around the world before the Savior returns. [16]

In April, 1980, former Elders of the Assembly of Yahweh of Bethel organized the Assemblies of Yahweh in Messiah in Rocheport, Missouri. Several of them were members of Bethel's Doctrinal Review Committee, thus the doctrines and teachings of the Rocheport group were similar to those at Bethel. Bethel. The major differences between the groups were that in the Rocheport Assembly the decisions and policies were made by the Board of Elders, rather than by the Directing Elder (as at Bethel). Also, according to the Bethel Assembly, before a breadwinner could be baptized, he had to have held a full-time job for a year and to have tithed to Bethel for at least six months. At Bethel, the word of the Directing Elder was final. If anyone left their group, he-she left the true Body of the Messiah. [17] In May, 1983, the Bethel Assembly filed a lawsuit against the Assemblies of Yahweh in Messiah. They sought to obtain a 'service mark' (similar to a trade mark) which would give them exclusive use of the name 'Assembly of Yahweh' or 'any colorable imitation thereof.' [18] The lawsuit between the Bethel and Rocheport Assemblies was settled out of court. On June 1, 1985, the Assembly of Yahweh in Messiah changed its name to "Yahweh's Assembly in Messiah."

Like C.O. Dodd and A.N. Dugger, L.D. Snow was a minister of the Church of God, Seventh Day (Salem, West Virginia). He became convinced of the Sacred Name in 1943 and received ministerial credentials from the Assembly of YHVH. He used the name "Yahweh," but changed to "Yahvah" in 1950, insisting that it was the true spelling of the Sacred Name. [19] Snow was editor of *The Yahwist Field Reporter* which later became *The Elijah Messenger and*

*Field Reporter.* Snow founded the Assembly of Yahvah in Emory, Texas in 1949. [20] Its current headquarters is in Winfield, Alabama.

Two brothers, Jacob and Bill (Yisrayl) Hawkins established independent Houses of Yahweh in Odessa and Abilene, Texas, respectively. Both were associated with the Church of God, Seventh Day. Bill was ordained a Preaching Elder in June, 1954 by A.N. Dugger. He served churches in Enid, Oklahoma, Graham, and Cross Plains, Texas. In 1967, Jacob moved to Israel. It was from excavations in Israel that he heard of the name "Yahweh" through the discovery of a mantel stone in an ancient sanctuary which read 'Bayit Yahweh,' meaning "House of Yahweh." [21]

Bill Hawkins moved to Abilene and worked for the Abilene Police Department. He attended services of the WCG and tried to convince the Elders to accept and use the Sacred Name, but "they would not preach anything OTHER THAN what Herbert W. Armstrong had approved." Bill ceased attending WCG services in September, 1980 and in October began holding Sacred Name services in his home. These services later met in a converted mobile home in Clyde (near Eula), Texas. They began building a large sanctuary in Abilene in the spring of 1981 and began holding services there the following December. The House of Yahweh was formally incorporated in February 1983. The House of Yahweh (Abilene) is under the direction of Apostles, observes dietary regulations, and adheres to the rules of marital conduct described in Leviticus 15-18. [22] The House of Yahweh of Odessa functions as a separate organization. They differ over the location of the re-established House of Yahweh according to biblical prophecy.

## OTHER SACRED NAME GROUPS

Several other groups use the Sacred Name, but do not fit into the mainstream of the Sacred Name movement. They have often adopted radical, even bizarre, theologies and ideologies. Such groups are Joseph Jeffers' Kingdom of Yahweh, the Restored

Israel of Yahweh (Leo Volpe), the Assemblies of the Called Out Ones of Yah, and New Beginnings which has associations with the Identity movement.

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(1) ASSEMBLY OF YAHWEH  
Eaton Rapids, Michigan

The Assembly of Yahweh, of Eaton Rapids, Michigan, did not begin as either a Sabbathkeeping, or a Sacred Name group. They were a Bible study who became convinced of the Saturday Sabbath and later of the Hebrew Holy Days. In April 1928, they celebrated their first Passover and Feast of Unleavened Bread. [1] They became acquainted with the Sacred Name through *The Faith* magazine and through the influence of Joseph Owsen (Owsinski), one of the earliest proponents of the Sacred Name teaching. They began using the Sacred Name at a three-day meeting in celebration of Pentecost. [2] These groups established the foundation of the first Sacred Name group to be chartered in the United States. It was originally chartered as the "Assembly of YHVH," but later was changed to the "Assembly of Yahweh." [3]

The Assembly of Yahweh (Eaton Rapids) uses the names "Yahweh" for God, and "Yahshua" for Jesus. They hold the Bible to be divinely inspired and contend that the Scriptures "are able to make us wise unto salvation through faith in Yahshua the Messiah." [4] Salvation is through the acceptance of Yahshua as Savior and Messiah. They practice baptism by immersion in the Name of Yahshua and foot-washing. [5] The Assembly observes the Feasts of Unleavened Bread, First-fruits (Pentecost), Tabernacles, and seven annual Sabbaths (holy convocations). [6] They believe that Yahshua's sacrificial death does not obliterate the "eating laws or the sacrificial festivals (of) new moons, or (the) annual Sabbaths which are a shadow of things

to come." They observe the Passover as a commemoration of the Messiah's death. [7]

The Assembly of Yahweh of Eaton Rapids is the current publisher of *The Faith* magazine (1289) which serves all Sacred Name groups. It also maintains the Faith Bible and Tract Society which publishes numerous booklets and tracts.

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#### (2) ASSEMBLIES OF YAHWEH Bethel, Pennsylvania

On late nights during the week, radio listeners are welcomed by the friendly, personable voice of Elder Jacob Meyer, greeting them "in the Name of Almighty Yahweh." Meyer's program, *The Sacred Name Broadcast*, is a ministry of the Assemblies of Yahweh of Bethel, Pennsylvania. Meyer founded the Assemblies of Yahweh in Bethel in 1969. He entered the "ministry of Yahweh" in 1965 at a celebration of the Feast of Tabernacles and began *The Sacred Name Broadcast* over station WBMD in Baltimore on February 5, 1966. *The Sacred Name Broadcaster* (1361), one of the major publications of the Assemblies of Yahweh (Bethel), was first issued in 1968. [1]

The Assemblies of Yahweh (Bethel) claim that they are an intermediary between Judaism and Christianity. They compare themselves with the Nazarenes of Acts 24:5. Like them, they strive to fulfill the life-style of the True Worshipers as described in Revelation 12:17 and 14:12 by keeping the commandments of Yahweh and having a living faith in the Messiah. [2]

The Assemblies of Yahweh (Bethel) teach that in order to interpret the Bible correctly, the Old Testament must be the basis of faith. The New Testament must be interpreted in light of the Old, thus guaranteeing a complete harmony in the Word. They believe in one Heavenly Father, Yahweh, and that the Messiah, Yahshua (Jesus), came to earth in human form, was born of a virgin, and died as an atonement for sin. The Holy Spirit "is the mighty power from the Heavenly

Father and the Messiah dwelling among us...." They believe that the Trinity is "foreign to the inspired Scriptures." The Assemblies hold that it is "necessary to keep all the commandments, statutes, and judgments (except the ritual and animal sacrificial laws) which the Heavenly Father gave to Israel to make them a separate people." They practice baptism by immersion in the name of Yahshua the Messiah. [3] The Assemblies observe the Passover Memorial Supper as a commemoration of the Messiah's death.

They observe the various Jewish Festivals, interpreting them in the light of the New Testament revelation. The Feast of Unleavened Bread (on the 15-21st of the Hebrew month of Adib) represents a cleansing from all that leads to sin. The Feast of Shavouth (Pentecost, seven weeks after Passover) observes the outpouring of the Holy Spirit and of the time when Israel ratified the covenant with Yahweh which was given on Mt. Sinai. The Feast of Trumpets is an anticipation of the Savior's return from heaven. The fast of Atonement, or Yom Kippur, is a memorial of the Savior's atonement on Calvary. The Feast of Tabernacles is a preview of the coming Kingdom of Yahweh and of the Millennium.

The Assemblies of Yahweh (Bethel) believe that Yahshua will establish the Kingdom of Yahweh on earth. They oppose the teaching of eternal torment in hell and believe that the wicked will be destroyed in the lake of fire (gehenna). They distinguish between clean and unclean meats. [4] They tithe ten per-cent of their income to the Assembly of Yahweh organization. Other tithes are also required of members: a feast day tithe, and a tithe for the poor every three years. [5]

Yahshua is the Head of the Assemblies of Yahweh. They recognize the prophetic and apostolic offices of evangelist, pastor, teacher, bishop, and deacon. Ministers are Yahweh's chosen Elders. Each office is held for life unless there is just cause for termination. The local Assembly of Yahweh is led by a pastor, teaching elder, and deacon. The pastor is in charge of the local Assembly. Bishops oversee groups of individual Assemblies. Members of the Assemblies

of Yahweh (Bethel) are to abstain from political activities, including voting. Male members are forbidden to serve in the military, but are to choose humanitarian services as an alternative. [7]

The Assemblies of Yahweh (Bethel) have published a Sacred Name Bible (1981) and they offer a correspondence course, numerous Bible studies, and operate the Obadiah School of the Bible in Bethel.

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1361. *The Sacred Name Broadcaster*. Published monthly.

### (3) YAHWEH'S ASSEMBLY IN MESSIAH (Assembly of Yahweh in Messiah)

Yahweh's Assembly in Messiah was founded by Donald Mansager, formerly of the Assemblies of Yahweh of Bethel, Pennsylvania [1] and leaders of other Sacred Name groups. It was chartered in Kansas in 1980 and in Missouri in 1981. Its original name was the Assembly of Yahweh in Messiah, but on June 1, 1985, it was changed, in part due to a lawsuit brought against it by the Assemblies of Yahweh of Bethel who sought to reserve the name "Assembly of Yahweh" for itself.

In spite of the lawsuit (which was settled out of court), Yahweh's Assembly in Messiah states that their new name puts Yahweh first and testifies to their acceptance of Yahshua the Messiah and their obedience to the Old and New Testaments. Their purpose is "to proclaim the Good News of salvation to all mankind regardless of race, color, sex, or national origin...." They minister through the printed page, radio, television, tapes, and through media announcements. Assemblies are located throughout the United States, Canada, the Philippines, Puerto Rico, and in the Virgin Islands. [2]

Like the Assembly of Yahweh (Bethel), Yahweh's Assembly in Messiah uses the names "Yahweh" (for God), and "Yahshua" (for Jesus). They teach that Yahshua pre-existed with Yahweh and was born of a virgin into earthly life and lived without sin. He was resurrected from the dead on the third day. He ascended to the Father and is currently our High Priest and Mediator. [3] The Holy Spirit "is the essence, mind, the invisible dynamic force emanating from the Father and shared by the Son." [4] The Power of the Holy Spirit is given by the laying on of hands following baptism by immersion in Yahshua's Name. This is the "baptism of the Holy Spirit for it immerses us into the Body of (the) Messiah." The Holy Spirit, being a power and an essence from God, is not a person; therefore, the doctrine of the Trinity is held to be unscriptural. Yahweh's Plan of salvation is revealed through the observance of Holy Sabbaths and Feast Days. [5] Passover is a commemoration of Yahshua's sacrificial death which involves partaking of the "fruit of the vine" as a symbol of his shed blood, and foot-washing is done as a sign of humility. [6] The "Last Great Day" signifies the final accomplishment of Yahweh's ultimate Plan of salvation which will culminate in the Millennium and a new heaven and a new earth. [7] They believe that the dead are unconscious until the day of resurrection. Immortality is effected through faith in Yahshua. [8] The Assemblies practice the anointing of the sick, but they also allow medical treatment. They tithe ten per-cent of their incomes, as well as a special tithe for Feast Day

expenses. [9] Women of the Assemblies cover their heads during worship [10] and many of the men wear beards, following the physical example of the Messiah, yet this remains a matter of personal choice. [11]

Yahweh's Assembly in Messiah publishes several periodicals, *The Master Key* (1425), *Beginning Anew* (1424) which features Assembly news, and *Outreach* (1426). They also publish a number of tracts and booklets.

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2. "Assembly of Yahweh in Messiah," *Directory of Sabbath-Observing Groups*, Fairview, OK: Bible Sabbath Association, 1957, 1980, p.148.
3. *The Foundation of Faith*, Columbia, MO: Assemblies of Yahweh in Messiah, n.d., pp.1-2.
4. *Ibid.*, p.2.
5. *Ibid.*, p.3.
6. *Ibid.*, pp.6-7.
7. *Ibid.*, p.7.
8. *Ibid.*, p.10.
9. *Ibid.*, p.9.
10. *Ibid.*, p.11.
11. *Ibid.*, p.12.

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1364. *Do You Know What the Most Universally Known Word Is?* Columbia, MO: Assembly of Yahweh in Messiah, n.d., 2pp.
1365. *The Foundation of Faith*. Columbia, MO: Assembly of Yahweh in Messiah, n.d., 12pp.

1366. *The Heavenly Father's Great Name*. Columbia, MO: Assembly of Yahweh in Messiah, n.d., 33pp.
1367. *The Kingdom: The 1000-Year Reign on Earth*. Columbia, MO: Assembly of Yahweh in Messiah, 1983, 1984, 10pp.
1368. *The Missing J: The True Name of the Father and Son*. Columbia, MO: Assembly of Yahweh in Messiah, 1981, 1982, 25pp.
1369. *Introducing Yahweh's Assembly in Messiah*. Columbia, MO: Yahweh's Assembly in Messiah, n.d., 6-page leaflet.
1370. *New Testament Holy Days*. Columbia, MO: Yahweh's Assembly in Messiah, 1985, 13pp.
1371. *Passover: A Day to Remember*. Columbia, MO: Assembly of Yahweh in Messiah, n.d., 21pp.
1372. *The Purpose of Life*. Columbia, MO: Yahweh's Assembly in Messiah, 1985, 13pp.
1373. *The Real Story of Christmas*. Columbia, MO: Yahweh's Assembly in Messiah, n.d., 24pp.
1374. *The Sabbath: A Day for You!* Columbia, MO: Assembly of Yahweh in Messiah, 1983, 1984, 10pp.
1375. *The Sabbath: A Memorial and Promise*. Columbia, MO: Assembly of Yahweh in Messiah, 1984, 49pp.
1376. *Sabbathkeepers: Are You Keeping All the Ten Commandments?* Columbia, MO: Assembly of Yahweh in Messiah, 1984, 13pp.
1377. *Should You Break the Ten Commandments?* Columbia, MO: Yahweh's Assembly in Messiah, 1985, 17pp.

1378. *Startling Facts*. Columbia, MO: Assembly of Yahweh in Messiah, n.d., 4pp.
1379. *The Temple Tenth: Is Tithing for Today?* Columbia, MO: Assembly of Yahweh in Messiah, n.d., 37pp.
1380. *The Truth About Lazarus and the Rich Man*. Columbia, MO: Assembly of Yahweh in Messiah, 1983, 13pp.

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1382. \_\_\_\_\_. "Your Savior's Preexistence and Virgin Birth," *The Master Key*, 6(May-June, 1986), 16-18.
1383. Banak, Mike. "Spiritual Warfare," *The Master Key*, 6(January-February, 1986), 23.
1384. Barnard, David. "Passover's Past and Present Protection," *The Master Key*, 5(March-April, 1985), 1-5.
1385. Bitterman, Dennis. "If Feasts Were Abolished, What's 'Forever' For?," *The Master Key*, 6 (July-August, 1986), 5-7.
1386. \_\_\_\_\_. "Sunday: In Want of Proof," *The Master Key*, 6(January-February, 1986), 5-8.
1387. \_\_\_\_\_. "To Eat or Not to Eat," *The Master Key*, 5(July-August, 1985), 14-15.
1388. Blanquera, Anselmo. "Does the New Testament Cleanse All Food?," *The Master Key*, 5 (November-December, 1985), 13-15.

1389. Burton, Bill. "When Man Changed the Changeless Name," *The Master Key*, 6(January-February, 1986), 12-15.
1390. Clearman, Richard. "Heavenly Bread," *The Master Key*, 5(July-August, 1985), 12-13.
1391. Dagohoy, Rudolpho B. "Sabbatarians Stumble," *The Master Key*, 5(September-October, 1985), 8-9.
1392. Garner, George. "Could the Savior Return Today?," *The Master Key*, 6(May-June, 1986), 7-9.
1393. \_\_\_\_\_. "Law and Grace Uniquely Balanced," *The Master Key*, 6(July-August, 1986), 24-26.
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1409. \_\_\_\_\_. "The Sabbatical and Jubilee in Prophecy," *The Master Key*, 6(May-June, 1986), 12-15.
1410. \_\_\_\_\_. "Second Tithe: Your Ticket to Feasts," *The Master Key*, 6(July-August, 1986), 8-12.
1411. \_\_\_\_\_. "When Creation Rests," *The Master Key*, 6(January-February, 1986), 1-3.
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1415. Sheets, William T. "The Quest for Perfection," *The Master Key*, 5(July-August, 1985), 7-9.
1416. Smith, DeWitt. "The Heavenly Clock is Ticking," *The Master Key*, 6(July-August, 1986), 13-15.
1417. Vacca, Pete. "A Covenant of Blood," *The Master Key*, 5(March-April, 1985), 12-15.
1418. \_\_\_\_\_. "Why Tithe?," *The Master Key*, 5(July-August, 1985), 1-4.
1419. "When a Name is a Name," *The Master Key*, 6 (March-April, 1986), 1-3.
1420. Wilks, Voy. "How to Stay Happily Married," *The Master Key*, 6(January-February, 1986), 18-22.
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1423. \_\_\_\_\_. "You--A King!," *The Master Key*, 6(July-August, 1986), 21-23.

### C. PERIODICALS

1424. *Beginning Anew*. Published monthly.
1425. *The Master Key*. Published bi-monthly.
1426. *Outreach*. Supplement to *Beginning Anew*. Published monthly.

#### (4) THE HOUSE OF YAHWEH Odessa and Abilene, Texas

The House of Yahweh represents two separate organizations which were founded by two brothers, Bill (Yisrayl) and Jacob Hawkins. Both of them were ministers of the Church of God, Seventh Day.

The contention between their respective groups is over the true location of the re-established House of Yahweh according to Biblical prophecy. Richey writes that the House of Yahweh will be established "in the top of the mountains." He contends that this prophecy was fulfilled by Jacob Hawkins when he founded the House of Yahweh on one of Israel's highest mountains in 1973. [1] Bill Hawkins, on the other hand, claims that "the highest mountain" refers to "the top nation of all nations," the United States. [2] He states that this prophecy was fulfilled when the House of Yahweh was officially chartered and incorporated in this country (in Abilene, Texas) in 1981. At this time, he argues, there was no other organization called "the House of Yahweh" to prevent its establishment. He declares that "the hand of Yahweh" prevented other religious organizations from assuming the "prophetic name 'House of Yahweh.'" [3]

Both Houses of Yahweh believe that their respective cities are ordained in Bible prophecy. According to Richey, though the House of Yahweh began in Israel, it was destined to move west and gather the remaining 144,000, i.e. the faithful remnant of those who were converted at Pentecost in Acts 2. [4] He states that Odessa, Texas is straight west of Jerusalem on a world map. Further, Odessa is located on a desert in a "Gentile" country. [5] In the Bible, the desert is referred to as 'the valley of Achor.' 'Achor' is a Hebrew word meaning "trouble" and a valley is 'a great land depression (which is) made by a sea, or a basin.' Thus, the desert must be a basin, or moreso, a "basin of trouble." The House of Yahweh "has had trouble because the truth breeds enemies from the false religions around it."

Odessa is in the "Permian Basin," a large desert area in west Texas which was once an inland sea. Since the Bible states that the House of Yahweh would be located where there are whirlwinds, or, in Biblical terminology, tornadoes, Odessa has many tornadoes and has been called a 'tornado alley.' [6]

Bill Hawkins claims that the House of Yahweh must be located in Abilene, Texas. "Abilene" is taken from the Greek "egeiro" which means to arouse, to awaken, or to stand. The Kingdom Message is "to rouse (Yahweh's people) from sleep" and to get them active in the work of Yahweh. [7] "Abilene" is also "a place of gathering" where believers will meet the returned Yahshua. [8] "The gathering is done over a period of years by the House of Yahweh...by preaching, publishing, and training those whom Yahweh is calling at this time to serve with Yahweh and Yahshua in their government." [9] "Abilene" was the tetrarchy of Lysanias when John the Baptist began his ministry in preparation for Yahshua and "Abilene, Texas is in the territory of the New Roman World...the United States of America." [10]

The House of Yahweh, Odessa, teaches the Sacred Names of the Father and Son, and they keep the Ten Commandments and the seventh day Sabbath. They obey clean-unclean meat regulations, and pay tithes in support of the ministry. They teach that "the only sign of the Messiah was that he was to be in the grave three days and three nights." He was buried on Wednesday and rose again at the end of the Sabbath. Yahshua was born at Passover, not on December 25. He will return and set up his Kingdom on earth and "all (the) Saints who are living or dead will sit in his Kingdom and he shall rule the world for 1000 years." [11]

The teachings of the House of Yahweh, Abilene, are similar to those in Odessa. They observe the laws, statutes, and judgments of Yahweh. The Feasts of Yahweh (Leviticus 23) are observed according to Yahweh's command in reference to the "sighting of Yahweh's Moon of Green Ears...which starts the Spiritual Year of Yahweh (which contains Seven

Moons)." [12]

The House of Yahweh, Odessa, publishes the monthly periodical *The Prophetic Watchman* (1478). It is working to send ministers to all nations. [13]

The House of Yahweh, Abilene, maintains sanctuary grounds for the observance of feasts. They established a branch in Nigeria in the summer of 1985. They publish a monthly periodical *The Prophetic Word* (1447), numerous booklets, and have a sermon tape outreach program.

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3. Ibid.
4. Richey, op.cit., pp.17-18.
5. Ibid., p.19.
6. Ibid., p.20.
7. *The House of Yahweh Established*, op.cit., p.31.
8. Ibid., p.32.
9. Ibid., pp.32-33.
10. Ibid., p.32.
11. *The Ancient Worship Restored*, Odessa, TX: House of Yahweh, n.d., p.1.
12. *History of the Sixth Era of the House of Yahweh Shown in Prophecy to be the Philadelphia Era*, Abilene, Texas, June 2, 1985, p.1.
13. *The Ancient Worship*, op.cit., pp.1-2.

### (1) THE HOUSE OF YAHWEH Abilene, Texas

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1429. *Halloween! Modern Day Sacrifices of the Dead.* Abilene, TX: House of Yahweh, 1984, 26pp.
1430. *Health Yahweh's Way.* Abilene, TX: House of Yahweh, n.d., 35pp.
1431. *The House of Yahweh Established.* Abilene, TX: House of Yahweh, n.d., 40pp.
1432. *The Kingdom of Heaven...What is It?* Abilene, TX: House of Yahweh, n.d., 40pp.
1433. *Nuclear War...Is it Really Coming?* Abilene, TX: House of Yahweh, n.d., 33pp.
1434. *The Origin of Drugs.* Abilene, TX: House of Yahweh, n.d., 17pp.
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1436. *The True Story of Christmas.* Abilene, TX: House of Yahweh, n.d., 45pp.
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1438. *Was the Resurrection on Sunday?* Abilene, TX: House of Yahweh, 1984, 28pp.
1439. *What Yahweh's Feasts Mean to You.* Abilene, TX: House of Yahweh, n.d., 22pp.
1440. *Which Day is the Sabbath of the New Testament?* Abilene, TX: House of Yahweh, n.d., 16pp.
1441. *Who Do You Worship?* Abilene, TX: House of Yahweh, n.d., 52pp.
1442. *Who is Lord God? Who is Baal?* Abilene, TX: House of Yahweh, n.d., 21pp.

1443. *Why Aren't Your Prayers Answered Today?* Abilene, TX: House of Yahweh, n.d., 10pp.
1444. *Yahweh's Passover and Yahshua's Memorial.* Abilene, TX: House of Yahweh, n.d., 36pp.

#### B. MISCELLANEOUS PAPERS

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#### C. PERIODICAL

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#### (2) THE HOUSE OF YAHWEH

Odessa, Texas

#### A. ARTICLES

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1451. \_\_\_\_\_. "Loving the World More Than Yahweh," *The Prophetic Watchman*, 9(May, 1985), 11-15.
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1454. \_\_\_\_\_ . "Thou Shalt Have No Other Elohim,"  
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1460. \_\_\_\_\_ . "Closing Out the Great Tribulation,"  
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1462. \_\_\_\_\_ . "Day of Atonement," *The Prophetic  
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1463. \_\_\_\_\_ . "Is Your Tithe Working for or Against  
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1464. \_\_\_\_\_. "Know the Lord, Brother?," *The Prophetic Watchman*, 10(January, 1986), 20-23.
1465. \_\_\_\_\_. "Lord, Are You Asleep?," *The Prophetic Watchman*, 9(June, 1985), 3-10.
1466. \_\_\_\_\_. "Protection By Law," *The Prophetic Watchman*, 10(August, 1986), 21-23.
1467. \_\_\_\_\_. "The Seal of Yahweh--Is It on Your Forehead?," *The Prophetic Watchman*, 9 (July, 1985), 3-9.
1468. \_\_\_\_\_. "Truth," *The Prophetic Watchman*, 9 (October, 1985), 22-23.
1469. Hawkins, Luetta. "The Feast of Tabernacles," *The Prophetic Watchman*, 9(September, 1985), 21-23.
1470. \_\_\_\_\_. "How to Keep a Kosher Kitchen," *The Prophetic Watchman*, 9(October, 1985), 20-22.
1471. \_\_\_\_\_. "Husband and Wife Relationship," *The Prophetic Watchman*, 10(September, 1986), 22-23.
1472. \_\_\_\_\_. "Meditation and Prayer," *The Prophetic Watchman*, 10(June-July, 1986), 21-23.
1473. Richey, John. "Are the Feast Days Necessary for Salvation?," *The Prophetic Watchman*, 9(June, 1985), 15-19.
1474. \_\_\_\_\_. "Is Being a Member of the House of Yahweh Necessary for Salvation?," *The Prophetic Watchman*, Part I (July, 1985), 15-19; Part II (August, 1985), 16-19; Part III (September, 1985), 16-21; Part IV (October, 1985), 14-19; Part V (November, 1985), 15-22.

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1476. \_\_\_\_\_ . "James the Overseer," *The Prophetic Watchman*, 10(January, 1986), 17-19.
1477. \_\_\_\_\_ . "Laws of Keeping the Sabbath," *The Prophetic Watchman*, 10(June-July, 1986), 19-20.

## B. PERIODICAL

1478. *The Prophetic Watchman*. Published monthly.

### (5) ASSEMBLY OF YAHVAH

The use of the Name "Yahvah" for God can originally be traced to Elder Squire LaRue Cessna who founded an "Assembly of Yahvah" in the 1930's [1]. He eventually accepted "Yahweh" as the genuine spelling of the Sacred Name, but the current Assembly of Yahvah was founded by L.D. Snow in Emory, Texas in 1949. He was a Free Will Baptist who later joined the Church of God, Seventh Day (Stanberry, Missouri), and later the Church of God of Salem, West Virginia. Snow was a minister of the latter Church when the Name issue arose over the correct Name for God to use in the baptismal formula [2]. He was influenced by Elder C.O. Dodd who not only taught the use of the Sacred Names, but of the Hebrew Feast Days. As a result, Dodd was expelled from the Church. [3] After embracing the Sacred Name teaching, Snow became editor of *The Yahwist Field Reporter*. Even though he became convinced that "Yahvah" was the true spelling of the Sacred Name in 1943, he continued to use "Yahweh" in his publishing until 1949-1950 when he founded the Assembly of Yahvah. [4] Its current headquarters is in Winfield, Alabama.

The Assembly of Yahvah claims that "Yahvah" "is the oldest and most correct rendering of the four Sacred consonants." [5] "Yahvahshua" is the correct

Name for Jesus, or, in its short form, "Yahshua." [6] The Assembly practices baptism by immersion, and teaches that the baptism of the Holy Spirit is applicable to believers today. They hold that the nine gifts of the Spirit (i.e. tongues, healing, prophecy) are currently operating in the Church. [7] They believe in a personal experience of salvation. [8] They teach that the dead are unconscious until the return of Yahvahshua-Yahshua to earth. [9] Then the righteous will be resurrected and rewarded, while the wicked will be resurrected to final judgment and destruction. [10] As with other Sacred Name and Sabbathkeeping groups, the Assembly of Yahvah observes Passover annually on the fourteenth of Adib as a commemoration of the Savior's death. [11] They tithe ten per cent of their income. They oppose warfare and military service. [12] They forbid the use of liquor, narcotics, tobacco, or drugs. [13]

The Assembly of Yahvah publishes *The Eliyah Messenger* (1497) and *World Today Analyzed* (1498).

#### FOOTNOTES

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3. Ibid., p.6.
4. Ibid., p.7.
5. *The Major Beliefs of the Assembly of Yahvah*, Winfield, Alabama, n.d., p.1.
6. Ibid., pp.3-4.
7. Ibid., p.6.
8. Ibid., p.9.
9. Ibid., p.12.
10. Ibid., pp.18-19.
11. Ibid., p.10.
12. Ibid., p.13.
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1480. *The Major Beliefs of the Assembly of Yahvah.* Winfield, Alabama, n.d., 26pp.
1481. Reagan, John. *From His Tail to His Snout.* Winfield, AL: Assembly of Yahvah, 1981, 4pp.
1482. Snow, L.D. *The Apostles' Doctrine Versus Tradition.* Junction City, OR: Assembly of Yahvah, 1959, 5pp.
1483. \_\_\_\_\_. *The Bible Sabbath.* Winfield, AL: Assembly of Yahvah, 1976, 12pp.
1484. \_\_\_\_\_. *Choose Now, Tomorrow May Be Too Late.* Winfield, AL: Assembly of Yahvah, 1965, 6pp.
1485. \_\_\_\_\_. *Come Out of Here, My People.* Winfield, AL: Assembly of Yahvah, 1962, 6pp.
1486. \_\_\_\_\_. *Four Thousand Years Ago Folks Feasted at Yuletide.* Winfield, AL: Assembly of Yahvah, 1983, 3pp.
1487. \_\_\_\_\_. *I Am Come in My Father's Name.* Winfield, AL: Assembly of Yahvah, n.d., 4pp.
1488. \_\_\_\_\_. *The Messiah Taught Yahvism--Not Christianity.* Winfield, AL: Assembly of Yahvah, n.d., 5pp.
1489. \_\_\_\_\_. *The Passover According to the Scriptures.* Winfield, AL: Assembly of Yahvah, 1978, 8pp.
1490. \_\_\_\_\_. *The Red Beast and the Red Harlot.* Junction City, OR: Assembly of Yahvah, 1964, 14pp.

1491. \_\_\_\_\_. *Three Days and Three Nights*. Winfield, AL: Assembly of Yahvah, 1963, 6pp.
1492. \_\_\_\_\_. *Yahvah's World-Wide Universal Kingdom Coming Soon*. Winfield, AL: Assembly of Yahvah, 1976, 8pp.
1493. Winrod, Gerald B. *The Cursed Swine*. Winfield, AL: Assembly of Yahvah, 1975, 6-page leaflet.

## B. ARTICLES

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1495. Snow, L.D. "A Brief History of the Name Movement in America," *World Today Analyzed*, (September, 1975), 5-8.
1496. \_\_\_\_\_. "Reply to 'The Unknown God' in 'The Plain Truth,'" *The Elijah Messenger*, 20(March-April, 1966), 3-13.

## C. PERIODICALS

1497. *The Elijah Messenger*. Published quarterly.
1498. *World Today Analyzed*. Stillwell, OK. Published monthly.

*Chapter VIII*  
Miscellaneous Sacred Name Groups

A number of Sacred Name groups exist which do not fit the common pattern of Sacred Name groups. They are not Sabbathkeepers and do not all keep the Hebrew Feasts. Some of these groups have very loose organizations while others are more structured. Some of them take radical directions from most Sacred Name groups into the Identity movement, into psychicism and pyramidology, and into world-denying communalism. The major groups covered under these categories are the Yasu Ministry, the Assemblies of the Called Out Ones of Yah, the Restored Israel of Yahweh, New Beginnings, and the Kingdom of Yahweh.

(1) YASU MINISTRY

The Yasu Ministry was founded in 1959-1960 by K. Max Bean in Columbus, Ohio. He was a member of the United Pentecostal Church and began to study the Greek text of the New Testament. He concluded that "Yasu," rather than "Jesus," was the true and correct name of the Savior. He began writing tracts which were advertised in various newspapers and magazines, including *Fate*. The Yasu Ministry is primarily a literature outreach and there are no affiliate, or local, organizations.

Bean's basic teachings are that there is one God, YHWH, Who is everywhere present. There is one Lord, Yasu Christ, the first begotten Son of God. The task of all Christians is to make disciples

through baptism and teaching. The fundamental gospel consists of four points: Christ died, was buried, rose from the dead, and appeared to his disciples. Thus, the essence of faith is repentance, baptism, walking in a new way of life, and witnessing. To be saved from the wrath to come, one must hear the Word, believe, repent, be placed (i.e. baptized) into the Name of the Lord Yasu Christ, and "be saturated with Christ's Spirit." Believers should be students of God's Word so they can share what they have received. [1]

## FOOTNOTE

1. Letter from K. Max Bean to the author, April 19, 1985.
1499. Bean, K. Max. *Baptism*. Columbus, OH: Privately published, n.d., 2pp.
1500. \_\_\_\_\_. *The Bible*. Columbus, OH: Privately published, n.d., 1pg.
1501. \_\_\_\_\_. *The Church and the Sabbath*. Columbus, OH: Privately published, n.d., 2pp.
1502. \_\_\_\_\_. *The Down Payment and Guarantee*. Columbus, OH: Privately published, n.d., 1pg.
1503. \_\_\_\_\_. *Have You Received God's Holy Spirit?* Columbus, OH: Privately published, n.d., 3pp.
1504. \_\_\_\_\_. *Jesus-Yasu*. Columbus, OH: Privately published, n.d., 2pp.
1505. \_\_\_\_\_. *Luke 18:8—"However, When the Son of Man Comes, Will He Find Faith in the Earth?"* Columbus, OH: Privately published, n.d., 1pg.
1506. \_\_\_\_\_. *What the Bible Says About Tithes*. Columbus, OH: Privately published, n.d., 1pg.

## (2) ASSEMBLIES OF THE CALLED OUT ONES OF YAH

The Assemblies of the Called Out Ones of Yah was founded by Sam Surratt in 1974. They consider themselves to be the true worshippers of "Yah" (God) and His Son "Yeshuah" (Jesus). They represent the genuine "ekklesia" (a Greek term from which the word "church" is derived), or those persons who have come out of the predominantly pagan churches and religions. The "Called Out Ones" come from all nations, kindreds, and tongues. They will serve with Yeshuah in the establishment of his Kingdom on earth. [1]

The teachings of the Called Out Ones center upon the names "Yah" and "Yeshuah." Most of their teachings coincide with those of other Sacred Name groups (i.e. the observance of the Hebrew Feasts, clean-unclean meat regulations, the unconsciousness of the dead, and the return of Yeshuah to earth). They recognize a distinction between the House of Israel and the Jews. The former consists of the white races, including the European, American, and Canadian peoples. The Jews are "of the devil" and are associated with money-changers and, currently, with international bankers and Communists. The Called Out Ones teach that UFOs hover above the earth's atmosphere and influence the lives of people on earth. [2]

The headquarters of the Assemblies of the Called Out Ones of Yah is in Jackson, Tennessee.

The Assemblies publish several booklets and issue a periodic newsletter, the *Called Out Ones Bible Thought Provocative Messenger* (1512), and a youth publication *Youth Action News* (1514).

### FOOTNOTES

1. *Statement of Doctrine and Beliefs (1974-1984)*, Jackson, TN: Assemblies of the Called Out Ones of Yah, 1984.

2. Ibid.

## A. BOOKLETS

1507. *Statement of Doctrine and Beliefs (1974-1984)*. Jackson, TN: Assemblies of the Called Out Ones of Yah, 1984, 11pp.
1508. Surratt, Sam. *The Legality and the Reality of Your Soul Salvation*. Jackson, TN: Assemblies of the Called Out Ones of Yah, n.d., 10pp.
1509. \_\_\_\_\_. *The Point of No Return*. Jackson, TN: Assemblies of the Called Out Ones of Yah, n.d., 15pp.
1510. \_\_\_\_\_. *Stearn Warning--Last Day Prophecies Fulfilled*. Jackson, TN: Assemblies of the Called Out Ones of Yah, 1981, 4pp.
1511. \_\_\_\_\_. *Virgin Lamps*. Jackson, TN: Assemblies of the Called Out Ones of Yah, n.d., 23pp.

## B. PERIODICALS

1512. *Called Out Ones Bible Thought Provocative Messenger*. Published irregularly.
1513. *"Very Stern Warning" Letters*. Published irregularly.
1514. *Youth Action News*. Published irregularly.

## (3) RESTORED ISRAEL OF YAHWEH

The Restored Israel of Yahweh was founded by Leo J. Volpe in 1973 in McKee City, New Jersey. It was the culmination of thirty-three years of Bible study and of revelations that Volpe began to receive in 1940. Volpe claimed to be the returned prophet Jeremiah. According to an October 1975 AP News-feature, he declared that "I have only a message of gloom for the world, for its utter destruction." In 1975, the Restored Israel of Yahweh had about

150 members, mostly college-age youth. It does not use the term "Israel" in a geographical or Jewish sense, but to designate "all those striving for salvation by Yahweh." [1]

Essential to the teachings of the Restored Israel of Yahweh is the return of the biblical prophets. According to Nancy Micsko, a spokesperson for the group, "the Bible very clearly brings out that the Prophets of Old (i.e. from the Old Testament) would be resurrected in the end days, that they would have the true understanding of the Bible, and that we should seek these men." These prophets are also known as Princes (Isaiah 31: 1-2), and Shepherds (Jeremiah 3:15). "These shepherds, the Prophets, are the *only* ones who can feed you with knowledge and understanding." Micsko states that "only these men inspired by YAHWEH have the right to interpret the Bible." In the future, "all of the resurrected prophets will become known." [2]

The Restored Israel of Yahweh teaches that "YAHWEH deals with Israel alone and with no other nation. He does not deal with christians, buddhists, catholics, or any other group." YAHWEH rejected Israel because of its disobedience, but He also promised to restore it. Israel is not merely the literal descendents of Abraham, but "the restored Israel is made up of all who fulfill the name Israel, all who have the same characteristics as Jacob, placing YAHWEH above all else." "The Restored Israel of YAHWEH is that nation and (are the) *only* ones that YAHWEH is dealing with." [3]

The Restored Israel of Yahweh believes that we are living in the last days of this social-economic system and that it is wicked and satanic. Yahshua (Jesus) returned in 1913 in the heavens. He will not return to earth as a man, but will rule from the heavens forever. At his "Second Presence," "Yahshua resurrected His Body Members--the Church, the New Jerusalem, consisting of 144,000 members. These are the Kings and Priests who reign with Yahshua." After this, there was a war in heaven (Revelation 12: 9-12) and Yahshua cast out satan and his demons.

In 1917, Yahshua began his thousand-year reign. "He is now directing His nation on earth, as He is the King of Israel, and He is rapidly bringing this present wicked system to an end." [4] In the last ten years of the system, there will be a 1260-day period of preaching by Yahweh's Nation, Israel. This will bring tremendous publicity to the Restored Israel of Yahweh and its message will be heard all over the world. "Everyone will have a chance to accept it and become a part of Israel." Not everyone will accept, but the number of Israel (or of the Restored Israel of Yahweh) will total 200,000,000. After the 1260 days, Israel will be silenced. They will be forbidden to preach, for Satan will make one further attempt to assert his authority. This is the "abomination of desolation" and it will consist of "the union of the United States and Russia in a one-world government, over which the pope will rule." Israel will withdraw into self-sufficient communities because they will no longer be able to "buy or sell" in the secular market. This one-world government will bring about a short-lived peace which will last only 1290 days. "After this the pope (will be) exposed and cast out of power." The nations will go without a religious head for fifteen months, but contentions will arise which will create another war. During the war, Israel will move its communities to the mountain ranges of the world. Near the end of the war, there will be a nuclear catastrophe. [5]

It is Yahweh's purpose "to establish a Kingdom on earth where obedient people may dwell happily and securely forever." [6] Only 144,000 will dwell in the heavens and this number has already been filled. These are the Kings and Priests who reign with Yahshua. However, God will have a people who will live eternally in a paradise on earth. The earth will not be destroyed, but the evil on it will be destroyed.

In this Kingdom there will be a resurrection of the dead. All who died in ignorance, all who did not knowingly reject the Truth,

will be given a chance to live in a perfect kingdom with full knowledge and prove themselves righteous. Those who are disobedient at this time will die. But at the end of the one thousand year reign with Yahshua, all enemies will be destroyed, even death. He will hand a totally perfect Kingdom back to His Father. [7]

The members of the Restored Israel of Yahweh reject and separate themselves from Satan's system. They renounce any citizenship in "satan's nations (including the United States)." They do not pay federal income tax "because it is a war tax" and they do not observe national holidays. [8]

To announce their message, the Restored Israel of Yahweh has carried on silent demonstrations on street corners in Atlantic City, New York City, Philadelphia, Washington, D.C., and in San Diego. They have organized their own schools because they oppose the teaching of patriotism, competition, and evolution which is taught in public schools. They are seeking to build self-sufficient communities throughout the nation and the world and have begun one in New Jersey. Micsko writes that

our communities are actually the building of YAHWEH's Kingdom on earth. They will be under YAHWEH's guidance, and Israel will live in obedience to YAHWEH under HIS righteous administration. [9]

#### FOOTNOTES

1. George Cornell, AP Newsfeature, regarding Leo J. Volpe and the Restored Israel of Yahweh, October 8, 1975. Taken from the files of the Institute for the Study of American Religion, Santa Barbara, California.
2. Letter from Nancy Micsko, member of the Restored Israel of Yahweh, to author, November 15, 1985, p.1.
3. Ibid., p.2.
4. Ibid.
5. Ibid., p.3.

6. Ibid.
  7. Ibid., p.4.
  8. Ibid.
  9. Ibid., p.5.
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1515. *The Chronology as Taken Only from the Scriptures.* McKee City, NJ: Restored Israel of Yahweh, n.d., 2pp.
  1516. *Daniel Two: An Exposition of the Roles of the U.S.S.R. and the U.S.A. in These Last Days.* McKee City, NJ: Restored Israel of Yahweh, n.d., 28pp.
  1517. *Revelation Eleven Describes the Two Witnesses and Their Work.* McKee City, NJ: Restored Israel of Yahweh, n.d., 8pp.
  1518. *Revelation Thirteen.* McKee City, NJ: Restored Israel of Yahweh, n.d., 9pp.
  1519. *The Rich Man and Lazarus.* Pleasantville, NJ: Restored Israel of Yahweh.
  1520. *Salvation.* McKee City, NJ: Restored Israel of Yahweh, n.d., 4pp.
  1521. *Yahweh the Unknown God.* McKee City, NJ: Restored Israel of Yahweh, n.d., 11pp.
  1522. *Yahweh the Unknown God, the Mystery of His Secret Purpose Revealed.* McKee City, NJ: Restored Israel of Yahweh. Forthcoming.

#### (4) NEW BEGINNINGS

New Beginnings is an inter-denominational literature and teaching ministry which uses the Sacred Names (i.e. Yahweh and YeHoshua), yet has associations with the Identity movement which teaches anti-Semitism and racism. It sells books and tapes by Identity leaders as Dan Gayman, Sheldon Emry, and Wesley

Swift, founder of the Identity movement. New Beginnings' founder Eldon Purvis denies that it has any association with popular Identity groups, yet, as will be illustrated, New Beginnings' literature indicates a definite leaning toward Identity ideology.

#### a. The Identity Movement

Churches and groups which comprise the "Identity movement" are those which believe that the "identity" of the true Israelites are the white, Anglo-Saxon peoples who are living primarily in Great Britain and the United States. They, not the Jews, are the true Israel and are recipients of the promises that God made to Abraham. [1] Identity groups are descendents of British-Israelism which also influenced Herbert W. Armstrong (though his WCG should not be construed as being an Identity group) and Joseph Jeffers and the Kingdom of Yahweh (which will be discussed in the following section). A glaring mark of the Identity movement is its rabid anti-Semitism and teachings of white superiority. Thomas Robb, editor of *The Torch*, an Identity publication, asserted that 'Identity recognizes that now we're Israel. We don't have to pussy with Jews....' The entrance to the Church of Jesus Christ Christian (a prominent Identity church) has a sign which reads 'whites only' and a guardhouse stands at the end of its long driveway. An Identity church in Post Falls, Idaho founded by Keith Gilbert, the Restored Church of Jesus Christ, "preaches that Hitler was the reincarnation of the prophet Elijah, that 'Mein Kampf' belongs in the Biblical canon, and that May 1 (1985)--the 40th anniversary of Hitler's death--will begin 'the terrible day of destruction.'" [2]

A number of Identity groups have opposed the U.S. Government. Gordon Kahl, a leader of the Identity group, Posse Comitatus, was killed in a gun battle with police after he escaped from prison after being incarcerated for tax evasion. Thomas Robb claimed that 'Today we see the evil coming out of the government. To go out and shoot a Negro

is foolish. It's not the Negro in the alley who's responsible for what's wrong with this country. It's the traitors in Washington." [3] Lyn Wells, director of the National Anti-Klan Network, stated that groups with an Identity philosophy are 'generic Nazis' who 'want to reinstate segregation, overthrow the government, and, ultimately, to establish a white republic.' [4]

#### b. New Beginnings: History and Teachings

New Beginnings was founded by Eldon Purvis in the late 1970's. He was a member of the Episcopal Church and had studied Unity, Christian Science, Rosicrucianism, Mormonism, and Eastern Religions. [5] He learned of the Christian charismatic movement from an article by an Episcopal priest and began to investigate its teachings and to attend a charismatic Bible study group in Lake Worth, Florida. He received the baptism of the Holy Spirit (with evidence of speaking in tongues) and began a study group in his own home. These groups proliferated and were organized into a teaching mission which became known as the 'Holy Spirit Teaching Mission.' Groups were organized in Pompano Beach, Hollywood, Miami, and Belle Glade, Florida, and in other cities throughout the United States, Canada, England, Scotland, and Jamaica. [6]

Purvis left the charismatic movement in the early 1970's. He learned of the Identity movement in 1971 and of Wesley Swift in 1977. In 1978, he learned of the Sacred Names, though he never had contact with any other Sacred Name group, except through the mail. New Beginnings claims members from all churches and observes the Feasts of Passover, Pentecost, and Tabernacles. [7] Its headquarters is in Waynesville, North Carolina.

New Beginnings espouses the "Kingdom Identity" belief "that the Anglo-Saxons and kindred peoples of the earth are the Israel people of the Bible." [8] The idea that the Jews are not God's chosen people and that Anglo-Saxons, or Anglo-Israelites, are the true heirs of God's promises is common in New Beginnings literature. Purvis denies that his organization hates

Jews, but contends that it "just reveals the truth as our Savior told us." [9] However, Dan Gayman, whose writings have been published by New Beginnings, has written that "it is necessary to 'penetrate, expose, unveil, and bring to light the truth about Jews, political Zionism, the racial origins of the Jew and the Satanic origin of the religious philosophy called Judaism.'" [10] New Beginnings has praised the work of the late Sheldon Emry, of the "America's Promise" radio program, whose periodicals have charged that "Jews are not Israelites and...Gentiles are the 'lost sheep of the house of Israel.'" Emry also denied the reality of the Jewish Holocaust. [11] Ewing claims that Anglo-Israelism "explains world conditions as no other view of Scripture ever did or ever will." [12] The great majority of people in the United States, Great Britain, Denmark, Norway, Holland, Sweden, Belgium, and Iceland are considered to be the modern descendents of ancient Israel. There are also pockets of Israel's descendents among the French in Normandy and Brittany, the Saxon-Germans, and the Basques of Northern Spain and Southern France. [13] Few modern Jews are direct lineal descendents of the Tribe of Judah. They are not "Israelites" in a New Testament sense because they have not accepted YeHoshua as their Savior. [14] Ewing identifies a number of prominent churchmen as Israel Identity believers, including Dr. Mordecai Ham (under whose ministry Billy Graham was converted), Dr. G. Campbell Morgan, 'the prince of expositors,' Evangelist F.F. Bosworth of the Christian Missionary Alliance [15], Evangelist George Jeffreys of England, founder of the Elim Church and the Divine Pattern Church [16], Charles Parnham, father of modern Pentecostalism, and John Alexander Dowie, founder of the Apostolic Catholic Church and of Zion, Illinois. [17]

A.L. Henderson, in his booklet, *The Mystery of Yahweh* (Volume V) (1528), stated that "the way satan deceived the Children of Israel (i.e. the Anglo-Saxons) was to confuse them in their identity, to identify the Jews as Israel, and Israel as gentiles." [18] Comparet writes that the Bible indicates that as there are

children of God, there are children of Satan. He cites Jesus (YeHoshua) telling the Jews that they were of their father the devil. He contends that "YeHoshua was not using vulgarly abusive language. He was stating a biological fact, with scientific accuracy." [19] He alleges that the "children of Satan" (the Jews) pretend to be Yahweh's children.

We are told by them that (they) are Yahweh's chosen, that they must be helped to invade and steal other people's land, that our own institutions must be changed so as not to offend them and that our churches must abandon YeHoshua because (they) hate His name and we must abandon Him in order to have fellowship with them. Yahweh warned us NOT to have fellowship with devils (i.e. the Jews--*emphasis mine*). [20]

Comparet states further that

We have allowed them (the children of Satan) to enter our land in great numbers--multitudes of them were admitted illegally under the Roosevelt administration--and (they have taken control of) our commerce, our government, our schools, and now they who hate our Elohim are laying hold of our churches. [21]

Thus, he further alleges that clergy do not preach from the Gospel of John and compromise the Gospel Truth so as not to offend "the children of Satan." Because of them, the name "YeHoshua," as well as Bible reading itself, is forbidden in the public schools. [23]

Not only does New Beginnings preach and teach against the "children of Satan," they also deny racial equality and oppose democratic government. Henderson wrote that "Madelyn O'Hare (sic) took YAHWEH OUT OF THE PUBLIC SCHOOL" and Martin Luther King tried "to ruin the genealogy of millions with

the lie of equality." He contends that

The Laws of Physics have absolutely refuted the supposition that 'ALL MEN ARE CREATED EQUAL.' No two complex structures in the entire universe are identical. [23]

According to Henderson, democracy is demonism. Legislatures create laws which are opposed to the word of Yahweh. [24] He wrote that

THE DAY THAT WE ABOLISH THE LEGISLATURES AND TEAR UP THE MAN MADE LAWS THAT ATTEMPT TO GOVERN OUR NATION: THE DAY THAT WE BRING YAHWEH'S LAWS INTO OUR GOVERNMENT: THAT WILL BE THE DAY WE WILL AGAIN BECOME THE GREAT CREATURE YAHWEH INTENDED US TO BE WHEN HE PLACED US HERE ON THIS PLANET EARTH. [25]

"In this day," he concludes, "we attach the word ("wise") to many...actions and commercial jargons used by the JEWS WHO FOLLOW THE WAYS OF SATAN, THE DEVIL." [26] Therefore, "cleanse your household of those who will not comply. Drive them out into the street where they will become as dung in the gutter. Guard your newborn and your unborn, and keep them from this gross evil." [27]

Purvis writes that

New Beginnings is not a new religion. It is not a sect, creed, ism nor a cult. We are made up of a Body of committed believers from all the various denominations. We are known as 'come-outers.' We are absolutely undenominational. We teach the Kingdom-Identity message, Israel-Identity, (the) Father's Holy Name Yahweh, the Overcomers' message and the Elect of Yahweh as part of His Body of Rulers here on earth. We have come from above to bring the Kingdom

to Earth as we knew it in Heaven. [28]

He states that the Israel-Identity story is not different from the Bible story.

Israel-Identity declares YeHoshua (Jesus) to be the Redeemer of Israel and the Saviour of all mankind. Israel-Identity Truth teaches the Full Gospel of YeHoshua which in actual fact is the Gospel of the Kingdom of Yahweh on earth. This Gospel includes the Gospel of Personal Salvation. There can be no Kingdom of Yahweh on earth without committed believers as its citizens. [29]

Therefore,

Because the Gospel of Personal Salvation has been taught almost to the exclusion of the Gospel of the Kingdom, such violence has been rendered to the Word of Yahweh as to make it almost unintelligible and has formented such a Babel of Confusion as now exists among the 1000 or more sects, isms, and cults which dominate the religious field. [30]

New Beginnings publishes a monthly newsletter *New Beginnings* (1548), as well as numerous booklets, tracts, and leaflets. Its followers observe the Hebrew Feasts in various locations throughout the country.

#### FOOTNOTES

1. *The "Identity Churches": A Theology of Hate*. ADL Facts, New York: Anti-Defamation League of the B'Nai B'Rith (Civil Liberties Division), 1983, p.5.
2. "Violence on the Right," *Newsweek*, (March 4, 1985), p.25.
3. Ibid.
4. Robert T. Zintl, "Dream of a Bigot's Revolution," *Time*, (February 18, 1985), p.42.

5. "Birth of a Mission," *New Wine*, (April, 1970), p.12.
6. *Ibid.*, p.13.
7. Letter from Eldon Purvis to author, October, 1985.
8. Curtis C. Ewing, *The Kingdom-Identity Belief: Is It a Cult?*, Waynesville, NC: New Beginnings, n.d., p.1.
9. Purvis, letter, October, 1985.
10. *The "Identity Churches,"* op.cit., p.9.
11. *Ibid.*, p.8.
12. Ewing, op.cit., p.3.
13. *Ibid.*, p.2.
14. *Ibid.*, p.5.
15. *Ibid.*, pp.1-2.
16. Curtis C. Ewing, *For the Benefit of Our Pentecostal and Charismatic Brethren*, Waynesville, NC: New Beginnings, n.d., p.2.
17. *Ibid.*, p.4.
18. A.L. Henderson, *The Mystery of Yahweh* (Volume V), Waynesville, NC: New Beginnings, n.d., p.15.
19. Bernard L. Comparet, *The Great Masquerade*, Waynesville, NC: New Beginnings, n.d., p.3.
20. *Ibid.*, p.5.
21. *Ibid.*, p.4.
22. *Ibid.*, pp.4-5.
23. Henderson, op.cit., p.23.
24. *Ibid.*, p.22.
25. *Ibid.*, p.24.
26. *Ibid.*, p.23
27. *Ibid.*, p.29.
28. Eldon Purvis, *Introducing Ourselves*, Waynesville, NC: New Beginnings, n.d., p.1.
29. *Ibid.*
30. *Ibid.*, pp.1-2.

#### A. BOOKLETS/LEAFLETS

1523. *Abraham's Posterity and the Great Seal of the United States*. Waynesville, NC: New Beginnings, n.d., 5-page leaflet.
1524. Dodge, Charles Willis. *The Bible: Myth or Authority*. Waynesville, NC: New Beginnings, 1985, 27pp.

1525. Ewing, Curtis C. *For the Benefit of Our Pentecostal and Charismatic Brethren*. Waynesville, NC: New Beginnings, n.d., 5-page leaflet.
1526. \_\_\_\_\_. *The Kingdom-Identity Belief: Is It a Cult?* Waynesville, NC: New Beginnings, n.d., 6-page leaflet.
1527. Green, John Charles. *Discovering the Name of the Saviour in Your King James Bible*. Waynesville, NC: New Beginnings, n.d., 8-page leaflet.
1528. Henderson, A.L. *The Mystery of Yahweh: A Survey of Times Past and Present*. Volumes I-V. Waynesville, NC: New Beginnings.
1529. Purvis, Eldon. *Introducing Ourselves*. Waynesville, NC: New Beginnings, n.d., 6-page leaflet.
1530. *This Could Be Your New Beginning*. Waynesville, NC: New Beginnings, n.d., 6-page leaflet.
1531. *The Word Halleluyah: Its Origin and Significance*. Waynesville, NC: New Beginnings, n.d., 6-page leaflet.

## B. ARTICLES

1532. "Birth of a Mission," *New Wine*, (April, 1970), 12-18.
1533. Cadwallader, C.M. "The World's Great Racial Mystery," *New Beginnings*, 15(July, 1985), 10-13.
1534. Clark, Michael A. "A Warning to Church and State," *New Beginnings*, 15(January, 1985), 3-5.
1535. "Cradle of Christianity," *New Beginnings*, 15 (September, 1985), 7-8.

1536. Gainer, Edna G. "The Remnant," *New Beginnings*, 15(August, 1985), 1-4.
1537. Henderson, A.L. "The Mystery of Yahweh," *New Beginnings*, 14(November, 1984), 8-10.
1538. Henry, Dan. "Behind the Veil," *New Beginnings*, 15(August, 1985), 5-9.
1539. \_\_\_\_\_. "The Stones of Fire," *New Beginnings*, 15(October, 1985), 1-8.
1540. Lethridge, William. "The Pyramid for Today," *New Beginnings*, 15(September, 1985), 5-7.
1541. \_\_\_\_\_. "The Pyramid for Today: Overcoming," *New Beginnings*, 15(October, 1985), 9-11.
1542. Norton, Howard. "Burn the Books," *New Beginnings*, 15(August, 1985), 11-14.
1543. Purvis, Eldon. "Yahweh's Wisdom for the Kingdom," *New Beginnings*, 15(September, 1985), 2-4.
1544. Swift, Wesley A. "The Day Yahweh Was Born," *New Beginnings*, 15(February, 1985), 7-14.
1545. \_\_\_\_\_. "Manasseh and the White Indians," *New Beginnings*, 15(July, 1985), 3-9.
1546. Weller, Charles. "Anglo-Saxonism Applied Spiritually," *New Beginnings*, 15(September, 1985), 4.
1547. \_\_\_\_\_. "Yahweh's Fire," *New Beginnings*, 15 (January, 1985), 5-11.

### C. PERIODICAL

1548. *New Beginnings*. Published monthly.

### (5) JOSEPH JEFFERS AND THE KINGDOM OF YAHWEH

Joseph Jeffers was a Baptist minister and a state evangelist for the Baptist Executive Board in Dallas, Texas (of the Southern Baptist Convention). [1] In the early 1930's, he resigned from the Baptist ministry and began an independent work. In 1931, he began publishing *Kingdom Voice* (1626), a magazine devoted "to the gospel and to the fulfillment of prophecy." In 1940, he discovered the Sacred Name of Yahweh and began to use it exclusively. In addition to prophecy, *Kingdom Voice* "added to its efforts the proclaiming of the Creator's True Name." [2] Jeffers asserts that he was "the first Minister in America to exclusively use, broadcast, and televise the Authentic Divine Name of Yahweh, the Name of the Messiah, or the Teacher of Righteousness, and to teach exclusively the revelation of Yahweh's original law and Kingdom Plan." [3] He founded the Kingdom Temple in Los Angeles [4] which was later changed to the Temple of Yahweh, and then to the Kingdom of Yahweh. [5]

Jeffers places a great value upon the texts of the Dead Sea Scrolls. He believes that when they are completely translated and made public, "the revelation therein will eventually change the course of history and destroy all presently believed myths (i.e. the beliefs held by established religions and churches--*emphasis mine*)." It will cause "a spiritual revolution...which will project the field of religion and spiritual enlightenment into (the) modern 20th century world..." [6] Jeffers' teachings combine prophecy, pyramidology, and UFOlogy. The headquarters of the Kingdom of Yahweh has moved from Cabazan, California, to Houston, Texas, to Sarasota, Florida, to Phoenix, Arizona, to San Antonio, Texas, and to St. James, Missouri. Within the past five years, it has moved from Lake City, Florida, to McAllen, Texas, to its present location in Sun City West, Arizona.

According to Jeffers, Yahweh is "the all-powerful electromagnetic power (that) holds all the planets,

galaxies, and universes together.... Yahweh is the highest vibration of the New Age, the Aquarian Age." [7] He claims that the Name "Yahweh" is not Hebrew "and certainly it is not Jewish.... The Name Yahweh is pronounced the same in all languages, for it is universal and (is) intended for all peoples." [8] Using the Creator's Name can unlock the key to prophecy. Jeffers said that by using it he was able to successfully predict the hour, day, and year that Hitler took power, the death of Franklin Roosevelt, the discovery of the Dead Sea Scrolls, the nomination, election, and assassination of President John F. Kennedy, and the assassinations of Senator Robert F. Kennedy and Rev. Martin Luther King. To use the Name of Yahweh harnesses "the power of the Creator and (taps) the unlimited resources of knowledge within our own spirits." [9]

Jeffers equates the Messiah with the Teacher of Righteousness who is depicted in the Dead Sea Scrolls. The Messiah's name is Yahshua, or Yahoshua (a phonetic spelling). He is the Son of Yahweh. The name "Yahoshua" is "a twin name to His Father, Yahweh. It, too, carries a high vibration. [10] The name "Yahoshua" is also the spiritual name of a man named Joseph. Thus, the Messiah's name was not Jesus. According to Jeffers, the name "Jesus" is taken from the names of two pagan deities, "Ie," a Babylonian god, and "Zeus," a Greek god. The original form of "Jesus" was "Iesous," or "Ie Zeus." [11] Joseph was the son of Joseph and Mary (whose real name was Elyon). [12] At age thirty-five, Joseph received a special anointing from Yahweh and received the name "Yahshua." "The purpose of the Messiah's name was to identify him as Yahweh's son." [13]

Joseph-Yahoshua, the Messiah, was not crucified. A disciple of his named John was crucified in his place. While the Messiah was away on a mission, a warrant was served him and was received by his disciples. John accepted the warrant which led to his being crucified instead of the Messiah. After his death, the Messiah's disciples stole John's body and buried it. [14] Jeffers considers the resurrection

to be a false doctrine. [15] He states that John was "willing to die so that the Messiah could live to fulfill his mission." [16] He claims that "Yahoshua had a mission to fulfill, therefore his Father Yahweh would not allow him to be killed." Yahoshua preached til he was over one hundred years old. His mission was recorded in England, Gaul (France), Japan, India, North and South America, and at the Great Pyramid of Gizeh in Egypt. [17] Reincarnation is a prominent aspect of Jeffers' teaching and he considers himself to be the current incarnation of Yahoshua, and in Kingdom of Yahweh literature he is referred to by that name.

According to Jeffers, the Holy Spirit is the spirit of his late wife Helene. She was one of his early students and was editor of *Kingdom Voice*. He writes that the Holy Spirit has been personified and incarnated on earth many times. "The Holy Spirit represents the female part of the Creator Yahweh. Two thousand years ago she was the mother of the Messiah...." In this epoch, the Holy Spirit was personified by Jeffers' wife who is now "on the Other Side in the Spirit World, guiding Yahwists (i.e. members of the Kingdom of Yahweh) on earth today." [18] In Kingdom of Yahweh literature, she is referred to as "Spirit Helene" who directs messages to the faithful from "Orion" (heaven). According to the periodical *Yahweh Power Report* (1627), the Trinity consists of Yahweh, the Creator of the universe; Joseph Jeffers as Joseph-Yahoshua the Messiah; and Helene, as the Spirit. [19]

Regarding the Sabbath, the teaching of the Kingdom of Yahweh is unlike that of any Sacred Name group. Friday, not Saturday, is the true Sabbath. Jeffers writes that "Saturday could not possibly be the original Sabbath because it was not until the Third Century that the Jews established Saturday, rather than Friday, as their Sabbath." [20] Friday means "free day" and it is to be a day set aside for fasting, prayer, study, rest, and meditation. During the Sabbath, there is no eating, only juices and water are consumed. An enema is taken in the early morning so that the digestive system can

rest. This enhances one's health and increases one's ESP capacities. [21]

Yahwists do not eat red meat, neither beef nor pork. They eat fresh vegetables and fruits. They do eat some "clean poultry" and fresh fish, "but not scavengers." [22]

Reincarnation is the means by which a person pays off past karma (misdeeds) and grows spiritually. Jeffers states that "reincarnation is Yahweh's Law of Compensation and Retribution, or Cause and Effect." We are judged by our actions. Yahweh keeps Akashic Records (records of one's thoughts, deeds, and actions which are held in the Spirit Realm) and after death we see our mistakes and learn how we can make amends for them in the next lifetime. Nations can also incur karma and must reap what they sow. [23] Jeffers considers reincarnation to be the true meaning of being "born again." [24]

There is no literal heaven or hell. Heaven is the result of a righteous life, and after death one will go to a higher spiritual realm. If one lives unrighteously, he will go to a lower spiritual realm. Evil spirits who persist in doing evil will be destroyed by Yahweh. [25]

British-Israelism is a significant component of Jeffer' teaching. He insists that he was the first minister in America to "teach and broadcast the heritage of the Anglo-Saxon Race, or the 'British-Israel Message'." He contends that the term "Hebrew" and "Jew" are not the same. The Hebrews constituted the House of Israel and the Jews were of the tribe of Judah. They were "adopted" into Israel by Yahweh. [26] The tribe of Ephraim is America and Manasseh is Great Britain. Americans are Israelites and are heirs to all the promises that Yahweh made to Israel. Jeffers writes that

Even though you may not be an American or of the Anglo-Saxon, Celtic, Scandinavian and kindred people, you can inherit all of Yahweh's blessings to His originally chosen people if you accept Him as your Creator

and use His Name exclusively. Once you do this, naturally you must accept His Son Yahoshua as your spiritual leader and obey the laws and doctrines of Yahwism.... (Therefore) you are automatically adopted thus making you an heir to Yahweh's glorious Kingdom. Because Israel has disobeyed Yahweh's original covenant, it is now a matter of FAITH rather than race. [27]

Jeffers teaches that the New Age will occur at the end of the Twentieth Century. [28] A nuclear war is pending and after it the New Age Kingdom of Yahweh will exist on this planet. "The New Age Kingdom paradise will be ruled by Yahweh and His Son Yahoshua." Yahweh is gathering His 'Little Flock' which will be saved from nuclear destruction and World War III by Yahweh's space ships. [29]

The Kingdom of Yahweh consists of those who adhere to Jeffers' message. It is not a church and is not affiliated with any religious organization or major religion. It is "dedicated to the restoration and promulgation of the Name Yahweh and His original laws and teachings..." "It is non-political and is 100% against Communism, Fascism, Nazism and all other 'ism's that are against the government of these United States and the original laws of the Creator Yahweh." It welcomes people of "all races" and membership is solely contingent upon the acceptance of Kingdom of Yahweh teachings. [30]

The Kingdom of Yahweh operates Yahweh City and the Temple of Yahoshua near St. James, Missouri. Jeffers has claimed as many as 100,000 followers worldwide. [31] In 1985, he moved his headquarters to Sun City West, Arizona to a twenty-eight acre, \$500,000 estate. Plans include the building of classrooms and dormitories for visiting followers as well as a pyramid for worship and meditation. [32] Jeffers has written a number of books and booklets, and the Kingdom of Yahweh issues the periodicals *Kingdom Voice* (1626), *Yahweh Power Report* (1627), and *Here's To Your Health* (1625).

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### *Appendix I*

#### Do You Observe the Sabbath?

(An Examination of the Old and New Covenants)

At first, to ask a person if he-she observes the Sabbath may seem to be an unnecessary question. Most people are apt to say, "Sure, I observe the Sabbath! Every Sunday!" It is a common notion that Sunday is the Sabbath. The Bible indicates that the Sabbath is the seventh day of the week, and, as any calendar will show, Saturday, not Sunday, is the seventh day of the week. Sabbathkeepers vehemently insist that the true followers of Christ--the true Christians and true disciples of Christ--will keep the Saturday Sabbath. Herbert W. Armstrong contends that the mark of the True Church is that it observes the Sabbath. It "is the identifying sign of the people of God (Jew, gentile, or any race...." [1] Ellen G. White, the founder of Seventh Day Adventism, wrote,

The Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ becomes a part of the Israel of God. [2]

Armstrong's autobiography notes his shock and dismay that the Bible does not mention Sunday as the Sabbath. He declared, "Surely all the churches cannot be wrong! The Bible must teach Sunday *somewhere!*" [3] The word "Sunday" does not appear in

either the Old or the New Testament; hence, there is no command to observe Sunday. The early church, which was originally a Jewish sect, did observe Saturday as the Sabbath as part of their Jewish tradition. To understand the meaning of the Sabbath, it is necessary to examine teachings from the Old Testament and trace their continuity into the New Testament age.

White states that the Sabbath "is a memorial of the work of creation." [4] This is evident from the Genesis account where God rested on the seventh day after the work of creation was finished (Genesis 2:2). He not only rested, but also blessed and hallowed--or set apart--the seventh day (vs.3). Observing the Sabbath was mandated by the Fourth Commandment of the Decalogue, or by the Ten Commandments. Meredith states that the Fourth Commandment is the completion of "the first section of the Decalogue which deals with man's relationship to God. It provides for the perpetual observance of a sign of the relationship between God and man." [5] The Sabbath was made for all humanity, not just for the Jews. [6] Meredith contends that the Sabbath was created by Christ. Since Jesus was the Word, who was with God in the beginning, and since the Word (Jesus) did the work of creation (i.e. through the Word all things were made, John 1:3), Jesus was the creator of the Sabbath. God (and, therefore, Jesus) blessed the seventh day, bestowed His favor and Divine Presence upon it, and sanctified it for a holy use and purpose. [7] He asserts that "the Sabbath command is just as binding as the commandment against murder or adultery." [8]

Sabbathkeepers claim that the Sabbath was changed from Saturday to Sunday by the Roman Catholic Church as a compromise with paganism which polluted and defiled true Christianity. Armstrong writes that

Sunday is the mark that identifies the AUTHOR-  
ITY of false Christianity--'BABYLON THE  
GREAT, MOTHER OF HARLOTS'--because

Sunday carries no other authority.

The substitution of pagan Sunday to counterfeit God's Sabbath is a primary stratagem of Satan in deceiving all nations and counterfeiting God's TRUTH as well as God's Church.[9]

Wiedenhafst writes that Sunday-keeping arose in post-Biblical times.

It began because of severe anti-Jewish attitudes in the Roman world, because of strong pagan influences, and because of political pressures under the godless emperor. These pressures caused the early postapostolic church leaders to move as far away as possible from anything that could be considered Jewish--to move toward the customs and traditions of the pagan Roman world. In the process the teachings of the Word of God, of Jesus and the apostles, were severely compromised. [10]

Bevis claims that Sunday was first declared to be the Sabbath Day by the Third Council of Orleans in 538 A.D. Sunday was named after the Sun god and each day of the week was named for heathen deities (i.e. "Monday" is derived from "Moon-day"). It is alleged that

God does not recognize those heathen gods and, therefore, He does not call the days of the week by their their heathen names. [12]

The charge that the Sabbath was changed from Saturday to Sunday is over-stated and inaccurate. The *New Catholic Encyclopedia* (1967) states that Sunday did not arise from the Jewish Sabbath. In fact, the early Christians kept both Saturday and Sunday. The last day of the week--the seventh day--is sacred to the Jews to commemorate the completion of creation, while the first day (Sunday) is sacred to Christians as the *new creation* which began with the

resurrection of Christ. [13]

Chambers states that the Romans and Greeks did not have a regular, weekly day of rest and worship, nor were there any weekly festivals or assemblies for their gods. [14] This would put them in contradistinction to the Jews who did have a particular day of worship. For Romans and Greeks, the month, not the week, was the basic unit of time. [15] These divisions had no religious significance. The Roman calendar had market, or nundial, days, but they had no religious overtones. Chambers contends that

The sun was not worshipped on Sunday, the moon was not worshipped on Monday, Saturn was not worshipped on Saturday, and Apollo was not worshipped on any particular day. (His festivals were annual, not weekly). [16]

It was not until the Third Century that the seven day week became common among the Romans. "The change (to a seven day week) came as a result of the influence of Jews and Christians, not the other way around." Further, there was no special reverence for Sunday among the pagans. Constantine enacted the earliest Sunday legislation in 321 A.D. "The pagans had to conform to the Christian day, not vice versa. The law was a matter of civil, not religious, obedience." The planetary week from which the days were named was the invention of astrologers in the early Second Century B.C. "They were astrological-astronomical, not religious." [17]

DeLoach states that the apostles ministered on the Sabbath in the synagogues as part of their mission to the Jews. However, "it is an indisputable fact that the earliest church writers (mention) Sunday as the day the church was accustomed to meet." [18] Ignatius, the successor to Peter in the episcopate of the church at Antioch, wrote that Christians no longer observed the (Saturday) Sabbath, but lived in observance of the Lord's Day, "on which also Our Life rose again." Ignatius lived til shortly after the close of the First Century. Pliny the Younger

reported that Christians met before daylight on Sunday because it was a common work day. A day of rest was often observed on Saturday "following the custom of the Jews to keep the Sabbath in the countries to which they had been dispersed." However, "Sunday took over as the weekly rest day as Christians advanced in numbers and in social position." Justin Martyr wrote that Christians gathered on Sunday in a common assembly in which "the memoirs of the Apostles or the writings of the Prophets (were) read...." [19]

The *New Catholic Encyclopedia* states that 'the Fathers of the Church exploited...the symbolism based in the Greco-Roman (originally Egyptian) name of this day, namely *dies solis* (day of the sun), from which the Anglo-Saxon name Sunday is derived." According to St. Jerome,

If it is called the day of the sun by pagans, we willingly accept this name, for on this day arose the Light of the world; on this day shone forth the Sun of Justice in whose rays is health. [20]

According to the patristic writers, Sunday represents a definite stage of creation

which begins with the Resurrection. It is a day taken out of time to emphasize the fact that the events of the Redemption have already initiated for Christians the timeless life of heaven. [21]

Sunday has been designated as the "Lord's Day."

The 'Lord's Day' refers to Christ the Lord (Kyrios), the Conqueror and Master. He then becomes Lord and Master effectively through His Resurrection, which occurred on Sunday. [22]

The Lord's Day (*dies dominici*) was eventually replaced by the legal name Sunday (*dies solis*). [23]

Thus, the observance of Sunday among Christians has been associated with the new dispensation which was inaugurated by Christ's resurrection. It was not because the Sabbath was changed by Rome, nor was it because the church compromised with paganism, but the resurrection of Christ represented a new dispensation in the Plan of God which extended beyond Christianity as a Jewish sect to comprise a Gospel which included and embraced all nations.

Sabbathkeepers have alleged that Christians are still required to observe the Law of Moses which was given to Israel on Mt. Sinai. The Law includes the Ten Commandments and the mandate to observe the Sabbath. They contend that the Law was not done away, or "nailed to the cross" and abrogated by the death of Christ.

Beideck writes that modern Christians consider the Law to be a burden and a curse. "To many, the very mention of the Ten Commandments conjures up something harsh and repressive." [24] Christ said that his followers must keep the Commandments, hence, the Law (John 15:10). Beideck states that

Jesus knew that obedience to the Ten Commandments was the way to *freedom* from sin-- the way that leads to a truly abundant life, happiness and blessing. [25]

Through a right understanding of the Law,

the light of God's truth will shine upon this darkened world, and those who have been spiritually blinded (i.e. by those who have said that we are free from the Law-- *emphasis mine*) will have the knowledge of God's way clearly revealed to them (Isaiah 60: 1-3; 11:8; 42:16). [26]

According to Beideck, the God Who gave the Commandments to ancient Israel was the same Being Who became Jesus Christ in the New Testament.

The Israelites heard the Ten Commandments from Mt. Sinai and were reminded "of a great spiritual law that had been in force since creation." "The law was given for man's good, for his well-being and so that he could live a long and prosperous life." [27] If the Law is obeyed, it brings peace, happiness, and success, but if not, it exacts penalties. [28]

Knowles states that the Jews of Jesus' day added many burdening requirements to the Law.

Laws that were originally holy, just and good as *God had given them* became massive burdens to the people. Instead of drawing people to God, they alienated them from Him. The religious leaders of that day took it to themselves to add to the laws of God... [29]

He claims that they added sixty-five requirements to the Law which God had not commanded. The Pharisees tried to protect the people "from straying too close to the edge of the cliff and (from) becoming 'permissive' in the keeping of the weekly Sabbath." [30] Knowles distinguishes between the law of the Pharisees which was burdensome, and the Law of God, given at Sinai, which was spiritual. [31] The Old Testament animal sacrifices--which pointed to the coming of the Messiah--were set aside by the death of Christ, as were the ceremonial rites. [32] There is a difference between the ceremonial observances which were connected with temple sacrifices and which typified the coming of the Messiah, and the Ten Commandments. The Ten Commandments were not part of the ceremonial law. The Mosaic Law consisted of the Moral Law (which included the Ten Commandments), ceremonial ordinances (which related to the temple priesthood and was temporary), and the Civil Law (which was a code for human relationships). The Moral and Civil Laws were universal and eternal. Salvation has always been "by grace through faith," even in the Old Testament, but

it was (God's) grace that gave man the sacrificial system so that their transgression of His Moral Law could be covered. But grace was not fully revealed until the death of the Messiah. [33]

Martin states that the Law is a marriage covenant between God and His people. However, quoting the Apostle Paul, he wrote that we are dead to the Law by the body (or the death) of Christ (Romans 7:4). Therefore, if we are dead to the Law, we are no longer bound to it. Martin likens a Christian's relationship to the Mosaic Law to a widow's relationship to her deceased husband. Since Christ died to pay the penalty of the Law, he has met its requirements and we have also died with Christ. [34] He is the mediator of a New Covenant which redeems us from the penalties of the Old Covenant. [35] The death of Christ severed the marriage contract with ancient Israel and his death established the New Covenant righteousness which is no longer through the Law, but through faith. [36] Works of the Law do not justify us before God, nor do they make us righteous, nor do they put us into a New Covenant relationship with God. The works of the Law refer to more than just sacrifices and circumcision. Thus,

when Paul talked about the 'work of the law,' he meant *all* the law of Moses in which those who joined Judaism were expected to participate. [37]

Martin states that it is the law of love and faith, and being guided by the Holy Spirit, that God wants Christians (both Jews and gentiles) to follow at the present time. This is 'the law of the inward man (Romans 7:22).' [38]

Martin distinguishes between the commandments of Moses and those of Christ. When Jesus told his followers to obey his commandments, they were his commandments, not those of Moses. [39] "We are to follow the commandments of Christ

under the direction of God's Holy Spirit (Romans 8:14)." Therefore, "the Holy Spirit is to be our guide, and the Spirit is no longer teaching the Christian to follow the Mosaic Law which was necessary under the Old Covenant." [40] The Law of Moses was a schoolmaster which paved the way to Christ. Thus, "the law of Moses no longer has any authority over the Christian." [41]

Chambers states that while the Law made us guilty (Romans 3:19), God has "'canceled the bond' with its legal demands and nailed it to the cross. He openly demonstrated that man was free from the condemnation of the Law through Christ." [42] 2 Corinthians 3 states that the Ten Commandments, including the Sabbath, were abolished as a binding code. [43]

DeLoach notes that there was a change in the relationship between God and humanity in the Old Covenant and in the New. Before man was a servant, but now he is a friend to God (John 15:15). Thus, the Law of Moses has been superseded by a much better covenant. [44]

Sandmel states that the Apostle Paul saw God's revelation to Moses 'as a single milestone in a long line of revelations, whose climax came in Paul's own time.' [45] According to *The New Scofield Reference Bible*, 'the new law of Christ is the divine love, as wrought into the renewed heart by the Holy Spirit....' According to Paul, the Mosaic Law and the Law of Christ cannot coexist in the life of the believer. [46] Those who profess the *true* Christian faith are not under the Mosaic Law which was bondage in that it revealed sin, but we are now 'children of promise.' [47]

M.R. DeHaan wrote that in the eyes of the Mosaic Law, the Christian is dead.

As a member of the Body of Christ by faith, he died in the Body of Christ on Calvary. He was buried, raised and today is positionally already seated on the right hand of God. But while he is dead to the law, we are not without law, or lawless.

The charge that we who preach grace and freedom from the law teach that we now have a license to live in sin and iniquity and to live for self, reveals a total ignorance of the truth of God's grace. The Christian, free from the law of commandments, is now under a much higher law, the law of love. His motive for service is love and gratitude and thankfulness for so great a salvation, and love itself is the fulfillment of the law. [48]

Thus, the Law gave rise to a greater Law which did not obliterate it, but fulfilled and completed it. The Law of Moses emerged into the Law of Christ, as the Sabbath emerged into Sunday in commemoration of the New Creation and the New Covenant established by Christ's resurrection. The difference between the Old and New Covenant is not one of deliberate change or compromise which would violate its basic and essential purpose; rather, the New Covenant was a further step in God's dispensation, in His Plan for the restoration and redemption of all humanity.

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## Appendix II

### Is "God" the Name of the Heavenly Father?

Until the advent of the Jehovah's Witnesses, many people were unaware that God had a name other than "God." In the late 1920's and early 1930's, there appeared those who declared that "Yahweh," and not "Jehovah," was the true proper name of God, and that "Yahshua" was the correct name for Jesus. Both Yahweh and Yahshua are Hebrew words and Sacred Name adherents believe that these are the original, authentic names of the Father and Son. "God," they claim, is a title, not a name, and using it alone does not distinguish the True God from pagan deities. "Jesus," they insist, is a counterfeit name based on the names of two heathen gods, "Ie" (Babylonian), and "Zeus" (Greek). True Worshipers, they contend, refer to him as Yahshua the Messiah. Those who use the Sacred Names state that it *does* make a difference what name you call God and His Son. It is a sacrilege to call upon them using pagan names. One's very salvation is dependent upon using their proper names.

The issue over the correct personal name of God is centered around four Hebrew letters expressed in English as "YHWH" (or "YHVH" depending on whether the Hebrew "waw" is pronounced with a "w" or "v" sound). Those letters constitute a *tetragrammaton* (which means "having four letters"). The tetragrammaton represents the name that God gave for Himself in His revelation to Moses. It was written without vowels (which were not used in the early Hebrew manuscripts). They were added later and

the name "Yahweh" is derived by using the consonants of the word "Adonai" meaning "Lord." Still, however, "Yahweh" is not the exact rendition of the Sacred Name. "Jehovah" is also a derivation of the tetragrammaton based on the vowels of "Adonai," yet it was not rendered until the Fifteenth Century, so it is neither the earliest, nor the most authentic, name for God.

The earliest Hebrew concept of deity was associated with strength. *El* was one of the earliest names for God and it means 'strong one.' The plural of *el* is *elohim* which means not only "gods," but also 'strong (and) mighty.' [1] *Elyon* means 'exalted one' and *shaddai* is from the Babylonian *sadda'i*, the genitive of *sadu*, *saddu*, the regular word for 'mountain' and it is "an appellative for deity suggesting strength..." [2] In the Old Testament, God is referred to as *El Shaddai*. In Hebrew ancestral worship and in its offerings for the dead, the *elohim* "were probably the ancestral spirits of the home, although they may have been the spirits of the threshold." [3]

Sacred Name adherents contend that "nearly every modern dictionary or encyclopedia shows that 'Yahweh' is the correct transliteration of the tetragrammaton." [4] Meyer states that the name "Yahweh" appears approximately 7000 times in the Hebrew scriptures. [5] The Bible is a Hebrew book, therefore,

it is imperative that we preserve the true Name of the author of the book, that we reverence Him enough to call upon Him in worship using the Name that He Himself has chosen, so that we will be assured of worshipping the True Mighty One, 1 Corinthians 8:4-7 and Jeremiah 10:10. [6]

Walker argues that Hebrew is not a pure language and is no more sacred than any other. [7] Words for "God" as "Deus" (Latin), "Theos" (Greek), or "Dio" (Italian) all mean the same as "El" or "Elohim" in Hebrew. They are translations and are not substituting the name of a heathen deity. According to Walker,

if the Hebrew words 'El' and 'Elohim' are sacred when used to refer to the Almighty Creator, our *English* word 'God' is also sacred when we use it to refer to the *same* Eternal Being. [8]

The word "God" can be used for the one, true God, as well as in contrast to other gods. [9]

Opinions are divided over the origin of the name "Yahweh." Two early Old Testament documents are the "Yahwist" (the "J" document, or "Jahvist" since the "Y" is often rendered as a "J"), and the "Elohist," the "E" document. These documents are so designated by the name for God that is used in them. "Elohim" is the name for God used in the first chapter of Genesis. A late Priestly Old Testament document (another source document for Old Testament narratives, commonly called "P") contends that the God Yahweh made Himself known to Moses. He had previously been known as "El Shaddai." Yahweh said to Moses, 'I am Yahweh, I appeared to Abraham, Issac, and Jacob as El Shaddai, but I did not make myself known to them by my name Yahweh (Exodus 6:3).' P does not use the name "Yahweh" until it describes God's revelation to Moses. [10] The J document

asserts that Yahweh was not a new god at all, but a god long known to the Hebrew people, having his origin, not in the time of Moses, but in the dim distant past in the time of Enosh (a son of Seth, a grandson of Adam--*emphasis mine*). It was then, according to Genesis 4:26, that men began to call upon Yahweh. [11]

In 1862, R. Ghillany (R. von der Alm) proposed the Kenite Hypothesis which stated that Yahweh was originally the tribal god of the Kenites and was entirely unknown to the Hebrews until He was introduced to them by Moses. Moses learned about Yahweh from his father-in-law Jethro who was a

Kenite priest. [12]

There is no absolute evidence that Yahweh was a new name to the Hebrews. [13] The Kenite Hypothesis was a justification for the ethical superiority of the Yahwist religion. Because the Hebrews accepted Yahweh by choice, it represented 'a new thing in the history of religion' and this accounted for the "high ethical character of the Hebrew religion." [14] It is possible that the Hebrews in Egypt may have lost faith in their tribal god and accepted the one brought to them by Moses. [15] It could have also been that Moses' family worshipped Yahweh since his mother's name was Jochebed, a Yahwist name (names often indicate the god worshipped by a particular society or culture). [16]

Meek states that there is significant evidence that Yahweh was known to the early Hebrews in circles close to Moses, but not widely outside those circles.

It is a striking fact that not a single personal name with Yahweh as an element appears with the Hebrews until Jochebed and very few thereafter until the time of David. [17]

The lack of names with Yahweh as an element indicates that there was no general worship of Yahweh among the early Hebrews, although there may have been some knowledge of Him. J, the earliest Old Testament source document, and also E and P, imply that Moses built upon

whatever knowledge of Yahweh the people already had and (persuaded) them to put such trust in him that they would hazard everything in his name, even the venture into the unknown wastes of the desert. [18]

Yahweh, like other ancient gods, had his origin in nature worship which was prevalent among the early Hebrews. The name Yahweh may be derived from the Hebrew *hwy*, 'to blow,' which could indicate that

He was originally viewed as a storm god. This is indicated by Old Testament references where Yahweh is associated with earthquakes and volcanic eruptions as in the Song of Deborah (Judges 5:4), and in Deuteronomy 33:2. [19]

Meek writes that

It is clear...that Yahweh was originally a storm god, a personification of one of the powers of nature, and hence only one of the several nature-gods worshipped in the early period. [20]

When the Hebrews became a nomadic tribe, Yahweh became a nomadic god. He was conceived in human terms and a tent was provided for Him. As the Hebrews travelled from place to place, He was carried in a sacred box (i.e. the Ark of the Covenant). [21]

There is no absolute evidence of the name Yahweh in cuneiform literature earlier than the Eighth Century B.C., and there is no clear evidence of its occurrence outside the Old Testament earlier than the Ninth Century B.C., with the possible exception of the Ras Shamra texts where the god  $\Upsilon w$  has been identified with Yahweh. [22]

According to Meek,

We can doubtless assert with complete confidence that Yahweh was known by most, if not all, the Hebrew tribes as the tribal god of their numbers. In fact, he may have been known and revealed as the great High God of all the tribes, and as a stormgod he was doubtless worshipped by some and known by many, even outside the Hebrew fold. [23]

The name Yahweh is an abbreviation of the original 'Yahweh-asher-yiweh' which means 'he comes to be what comes to pass,' or "he is the continuous creator of all that daily comes to pass." [24] It

has been asserted that YHWH comes from the Hebrew root 'to be,' but Silver and Martin state that there is no etymological proof of this. The shortened form of YHWH (i.e. Yah, Yahu) which appears in early theophoric names and as names of God in such extrabiblical documents as the Sixth Century Elephantine papyri would seem to derive from some other root. [25] The phrase 'Yahweh-asher-yiweh' represents an old Egyptian liturgical form and a concept that was typically Egyptian and existed at the time of Moses. Therefore,

it was the old (Egyptian) god that Moses took over, but the old god in new dress borrowed from Egypt, and it was an interpretation that could very well have rallied the people to his side. It is precisely this interpretation of God that we have in all the exodus stories and throughout the rest of the Old Testament, later spiritualized and ethicized, and the name *Yahweh* has accordingly almost completely displaced the older name *Yah* in the biblical text. [26]

The uncertainty about the origin of the name *Yahweh* is likely because of its probable foreign origin. D.S. Margollouth suggested that *Yahweh* may be of Arabic origin. There are two personal names for God that can be traced to early Arabic roots. They may have been formulated in pre-Hebraic times and this implies that *Yahweh*, or *Yahu*, may have originated in Arabia. [27]

The contention that *Yahweh* was of Arabic origin is clearly in accord with the Old Testament records, which connect him with the Negeb and with southern sanctuaries like Sinai-Horeb and Kadesh. [28]

Further evidence of *Yahweh's* Negebite origin is the discovery of the word *yhw* in a place or district in the Negeb in an Egyptian inscription at the time

of Ramses II in the early Thirteenth Century B.C. [29] There is not a single derivation of the name 'Yahweh' from a native Hebrew root. They are mostly from foreign roots, particularly Arabic, indicating quite clearly that Yahweh was a foreign god, most probably of Arabic origin. "He was anything but a Hebrew god, and on that point practically all scholars are agreed." [30]

Among the Hebrews, Yahweh became the tribal god of the southern tribe of Judah. This is evidenced by the fact that Yahweh-names are found among the Judean tribes, i.e. Jochebed, Joshu, and Jotham. Yahweh became the god of the southern confederacy and eventually became the god of the Hebrews as a whole. Yahwism spread slowly among the Hebrew tribes and became dominant only at the time of David. [31]

As with the observance of the Sabbath, the use of the Name of God was regulated by the Ten Commandments. It required that the Name of God not be used in common speech. At first, it was spoken freely, but by pre-exilic times there were prohibitions on its use. "The High Priest alone pronounced God's name, and then only once a year when he entered the Holy of Holies (the most sacred part of the temple--*emphasis mine*) on the Day of Atonement." [32] Meyer states that the priests were very zealous of the Name and did not want the people to use it unnecessarily. [33] He contends that in the Third Commandment (the one concerning the use of the Sacred Name),

Yahweh wants to have His Name revered. He orders us to refrain from doing anything to His Name that would detract from it in any way. He orders us to think so highly of the Name of our Heavenly Father that we will call Him by His true, revealed, personal Name. He does not want us to use some other name or title, a substitute that has been used in times past as a name for a pagan idol. He also intends for us

not to use His Name when it shouldn't be used, like in inappropriate conversation. [34]

According to the booklet *The Heavenly Father's Great Name* (published by the Assembly of Yahweh in Messiah/ Yahweh's Assembly in Messiah) (1366),

Most people never stop to realize that the One they worship as 'Almighty-God' has a personal Name that He wants His people to identify Him by to distinguish Him from all other 'mighty ones.' [35]

It contends that the word "God" was originally a Teutonic word used in the worship of idols by Teutonic tribes. When the tribes converted to Christianity, "they applied the same title and substituted it for the true Mighty One in their new worship." [36] The term "God," of course, extends further into antiquity than the Teutonic tribes. As Walker has noted, "God" can be used for the one, true God, or to other gods. [37] Deuteronomy 10:17 declares, "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward...(KJV)." The phrase "the God of gods" is used in Joshua 22:22, Psalm 136:2, Daniel 2:47, and 11:36. If the word "God" is of pagan origin, what will Sacred Name adherents say to the fact that the name "Yahweh" predated the Hebrews and may even be of Arabic origin?

Orthodox and traditional Jews ceased to utter the Sacred Name YHWH. Instead, they substituted the word "Adonai" meaning "Lord." The rationale for this was that

the name of God has unique holiness. To be able to name God was to gain certain power over Him, for the name was part of God, and to know the name was to know God.... The name of God was spiritually potent and (became) subsequently taboo. [38]

*Cruden's Concordance* states that a "name" is frequently used to designate the entire person, his individuality, and his power, and this is the case in reference to the name of God. [39] Thus, the *name* of God is far more than just a personal pronoun, it characterizes His entire Being. Silver and Martin state that in West Asian culture, names were more than mere identifications, they embodied the essence of one's personality. Therefore, "to name a god...was to describe and reveal his basic nature." [40]

Sacred Name adherents claim that because people do not use the name "Yahweh," they will not receive His blessings, or His salvation. To not use His Name is to be disobedient to Him. [41] However, even though it is commonly presumed that "Yahweh" is the correct (or most correct) name for God, no one can be certain how the original Name was actually pronounced. [42] The pronunciation of YHWH ceased long before the time of Herod. In the Sixth-Seventh Centuries, the vowel points of "Adonai" or "Elohim" were inserted to YHWH and these may not have been the original vowel points. The early Old Testament text had only consonants, with only semiconsonants to indicate certain long vowels. "The exact pronunciation--with the correct vowel sounds--were preserved *only* by oral usage." The vowel sounds were not added until the Sixth Century A.D. and it was only then that the orally preserved pronunciation was written down. [43]

Not only do Sacred Name adherents insist on the use of the personal name of God in worship and in devotion, but they also insist upon the Hebrew name of Jesus--Yahshua. They point out that the Savior was a Jew and was given a Hebrew name, not one that was Greek or Latin. [44] The name "Jesus," they contend, is a Latinized Greek translation of Joshua, a "corruption" of the Hebrew "Yahshua." "The Savior was never called Jesus in His lifetime. In fact, the name Jesus did not exist until about 500 years ago...." [45]

*Vine's Expository Dictionary of Old and New Testament Words* states that "Jesus," or "Iesous," is a trans-

literation of the Hebrew "Joshua" meaning "Jehovah is salvation (or 'is the Savior')." It was a common name among the Jews. Vine states that "it was given to the Son of God in (the) Incarnation as His personal name, in obedience to the command of an angel to Joseph...." [46] Frequently in the Bible a name carried a particular spiritual message. The use of the word "Immanuel" in Isaiah 7:14 means "God with us." Hosea's daughter's name was "Lo-ruhamah" meaning "I will no more have mercy upon the house of Israel (Hosea 1:6)." The name of his son was "Lo-ammi," which meant "you are not my people, and I will not be your God (vs.9)." The meaning of the names in the Bible often reveals a Divine message which is a revelation to God's people.

During Jesus' lifetime, the Jews had been speaking Greek for 300 years and it was natural that their names (including the name "Jesus") would reflect a Greek influence. [47] Walker states that Jews and Greeks "are children of Jehovah by faith in the *same* person, although they spell and pronounce His name somewhat differently." [48] "Christ" is a Greek translation of the Hebrew word "Messiah" and "there is nothing pagan or heathen in calling our Savior 'the Christ,' any more than calling Him 'the Messiah.'" [49]

The basic contention of the Sacred Name movement is that the names of God and Jesus as revealed in the Hebrew are especially significant over that of any other language. It was via the Hebrew language that God spoke to the Israelite people and the Name He revealed to them was a Hebrew name. Thus, Jesus, being a Jew, also received a Hebrew name and if a person is to be obedient to God and Jesus, he must use their Hebrew names. All other names are false and counterfeit. However, no matter in what language the names of God or of Jesus is expressed, translated, or transliterated, they still refer to the same persons. Sacred Name adherents, as those who insist on the observance of the seventh day Sabbath, exaggerate the alleged compromise between the church and pagan cultures. When the church extended itself from being merely a Jewish sect,

it lost its distinctive Jewish character which affected its language and its practices. As the church carried its message "to all nations," it fit itself into the social and cultural context of those nations. However, the Gospel itself was the same, regardless of the society, culture, or language.

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