

Research Paper

HERBERT W ARMSTRONG: MAN OF GOD!

(how God works in mysterious ways)



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FOREWORD

The Scriptures indicate that knowledge shall increase in the end time (Dan. 12:4). This is often accomplished by building on the understanding, knowledge and research of predecessors. Not only is raw knowledge increased, but so is qualitative value-adding to doctrine with deeper and more meaningful insights – this paper explores this enthralling possibility in the history of the Church of God. And how God worked in mysterious ways to bring this about.

Similarity in certain doctrines and titles of periodicals may be found between the various Churches of God, Seventh-day Adventists, Jehovah's Witnesses, Sunday Adventist and Christadelphians. Why is this so? Is it mere coincidence or has there been some connection between these groups in the past?

Since the early 1970s I found the similarities (even though they may be few) between various religious groups to Church of God groups a fascinating matter. In talking with members and ministers 1973-76 resulted in little information, but my private research revealed much. Around 1974 I spoke with a Church member in my home town in 1974, I think, about this and still recall sitting in the dining room discussing the concept with him.

Some of this later appeared in an updated version of an appendix to an article written in June 1983. The article was titled: *Who – what – is the "Angel of the Lord"?*, drawing upon a file of collected material first commenced in the mid-1970s.

Given this history, I trust the reader appreciates the time and effort put into the paper – whether or not they accept its conclusions.

In chapter one we explore some similarities between the Russellites, Christadelphians and others to the original WCG's teachings.

The following chapter seeks to answer the question "Did Herbert W Armstrong read the works of Ethelbert W Bullinger?" Chapter three explores whether HWA borrowed doctrines from the Mormons, as alleged.

And finally chapter four is an assemblage of information on HWA's genealogy which may be of interest to the reader. As always a reference section may be found at the rear of the paper. NB this paper should be read in conjunction with the article ***Seven Restorations of the Work of the Church of God.***



Armstrong Coat of Arms

CHAPTER ONE:

ROOTS OF OUR BELIEFS, NAMES & TITLES

Introductory Remarks

This chapter seeks to understand why God chose to reveal truth via a sifting method to His Church and how truth was refined and restored in these last days.

Early 1996 I was asked by a group of members from our former association to give an interactive study responding to their leader's talk at their Australian regional offices on 10 August 1995, on the roots of the WCG. In that talk, that leader attempted to take a look at church history and to present it in a fashion which was convincing, if not completely accurate. Having heard the audio tape twice and seen the video, it was immediately recognisable that he had studied the same line of thought as myself: the roots of the doctrines of Herbert W Armstrong and the WCG's history, but came to strikingly opposite conclusions. Prior to the meeting most of the group listened to the tape of that talk to enable them to comprehend the subject matter and to be involved in the interactive discussion.

Of interest to this writer, the aforementioned leader has placed two helpful lists on the internet: one a listing of offshoots from the WCG; another a chronological chart showing the history of the interconnecting groups leading up to the WCG. They are helpful despite some errors such as the indication that the Millerites and hence the later Churches of God supposedly originated with the Sunday Baptists. Nothing can be further from the truth. The Churches of God had a two-part origin: those scattered groups which were awakened by the Millerite Second Advent Movement and who later merged with the groups which left the SDA movement in 1863-66; and those that left the SDA movement in 1863-66. It was the Seventh Day Baptists that brought the Sabbath truth to the Second Adventists and many of these joined the scattered Churches of God or SDAs.

During the course of the 3 hour or longer talk which, by the way, was guided by a facilitator, the arguments of their leader was demolished one-by-one. The audience conceded that with the enormous amount of fact brought to bear, they were in the wrong and the information as presented by their leader was utterly misleading. I still have before me the original notes for that talk which included the point-by-point reply to their leader's talk at the regional office which was evidently full of scholarly problems and without credibility. Looking back at what he said about Marcion, Polycarp, King James, the British-Israelites and other matters were so inaccurate as to be an embarrassment to any academic. Constant claims that Mr Armstrong got this belief from here or there without him acknowledging it, was not true. The same could easily be said of Protestant leaders.

I recall in a 1980 Bible study when Mr Armstrong publicly stated that he had read Allen's work on ***Judah's Sceptre and Joseph's Birthright***. And having read Allen's work, I cannot fathom where the supposed plagiarism may be found. Rather, it served more of an outline or template for his book ***The United States and British Commonwealth in Prophecy***. Given that he writing style was radically different to Allen's; many conclusions were different; and that he emphasized the Sabbath, plagiarism cannot be pinned on him at all. (what none have noticed, is that Herbert Armstrong seems to have also read Howard Rand's work ***Digest of Divine Law*** and the works of Bullinger).

I have seen references in the *Plain Truth* to Scofield's Bible (and Bullinger's *Companion Bible*). Before me is an article he wrote in 1956 which was reprinted in 1970 titled "**NO! I Never was a "Jehovah's Witness", or a Seventh-day Adventist!**" where he openly admits to having read material from those groups (a copy of this article may be found at the end of this chapter).

But the most recognisable and primary source of his foundational beliefs was from the Church of God (Seventh Day) which is what we should be concentrating on – the major root, not minor roots.

The conclusion to my aforementioned talk contained seven points:

1. inferences are made about certain historical persons or events which are incredibly untrue and a little investigation by any person off the street would reveal such;
2. he talks down to the membership of his church as if they are ignoramuses or little children;
3. never does he quote sabbatarian scholars about a sabbatarian issue;
4. he left out some of the more important scholars whose works were read by Mr Armstrong, such as JH Allen, EW Bullinger (he was quoted in some old WCG material), AN Dugger and CT Russell;
5. his claim that our spiritual genetic pool is primarily Miller, the Puritans, Darby and Scofield is true only to a minor extent and not to the extent portrayed. It is the Church of God (Seventh Day), Adventists and Seventh Day Baptists from which we have emerged and which are our 'genetic pool';
6. the Puritan cleansing influence is undeniable, but this is absolutely not a unique perspective of that leader. Others such as Dr Bryan Ball have masterly covered the subject in scholarly works;
7. while talking about the background and culture which influenced Herbert Armstrong, he makes no mention of the culture and influences upon himself and his father which framed their thinking which led to the destruction of their own church: Modern theology with its attack upon the Old Testament (non-literal interpretation of Genesis for example) and eschewing of the Laws of God (including laws which forbid homosexuality; and abortion under most circumstances); liberalism and lowering of moral standards; nothing matters except having a relationship with and loving a Jesus; leftist ideas on a range of social issues; and of course the influence of the modern media and radical universities which has left his church without a theology of any substance, detail or future direction, except supposedly having a relationship with a 'Jesus'.

It is indeed true that there were truths found elsewhere which were garnered and sifted by Herbert Armstrong – he said so himself. Understandings and material by the Puritans, Darby, Miller, Hislop, Scofield were not unique to them but found elsewhere. Further, the regathering and restoration of knowledge has increased rapidly, as prophesied (Dan 12:4) and we sabbatarians have always utilised the works of others to fill in the details of our existing framework. Speaking of Darby, Miller and others, a Jehovah's Witness, J Denton, notes that they were a part of "The Retrieval of Knowledge" and refiners of previous literature. With this we heartily concur. Mr Armstrong's foundations and sources may be summarised as follows:

- the Bible
- the doctrines of the Church of God (Seventh Day)
- the writings of Greenberry G Rupert, leader of the Church of God (Independent)

- works of others who emanated from the Adventist movement, such as Charles Russell, various works of the SDAs and other pioneers of the Second Advent movement
- Bullinger's works, Hislop's *Two Babylons* and the Scofield Bible
- perhaps the works of Darby and others.

They were all helpful, but he examined what they had to say against the Bible. What was not upheld by scripture, he rejected. Other items he added to the foundation of the doctrines of the Church of God (Seventh Day), in particular the annual Feast days and the truth about Israel's modern identity. Other doctrines followed by further study or were brought to him via early WCG pioneers such as Hermann L Hoeh and others.

Later, his basic doctrines were summarised in the Fundamentals of the Radio Church of God and expanded in scores of articles, booklets and books. His final work, *Mystery of the Ages*, published shortly before his death, summarised these doctrines.

Herbert Armstrong was in the position to pour through the works of all of those men and others decades after they died, rather than being alive during the confusing midst of the Great Second Advent movement. This was particularly during the formative years, late 1920s-1940s. But after he had settled on the framework and foundational truths, he stuck mostly with the Bible itself. God indeed moves subtly in mysterious ways, and we must give Him credit for the way He revealed these concepts and doctrines to Mr Armstrong.

As was inferred above, the Churches of God, and in particular the Worldwide Church of God and its offshoots, are daughters of the Church of God (Seventh Day). The latter was in fact named the Church of God (Adventist) until 1922 which gives some clue as to the connections between the Adventists and Churches of God.

This paper addresses some of the connections between the various groups to demonstrate how the various doctrines and titles of publications arose. This would give us greater clarity in defining our roots, respect our spiritual ancestors and both treasure and defend our truths from mainstream Christianity. Given that God has decided to work with us in various ways, our history is somewhat different from the mainstream Protestants and evangelicals whose doctrines are mere watered-down versions of Catholicism.

All of these groups arising out of the Advent and Millerite movements as well as the influence of the Seventh Day Baptists, have a passionate interest in Christology, jubilee cycles, 2520 years, so-called Christianity being actually the Babylonian Mystery Religion, the concept of the latter rain, the Watchman warning message as a witness to the end-time generation, concept of the remnant people (see Hasel's *The Remnant*) and so forth. But it is not the aim of this paper to present (yet another) history of the Millerite movement.

In the final analysis, my attempt at reconstructing this is similar to what historian Philip Schaff stated:

“The purpose of the historian is not to construct a history from preconceived notions and to adjust it to his own liking, but to reproduce it from the best evidence and to let it speak for itself.” (See Philip Schaff, *History of the Christian Church*. Vol. 1 New York: Charles Scribner's Sons, 1891, p. 175).

Similarities in Titles of Periodicals

Five groups emerged directly from this movement: Seventh-day Adventists (1863), Church of God (1866), and three Sunday-observing Adventist groups: Church of God of the Abrahamic Faith (1888), Advent Christian Church (1860) and the Life and Advent Union (1862) (the latter two merged in 1964). Except for the Sabbath, the Sunday observing Adventists groups have some major similarities to the sabbatarian Churches of God, including the future Kingdom of God on earth, conditionalism (soul sleep), anti-trinitarianism and water baptism. It is in this context that we may now discuss the founder of the Jehovah's Witnesses.

The Jehovah's Witnesses came about due to the leadership of Charles Taze Russell (1852-1916). Russell was disaffected by the teachings of his protestant denomination and attended an Adventist lecture which moulded his thinking. Later, in 1876, he came into contact with a group of disaffected New York based Adventists led by Nelson H Barbour (publisher of ***The Herald of the Morning***) and joined with them. They had two major disagreements with the Adventist movement: Sunday instead of Sabbath and the invisible return of Christ rather than visible.

The early Jehovah's Witnesses or Watchtower formed as a result of their founder, Russell, joining a group of Second Adventists (Hoekema, ***The Four Major Cults***, page 224). His paper, commenced in 1874, was titled ***Zion's Watchtower and Herald of Christ's Presence***. This is similar in title to the name of the Church of God (Adventist) paper ***Sabbath Advocate and Herald of the Advent*** (founded 1888) which has since been renamed the ***Bible Advocate***. Similarly, *Herald of the Kingdom* was also a Christadelphian periodical and another was ***The Apostolic Advocate*** – these name similarities are an indication of these groups having knowledge of each other and sharing each other's literature.

It should be noted that the term Watchtower is not unique to the JW's. Other groups believe that they are God's watchman, who derive from the Adventist movement. Herbert W Armstrong taught that the Church of God should be a Watchman to the House of Israel. As we shall see, a man who heavily influenced Russell, George Storrs had a book published with a similar title: ***The Watch Tower: Or, Man in Death; and the Hope for a Future Life*** in the 1850s.

In the 1920s (and 1922 specifically), the Jehovah's Witnesses published a newsletter titled *The Bulletin*; an identical title was adopted by that great sifter of information and doctrine, Herbert W Armstrong, for a newsletter in the 1930s and later for a periodical for the Worldwide Church of God pastors, ***Pastor-General's Bulletin***. The initial ***Bulletin*** was a forerunner to the ***Good News*** magazine.

Russell also wrote a series of articles which were published in 1886 which were given the title of ***Millennial Dawn***. This title may have been partially borrowed from the Millerite paper of Edson, ***The Day Dawn*** (1845).

The Jehovah's Witnesses (JWs) were also possibly a source of inspiration for the various sacred name Churches of God and Assemblies that emerged in the 1930s. CO Dodd, who co-authored the ***True History of the True Religion*** together with Andrew Dugger, adopted this belief. From 1931 onwards the JWs began to emphasise the importance of the name YHWH and this found its way into some of the branches of the Churches of God. In 1972 the JWs published ***The Bible in Living English*** (a translation by ST Byrington who worked on it for 40 years) which emphasised the divine name.

Charles Taze Russell

The Watchtower has a fascinating history with roots in Millerism/Adventism. When the Great Disappointment hit the Millerites after 22 October 1844, they split into two broad groups: one which believed that Christ came invisibly and will yet return visibly (the Russellites) and those that he will return visibly (the Adventists); the latter group later split into Sabbath and Sunday observers. Charles Taze Russell, while holding to some unfortunate beliefs, certainly had much more truth than the current JW administration. Some of the beliefs were:

- held to the name Church of God (unofficially, but used throughout),
- held Passover on 14 Nisan,
- baptism by immersion,
- Christians are born again in the resurrection,
- anointing for healing,
- mortality of the soul (conditionalism),
- Christendom is the great Whore with many daughters,
- Gospel of the future Kingdom of God,
- second advent and 1,000 year reign of the Messiah
- all those not called by God at this time, will be resurrected during a period in the Millennium to gain their first chance of salvation (100 year period?)

Russell believed that this was indeed "the day of salvation" for Christians (forming the little flock and the Bride of Christ). Yet a further day of salvation awaited all of those that were not cognisant of God's way. This "day" would be during the Millennium during "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

According to Russell, all of mankind would be enlightened to God's way during this period and only after that would they be placed on trial and appear before the judgement. Mankind would be raised to life in the general resurrection and given a chance of salvation – after all, they must be judged according to knowledge, not according to ignorance.

Concerning the 100 years referred to in Is. 65:20, Russell's belief was outlined in his work ***Divine Plan of the Ages***:

"Dimensions of the Incense Altar = 100

The only piece of furniture not used in that calculation, is the incense altar. Taking the incense altar by itself, we find that the top and the bottom, add up to 4 cubits. Any two verticals add up to 4 cubits. **4 x 25 = 100 cubits or the 100 years of Isaiah 65:20.**

The 4 verticals are 2 cubits apiece.

The top is 4 cubits as is the bottom.

Two verticals of one face = 4 cu.

4 sides of top = 4 cu

4 sides of bottom = 4 cu

4 x 25 = 100 years

This is the 100 years of **Isaiah 65:20**

...

"The Brazen Altar = 1000

If we take the top and the bottom of the brazen altar, the dimensions add up to 40 cubits, **40 x 25 = 1000 yrs.**

Looking at these numbers, we can see that the eventual restitution of all mankind, is being shown in the dimensions of the tabernacle furniture, when its looked at together, Acts 3:19

We find represented in the tabernacle furniture, the 2500 Jubilee cycle, pointing to the restitution of all things, the 1000 year day in which mankind will be restored, and the fact that all will have at least 100 yrs to hear and to accept the kingdom." [emphasis mine]

This 100 year period, they say that this thought is taken from Isaiah 65:20, which they believe is a "Kingdom Picture".

The **Amplified Bible** reads this way:

"There shall no more be in it an infant who lives but a few days, or an old man who dies prematurely; for the child shall die a hundred years old, and the sinner who dies when only a hundred years old shall be thought only a child, cut off because he is accursed."

To them this shows the possibility that people will be given 100 years to truly change their ways and conform to God's arrangement, if they do not, they will be cut off – this would occur during the Millennium, rather than after it.

Russellites believe that everyone who ever lived will be resurrected to life and be given the opportunity to learn about God and his plan of salvation. Of further interest is their belief that the resurrection work is a process that may take hundreds of years during the 1,000 years of Christ. A time of opportunity for both the good and evil to be instructed in God's ways (ie those not called in this life) – a rehabilitative work. This is of course different from the views of Universalism, which claim all will be reconcile to God regardless, including Satan. What they believe is that all will be given the opportunity, but the scriptures are clear, some will fail and fall away.

They further believe that Jesus Christ's stated words in John 6:44,45 as well as the scriptures in Isaiah 2:3 and 11:9 prove that all of mankind has yet to be offered salvation.

The "exception", in their belief system, will be those who were begotten by God's Holy Spirit because Jesus stated that there is no forgiveness for those who sin against the Holy Spirit. That is not to say any sin, because we are all creatures of habit, but most likely refers to those who eventually deny that Jesus is the Christ, the same Spirit that revealed it to them and enlightened them to this regard – this is their strongly held belief and similar to Church of God belief.

Once again, George Storrs had many insights. He wrote:

"It is indeed true that ruling also is included in Christ's judging the world, yet it will be perfected by reward and punishment." (*Bible Examiner*, December, 1855)

"The penalty of the divine law is literal *death*, or cessation of conscious being ... if the impenitent and unbelieving are raised to life

at all, it must be a *mortal* and not an *immortal* life. ... Numerous divine testimonies ... teach a universal judgment both of a *judicial* and *executive* character: passages which declare facts relative to the judgment of the wicked, which necessarily imply life and its functions, ... many who will be made alive by 'a resurrection [to] condemnation,' will be still *mortal* and liable to a *second death*. ... The sacred Scriptures distinctly teach that some will be made alive by a resurrection, in a 'mortal' state." (*Bible Examiner*, February, 1856)

Of further interest, it should be noted that Advent scholars including C. Wellcome and Clarkson Gould were well aware of a plan that God had in mind for the human race. In their 1867 book *The Plan of Redemption* they attempted to expound upon this. Again, it was Storrs that widened this view of salvation being offered to all of mankind (yet without adopting the universalist teaching). To him, God would reasonably provide for mankind's redemption.

Storrs decided to revive his *The Bible Examiner* periodical in 1871 (which was discontinued in 1863). In it he taught that God's plan extended to the entire human race and not just those that have been offered salvation in the Christian era. To him, the Abrahamic promise would be offered to all mankind during the Kingdom of God on earth period.

It is not clear as to what Mr Armstrong taught when he was initially observing the Holy Days – it may have been that he taught that the 100 year period was during the Millennium – a period during which all that ever lived would be given their first chance of salvation; or that it was the final 100 years of the Millennium; or that people would live for 100 years. Further investigation is needed to clarify this.

Their belief in a strong centralised governmental system may have influenced the governmental system which arose in the Worldwide Church of God (WCG) in the 1950s. It may also be of interest that some in the WCG used the JW book *Equipped for Every Good Work* to establish dates of Bible events.

While they believed they were the Church of God, it was only in 1931 that they adopted the name Jehovah's Witnesses. The JWs have changed the truths that Russell held to, since his death, which has led to numerous spin-offs, accusing the parent group of being Laodicean. In fact, he was viewed as the "Laodicean Messenger" and the "faithful and wise servant" of Matt 24:45. The headstone at his grave read "the Laodicean Messenger". Similarly, while the SDA Church views itself as the Laodicean Era, some who have left their ranks considered themselves to be Philadelphians!

There is some talk among these Russellite groups to co-operate and to adopt the name Church of God. Some of them are quite aware of their distant relationship to the Church of God (Seventh-Day) (see for example a letter to the editor in *New World Journal*, July 1994, page 15). Note the following comment from researcher Jerry Bergman:

"When he did die [31 October 1916], the organisation was thrown into a turmoil which resulted in the formation of a number of large splinter groups ... The changes made in policy and doctrine after he died were so drastic that many scholars now consider the Jehovah's Witnesses to be an offshoot of the original movement which Russell started. Today a number of movements claim to be the "faithful" followers of Russell's teachings." (*Jehovah's Witnesses and Kindred Groups*, page xvii)

Ruth Tucker, author of ***Another Gospel***, writes the following:

“... through clever manoeuvring, Rutherford managed to seize control and maintain his position despite the intense opposition from individuals and factions ... Rutherford prevailed and brought a new style to the movement. As a result, many of Russell’s Bible Students deserted the organization ... ‘Thus,’ writes Rogerson, ‘modern-day Jehovah’s Witnesses are not necessarily direct successors of Pastor Russell ... the evil within the organization [is traceable] to Rutherford, not to Russell, who at times is depicted as a virtual saint in comparison to his successor’ ... in 1931 [Rutherford] began referring to the movement as Jehovah’s Witnesses” (pages 125-128).

That sounds rather reminiscent of what went on in the WCG in the 1990s— strange parallel. Even the events of the 1970s seem to show an interesting parallel between events in the WCG and the JWs: the growing belief that the JW’s discipline was too severe and out of order in a modern age; the end of the world did not occur in 1975 which resulted in loss of faith of some of their members and even the successor to their church’s leader.

Raymond Franz was frontrunner to be the successor to his ailing uncle, Frederick Franz. But Raymond had doubts about some of the JW teachings which led to conflicts within the leadership. Frederick was 88 at that time (similarly HWA was 86 at the time of the WCG’s crisis). Raymond took a leave of absence for a while and then was disfellowshipped. Similarly, the successor to HWA went through the same procedures. You can read more about Franz’s experiences in ***Crisis of Conscience***. In that book he also lists some of the similarities between the Churches of God and the early JWs (page 343). See also the publication ***Our Friends: The Jehovah’s Witnesses*** by Price, an SDA.

Note a further strange parallel:

“Canons governing divorce, for example, have been changed twice since 1972. Witnesses who divorced under the old set of rules now find they must return to their former mates or face excommunication” (***Newsweek***, 20 July 1982).

How similar to the WCG having changed its own divorce rules twice in the 1970s, but in the opposite direction to the JWs.

I was also fascinated to find that the title ***The World Tomorrow*** was used for a booklet by at least one JW group (Bergman, ***Jehovah’s Witnesses and Kindred Groups***, page 257). Those familiar with the WCG would recognise the title *World Tomorrow* as that for its famous TV programme and ***The Wonderful World Tomorrow*** as the title for its booklet on the coming millennial reign of the Messiah. (***The World Tomorrow*** was also the title of an anti-war publication dating from the 1920s and 1930s)

The Christadelphians

Notice the following peculiarities and similarities with the Christadelphians: in the late 1840s, during the height of the Great Advent movement, Dr Thomas founded the Christadelphians and published a book ***Elpis Israel (ie The Hope of Israel)***. This title was also used as the title of the paper published by the Church of God in 1863. It is also similar in name to the paper ***Banner of Israel*** founded in the 1870s by E Hines, who founded the British Israel World Federation. Another similar title was the paper ***The Torch of Israel*** founded c1910 by Elder

Ziegler, an associate of Greenberry G Rupert. Rupert's own paper was *The Remnant of Israel*.

There are other certain similarities between the Christadelphians and Churches of God:

- mortality of the soul; evil to be annihilated
- righteous to reign of earth, not in heaven, for 1,000 years
- water baptism
- the Catholic Church is "Babylon"
- have a particular strength in typology which the Sabbatarian churches also have a great interest in
- belief in the Great Tribulation similar to the Churches of God
- church eras

Some few Christadelphians nowadays hold to the belief that Germany is Assyria in prophecy, the new birth occurs at the resurrection and that one should utilise the sacred names (see the book *Yahweh-Elohim. A devotional Study of the Memorial Name* by EJ Lasius, daughter of Dr Thomas).

In similitude to a minority thinking within the Churches of God, they do not believe in the resurrection of the wicked. Their belief is that they will remain dead, never to rise again.

Of particular interest to us would be their move away from a belief that Russia is the end-time evil power to a United Europe under Germany. Some of their more recent literature is quite excellent in this regard. Readers may be interested to know that Herbert W Armstrong did not originally believe that Germany was Assyria in prophecy. Instead, he thought that the Germans descended from Gomer (see "What is going to happen?", *Plain Truth*, June-July 1934, page 6).

They do not hold to any sabbath day; however they meet on Sunday out of convenience. Further, their view of Christology is known by scholars under the title of Socianism and is quite different to the various types of Binitarian and Unitarian (Arian) beliefs of the Churches of God. Throughout their history the Sabbath-observing groups have never been trinitarian, but chiefly Binitarian or Unitarian. A few sabbatarians, however, have been extreme Unitarians such as John Kiesz, some Sunday Adventists and some few sabbatarians in the WCG. This belief, in short, holds to the view that Christ was not extant prior to his human birth; but that he was in the mind of God Who placed His thoughts and words into the mind of Christ at conception or birth (see discussion of this in Alfs' *Concepts of Father, Son and Holy Spirit*, pages 58-61). This view extends back several centuries.

Why the similarities? The following may give the answer:

"there seems to be some fraternal relationship between them [the Church of God] and Dr John Thomas, founder of the Christadelphians" (*General Council of the Churches of God (7th Day). A bit of history*, page 6).

And in an article by a Christadelphian group given me in 1976, they trace their spiritual roots through such groups as the Waldenses, Albigenses and Huguenots (as do the JW's). In the same article, they mention that they have a lot in common with a certain large group in the

United States called the Church of God. Which Church of God exactly, they do not specify, although one Christadelphian publication on ***Dr Thomas: His Life and Work***, stated:

“On his return to America in 1863 Dr. Thomas resumed his usual activities, proclaiming the gospel of the Kingdom, writing occasional letters and articles that appeared in the pages of *The Ambassador* ... All kinds of “isms” seem to have been added to the teaching concerning the Kingdom and the Name: Sabbatarianism, Millerism, Antisaltism, Teetotalism, Anti-porkism, Anti-tobaccoism ... all these Dr Thomas found were being tacked on to the main principles for which he stood, or to some of them. He was disappointed ...” (page 223) (emphasis mine).

One final similarity: we are all familiar with Herbert W Armstrong founding Ambassador College with its *Ambassador* publication. Dr Thomas’s assistant, Robert Roberts, commenced a periodical in Britain with the title of ***The Ambassador***.

Finally, the writer was surprised to stumble across a Christadelphian internet web page on 4 November 1997 which actually stated thus concerning their history:

“The early nineteenth century was a time of great religious ferment in the United States, especially on the expanding frontier. America was being settled by a new kind of men and women, who were independent, and untraditional. The last part of the eighteenth century had seen a revival of interest and enthusiasm in the churches known as the Great Awakening. The Methodist movement of John Wesley had swept across the country at the turn of the century. Then came the Campbellites, preaching a reform of the paganism of the churches of the day, to be followed soon by the Millerites (also known as the Adventists) preaching the end of the world. Each of these movement questioned some part of the traditional Christianity of the time.

It was a stirred-up time and place and Dr. Thomas moved in it, editing several magazines, preaching and debating to anyone who would listen. After a few years he came to understand some things that caused some disagreements with the Campbellites. After several meetings with Campbell himself, he found his differences with the Campbellites to be unreconcilable and Dr. Thomas had to leave and push on with his search. Some of the Campbellite congregations left with him, and began to look to him as their leader.

At this time the Millerite or Adventist movement was growing and Dr. Thomas began to associate with this movement. He admired their enthusiasm, their desire for the return of Christ, and their questioning spirit. He influenced the movement and was influenced by it. To this day, some Adventist groups have similar doctrines to the Christadelphians, especially the Church of God of the Abrahamic Faith.

The group of congregations and individuals who looked to Dr. Thomas grew in the decades that followed. In 1848 the movement became international when Dr. Thomas went to Britain for a speaking tour. In Britain he was very well received and to this day Great Britain has always had the largest number of Christadelphians. Great Britain became another center for the growing Christadelphian community.” (emphasis mine)

We should respect the intellectual honesty of such aforementioned statements.

The Historical Links Between Adventists and Churches of God

Both Adventists and Churches of God are familiar with their roots and beginnings last century. With the formation of the Seventh-day Adventist Church, some individuals and fellowships either never joined and remained outside of the SDA Church, withdrew in 1863 or withdrew in 1866 (see Linden, **1844 and the Shut Door Problem**, pages 80-81; Bjorling, **The Churches of God, Seventh Day. A Bibliography**, pages 10-14). Of course the Seventh-day Baptists remained a separate entity.

With the incorporation of the scattered non-SDA and non-SDB sabbatarian churches, the new group eventually adopted the name Church of God (Adventist) which indicates strong, intertwined links and relationships between the Church of God and the SDAs. Later, in 1922, the name was amended to Church of God (Seventh Day) and has remained such to this day. Although it seems that it was unofficially referred to by some as the Church of God (Adventist) prior to 1922.

Membership and new elders to the Church of God (Adventist) were added from the Seventh-day Adventist Church from time-to-time. One such elder was Rupert (as we have seen), whose writings later proved very impressionable on Herbert W Armstrong, founder of the Worldwide Church of God (initially known as the Radio Church of God).

Rupert brought with him the belief that the annual sabbaths, in addition to the weekly sabbath, are important for Christians to understand and to observe which impacted upon sections of the Church of God, a few who were already observing these days. During his time with the Seventh-day Adventist Church in the late nineteenth century, he performed missionary work in parts of South America. Later, in the 1960s, Worldwide Church of God ministers stumbled across many of these scattered remnants of Rupert's missionary work. They had never associated with any other sabbatarian group, but continued to faithfully observe the sabbath and in many cases, the annual sabbaths.

So, the Churches of God today have a Seventh-day Adventist elder to thank for bringing the annual sabbaths into their theological framework. To this day, many Adventists privately observe these days. Rupert died in 1922, still a Church of God elder and, leader of the Church of God (Independent), having been part of the splits from the Church of God (Adventist) in 1905. It was also in 1922 that the name of the Church of God (Adventist) was changed to Church of God (Seventh Day). It split again in 1933 with re-amalgamation in 1950, although some did not rejoin the General Conference. More recently attempts to unify with the latter group failed in a vote, but now appears to be occurring by default with individual congregations joining the larger group.

In 1931 the Church of God in Poland was formed as a result of a split from the SDA Church. Coincidentally the Church of God in Portugal also started that year, as an SDA Church splinter group and the Adventist Church of Promise in 1932 in Brazil which is now a member of the Church of God (Seventh Day) General Conference which has about 120,000 members across the globe. Also in the 1930s an SDA minister in Australia, pastor AH Britten, established the Remnant Church of God (although it was not registered until 1939). A small group continuing that church may still be found extant in Perth, Western Australia, to this day.

There can be no doubt about it: the Adventists and Churches of God are related, have a common history and are more closely related than we might sometimes admit. By the way,

not all of the Churches of God in East Europe which were underground during the oppressive years under Communist rule were offshoots of the Adventists. One particular group in the Ukraine came about due to a revelation in 1946 and others trace their history back to the Middle Ages.

The Worldwide Church of God

It was also in 1931 that Herbert W Armstrong was ordained a minister of the Church of God (Seventh Day) and in 1933 he formed a congregation known as the Radio Church of God (later changed to Worldwide Church of God in 1968). After seven years his credentials as a minister of the Church of God (Seventh Day) was withdrawn in 1938 although he still co-operated with them until 1945 and Radio Church of God members visited with the mother church until the early 1950s. After that time, unfortunately, virtually all communication between the two groups ceased. Why mother and children churches cannot speak to each other is beyond this writer's comprehension – hopefully communication will recommence some day.

Further clues to our close relationship may be found in commonalities in our literature: The WCG's *The True History of the True Church* was drawn, in part, from Adventist publications such as *Truth Triumphant*, *The Church in the Wilderness* and *Facts of Faith. Proof of the Bible* was based on the SDA's *Prophecy Speaks: Dissolving Doubts*. Even the booklet *Seven Laws of Healthful Living* seems to have a basis in the SDA's eight health principles.

Beside the Sabbath and it being a sign for Christians, other similarities include the belief in seven church eras, the identification of the Roman Catholic Church with the Mystery Babylonian religion, the historic Beast power has been the Roman Empire and its successor Holy Roman Empire, water baptism, concept of the end-time remnant church, places of protection for God's people during the Great Tribulation and so forth.

In 1934 Mr Armstrong commenced publication of the *Plain Truth* magazine and commenced the *World Tomorrow* radio program which became the largest radio program on earth by the late 1960s and when it was cancelled in the early 1990s, it was, by that time, the longest serving program in history. During the 1960s, there was a small flow of Adventists into the Worldwide Church of God's (WCG) ranks.

By the time of his death, the WCG had 150,000 attendees at the Feast of Tabernacles; the *Plain Truth* magazine had a circulation of over 8 million in 5 languages and in full-colour; a *Good News* magazine in several languages and in full-colour with over 1 million published each issue); a Correspondence Course with hundreds of thousands of students; a theological college; a world famous performing arts centre; scores of quality booklets and hard cover books; a radio and TV program on hundreds of stations across the globe. All literature was totally free without any cost or obligation.

At the time of writing, the WCG's membership had plummeted to about 35,000; the radio and TV programs had been cancelled; the college closed; all books and booklets withdrawn; the *Good News* magazine and Correspondence Courses cancelled and the *Plain Truth* has been replaced by an ecumenical magazine with different titles in various countries (circulation may only be 100,000). Today we are aware of several hundred groups which have split from the WCG. More recently the United Church of God and the Global Church of God have split-off to continue the beliefs their members hold precious. Most former WCG members have now forsaken the Sabbath or observe it privately at home. A few have joined the SDA Church.

Case study: the Born Again Doctrine

Let us now examine what some have taught over the past century and a bit. The Church of God published an article on this subject in *The Hope of Israel* (1865, vol 2 no 10, pages 1-2) "Being Born Again" (no author given) (not to be confused with the Adventist publication with the title *Hope of Israel* based in Portland, Maine). The entire article discusses the new birth occurring in the resurrection. This is the earliest sabbatarian source which I have been able to uncover on this particular doctrine. Note the statement of beliefs of the Seventh-day Adventists in 1872:

"The new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; **second, a physical change at the second coming of Christ**, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye".

In the booklet *Membership of the Seventh-day Church*, 1894, only the first aspect is referred to and the other dealing with the resurrection has no mention at all. This may reflect an oversight or the gradual change in doctrine. However, the original position was re-stated by one of the prominent Seventh-day pioneers, Uriah Smith, in the chapter on "Fundamental Principles of Seventh-day Adventists" in the *1912 Yearbook*. It may also be found in the 1914 Statement. But it is omitted from the 1931 and 1980 Statements.

Of great interest to Church of God historians is that a Church of God, Seventh-day pastor residing in Auckland, New Zealand in the early twentieth century, wrote a 16 page booklet on the subject with the title *Begotten Again, or Born Again, Which?* (1902). The entire booklet powerfully proclaims that the new birth occurs at the resurrection. On the final page he notes:

"It is therefore untrue that the new birth takes place at conversion. If so, it is false, and those who teach it are teaching falsehood, and that must be displeasing to the God of truth. We cannot be born anew unless we are begotten, and we cannot be begotten unless we receive with meekness the implanted word, the ten words of God" (page 16).

Historian Richard Nickels adds further insight to the historical background of this teaching in the Church of God, Seventh-day:

"William C. Long in April 1893, wrote in the Advocate: "We are begotten of God; we are born of the Spirit. These two events do not occur at the same time. We are begotten at conversion; **we are born at the resurrection**" .. this ... was defended by the church for many years. In 1955, the Denver Group Ministerial Council identified the new birth and conversion as synonymous terms. The 1974 doctrinal statement finally adopted the position: "Conversion, also called the new birth, is the process by which one is changed from his old, sinful life into a new creature in Christ" (R C Nickels, *Bible Doctrine*, page 11.13).

Indeed, the time of the new birth has been a contentious issue for some time and is mentioned as such, along with other doctrines, at the 1929 General Conference of the Church of God at Stanberry. The time of the new birth was an issue at that conference, at

which time it seems to have been 'dumped' by the major branch of the Church of God (R C Nickels, ***A History of the Seventh Day Church of God***, page 222).

A sabbatarian residing in Melbourne, Australia, has published an interview with an elderly lady who, as a young girl, was once part of a branch of the Church of God in the Brute Shire in Scotland early this century, but now lives in Melbourne. The lady, Margaret McCormack, confirmed several sabbatarian beliefs, including that "it was clearly understood that man's destiny was to **be born into the family of God**" (J Morgan, ***Church of God in Scotland***, page 1). Whether there was any connection to the other sabbath-keepers around the country we cannot be sure. But we do know that such groups existed according to an interview with another elderly lady in England:

"Seven churches existed: in London (Holborn, Finchley and Forest Gate), Southend and Moorcombe, England, Wales and Scotland" in the early 1900s. "In England the Church kept the Passover, the Days of Unleavened Bread and the Sabbath" (J Zhorne, ***The Worldwide News***, 4 March 1985, page 7). One wonders if these Churches of God had any connection to that in the Brute Shire in Scotland and perhaps taught the born again in the resurrection doctrine. We cannot know for sure, but if this issue were explored further, the information flowing from the results may be very encouraging.

It should come as no surprise therefore, that the Church of God (Seventh Day) based at Salem, West Virginia, still teaches a future birth at the resurrection. Their general belief is birth in three stages: 1. the natural birth at the time we enter this world; 2. birth at the time of water baptism; 3. **the third birth at the time of the resurrection** (see their booklet *The Three Births*).

Another group worth mentioning is the Church of God (Abrahamic Faith) which is one of the groups directly emanating out of the Millerite Second Advent Movement. Most of their doctrines appear identical to the Church of God (seventh day) except they observe Sunday and their view of Christology is a form of Unitarianism. In their publication ***The Restitution Herald*** (Aug/Sept 1997) we find an excellent article by a certain Pastor Sydney A, Hatch, reprinted from the 15 April 1965 edition of that magazine. The article is titled "Vocabulary of the Resurrection". The following quote indicates very clearly that an aspect of the born again doctrine was well understood by many of that church:

"To speak of "regeneration" or "new birth" as referring only to the present robs it of its prophetic splendor. In the Old Testament, resurrection was regarded as a new birth or second creation (Isa. 66:7-9; Ezek. 37). Some early Christian fathers made "regeneration" synonymous with "resurrection". Thoughtful students of the Word will realize Jesus had more in mind than the present when He told Nicodemus, "Ye must be born again" John 3:7".

It is obvious that this church, which dates back to 1888, received this truth from the Millerite movement. It is a pity that it is dying out in that church and even the various churches of God. However, it may yet see a revival (dare I say "resurrection") over the next few years as news of this much neglected truth is circulated across the globe.

Finally, it may be opportune to mention here that some are reconsidering their position on this doctrine. The Adventist Laymen's Foundation, a SDA spin-off, in a private communication related the following:

"In all honesty, I had not perceived this unique concept previously. I am happy that you have called this to our attention. I shall give it some

serious thought, and suggest its incorporation into the Statement of Beliefs on which we are presently working. The more one thinks about it, the more merit it has. It clarifies some questions relative to instantaneous sanctification, and covers very succinctly the whole of the Christian life.”

Also, Dr Kai Arasola, Finnish SDA academic, admitted the following in a personal letter:

“Thank you for your letter on the two births. You brought out a concept that I never considered when going through Millerite material ... My first reaction is to consider what effect simple linguistics may have on this issue. Paul uses language which comes close to calling the resurrection a birth. He compares the process to sowing a seed (Gr. *spermaton*) and rising to new life (1Cor 15:20,23).”

Perhaps scholarship will be renewed into this wonderful teaching and that more and more resources will be brought to bear on tracing its origins followed by its resurrection (no pun intended) in various churches.

A SDA offshoot which publishes *The Remnant Herald* newsletter, acknowledges that Christ was 'born' at his resurrection, but do not go the next logical step, to likening the Christian resurrection to a new birth ("Winds of Doctrine", *The Remnant Herald*, April 1997). Their view is similar, if not identical to, Bullinger's *Companion Bible*.

As we shall shortly see, many of these groups continued his teachings on the born again doctrine. Russell certainly held the view that the new birth occurs in the resurrection, not at baptism. Note the following from Russells' work *Studies in the Scriptures. Series 1. The Plan of the Ages*:

“... after being dead three days, he [Christ] was raised to life - to the perfection of spirit being ... born of the Spirit - “the firstborn from the dead.” “That which is *born* of the Spirit is *spirit*.” Jesus, therefore, at and after his resurrection, was a spirit - a spirit being, and no longer a human being in any sense” (pages 230-31).

“The Greek word *gennao* and its derivatives, sometimes translated *begotten* and sometimes *born*, really contains both ideas, and should be translated by either one of these two English words, according to the sense of the passaged in which it occurs. The two ideas, begetting and birth, are always in the word, so that if the one is stated, the other is always implied, as birth is the natural consequence of begetting, and begetting the natural antecedent to birth. When the active agent with which *gennao* is associated is a male, it should be translated *begotten*; when a female, *born*. Thus in 1John 2:29; 3:9; 4:7; 5:1,18, *gennao* should be *begotten*, because God (masculine) is the active agent)” (page 278).

“... you will be *begotten* of the Father to anew life and the divine nature, which, if it develop and become quickened, will insure your being *born* a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the kingdom” (pages 279-80).

The entire book is vitally important in our studying Adventist-Millerite heritage, but I will not belabour the point by quoting any more from it. Another teacher of this doctrine was George

W Stetson who was a Second Advent Christian preacher. He died in 1879 and Russell preached at his funeral. In **The Present Truth** (note the acronym PT) of Sept-Oct 1991 it is acknowledged that George W Stetson, a minister with the Advent Christian Church, was influential in bringing certain doctrinal understanding to Russell, including the born again in the resurrection doctrine (page 1). Stetson wrote an article in the 13 September 1871 *World's Crisis* on "Infant Salvation" (reprinted in the aforementioned **Present Truth**, pages 72-73).

In this remarkable article he argues for the new birth to occur at the resurrection when we shall be full Sons of God. Russell was very frank and honest by indicating that he was indebted to the Adventists and also George Stetson and George Storrs in formulating doctrine (MJ Penton, **Apocalypse Delayed**, page 15). In fact Storrs was involved with the movement led by William Miller since 1842 (ibid, page 16). Russell was also indebted to Storrs for the observance of Passover on 14 Abib, rather than as a weekly or quarterly Lord's Supper (**Apocalypse Delayed**, page 17). Storrs was also instrumental in bringing the British-Israel truth into the Churches of God as far as we know.

One spin-off from the JW's, protesting at the doctrinal shift away from the teachings of Russell, is the Dawn Bible Students Association. Their booklet, **Born of the Spirit** discusses this subject thoroughly and concurs that "Christians are begotten now by the Spirit and in the resurrection will be born into the heavenly realm to live and reign with Christ" (page 12).

Another spin-off is the Laymen's Home Missionary Movement. Their booklet **Born Again and once in Grace, Always in Grace - Is this Scriptural?**, discusses the born again doctrine within this context. It is clear that they believe that Christians are impregnated with the Holy Spirit at baptism, undergo a gestation Christian life and are finally born into the Kingdom. They maintain that Christ was born from the dead etc. The booklet is remarkably similar to HWA's position.

It is my hope that more information will be forthcoming on the roots of this doctrine. It obviously may be traced back to the sabbatarians and both the early SDAs and Sunday Adventists at the very least. Very likely, as more research is undertaken, we will uncover its true roots. Perhaps we may find evidence for it among certain Seventh-day Baptists and scattered remnants of the Church during the period c1802-1844 and even amongst certain Protestants, for the concept was known amongst them in the 1800s.

Concluding Remarks

We know that HWA referred to the Worldwide Church of God as the Philadelphia Era. But it is evident that not necessarily all Philadelphians listened to what the Spirit says **to the churches** (although these scriptures refer to historical churches and to Christians as individuals, Christ wants us to ascertain what they mean to the seven churches). This "he who has an ear, let him hear" is an Hebraic expression and means to be very watchful, intentful and to be sensitive to the manoeuvrings and mysterious ways the Spirit moves.

It is mostly subtle and not forceful - it needs to be within us urging us onward. So with the church eras - some listen and some don't. HWA listened and as such doors of opportunity were opened up to him - and the key of knowledge given to him, some of it drawn from the writings of others.

Others of the Church of God did not listen and thus did not perceive the signs of the times (in the Church or the world).

APPENDIX:

NO!

I Never Was a “Jehovah Witness, or a Seventh Day Adventist!” by Herbert W. Armstrong

LETTERS continue to ask, “Were you ever a ‘Jehovah Witness’? Members of that sect have told me you were.”

Although I have stated positively and definitely on the radio program a number of times that I never belonged to the sect known as “Jehovah Witnesses,” or the Seventh Day Adventist denomination, it seems that many, especially of the “Jehovah Witnesses” sect, continue spreading the false claim that I once belonged to them.

Let me now make the truth **PLAIN**. I have never been a member of these so-called “Jehovah Witnesses,” nor of the Seventh Day Adventists. I have never in any manner, shape, nor form, had any remote connection with them, or associated with either sect or denomination. I have never had any fellowship with them.

I have never attended a regular meeting or church service of either, although I have attended a very few week-night evangelistic campaign sex vices conducted by Seventh Day Adventist evangelists. I have never, however, attended *any* meeting of the “Jehovah Witnesses” sect of any kind. I have never had any kind of fellowship with any of their members.

I have never belonged to, attended any meeting of, or had any remote semblance of fellowship with the “Jehovah Witnesses” predecessor, the “Pastor Russell” people.

I did not learn any of God’s **TRUTH** from the “Jehovah Witnesses” sect. I have, of course, read some of their writings and their books, and I have been glad to find that they have certain truths, as all sects and denominations have (though mixed with dangerous errors), but God had already revealed these truths to me long before I read of them in their literature. **I LEARNED NOTHING THAT I BELIEVE AND TEACH FROM THIS SECT.** If they boast of having taught me anything, they misrepresent.

I learned God’s **TRUTH** direct from **GOD’S WORD**—the Holy Bible. I did not learn it from *any* sect or denomination.

But I say unto you, as the Apostle Paul said:

“I certify you, brethren, that the **GOSPEL** which is preached of me is not after man. For *I neither received it of man, neither was I taught it, BUT BY THE REVELATION OF JESUS CHRIST.*

But when it pleased God, who called me by His grace, to reveal His Son in me that I might preach Him to” **THE WORLD**; “immediately I conferred not with flesh and blood”—neither went I to any sect or denomination or organized “church,” but I went directly to the **WORD OF GOD**, and on my knees asked God thru His Spirit to open my understanding—to correct me,

reprove and rebuke, and instruct in His Truth and His righteousness; . . . then after three years I went to some of the humble of God's people in the Willamette Valley of Oregon, and preached to them. (Please compare with Galatians 1: 11-18).

My ambition and zeal was *not* persecuting God's true Church, as was Paul's, but climbing the ladder of business success and making money. God struck me down three times successively, by taking out from under my feet the businesses I had started, wiping me out, financially. Then God brought me to the study of His Word by causing me to try to refute the truth of God's Sabbath which He had revealed to my wife, and which I at first bitterly opposed.

During that six-months' study of more than fourteen hours per day, I read very little literature favorable to the Sabbath, but I read everything I could find which opposed it and upheld Sunday worship—but mostly I studied— just the **BIBLE!** After six months' intensive study I was forced, in honesty before my God, to swallow the most bitter pill of my life. It literally "killed" me—and I died—surrendered wholly to God, gave my life henceforth to Him to use "if He could."

I had been brought up from birth in the Friends Church (Quakers), though I had never been converted or begotten as a child of God, and at age 18 I strayed almost wholly away from all church interest or attendance, and devoted my whole energies to business. I had just passed age 30 when God forced me into this study of His Word, and total surrender to Him and His rule over my life.

From then on, I studied the Bible **ON MY KNEES**. Time after time it corrected me. Repeatedly I had to suffer reproof, and acknowledge I had been wrong in my beliefs and desires. God chastened and corrected me repeatedly, not only thru revealing His Truth in this way, but by continual circumstances. I had been conceited, proud. But now by bitter experience, by suffering, by circumstance, and by God's Word, I was brought low and humbled. But also I began to experience the unmatched joy of learning truth **NEW** to me, as God little by little, yet more and more, revealed **TRUTHS** so wonderful they produced spiritual ecstasy. For the first time in my life I found what **HAPPINESS** really is!

God launched **me in** His work, and after my first evangelistic effort in a church in Harrisburg, Oregon, I experienced the greatest thrill of my life so far, upon realizing a few precious lives had been brought to repentance, to surrender to God, to **FAITH** in Jesus Christ — **CONVERTED—CHANGED!** *Truly it is more blessed to give than to receive!*

That process of being corrected, of **GROWING** in grace and the **KNOWLEDGE** of our Lord and Savior Jesus Christ, has continued, now, lo these 27 years—more than a quarter century. *And it is still continuing!* God grant it shall forever!

No, **MEN** did not teach me what I preach to you. I was not taught of men, but of **GOD!** I do not speak to you by authority of men, or any politically organized church of men—but in the name, and by the **AUTHORITY** of **JESUS CHRIST**, the living **HEAD** of the true **CHURCH OF GOD!**

These words of Christ, which He received from the Father—the very words and Gospel of **CHRIST** which I speak and write to you—they are **SPIRIT**, and they are **LIFE!**

CHAPTER TWO:

DID HERBERT W ARMSTRONG READ THE WORKS OF ETHELBERT W BULLINGER?

Introductory Remarks

As we have seen, HWA was a sifter of fine literature. Under Divine inspiration he poured through excellent literature and research he discovered during his own research - and after a time of testing these he incorporated the appropriate beliefs he discovered into Church of God doctrines. Among these writings were those of Ethelbert William Bullinger.

Bullinger did not believe in British-Israel (indeed at least two of his notes in the *Companion Bible* pooh-poohed the idea). Neither did he observe the Sabbath and Holy Days. However, it is said that he rejected the Trinity doctrine later in life – this led to his falling out with traditional Christianity.

Nevertheless God used him to research many truths. And these truths found their way into the Church of God via HWA. It is likely that he cross-checked Bullinger to the works of others and visa versa.

To prove this point, the following are some old WCG quotes from or about Bullinger:

"Bullinger says of the number 7: 'It is the number or hall-mark of the Holy Spirit's works' (*Good News*, July 1960, 'Thousands Observe Pentecost!', p.12)

In the Aug-Sept 1954 *Plain Truth*, 'Catastrophic Events soon to bring end of the world!' (page 6) HWA quotes Bullinger re the Lord's Day:

"The Bullinger translation: "I came to be, by the Spirit, in the Day of the Lord"."

In the Aug-Sept 1954 *Plain Truth*, 'Did God Create a Devil?', (page 9):

"Now again, Dr Bullinger, the Hebrew authority, says that the Hebrew word for "created," used in Genesis 1;1, "implies that the creation was a perfect work".

In *The Key to the Book of Revelation* by HWA (1952 edition):

In spirit—IN VISION—John was projected 1900 years into the future. INTO the "DAY OF THE LORD," foretold in more than 30 places in prophecy, which is the Lord's Day, the time of His judgments and plagues soon now to come. The Weymouth translation has it: "In the Spirit, I found myself present on the Day of the Lord." The Concordant Version, same as Rotherham's, translates it: "I came to be, in spirit, IN the Lord's Day." The Bullinger translation: "I came to be, by the spirit, IN the Lord's Day."

Various Teachings of Bullinger – similar to HWA's

Born again doctrine:

Bullinger in his ***Companion Bible*** states the following: “begat. Gr. Gennao. When used of the father = to beget or engender; and when used of the mother it means to bring forth into the world” (page 1307).

In Col 1:18 Christ is called the “firstborn from the dead”. Some feel that this has reference to a title or authority. Yet the verse has such a ‘feel’ and wording that conjures up the thought of resurrection that it is difficult to think otherwise. According to Bullinger’s ***Companion Bible*** (Appendix 139.4, page 166) it has the following meaning:

“With a Preposition, and with the Article; e.g. *ek ton nekron*, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5:14; Col. 1:18; 2:12.”

Here we have a Protestant admitting that this scripture is referring to resurrection; why don't some of the sabbatarian groups?

In his ***Companion Bible*** he makes the following observations: “Begotten Thee. Fig. Anthropopatheia (Ap. 6). It refers to resurrection (Acts 13:33; Rom 1:3,4; Col 1:18; Rev 1:5)”. In Acts 13:33-34, Luke quotes Ps 2:7, of which Bullinger notes “begotten Thee = brought Thee to the birth, i.e. in resurrection”.

Now, tying in with the concept raised by Paul, John states that Christ was “the First Begotten of the dead”. While some state this was a title, and it may be, it also describes an event - His resurrection. In Hebrews, 1:4-7 Christ is once again called the Firstbegotten. Once again, allow Bullinger to explain:

“begotten, etc = brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal head of a new order of beings. Cp 5:5; Acts 13:3; Rom. 1:4, with ICor 15:45, etc and Ps. 2:7 (Sept.) ... which, with Acts 13:33, tells us that this day was the day of resurrection.”

Again, Bullinger notes: “His divine spiritual nature in resurrection is here set in contrast with His human flesh as seed of David”. There can be no doubt that Herbert W Armstrong utilised Bullinger’s works during his indepth study of scripture and as God began to open his mind to this and other truths.

However, it should be noted that, to my knowledge, Bullinger did not teach that the Christian new birth occurs in the resurrection. It was something he taught only of Christ.

Place of safety:

In Nahum 1:7 we are told that “The Lord is good, a stronghold in the day of trouble; and He knows those who trust in Him.”

Interpreted we can say that in the "day of trouble" (Tribulation), God will be our "stronghold". Bullinger's **Companion Bible** margin note on this verse (page 1262) has "stronghold" as "Place of Safety".¹

Of course, whether he actually believed in a physical place of safety is another issue. But did this term transfer to the old WCG from here one wonders?

Earnest of the holy spirit:

In II Cor 1:22; 5:5 and Eph 1:14 we are told that we have the "earnest" of the Holy Spirit – a concept oft used in the WCG.. Bullinger writes that this is "A foretaste or pledge of some future benefit" (**Companion Bible**, page 1729).

The wording he used is very similar to that used by the WCG for the same concept.

Prophecy:

Bullinger demonstrated in several of his writings that Revelation 6 & 7 (the first 6 seals of the 'scroll') paralleled the chronological sequence found in Matthew 24 – HWA taught that also.

The Cross, Easter:

"crosses were used as symbols of the Babylonian Sun-god...It should be stated that Constantine was a Sun-god worshipper...

The evidence is thus complete, that the Lord was put to death upon an upright stake, and NOT on two pieces of timber placed at any angle." (**The Companion Bible**, appendix. 162)

Now, notice the marginal notes from Bullinger's **Companion Bible**:

"Gr. To Pascha, the Passover. Easter is a heathen term, derived from the Saxon goddess Eastre, the same as Astarte, the Syrian Venus, called Ashtoreth in the O.T."

Genesis 6:9:

What does "These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God" mean?

Allow Mr Armstrong to explain:

"Noah, was "perfect" in his generations. That is, his heredity, ancestry (Gen. 6:9). Proof of this lies in the meaning of the Hebrew word translated "perfect." It may refer either to spiritual character (Gen. 17:1) or to physical characteristics (Lev. 22:21).

Therefore Genesis 6:9 allows the translation that Noah was either "blameless" or "unblemished." The context (Gen. 6:2) clearly indicates the latter is the intended meaning of "perfect." So a good rendering of Genesis 6:9 is that Noah was the

¹ There might have been another reference to the term 'place of safety' in his side notes. Something I have to check

only "just" man (in spiritual character), and also "unblemished" (in his genetic heritage) among his contemporaries." (*Mystery of the Ages*, page 147).

Bullinger's *Companion Bible* states:

"the generations. Heb. Toledoth = family history ... perfect. Heb. Tamim, without blemish as to breed or pedigree ... The Hebrew word tamim means without blemish, and is the technical word for bodily and physical perfection, and not moral. Hence it is used of animals of sacrificial purity. It is rendered without blemish in Exodus 12:5; 29:1. Leviticus 1:3,10; 3:1,6; 4:3,23,28,32; 5:15,18; 6:6; 9:2,3; 14:10; 22:19; 23:12,18. Numbers 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Ezekiel 43:22,23,25; 45:18,23; 46:4,6,13. Without spot. Numbers 19:2; 28:3,9,11; 29:17,26. Unified. Psalms 119:1. This shows that Genesis 6:9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure".

This belief was also held to by most British-Israel believers and other Bible scholars.

Wednesday crucifixion:

Consider the words of Bullinger.

"The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning ...

But, when the number of "nights" is stated as well as the number of "days," then the expression ceases to be an idiom, and becomes a literal statement of fact." (*The Companion Bible*, Appendix 144)

In Appendix 156 to the *Companion Bible* Bullinger argued that the last supper was on Tuesday night, not Thursday night. He further proved that Christ's last day (including his trial, crucifixion and burial) occurred on a Wednesday – the preparation day.

The term 'Church Of God':

The term 'Church of God' is used throughout his *Commentary on Revelation* book and other literature which he wrote. This does not mean, of course, that HWA based the name of the Church on Bullinger's writings. But it is interesting how Bullinger used the title Church of God.

For instance, in the Conference Addresses "The Purpose of the Ages", published in *Things to Come* magazine, 1(2):22-24, 1894.

..."The Church of God." It does not say the church, but "the Church of God." That means *God's Church*, not *man's* – the Church of the Living God, which is composed of both Jew and Gentile. The *Jew* is baptized by holy spirit into the Body of Christ, and thus becomes a member of the Church of God. He ceases to be a Jew as to his standing, his hopes, and his destiny. The *Gentile* is baptized by holy spirit into the Body of Christ. He becomes a member of the Church of God. He ceases to be a Gentile as to his standing, his hopes, and his destiny. So< it does not matter whether we were born Jews or Gentiles. The great question for each of us is, Am I a member of the "Church of God"?

Seven eras:

Bullinger in his *Companion Bible* (c1890) mentions it on page 1885 in a note to Rev 2 & 3 on the structure of the seven epistles to the seven churches (which is written in an introversion and alternation style):

Correspondent to Israel in Wilderness:

- | | |
|------------|---------------------|
| 1 Ephesus | Israel's espousals. |
| 2 Smyrna | Israel's testing. |
| 3 Pergamos | Israel's failure |

Correspondent to Israel in the Land:

- | | |
|-----------------|----------------------------|
| 4 Thyatira | The day of Israel's kings. |
| 5 Sardis | Israel's removal. |
| 6 Philadelphia. | The day of Judah's kings. |
| 7 Laodicea. | Judah's removals. |

In his excellent *Commentary on Revelation (The Apocalypse)*, Bullinger discusses the topic more fully in pages 73-102. Here he enunciates the outline referred to in his *Companion Bible*: Ephesus is the day of Israel's espousals (Exodus); Pergamos the wilderness period (Numbers); Thyatira the period of Israel's kings (1 & 2 Kings); Sardis the period of Israel's removals (1 & 2 Chronicles); Philadelphia the period of Judah's kings (2 Chronicles) and Laodicea the period of Judah's removal (the minor prophets). Whether this was a concept unique to Bullinger or whether he was drawing upon ideas raised by others, is not known.

Lord's Day not Sunday:

Note: Bullinger was a Sunday observer – he was just being very honest here.

In *The Apocalypse or Day of the Lord* (Introductory section), Bullinger wrote:

"There is no evidence of any kind that "the first day of the week" was ever called "the Lord's Day" before the Apocalypse was written. That it should be so called afterwards is easily understood, and there can be little doubt that the practice arose from the misinterpretation of these words in Rev. i. 9. It is incredible that the earliest use of a term can have a meaning which only subsequent usage makes intelligible.

On the contrary, it ceased to be called by its Scripture name ("the First day of the week"), not because of any advance of Biblical truth or reverence, but because of declension from it. **The Greek "Fathers" of the Church were converts from Paganism: and it is not yet sufficiently recognized how much of Pagan rites and ceremonies and expressions they introduced into the Church;** and how far Christian ritual was elaborated from and based upon Pagan ritual by the Church of Rome. Especially is this seen in the case of baptism.*

See *The Buddha of Christendom*, by Dr. Robert Anderson, C.B. Hodder and Stoughton, page 68 and chap. ix.

It was these Fathers who, on their conversion, brought the title "Sunday" into the Church from the Pagan terminology which they had been accustomed to use in connection with their Sun-worship.

Justin Martyr (114-165 A.D.) in his second *Apology* (i.e., his second defence of Christianity), says,* in chap. lxvii. on "The weekly worship of the Christians," - "On the day called SUN-DAY all who live in the country gather together to one place... SUN-DAY is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of SATURN [i.e., Saturn's day]; and on the day after that of Saturn, which is the day of the SUN, having appeared to his apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

*T. and T. Clark's edition, pages 65, 66.

It is passing strange that if John called the first day of the week "the Lord's Day," we find no trace of the use of such a title until a hundred years later. And that though we do find a change, it is to "Sunday," and not the "the Lord's Day" - a name which has become practically universal.*

The French, Spanish, and Italian nations have retained the Roman Pagan names. The English is tainted with Scandinavian mythology. The 1st day they call *Dies Dominica*, the Lord's Day (i.e., the day of the lord, the sun). **All the Oriental nations called the sun "lord." The Persians called their god Mithra (the sun), i.e., the lord Mithra.** The Syrians called it *Adonis*, which is from the Hebrew *Adonai*, lord. The Hebrews called it *Baal* (which means lord) and *Moloch*. Porphyry, in a prayer to the sun, calls him "Dominus Sol." The Romans kept the Pagan name, *Dies Dominica* (the day of the lord sun), for the first day of the week; but called the others by the names of the moon and planets to which they were dedicated. Thus we have *Dies Lunae* (day of the moon), *Dies Martis* (day of Mars), *Dies Mercurii* (day of Mercury), *Dies Jovis* (day of Jupiter), *Dies Veneris* (day of Venus), *Dies Saturnii* (day of Saturn).

Some Christians still perpetuate the name of the Lord's Day for Sunday: but it is really the survival of a Pagan name, with a new meaning, derived from a misunderstanding of Rev. i. 9.

Objection has been taken to the interpretation of "the Lord's Day" here, because we have (in i. 9) the adjective "Lord's" instead of the noun (*in regimen*), "of the Lord," as in the Hebrew. But *what else could it be called in Hebrew?* such objectors do not seem to be aware of the fact that there is no adjective for "Lord's" in Hebrew; and therefore the *only way of expressing* "the Lord's Day" is by using the two nouns, "the day of the Lord" - which means equally "the Lord's Day" (Jehovah's day). It is useless, therefore, to make any objection on this ground; for if a Hebrew wanted to say "the Lord's Day," he *must* say "the day of the Lord."

In the Greek there are *two* ways of expressing this (as in modern languages); either by saying literally, as in Hebrew, "the day of the Lord" (using the two nouns); or by using the adjective "Lord's" instead. It comes to exactly the same thing as to *signification*; the difference lies only in the *emphasis*.

The *natural* way of qualifying a nouns is by using an adjective, as here - (...) (kyriakee) *Lord's*; and, when this is done, the emphasis takes its natural course, and is placed on the noun thus qualified ("day"). But when the emphasis is required to be placed on the word "Lord;" then, instead of the adjective, the noun would be used in the genitive case, "of the Lord." In the former case (as in Rev. i. 9), it would be "the Lord's DAY." In the latter case it would be "THE LORD'S day." The same day is meant in each case, but with a different emphasis.

By way of illustration and proof, we may call attention to the fact that we have the corresponding expressions concerning another "day." In Luke xvii. 22 we have "the days of the Son of Man," where the emphasis must be on "THE SON OF MAN" (as shown by the context). While in 1 Cor. iv. 3 we have "man's DAY," with the emphasis on "day," marking that "day" as being actually present, as it now is. This is so clear from the context that it is actually translated "judgment," which is exactly what it means. The apostle says - "It is a very small thing, that I should be judged of you, or of man's DAY." The emphasis is on day, because the time in which we now live is the time, or "day," when man is judging. Another day is coming, and that is the day when the Lord will be present, and He will be the judge. This is the reason why the adjective (...) (anthropinee) *man's* is used in 1 Cor. iv. 3; and this is why (...) (kyriakee), *Lord's* is used in Rev. i. 9. So far from the use of the adjective being an argument against our conclusion, it is an argument in favour of it. For what is the "DAY of the Lord" or "the LORD'S day"? The first occurrence of the expression (which is the key to its meaning) is in Isa. ii. 11.* It is the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted.

- It should be noted that the expression (...) (*yom Jehovah*, the day of the Lord) occurs (in the Hebrew Bible) *sixteen* times, viz., Isa. xiii. 6,9. Ezek. xiii. 5, Joel i. 15; ii. 1, 11; iii. 14; iv. 14. Amos v. 18 (twice), 20. Obad. 16 (Heb. 1). Zeph. i. 7, 14 (twice), and Mal. iv. 5 (Heb. iii. 23).
- In *four* other places where we have in the English Bible "the day of the Lord," the Hebrew has the preposition *lamed* (...) *for* or *to*, before the word Jehovah. In Isa. ii. 12, Ezek. xxx. 3, and Zech. xiv. 1 it means "a day for Jehovah"; and in Zech. xiv. 7 it means "a day (known) to Jehovah."
- In other places where we have in English "the day of the Lord," there is some other word between *yom* and *Jehovah* in the Hebrew (such as "wrath" or "vengeance;" i.e., the day of the wrath of the Lord)! and therefore these cannot be included as examples of this expression, "the day of the Lord."
- In the New Testament the expression occurs *four* times; viz., 1 Thess. v. 2. 2 Thess. ii. 2 (according to all the critical Greek texts and R.V., instead of "the day of Christ.") 2 Pet. iii. 10, and Rev. 1. 10.
- It is remarkable that all these occurrences are stamped with the number *four*, which marks that day has having special relation to *the earth*. In the New Testament four times. In the Old Testament, with the preposition, four times; and simply *yom Jehovah* 16 times (i.e. the square of four). This is merely a note in passing, but it is most significant.

That is the one great object of all the future events, seen by John in vision, and recorded for us in the Apocalypse.

One other fact has to be stated, and that is the reason why the first day of the week came to be called "Sunday." It was called by the Pagan "*Dominus Sol*," the Lord Sun. Hence the Latin name "*Dies Dominica*," used by the early Christian Fathers for the Sunday, and the speedy transition of its name from "the Lord Sun" to "the Lord's Day," and then "Sunday." Bingham (*Ant. xx.*, sec. 5) mentions the fact that it was the custom in the Primitive Church to replace heathen days and festivals by those which were Christian. We see one result of this in our Yule-tide and Christmas. Bingham (*Ant. xx.*, sec. 2) also mentions the fact that the early Christians were charged with being worshippers of the sun. Tertullian also admits that Christians were only looked upon by some as a sect of sun worshippers: * while some account for this on other grounds: (e.g. the sects of the Gnostics and Basilideans having retained or introduced solar forms of worship). Yet these facts are better and more fully accounted for by the adoption of the name "the Lord's Day" for the Sunday; while it serves to throw light on the transition from the original name of "the first day of the week."

* Tertullian *Ad Nationes*, Bk. i. chap. xiii., and *Apologeticus*, C. 16. (Latter half).

From all this evidence we feel justified in believing that the Apocalypse consists of a series of visions, which set forth the events connected with "the Revelation of Jesus Christ," which will take place during "the Lord's DAY;" that day being so called because it is viewed as being *then present*; and as it had been called heretofore in prophecy, "the day of the Lord." [emphasis mine]

Mortality of the soul:

Bullinger wrote,

"So effectually has Satan's lie, "thou shalt not surely die," succeeded and accomplished its purpose that, though the Lord Jesus said "I will come again and receive you unto Myself," Christendom says, with one voice, "No! Lord. Thou needest not come for me: I will die and come to Thee." Thus the blessed hope of resurrection and the coming of the Lord have been well nigh blotted out from the belief of the Churches; and the promise of the Lord been made of none effect by the ravages of Tradition.

Lastly, the comma that is placed before the word "to day," need not be there according to Greek rules of grammar. The original transcripts contained neither punctuation nor chapter and verse identifiers, and so the punctuation that is now found in our English bibles should not be considered as inspired by God. Punctuation was added later by the translators to help organize the great amount of text, and so we should move these marks as needed to help us understand what God is trying to say. With that in mind, Luke 23:43 can just as easily be translated,

And Jesus said unto him, Verily I say unto thee to day, shalt thou be with Me in Paradise."

For further information on this doctrine, refer to Appendix 173, ***Companion Bible***.

Concluding Remarks

The above denotes some of the similarities between major teachings of HWA and Bullinger. There can be no doubt that HWA read Bullinger's works as did many of the Church pioneers in the early 1950s.

As a Divinely inspired sifter of fine research and religious literature, God used HWA to seek out and find truths. Then those truths were woven into the fabric of the foundational truths he inherited from the Church of God (seventh day) and which he found through his own Bible studies.

How mysterious are the ways of Almighty God!

APPENDIX:

E-MAIL FROM LEROY NEFF (WCG PIONEER)

I don't remember whether HWA said much about Bullinger or not in his sermons and church Bible studies. However, **I know that the *Companion Bible* was very popular with students and ministers during my time at AC.** I did not take any Bible classes under HWA as others were teaching them when I went in 1955.

Those who might know include Raymond Mc Nair (COG21) and Rod Meredith (LCG) who were in College when HWA taught the Bible classes. Possibly Jack Elliott (UCG) who was on the faculty in the first years of the college may have attended some of his Bible classes.

Others in the beginning years include Wayne Cole (COG Big Sandy), Norman Smith (WCG), George Meeker (UCG), Burk McNair (UCG), Paul Smith (WCG). Others are long gone or now deceased.

Leroy Neff
4-11-05

APPENDIX:

LIST OF SELECTED BOOKS AND BOOKLETS BY BULLINGER

- *Companion Bible*
- *Figures of Speech Used in the Bible*
- *The Witness of the Stars*
- *Number in Scripture*
- *Ten Sermons on the Second Advent*
- *The Apocalypse (Commentary on Revelation)*
- *A Critical Lexicon & Concordance to the English & Greek N.T.*
- *How to Enjoy the Bible*
- *Great Cloud of Witnesses*
- *Word Studies on the Holy Spirit*
- *The Chief Musician*
- *The Book of Job*
- *The Christian's Greatest Need*
- *Divine Names and Titles*
- *Church Epistles*

- *Two Natures of the Child of God*
 - *Things to Come* magazine
 - *Selected Writings I*
 - *Selected Writings II*
 - *The Prayers of Ephesians*
 - *The Rich Man and Lazarus: An Intermediate State?*
 - *Foundations of Dispensational Truth*
 - *Isaiah: Its Structure And Scope*
 - *King Saul and the Witch of Endor: Did the Prophet Samuel Rise at Her Bidding?*
 - *The Name of Jehovah in the Book of Esther*
 - *Second Advent in Relation to the Jew*
 - *Rightly Dividing the Word of Truth*
-

APPENDIX:

E. W. BULLINGER - FROM WIKIPEDIA, THE FREE ENCYCLOPEDIA

Ethelbert William Bullinger (December 15, 1837 - June 6, 1913) was a Vicar of the Church of England, Biblical scholar, and dispensationalist theologian.

Contents

- 1 Life and Work
- 2 Theology
- 3 Further reading
- 4 External links

Life and Work

Born in Canterbury, England, his family traced its lineage back to the noted Swiss reformer Heinrich Bullinger (1504-1557). He was educated at King's College, London, and gained recognition in the field of Biblical languages.

E.W. Bullinger was noted broadly for three works: *A Critical Lexicon and Concordance to the English and Greek New Testament* (1877); for his ground-breaking and exhaustive work on *Figures of Speech Used in the Bible* (1898); and as the primary editor of *The Companion Bible* (published in 6 parts, beginning in 1909; the entire annotated Bible was published posthumously in 1922). These works and many others remain in print (2004).

In 1881, four years after the publication of the *Lexicon and Concordance*, Archibald Campbell Tait, Archbishop of Canterbury conferred upon Bullinger a Doctor of Divinity degree, citing Bullinger's "eminent service in the Church in the department of Biblical criticism."

Theology

Bullinger's theology was extreme dispensationalism on which he wrote numerous articles which appeared in his Monthly Journal Things to Come. His name has become virtually synonymous with Ultra-dispensationalism.

He described dispensations as divine "administrations" or "arrangements" wherein God deals at distinct time periods and with distinct groups of people "on distinct principles, and the doctrine relating to each must be kept distinct." He emphasizes that "Nothing but confusion can arise from reading into one dispensation that which relates to another." {Companion Bible, Appendix 181}

The term hyper- or ultradispensational refers to the relatively late date ascribed to the beginning of the current dispensation and as well, perhaps, to the great emphasis believers place on the concept. Bullinger places the beginning of "the church" (the "Body of Christ") not at Pentecost but at a point in Paul's ministry after his arrival at Rome (as described in Acts, chapter 28) and just before he is believed to have written the Epistle to the Ephesians. The particular significance of Ephesians is that it reveals the "great mystery", that "the Gentiles [would] be joint-heirs [with the Jews], and a joint-body and (joint) partakers of the promise in Christ through the gospel". In addition it makes clear that this is an ancient secret, long part of God's plan, but only then newly (i.e., very recently, in Bullinger's opinion) revealed. {Companion Bible, Appendix 193}

Perhaps one of the more interesting aspects of this doctrine is that it apparently has implications for the applicability of the majority of New Testament scripture (the Gospels and the earlier, "Acts period" Epistles) to the church, since those writings consist of material which is considered to have been addressed to the people of the previous dispensation (i.e., "'earthly' or ethnic Israel").

Further reading

E.W. Bullinger: A Biography, Juanita S. Carey (1988) ISBN 0825423724

APPENDIX:

RECOMMENDED WEBSITES

<http://www.pilkingtongandsons.com/BullingerBooks.htm>

<http://www.therain.org/appendixes/>

<http://www.thecompanionbible.com/cgi-bin/frames.pl>

<http://philologos.org/online.htm#Bullinger>

CHAPTER THREE:

INVESTIGATIONS INTO SUPPOSED LINKS TO THE LATTER-DAY SAINTS (MORMONS)

Introductory Remarks

The previous chapters discussed the similarity in some doctrines and titles of periodicals which may be found between the various Churches of God, Seventh-day Adventists, Jehovah's Witnesses, Christadelphians and Bullinger. But I did not discuss in detail the Latter-day Saints (Mormons).

Because some anti-cult authors have claimed for decades that there are similarities between the old WCG and Mormons, I thought it appropriate to include a chapter on the subject.

Herbert W Armstrong and the Mormons?

In the aforementioned paper, my only reference to the Mormons was:

"it should be mentioned at this juncture that the 'God Family' concept as taught by Herbert Armstrong is not to be confused with that taught by the Mormons. Indeed, without going into detail, it is a fundamentally different idea and was not fully learned from them. It was a unique understanding which he uncovered from earnest Bible study and deep meditation."

However, in ***Transformed by Truth***, by Joseph Tkach jnr, chapter 4 – "The Right Hand of Fellowship" (<http://www.wcg.org/lit/booklets/truth/trans4.htm>), he notes:

"[there was] a major article by Ruth Tucker in the July 1996 edition of *Christianity Today* on the vast changes in the Worldwide Church of God. Her article was the first full-length treatment of our reformation to appear in a major evangelical publication. She began:

"For most of a half-century, no book on cults was complete without a chapter on the Worldwide Church of God (WCG) and its founder, Herbert W. Armstrong. The late Walter Martin, in his classic *The Kingdom of the Cults*, devoted 34 pages to the group, documenting how Armstrong borrowed freely from Seventh-day Adventist, Jehovah's Witnesses, **and Mormon doctrines**. And it was during my own research and writing on cults and new religions in 1988 that I became aware that something unusual was happening." " [emphasis mine]

Herbert W Armstrong was indeed familiar with the Mormons, as would just about everyone with a religious background in the West today. But NOT to the extent that Walter Martin, Ruth Tucker and others proclaim.

For instance, in chapter 15 of his ***Autobiography*** HWA wrote:

“During our journey across Wyoming, Dorothy's arm was bitten by a spider. It swelled up, and she was taken to a doctor. It must have been about this time that we had to telegraph my father to wire us additional funds. We had run out of food, gasoline, and money. Dorothy's arm had to be soaked in hot Epsom-salts water, and held high continually. Mrs. Armstrong, Bertha, and I had to take turns, on one day's driving, holding that arm, lest it hang down.

We stopped off one full day in Salt Lake City. Walter and I played some tennis on public courts near the camping grounds -- we were carrying our tennis rackets with us. We took the guided tour around the Mormon grounds and through the Tabernacle.”

And that is about the only contact we can be sure of. But what are the similarities, if any? All Christian churches have beliefs pertaining to love, repentance, faith, hope and such like. But what of the hundreds of other distinctive teachings such as the God Family?

In an article titled “Why will man become God?” (*The Journal*, 31 August, 2000), author Ian Boyne wrote:

“Incidentally, even the famed anticult expert Robert Bowman has stated clearly that there is a difference between polytheistic deification and monotheistic deification. The Mormon view that men can become gods is totally unbiblical and bears no resemblance to the Church of God teaching that man will become a part of the one Eternal Godhead. Men will not become gods but, more properly, God beings.”

Noted ‘lost tribes of Israel’ author, Steven Collins, in an e-mail communication comments:

“I agree with you that while the LDS and the COG camps were aware of each other's writings, there was little if any borrowing from LDS doctrines by HWA. I've had a number of in-depth discussions with Mormons re: their belief systems. You are correct in noting that there is a broad divergence between the "pre-existence" beliefs of Mormons and COG Sabbatarians ... However, in my discussions with Mormons, I saw similarities between the views of Mormons and our traditional WCG views of "God's family." You are correct that the "family of God" concept is more evident in the COG groups, and this ties it to the Bible's "one Godhead" (or "Elohim") doctrine, but there was a core similarity. My conclusion for this similarity in the afterlife was not that one had borrowed from the other, but rather that both views were based on biblical scriptures. The Supreme "Most High" of the Elohim is called "the Father" for a very good reason; because he is creating sons and daughters for eternity via humans on the earth (Romans 8:14-21 and 29, II Corinthians 6:18, etc.)” (e-mail 28 April 2003)

If this be so, then what, if any, relationship or cross-pollination have there been between the Mormons and Churches of God?

Mormon relationship to the Churches of God?

During the period roughly 1830s – 1880s, there arose a great alternative religious stirring and the anticipation of Christ's return. At this time the Mormons, Adventists, Russellites, Christadelphian and Church of God movements arose – each having at least some knowledge of the other's beliefs.

These groups often had a fascination with subjects such as Christology, Melchizedek, numerology, prophecies for the last days, an end-time watchman, concept of the ‘latter rain’, spiritual Zion, true identity of the Whore of Revelation 17, restoration of truth in the last days

and so on. There was indeed 'cross-fertilisation' for God works in mysterious ways and restores truths in ways He deems fit. Circuitous, almost 'hidden' ways, it sometimes seems.

For example, one of the Seventh-day Adventist's foremost scholars has discovered that the Holy Days should be observed, due to discussions with Church of God brethren.

One author asks:

"Is it possible that his [HWA's] borrowings included some from the "Restoration movement" established nearly a century before by Joseph Smith Jr.? And is it possible that there might have been substantial interchange between certain Mormon sects and the Church of God (Seventh Day) prior to Armstrong's separation?"

One qualification before proceeding. The term "Mormon" as it is used here does not refer exclusively, or even primarily, to the church headquartered in Salt Lake City. The "restoration movement" has a number of strands, and it is among some of the smaller bodies that interesting convergences with the WCG appear." (G Rumney, **Mormon Influence. Southern Exposure**, page 1)

"Substantial interchange?" After investigation and comparison of doctrines, my answer is a firm "No!"

However, that there was knowledge of each other and reading of each other's materials, there is little doubt. But complete borrowing of doctrines to which the author refers is not the case and, in fact, he does admit that

"While it seems unlikely that Armstrong borrowed directly from the Strangites [a Mormon group] ... he certainly would have known of them" (page 2).

He does think that HWA directly borrowed the God Family teaching from the Mormons. But this is not possible as Armstrong only started teaching the God Family in the early 1950s during the early years of Ambassador College, not in the early 1930s. But the Mormon belief in a multiplicity of gods (that were previously human), that Lucifer was Christ's brother and so forth are not even remotely like Armstrong's God Family/gestation/born again in the resurrection teaching.

Rumney's only "proofs" relate to some very casual connections such as a next door neighbour that Garner Ted Armstrong relates was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He does, however, point out that in the 1930s the Church of God (Seventh day) was headquartered at Missouri and it "was here that independent Adventist congregations had rejected the authority of Ellen White ... and coalesced into a denomination" (page 1). This was also where Joseph Smith, the founder of the original Church of Jesus Christ of Latter Day Saints (or Mormons as they are popularly known), discovered his "Zion" was to be found in Missouri and stated that Christ would return to the town of Independence.

Later, a Mormon leader, Brigham Young, led a trek to Utah, but those that rejected his rule forged the Reorganized Church of Jesus Christ of Latter Day Saints (the second largest of all Mormon groups, now known as the Community of Christ which has become almost mainstream Protestant). Joseph Smith's immediate family joined this group. Smith's eldest son, Joseph III, became church president. This group rejected polygamy and temple rituals.

Rumney finds it interesting that both the Mormon groups and 1930s Church of God leader, Andrew Dugger, believed in “restoring” Church governance. Herbert Armstrong later also proclaimed this theme. The Mormons believed in 12 Apostles and the 70. I had long wondered why the old WCG did not have 12 leading men organized around HWA. Therefore I was pleased to see a Council of Elders formed in 1980 by HWA which sometimes had 12 members (sometimes less). Rumney asserts that

“What few writers have noticed, however, is how closely the Dugger doctrine [on Church governance] resembled that of the various Mormon sects that were active at that time, and working the same territory in direct competition with the Church of God. These were times of public debates between different Christian groups. A favorite subject was the Sabbath question, and the meetings were a form of entertainment in a time before TV chat shows or talk radio. It was an essential principle of the "Restoration" that the apostolic offices were to be re-established, and that this constituted proof of Mormonism's legitimacy. Both the Utah and Independence bodies have 12 Apostles and lesser offices such as "seventies".”

Rumney fails to demonstrate that they “closely” resembled each others Church governance doctrines – but that they were aware of each other’s teachings on the issue is quite likely. In fact, Herbert Armstrong rejected the Church governance structure as advocated by Dugger.

One thing that is interesting though, are the similarities between the seals of the old Worldwide Church of God and the Reorganized Church, perhaps indicating some ‘cross-pollination’ for want of a better word (see the seals at the end of this paper).

The May 1963 **Good News** provides us with some background information to the Church’s and College’s seal:

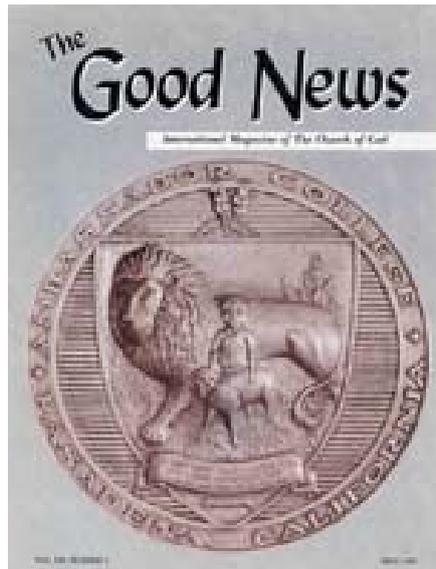
“This magnificent crest is the new OFFICIAL SEAL of Ambassador Colleges.

For years, the colleges utilized the coat of arms of King Edward I, of whom Mr. Armstrong is a direct descendant. Upon returning from England last year, and seeing the fine workmanship the Scandinavian Arts Metals Company of Pasadena had done on a decorative wall crest for the offices of Mr. Garner Ted Armstrong, Mr. Herbert Armstrong felt they should be selected to produce the new college seal.

Picturing the millennium, with a scene of a little child standing between a huge lion and a little lamb, the scroll reads, ‘The lion shall dwell with the lamb, and a little child shall lead them, in the world tomorrow!’ (Isaiah 11 :6). This is the sense of Isaiah’s prophecy, since printing the entire verse would have made the scroll out of proportion.

Fully three and one half feet in diameter, the new seal is a rich blend *Three* such seals were made, with the other two identical, except for the words, “United Kingdom” or “Big Sandy” instead of Pasadena.

The seal pictured here now hangs on a wall of Mr. Armstrong’s new office atop the library building on the Pasadena Campus; and the English seal will hang on a wall in stately Memorial Hall, at Bricket Wood.”



In any event, a Mormon leader, James Strang (1813-1856), had a falling out with Brigham Young and also the Reorganized church and formed a seventh-day Mormon group in 1850. This group is still extant to this day.

The website of this group (<http://www.strangite.org/>) states:

"We are not a regularly organized church, at least in the corporate and administrative sense. But we are the original church, comprised of people who are members and priesthood holders, continuing uninterrupted as the original church as it was organized in 1830 and as it existed when Joseph Smith was killed in 1844 ...

We believe in the Ten Commandments, including the commandment to "Remember the Sabbath day ... the seventh day is the Sabbath of the Lord thy God," which God gave as a "perpetual" memorial. James J. Strang restored that commandment in 1850 as part of the "Restoration" of all things. See "The Decalogue" in the *Book of the Law of the Lord*. The seventh day is Saturday, and most churches rationalize meeting on the first day which is Sunday."

Today, this group is very small and scattered, but still observes the seventh-day Sabbath along with basic Mormon beliefs and Strang's revelations (further information is available in the appendices).

Other smaller groups of Mormons have adopted the Biblical Holy Day observances.

Seven Restorations of the Work

Now, I am a firm believer in the dual meaning of Revelation 2 & 3: it refers to church eras or phases and literal historical churches. It also pertains to seven types of Christians. This was all taught in the old WCG. For instance, we were taught that the 7 spiritual attitudes of Revelation 2 & 3 were to be found through the entire history of the True Church, with each era being dominated by that era's particular attitude. For example, the Laodicean attitude dominates the 7th era, but the other 7 attitudes are extant as well. It may be that the last 4 eras are formed into distinguishable church groups existing alongside one another in the last days with the Laodicean phase of God's Church dominating.

Perhaps we can take church eras a step further: they are more than historical eras or phases. They also represent 7 restorations or 'resurrections' of a viable, visible Work along with addition truths restored. How opposite to the 7 resurrections of the Roman Empire. The former is non-political, small, weak and scattered. The other is associated with a great false religion – a Whore that mixes some truth with error, resulting in her condemnation on scripture.

Whilst other false pagan religions do not use the Bible and do not pretend to be Christian, this Whore claims to be Christ's bride! Such lies and blasphemy. As such, the Bible spends much more time addressing this false religion than it does new age religions or others.

Rather than going into detail about each and every doctrinal similarity, I merely list the millennium, knowledge of the 'lost century' and rise of the RCC, that God has family attributes, water baptism, an interest in the 'lost' tribes of Israel. So the similarities are few and not all that great as some wish to assume. The Mormon view on the lost tribes being amongst American Indians and Maoris differs remarkably from Herbert Armstrong's British-Israelite view.

The 'lost tribes of Israel' teaching was fascinating for explorers in Africa, central Asia and the Americas under protestant and Biblical influences within the British Empire. Many false pronouncements and illogical conclusions identifying the lost tribes of Israel with Afghans to various African tribes.

At a time of religious claims to restoration and discovery in the nineteenth century, Satan was cleverly and insidiously attempting to lead people astray from the true identity of Israel.

Today, there is a new generation of British-Israel scholars that have emerged with much new information and have undertaken indepth study. Amongst them is Steven Collins whose books have been sold by the Brigham Young University bookstore. Collins personally shipped two book orders which they ordered from him.

One senior Mormon who is a professor at a north American university has devoted intense study to the subject and produced a PhD thesis which assists greatly in the overall discussion. He is a subscriber to the British-Israel doctrine and has related how he read Herbert Armstrong's book on the subject.

Another member of the Mormon church has written a book on the subject of the lost tribes, identifying them with the Anglo-Saxon-Kelts. He has been in communication with researcher Steven Collins for a number of years.

Many years ago, whilst living in western Australia, I met two Mormon evangelists. One was a North American Indian and this represented the first time I had met someone from that ethnic background, so that was an interesting experience.

During the conversation they mentioned how Manasseh may be found amongst north Americans and Ephraim amongst the English. They seemed to indicate that these tribes were not exclusive to American Indians. It was interesting and left me wondering if there was not a small British-Israel identity truth lurking somewhere in the organization.

We turn now to some Mormon groups that have 'migrated' over to many Church of God teachings. For instance, there is the New Covenant Church of God which is a Mormon offshoot. This particular group came to observe the Sabbath in 1999.

Another is the Church of Israel headed by Dan Gayman, but their 'migration' is much more circuitous.

It was in 1942 that a group of religious folk moved with their families from Rhode Island, Missouri, Michigan and Colorado to western Missouri. Their aim was to establish a new rural life away from the cities. Many of them had Mormon leanings (particularly from the Reorganized Church) but many did not. Dan Gayman's father (Leo Gayman) decided to move away from any Mormon influence and was joined by others from the group. They migrated to Vernon County, Missouri which also has historical associations for the Mormons. Here they formed a self-sufficient Christian community.

Their church was led by Duane Gayman, Dan's brother and was known as Church of Christ (interestingly, the name "Church of Christ" was made official by Joseph Smith in April 1830; this was changed to "Church of Latter Day Saints" by Joseph Smith in April 1834. Later, the name "Church of Jesus Christ of Latter Day Saints" was made official in April 1838. The title "Church of Christ" is not to be confused with the Church of Christ, an outgrowth of the Presbyterians whose 'founders' were Thomas and Alexander Campbell. The group is also known as 'Disciples of Christ'. They were called "Reformers," for their desire to restore the Church's first century roots. This way of life came to be known as the "Restoration Movement.").

In any event, Dan and Duane split with Dan calling his group the Church of our Christian Heritage and later the Church of Israel. Over time the Church switched to observing the Biblical Holy Days and later still the seventh-day Sabbath.

This was indeed a very circuitous route from Mormonism to sabbatarianism.

Even many Protestants are now discovering the Sabbath and Holy Days. For instance Restoration Foundation and others. As well as a group which I knew about since a youth which had an annual pilgrimage to Jerusalem during the Feast of Tabernacles to be a 'witness' to the Jews. Over time they began to take the annual Holy Days seriously and later many of them decided to observe the Sabbath.

There are groups that have formed separately to the Church of God, emanating out of Protestantism that have formed non-aligned fellowships, observing the Sabbath and Holy Days. Some have been influenced by Messianic Jews or Hebrew roots groups; some by the Churches of God; some by the Seventh-day Adventists or just private study into Biblical typology, which led to observance of these days.

Something is stirring in certain areas of Protestantism. Conservative researchers such as Walter Kaiser, Bahnsen and others are discovering the Law and the Older Testament (but not the Sabbath just yet). Just as each restoration or 'resurrection' of the Work of the Church of God occurred after God working much sifting through other groups and individuals, sorting out people and doctrines and then refining them to form a group spiritually called out of Babylon, so this may be happening with the seventh era.

Various Church of God groups are approximating Laodiceanism, perhaps soon to be joined by others.

Concluding Remarks

We have seen that there may have been some 'cross-fertilisation' between the Mormons and Church of God groups.

BUT, the connection is very limited and any similarities superficial. This by no means discounts any connection, but it does demonstrate no major borrowing of doctrines or symbols. The history and journey of these two movements have kept rather separate, with the occasional interesting side-glance between each other. In particular the "God Family" concept bears little resemblance between that taught by Herbert Armstrong and that taught by Mormons, except perhaps, in some ways. Critics, however, do not understand and will not admit that.

Dr Roderick Meredith wrote about the true origin of the God Family doctrine that HWA began to understand in the early showing how it came about from deep thought and study without much or any reference to any other group as far as we are aware (see **Global Church News**, Aug-Sept 1993: 11-12). Similarly, Aaron Dean, personal assistant to HWA, notes:

"HWA knew we were to judge angels so we must be somewhere between them and God. Then he began looking at scriptures that kept saying Christ our elder brother, and seeing him as He is because we will be like Him; and Christ the first of the first fruits; and the concept of Family and Oneness. At first he thought it might be blasphemy to think we could become God beings, but scripture seemed to indicate this. He told students in class about it, and asked them to look for any scriptures that disagreed, since that would end it. They didn't and in fact all agreed. So it became a teaching in the church. HWA did not borrow the doctrine from another group." (e-mail 25 April 2003)

Later, in the 16 January 2005 *Coworker Letter*, Dr Meredith added some further information to this important subject:

"At this special time, thinking back on the inspiring life and service of Herbert W. Armstrong, I cannot help but remember the late spring of 1953 when I sat in the graduate class under his immediate guidance. For right in front of our eyes, Mr. Armstrong began to postulate and finally to fully understand the awesome **purpose** for human life. As far as we know, no other man and *no other church* in modern times has grasped the fact that the great God of creation is in the process of making true Christians His **full** sons! God is making those who are *fully surrendered* to Him into a Kingdom and Family of Spirit Beings who are totally capable of ruling this world and *teaching* all humans the entire **way** of God!

This understanding of **why** you and I were born, and the ultimate **purpose** for human existence, is totally different from—and **goes far beyond**—what other churches and other religious leaders have envisioned! Yet it is plainly revealed in the inspired Word of God—and has been there all the time!

A brief yet vital "key" to this awesome purpose for our lives is mentioned in Jesus' prayer in John 17. Jesus asked, "And now, O Father, *glorify* Me together with Yourself, with the *glory* which I had with You before the world was" (v. 5). Jesus Christ, who had been the "Word" of the Old Testament and through whom God created *everything* (John 1:1-4) was asking that this **same** divine glory be restored to Him. Then in John 17:20-23, Jesus fervently asked the Father that this very **same** glory be granted to those of us who truly "believe" the inspired words of His original apostles! (v. 20). Then Jesus continued, "And the **glory** which You gave Me I have given them, *that they may be one just as We are one*: I in them,

and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me" (vv. 22-23).

As I sat there with Mr. Armstrong and with Herman Hoeh, Raymond Cole, Richard David Armstrong, Kenneth Herrmann and my uncle, Dr. C. Paul Meredith, I began to realize that Jesus Christ was indeed inspiring our discussion and revealing to us a transcendent truth of tremendous significance. Over several weeks of discussion, Mr. Armstrong directly asked those of us in this class to challenge him—to *disprove* him if we could—on this exciting "new" truth that seemed almost "too much" to grasp at first glance. We tried.

But, as the class continued through that spring of 1953, Herman Hoeh contributed a number of key scriptures and concepts which simply added to the validity of what Mr. Armstrong was beginning to realize. As I was already in earnest preparation for teaching a class on Paul's epistles, I was able to explain how certain inspiring statements of Paul also added to and amplified this vital understanding. It was an exciting time. In the years since those hearty discussions, it has become increasingly obvious to me that God led His servant, Herbert Armstrong, to a full understanding of one of the most inspiring truths ever revealed to mankind. This revelation by God to Mr. Armstrong—through His Word—was certainly a major highlight of Mr. Armstrong's life!"

The major roots of the theology espoused by Herbert Armstrong is primarily the Church of God (Seventh-day). However, being an inspired sifter, he also viewed the works of others (whether Russellite, Seventh-day Adventist, Bullinger, British-Israelites and so on) under the inspiration of God – the God of mysterious manoeuvrings.

APPENDIX:

Mormons and the Sabbath
(January - February 2002, *The Sabbath Sentinel*)
by Steven M. Collins

Years ago (when I had time on my hands), I did a study on the Book of Mormon. One thing I found out was that it is a Sabbatarian book. Here are four quotes from the book of Mormon which indicate support only for the seventh-day Sabbath.

Jarom 1:5: "...the people of Nephi waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord. And they profaned not; neither did they blaspheme..." [Interesting that keeping God's laws and the Sabbath is linked to a time when God "blessed" the Nephites. Also "the law of Moses" is affirmed--the modern LDS Church keeps neither the Sabbath nor the law of Moses! The only "sabbath day" connected to the Law of Moses is the 7th day.]

Mosiah 18:23: "And he [Alma] commanded them that they should observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God."

Mosiah 13:16-19: "Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; But the seventh day, the sabbath of the Lord thy God, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor any stranger that is within thy gates; for in six days the Lord made heaven and earth, and the sea, and all that in them is: wherefore the Lord blessed the sabbath day, and hallowed it." [It is intriguing to me that the Book of Mormon has "King James English" language structures even though Moroni (who theoretically gave the book to Joseph Smith) likely did not speak like a 17th century Englishman. Nevertheless, if the Book of Mormon is to be "scripture" to a person, it is clear that he is commanded to keep the seventh-day Sabbath.]

III Nephi 18:14: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." [The "law of Moses" would include keeping the Sabbath, and this also enjoins the observation of "the statutes and judgments" of the law.]

So, the Book of Mormon requires the reader to keep the seventh-day Sabbath and the Law of Moses. Interesting! Modern Mormons keep neither. By keeping Sunday, Easter, Xmas, etc.; the modern LDS church is proclaiming its submission to the Babylonian Church and the Popes of Rome instead of to the Book of Mormon.

APPENDIX:

James Strang and the Sabbath-keeping Mormons (September - October 1999, *The Sabbath Sentinel*) by Elder John J. Hajicek

One of the earliest Sabbath keeping churches in America is a minor Latter Day Saint church that is separate from the larger Utah-based Mormon church. When the Latter Day Saint church was founded in 1830, they rested on the first day, consistent with the New England Protestant climate where they had their cultural beginnings. How this small group diverged is an interesting episode in the history of American folk religions.

From its inception, the Latter Day Saints considered themselves a "restored church" wherein God would one by one restore all prior laws, priesthood, and ordinances which existed from Adam until Moses, and among Christ and his apostles. Thus, Joseph Smith wrote more scripture that the church compiled into books called the Book of Mormon, and Doctrine and Covenants. They gradually added high priests, a first presidency, and apostles into their priesthood. Over time, they added temples, washing of feet, and baptism for the dead, all before Joseph Smith was suddenly killed in 1844. But in 1850, the small variant of the Mormons carried on and restored the seventh-day Sabbath, and has been keeping it ever since.

This tiny branch believes that when Joseph Smith was killed, he appointed a successor named James Strang to lead the church to Wisconsin and Michigan. Brigham Young led the larger opposition group to Utah in 1847. Strang presented authentic archival documents in the hand of Joseph Smith, that appointed him to be the prophetic successor, and he claimed an ordination by angels. He was a brilliant backwoods lawyer, violinist, newspaper editor, and country preacher, who persuaded many of the earliest Mormons to join him.

The Sabbath was important to Strang early in his ministry. Though he made a foretelling distinction between the first day and the seventh day, he initially directed his missionaries to hold their meetings on the first day as had Joseph Smith. Thus, one year had not even passed when he claimed a revelation from God from which the following is extracted: "*And there [Voree, Wisconsin] let them assemble together on the first day of every week, to strengthen one another, and to receive instruction and blessings from me. Again I require of all who have received the Priesthood, that they go out and preach the Gospel, and teach as they are sent the first day of every week,*" (Revelation of 17 January 1845).

Five years later, as his church was being resettled on the Beaver Islands of Lake Michigan, he clarified that the seventh day would be the day of rest in the new island kingdom. "*The saints have been compelled, partly by law, but more by that public opinion or prejudice, which is above all law, to observe it accordingly. God gave them a dispensation to observe the first day, which they have done while under the Gentile power ... When the saints are redeemed from Gentile bondage, what shall excuse them from keeping God's everlasting law ... ?*" [*Gospel Herald*, (23 May 1850): 78-79.]

However, the change to the seventh day was not universal for the church, but principally for those living in their own communities on the islands of the Great Lakes. That was clarified in the newspaper printed on Big Beaver Island: "*The Saints, when by themselves, and not*

restrained by the institutions of man, keep the Sabbath of God." [*Northern Islander*, 12 December 1850.]

Strang soon produced a famous eighty-page imprint called *The Book of the Law of the Lord* on the island in 1851. He purportedly stated that the book was a translation of an ancient Israel text mentioned in the Book of Mormon and the Bible and inscribed on brass plates. The laws, he suggested, were those which existed prior to the added law which was later fulfilled. The book included an expanded or "restored" ten commandments text. When the book was being reprinted in 1856 in a 336-page edition, and while the sheets still lay gathered in the bindery, Strang was killed like his predecessor Joseph Smith. The church press was destroyed by an angry mob, with some of the uncut sheets being rescued. The church dwindled in size after the death of Strang, but stabilized and has survived intact if barely.

Today, most of several hundred believers in the church he led still keep the seventh-day Sabbath, although members who feel uncomfortable sometimes keep the first day depending on their own social environment. Many people leave the larger Utah-based Mormon church when they discover the original Sabbath day, but never learn about this other Mormon church. More information on this unique church, which has survived so long as such a small remnant, is available at <http://www.Strangite.org>.

James J. Strang (1813-1856) is loved by many as Michigan's greatest prophet, and hated by more as Michigan's most dangerous pirate-but recognized by everyone as America's only monarch. He was a debater, lawyer, abolitionist, land developer (Wisconsin and Michigan), Mormon leader, newspaper editor (New York, Wisconsin, and Michigan), temple designer, violinist, historian (*Michilimackinac*), news correspondent (*New York Tribune*), political lobbyist (Washington), and scientist (*Smithsonian*). He was crowned king (1850), successfully defended himself against charges of treason (1851), and was twice elected to the Michigan legislature (1853 and 1855). He was assassinated on Big Beaver Island, Lake Michigan in 1856.

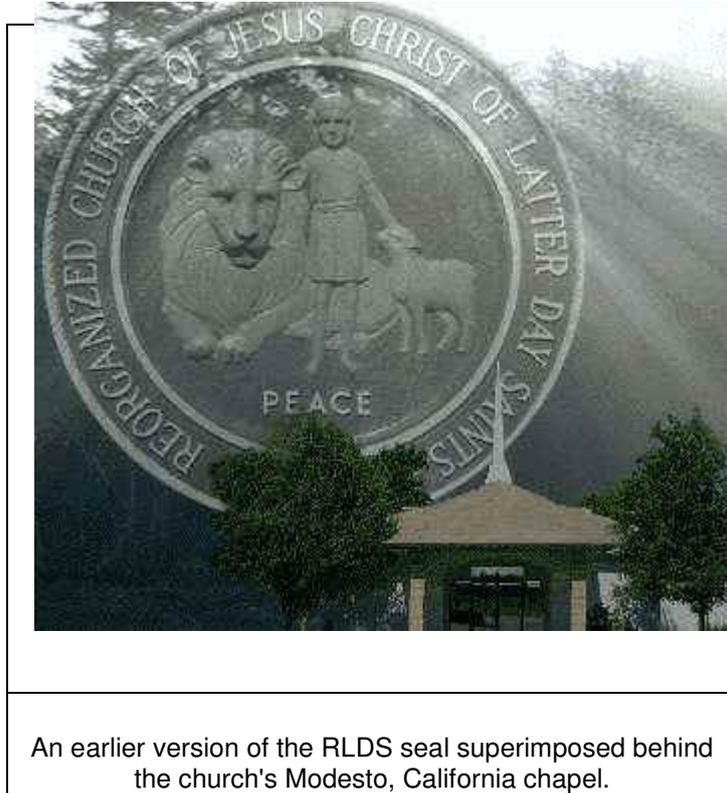
Strang entered the Mormon scene swiftly when in 1844 he claimed that the Mormon founders Joseph and Hyrum Smith had appointed him to succeed them just before their mob deaths. In barely a year, he had already duplicated Joseph Smith's style when he announced that he discovered an ancient American record inscribed on brass tablets in a Wisconsin hillside. Before long, he was issuing thousands of tracts and newspapers from his press in Wisconsin, and had gathered together several thousand members to his church. Brigham Young ignored Strang's affirmations, and took a separate group to near Council Bluffs, Iowa, and eventually to Utah in 1847. In the same year, Strang claimed to have a vision that the gathering place of God's faithful was instead to be in Michigan, on the Beaver Island archipelago. Land ownership disputes broke out with non-Mormons in the area, as well as jealousies over economic prosperity with neighboring Mackinac. Strang developed the city of Saint James, the best sheltered harbor on Lake Michigan, and established a steamboat wood trade and salted fish export industry.

When his followers handed him a tin crown and wooden scepter in 1850, other area residents accused him of treason and robbing the U.S. mail sled. President Millard Fillmore stepped in by ordering the U.S. steamer *Michigan* to Saint James to take Strang to a federal trial in Detroit. Strang gained national fame and statewide favoritism from the press during the trial in which he and other Mormon leaders were acquitted. Strang had a political battle in Lansing that required an equally vigorous defense, as other politicians tried to unseat him from a late election victory in the legislative race of 1853-over a quarter of Michigan's geography in the sparsely-populated north. By 1856 his movement was growing so rapidly that a daily paper was implemented, his tabernacle neared completion, his capstone *Book of*

the Law of the Lord lay in the bindery, and he was planning a run for congress. Former Mormons conspired in his murder with the captain of the U.S. steamer *Michigan*, and after a few pistol shots from behind a dockside woodpile, Strang lay dying in his wounds with the assassins claiming U.S. protection aboard the boat.

APPENDIX:

Reorganized Church of Jesus Christ of Latter Day Saints and Community of Christ Seals



CHAPTER FOUR: THE GENEALOGY OF HERBERT W ARMSTRONG (1892-1986)

Comments

I pondered over whether to include this information in the paper or not. In the end I thought it would be useful to the reader to insert this information here. I hope you enjoy and appreciate it.

WCG Genealogy Document



Genealogy & HWA By Tammy Roberts

I was always interested in the family history of Herbert Armstrong, so I researched his family (as much as possible through the internet. I especially enjoyed getting the census info. I'll include that here so anyone interested can have it. The ARMSTRONG line goes:

Herbert W(right) Armstrong b. 31 Jul 1892 DesMoines, Iowa m. Loma Isabelle DILLON b. 18 Oct 1891 Palmyra, Warren Co., Iowa

*note: Loma was his second cousin - their grandparents were siblings (John W. WRIGHT & Anna WRIGHT)

Horace Elon Armstrong b. 23 Apr 1864 Indiana. Eva WRIGHT b. 21 Apr 1866 Warren Co., Iowa

Nathan H. Armstrong b. 29 Aug 1835 Ohio m. Lydia HOLE b. 2 Feb 1842 Pennsylvania

Samuel Armstrong b. 27 Apr 1800 Delaware m. Elizabeth COPE b. 8 Sep 1803 Fayette Co., PA

James Armstrong b. 1758 Bucks Co., PA m. Ruth BENNETT b. 1759 Kennett, Chester Co., PA

Samuel Armstrong b. 1739 d. 29 Sep 1828 m. Jane GIBSON

It's interesting that Buck HAMMER's mother was Ida Pearl COPE and HWA's great-grandmother was a COPE. Am trying to find Pearl's family.

Herbert W. Armstrong was named after his mother's brother, Herschel Herbert WRIGHT. I speculate that the "W" in his name stands for WRIGHT...Herbert Wright Armstrong, a common practice to use the mother's maiden name as a middle name for her sons.

1900 Des Moines, Polk, Iowa Sheets 23/24

Armstrong, Horace E. head w m Aug 1864 36 m.11 IN OH unknown

Armstrong, Eva W. wife w f Apr 1866 29 m11 3/3 IA OH IL

Armstrong, Herbert son w m Jul 1892 7 s IA IN IA

Armstrong, Mabel dau w f Sep 1899 5 s IA IN IA

Armstrong, Russell son w m Jan 1900 9/12 s IA IN IA

1920 Proviso Twp., Cooke, Illinois 220/81/88

Armstrong, Herbert head rents w m 28 m IA IA IA "representative for publishing house"

Armstrong, Loma wife f w 28 m IA OH OH

Armstrong, Beverly f w 1-6/12 s IA IA IA

*Herbert Armstrong's daughter, Dorothy was listed as living in the home of her Aunt Mary Armstrong Edmundson at this time, but also living in the home of her family:

1930 Portland, Multnomah Co., Oregon Census, lines 67-70:

Edmundson, Donald W. head m w 25 m.23 OR IA IA [owns home worth \$5,000]

occupation: Estimator for Store Equipment

Edmundson, Mary A. wife wife 25 m.22 IA IN IA [sister of HWA]

Armstrong, Dwight bro-in-law IA IN IA occupation: Laborer at Sash & Door
Factory [brother of HWA]

Armstrong, Dorothy niece f w 9-6/12 IA IA IA [dau of HWA]

1930 Portland, Multnomah Co., Oregon Census Sheet 5A, lines 6-11:

Armstrong, Herbert W. head [rents home for \$20 per month] m w 37 m.25 IA IN IA
occupation: advertising/newspaper

Armstrong, Loma E. wife f s 38 m.25 IA OH IA

Armstrong, Beverly L. dau f w 11 s IA IA IA

Armstrong, Dorothy J. dau f w 9 s IA IA IA

Armstrong, Richard D. son m w 1-6/12 s OR IA IA

Armstrong, Garner T. son m w 2/12 OR IA IA [note: GTA's birth date is given as 9 Feb
1930, but he is 2.5 years old on the 1930 census]

The 1920 & 1930 Censuses for HWA's family are also included:

1920 Santa Barbara, Santa Barbara, CA

Armstrong, Russell m w 30 m IA IA IA [rents home] , occupation: "roller man" at St.
Panning Co.

Armstrong, Mabel wife f w 29 m SD Canada England

1930 Pacific Grove District 34, Monterey County, CA Census:

Mott, Luella D. Head f w 65 Wd. OH OH OH ,owns home

Armstrong, Russell 40 IA OH OH <roomer> occupation: cement worker, road construction

Armstrong, Mabel 39 SD IA IA <roomer>

1930 Portland, Multnomah Co., Oregon Census, lines 67-70:

Edmundson, Donald W. head m w 25 m.23 OR IA IA [owns home worth \$5,000]
occupation: Estimator for Store Equipment

Edmundson, Mary A. wife wife 25 m.22 IA IN IA [sister of HWA]

Armstrong, Dwight bro-in-law IA IN IA occupation: Laborer at Sash & Door Factory [brother
of HWA]

Armstrong, Dorothy niece f w 9-6/12 IA IA IA [dau of HWA]

1930 Salem Twp, Marion Co., Oregon Census

Armstrong, Horace E. head m w [owns home valued at \$4500] 65 m.21 IN IN IN [stationery
(sic) engineer at Deaf School

Armstrong, Eva W. wife f w 63 m.21 IA OH IL [no occupation]

The DILLON line goes back from Loma:

Loma Isabelle Dillon dau of>

William Alvin Dillon b. 20 Jan 1863 Leesburg, Highland Co., OH m. Isabelle

TALBOY b. 19 Mar 1866 Palmyra, Warren Co., IA

Solomon Matthew DILLON b. abt 1832 Highland Co., Ohio m. Anna WRIGHT b. 1836
Ohio

James DILLON of Maryland m. Rebecca Gray WILSON of Maryland

The WRIGHT and TALBOY lines all go back to England, the DILLON line I have only to
Maryland. The ARMSTRONG line I have back to Pennsylvania. Other surnames in this

tree included: HOLE, COPE, BENNETT, MAXWELL, GARNER, COLE, JERMYN, PETTIT, MCGINNIS, ELLIS, REESE, ROGERS, DAVIS & LAWTIE.

Anyone seeking information on these surnames, email me and I'll send you what limited information I have. I was always curious if HWA was a shirt-tail cousin since I have WRIGHTs in my tree. No connection so far.

Armstrong Lineage Confirmed (Letter to *The Journal*) By Bill Lussenheide

A legend perpetuated in the Church of God is that Herbert Armstrong was descended from the kings of England and Scotland. In fact, I even heard HWA make the claim himself at the auditorium in Pasadena in a sermon.

With US&BC a pivotal doctrinal position in the Worldwide Church of God, having HWA descending from the royal line added all the more to the mystique of the Israel-in-prophecy theory.

I decided to do some investigation, especially with the resources now available on the Internet.

The results: Yes!

Thanks to the Latter Day Saints Church and its exhaustive Internet genealogy records, I was able indeed to trace the Armstrong lineage back to the royal line. The line I traced does not come through the Armstrong name but in fact through a paternal grandmother named Lydia Hole, who married Nathan Armstrong, who in turn produced Horace Elon Armstrong, who was HWA's father.

[[[Geoff's notes: (1) BOTH HWA's 1967 & 1986 Autobiography Vol 1, state near the start of Chapter 1, that "My ancestry, through a paternal GREAT-grandmother, traces back to Edward 1, King of England. I assume that is Lydia Hole's mother, whose maiden name doesn't appear in the Autobiography. Do you know it?

(2) Since Loma Isabella Armstrong--later called Loma D. (for Dillon, her maiden name)--was a third cousin of HWA, I presume she also was of Royal blood. Why would God choose anything less for the most important couple in the endtime?

(3) Since HWA seems to have predominantly inherited his mother's facial features--and he looks somewhat like the older Ariel Sharon- my guess is that she was also Jewish in descent, and probably also of the House of David. I speculate that God gave Herbert W Armstrong perfect genealogy back to King David on both sides, because of his importance as the endtime Elijah, and so that the Jews ultimately will have no excuse for not recognizing who he was.

End of Geoff's notes, back to the Journal letter...]]].

The HWA autobiography (final 1986 edition) has a picture of a young HWA (age 1) with his grandfather Elon Hole shown in the photo pages after page 120.

Elon Hole was 92 in the picture according to the autobiography, having been born in 1800, and, according to the LDS site, dying in 1895 in Des Moines, Iowa (HWA's birthplace).

The Hole lineage goes back to 1400 to Devonshire, England. Through marriage to the DeUmfreville line, the royal lineage starts to emerge. From the DeUmfreville line comes Maud, princess of Scotland, Henry, prince of Scotland, David, king of Scotland, and Malcolm III, king of England, way back to before A.D. 1000.

Additionally, kings of Denmark and Sweden bless the Armstrong bloodline.

Here is how to confirm this yourself. Go to www.familysearch.org/Eng/Search/frameset_search.asp, then type in "Elon Hole" in the listed spots. Click on the name when it comes up again and then click on "pedigree."

Keep clicking on the arrows for the "Hole" family line until it links up with the DeUmfreville line. Trace backwards from this line to find the royal links.

I traced my own family history back to 1350 using this site.

Information on HWA's Genealogy By Robert Boraker

In regard to the family history and lineage of Herbert W. Armstrong, I can add some information for clarification. Mr. Armstrong's paternal GREAT-grandmother was actually Elizabeth COPE. He once said that the Cope Foundation had sent him an ancestral chart that traced his ancestry from Elizabeth COPE back to King Edward I. That lineage was given in the 1983 feast film, "Behind the Work." I copied it from the video and added details as follows:

Edward I, King of England
Princess Joan Plantagenet m. Sir Gilbert De Clare
Lady Margaret De Clare m. Hugh De Audley
Margaret De Audley m. Sir Ralph De Stafford, Earl of Stafford
Margaret Stafford m. Sir John Stafford of Bramshall
Sir Ralph Stafford of Grafton m. Maud Hastings
Sir Humphrey Stafford of Grafton, 1384-1419, m. Elizabeth Bindette
Sir Humphrey Stafford of Grafton, living 1467, m. Eleanor Aylesbury
Sir Humphrey Stafford of Grafton, executed in 1486, m. Catherine Fray
Sir Humphrey Stafford m. Margaret Tame
Anne Stafford, living 1613, m. Sir Anthony COPE
Edward Cope of Brixton, living 1613, m. Maud
John Cope of Marden, Wilts., m. Margaret
John Cope, d. 1649, m. Elizabeth
Oliver Cope of Avebury, Wilts., m. Rebecca (came to Pennsylvania in 1683 having received a grant of land from William Penn at "Backington", Naaman'sCreek).

John Cope, 1691-1773, of East Bradford, Chester Co, PA, m. Charity Jefferries
John Cope, 1730-1812, m. (2) Mary Dickinson
Jesse (Joshua) Cope, m. Margaret Dixon
Elizabeth Cope m. Samuel ARMSTRONG
Nathan H. Armstrong m. Lydia HOLE dau of Elon Hole
Horace Elon Armstrong m. Eva WRIGHT
Herbert W. Armstrong m. Loma DILLON

Most of the above details are verified in the book, *Living Descendants of Blood Royal* by Count D'Angerville, Vol.3, pp. 172-173, published by World Nobility and Peerage, London and Paris, 1964.

Mr. Armstrong once said he did not have a middle name to begin with. But since there was another Herbert Armstrong in Oregon, he added the "W" which he took from the family surname of WRIGHT.

Reconstruction of HWA's Genealogy By Geoff Neilson

? --m-- ? Wright
(Maternal Great Grandmother 1) (Maternal Great Grandfather 1)

Elon Hole
(Paternal Great Grandfather 1)

..... --m--
..... ?
..... Armstrong (Paternal Great
(Paternal Great Grandfather 2). Grandmother 1)

--m--
?
(Paternal Great Grandmother 2).

..... ancestors unknown

Nathan Armstrong
Paternal Grandfather) John Wright
--m-- (Maternal
Lydia Hole . . . Grandfather)
(Paternal Grandmother) --m--
Mary Ann Maxwell
(Maternal Grandmother)

Horace Elon Armstrong--m--Eva Wright

Herbert W Armstrong
--m--
Loma Isabella Dillon (ancestors unknown)

Garner Ted Armstrong ~~~~~

HWA's Grave Stone



Herbert W Armstrong's Ordination Certificate

**Ministerial License
Certificate.**

**ISSUED BY THE STATE CONFERENCE OF
THE CHURCH OF GOD.**

Acts 20: 28, 1 Cor. 1: 2, 2 Cor. 1: 1, Gal. 1: 13,
1 Thess. 2: 14, 1 Tim. 3: 5, 15.

This official document is to certify that H. W. Armstrong
is a recognized licensed minister, and apostle of the true primi-
tive faith, that he has labored for Jesus, and among this people
for the required period before being recognized in this capacity.
He is a man of high christian character, able to defend the true
doctrines set forth by Christ and the apostles, qualified and com-
missioned to preach the gospel, and administer the ordinance of
baptism.

Issued on this 2 day of March, the year 1932.
Good for one year from date.

Signed O. J. Runcorn Pres.
Address Salem, Ore.

Mrs. J. E. Curtz Sec.
Address Albany, Ore.

Minister's Signature Herbert W. Armstrong
Address _____



He was ordained the 40th of 70 elders. Armstrong explained in his Autobiography that he received his ordination certificate signed by OJ Runcorn and IE Curtis (2nd March 1931) (refer to chapter 24 of Armstrong's Autobiography for further details):

“I have in my old files my Ministerial License Certificate, which is reproduced in this autobiography, dated March 2,1932, and signed by O. J. Runcorn as President, and Mrs. I. E. Curtis as Secretary. This was almost a year after I was ordained -- probably my second certificate.”

FINAL CONCLUSIONS

When we take a careful look at the modern development of the Church of God, we must be completely honest with its history: it began to resurface after much slumber due to the Great Adventist movement. The seventh day Sabbath was introduced by a Seventh Day Baptist (SDB) to the Adventists and conditionalism (mortality of the soul) was always lurking under the surface amongst the scattered offshoots from the SDBs after their splits earlier in the century. Passover on 14 Abib, born again in the resurrection and other truths found their way into the Adventist movement. Due to that movement, many adopted the seventh day Sabbath and conditionalism, eschewed the Trinity and came to understand the new birth more fully (it was only in 1931 that the SDA Church officially adopted the Trinity).

Within that historical framework and religious culture, this generation of Churches of God arose. Terminology, titles and names and doctrines found their way like a spreading vine, into the Adventist-Millerite groups and those groups influenced by the Adventist Millerites. Of course there are great differences of opinions today between these groups and the author does not advocate unity or ecumenicalism between them. This paper merely documents some of our doctrinal roots.

It also shows that God's Spirit often works in circuitous and mysterious; in a way relative to a given culture or moment in time; or via persons who are not necessarily called in this life. **It is His prerogative how He works with people and potential leaders and it is His way.** And it is not always obvious what He is doing until after the event. Notice for instance the Biblical style or presentation: it is a compression of information which, as a result of so much packed into it, can give the impression of constant miracles and obvious interventions by God.

But when we examine these events, we are forced to make two conclusions:

- (1). In 4,000 years of recorded Biblical history, obvious interventions and miracles are few and far between, but a casual reading of the Bible, due to the compressed record, may give the reader another impression;
- (2). God works in mysterious ways, not always being noticeable to outsiders or even Church members, as to how He is working or where He is directing matters. God can and does use any means at His disposal to restore truth to and to awaken His Church; to build a new branch of a Church which sparkles gloriously for a few decades as a beautiful Zion; and then He can scatter that branch of the Church for reason of which the Bible gives us some clues. He can be very brazen; but normally His modus operandi is circuitous and subtle.

Never has anything been seen again since the Second Advent movement: the explosive interest in the Bible, trumpeting the return of Christ and purity of doctrine were the aims of those involved with this movement. The greatest of these was Herbert W Armstrong, a sifter as none since the Apostles. He poured through the works of the Church of God (Seventh Day), Greenberry G Rupert, Ethelbert Bullinger, JH Allen and the others and brought about a remarkable mosaic and indepth understanding of God's Plan and prophecy which the pioneers last century were grasping for.

This was summarised in his great classic, ***Mystery of the Ages***.

May we honour these pioneers in the truths they had by holding fast that which was good amongst them, and constantly remaining vigilant – on guard – ready to defend these truths and fight for every inch of what the Bible really teaches. And instead of dismantling the outline of truths which they brought (dismantling whilst paradoxically 'going deeper into the truth' or 'finding new truth' as some purport), let us build upon their firm foundations, fine-tuning these truths and digging ever deeper into the Word of God, finding even more proofs for our traditional doctrines.

HWA over-sighted the most extensive Torah-based revival the world has seen since the passing of the original Apostles. Many, many truths were garnered and assembled in wonderful, easy-to-understand form.

Do we appreciate what was done through him – or are we watering-down?

Finally, this paper is not attempting to have people look to other groups for understanding. Our understanding must be based upon God's Word and the truths revealed in it. We must walk daily with God and His Son - in-so-doing absorbing His character and truths, generally guided by the expounding of HWA.

There it is – God indeed works in mysterious ways to bring about His will and for knowledge of His word to increase in these last days. May our understanding of the true doctrines keep on increasing as we grow in grace and knowledge.

He was a divinely-inspired sifter that produced a marvellous mosaic that has not been known since the first century Apostles. So, it seems very plausible that the Almighty God led him to find, read and accept research by JH Allen, EW Bullinger, CT Russell and others. Why shouldn't He use such a mysterious way to restore truth to His people in these last days?

One last word of warning: God tests us on whether we can look past the faults of a man. He wants us to look at what He is doing through the man. This has been and continues to be a test upon Christians.

For mysterious are the ways of God!

CHART SUMMARISING THE DEVELOPMENT OF WCG DOCTRINES

DOCTRINE	18 TRUTHS (if applicable)	DATE/ PERIOD	SOURCE	COMMENTS
Apostleship of HWA		1951	Herman L Hoeh – sermon during the Feast of Tabernacles	This doctrine did not become prominent until late 1970s ²
Babylonian Mystery Religion	16. Identity of Babylon and Her Daughters	1930s?	Church of God (seventh day) and other groups	
Baptism (inc repentance, faith, overcoming and so on)		Late 1920s	Church of God (seventh day)	
Binitarianism	5. Who and What is God	Late 1930s?	Church of God (seventh day)	To my knowledge the CoG7 was mainly Binitarian in the 1930s and has continued in this doctrine since
Born again in the resurrection	11. Begotten now 12. Born again at resurrection	Late 1930s	Probably early literature by Church of God (seventh day), Russellites and EW Bullinger	Greatly expanded upon by HWA
British-Israel Identity	13. Identity of Israel 14. Identity Opens Up Understanding of Bible Prophecy	1927	Reverend Lincoln McConnell, pastor of the First Baptist Church of St. Petersburg, Florida & AH Allen's book	"See How Anglo-Israelism Entered the Churches of God", <i>Worldwide News</i> , 27 Feb 1996, by Ralph Orr for details
Christian calling – few called today	8. Firstfruits		Personal study	
Christian separateness from the world	18. Christian separateness	1930s?	Generic to sabbatarians etc	Greatly expanded upon by HWA
Church Eras		1930s?	AN Duggar (seventh day) and GG Rupert	Some information is contained within the book <i>True History of the True Religion</i>

² The following is cited by Church of God historian Richard C Nickels: "Armstrong's Ministerial License Certificate, issued March 2, 1932 by the Oregon State Conference of the Church of God, certified that "H.W. Armstrong is a recognized licensed minister, and **apostle** of the true primitive faith, that he has labored for Jesus, and among this people for the required period before being recognized in this capacity. He is a man of high Christian character, able to defend the true doctrines set forth by Christ and the apostles, qualified and commissioned to preach the gospel, and administer the ordinance of baptism." [emphasis mine]

DOCTRINE	18 TRUTHS (if applicable)	DATE/ PERIOD	SOURCE	COMMENTS
Church Governance structure	4. Government	Early 1950s	Hegvold, Hoeh and Meredith	
Divorce & remarriage - original doctrine			Church of God (seventh day)	Probably further research led him to his position
Ezekiel's Message/Captivity doctrine		May 1941	Impressed upon his mind in the 1940s. Warning ministry of GG Rupert. Possibly the writings of AJ Ferris	Probably further information came via Herman L Hoeh. Source: January 1962 <i>Plain Truth</i> in instalment 41 of "The Autobiography of Herbert W. Armstrong"
Gap theory		Possibly since late 1920s	Scofield Bible and possibly Church of God (seventh day)	
Genesis 6:9		1930s?	Bullinger and some BI literature	
Germany is Assyria		Early 1950s	Herman L Hoeh	HWA originally held the view that the Germans descended from Gomer. Yet in the early 1950's, he changed to accept the proven Assyrian origin of the Germans. (see "What is going to happen?", <i>Plain Truth</i> , June-July 1934, page 6).
Gospel of the Kingdom	1. True Gospel	Late 1920s?	Church of God (seventh day)	Greatly expanded upon by HWA
Healing		Late 1920s	Church of God (seventh day)	Greatly expanded upon by HWA
Hebrew Calendar		1930s	Church of God (seventh day)	Greatly expanded upon by HWA
Holy Days	3. God's Plan through the Holy Days	1934?	GG Rupert	Greatly expanded upon by HWA
Holy Spirit not a personage	10. Truth about the Holy Spirit	1930s?	Church of God (seventh day)	Greatly expanded upon by HWA
Laying on of hands		Late 1920s	Church of God (seventh day)	
Man's divine destiny	2. Purpose of God 6. What and why is man		Personal study	See <i>Global Church News</i> , Aug-Sept 1993: 11-12 for details
Military/war – non-involvement		Late 1920s	Church of God (seventh day)	
Millennium	9. Knowledge of what the Millennium is	Late 1920s	Church of God (seventh day)	Details came later from <i>Digest of Divine Law</i> by Howard B Rand and further studies.
Mortality of man/soul	6. What and why is man	Late 1920s	Church of God (seventh day) & EW Bullinger	

DOCTRINE	18 TRUTHS (if applicable)	DATE/ PERIOD	SOURCE	COMMENTS
Pagan origin of Easter etc		Late 1920s	Church of God (seventh day)	Probably also EW Bullinger and the plethora of literature around on these subjects such as Hislop's
Passover on 14 Abib		Late 1920s	Church of God (seventh day)	Greatly expanded upon by HWA
Place of Safety		1940s?	Bullinger or Talbot. (It is interesting that in the 1940s Hoeh was familiar with the famous preacher Louis Talbot who wrote the book <i>I Saw Petra</i> according to Robert Macdonald who knew Dr Hoeh.)	Greatly expanded upon by HWA and HL Hoeh. The earliest reference to it in WCG literature that I can find is in the <i>Plain Truth</i> , March-April 1942
Prayer & Fasting		Late 1920s	Church of God (seventh day)	
Race Question		Late 1920s	Common knowledge at that time among Christendom and BIs	
Sabbath		Late 1920s	Church of God (seventh day)	
Salvation & Conversion are processes in 3 stages			Unknown	Probably further Bible research
Satan, Demons, Angels	17. Satan is the guilty party	Late 1920s	Church of God (seventh day)	Further details came in 1950s
Saturday resurrection		Late 1920s	Church of God (seventh day)	
Second Resurrection		Early 1950s?	Influence of Russellites	
Seven Thousand Year Plan		Late 1920s	Church of God (seventh day)	Possibly also Scofield and Darby
Spirit in Man	7. Spirit in man	Early 1960s	Unknown	Developed further in early 1970s by Robert L Kuhn and HWA himself
Tithing - First		Late 1920s	Church of God (seventh day)	Understanding of 2 nd and 3 rd tithes came later
Tithing – Second and Third	15. Second and Third	1940s-50s	Further study	
US of Europe		Early 1930s	Probably elements within the Church of God (seventh day)	Greatly expanded upon by HWA and other evangelists
Wednesday Crucifixion		Late 1920s	Church of God (seventh day) & EW Bullinger	Evidence greatly expanded upon by HL Hoeh
WCG official seal		1963	Reorganized Church of Jesus Christ of Latter Day Saints seal?	The seal of this group seems to have provided the inspiration for the WCG seal

APPENDIX: MORMONS AND THE SABBATH

Appendix one: J J Strang – Prophet, King, Apostle of the Sabbath

(June 1978, *The Sabbath Sentinel*)

by George Dellinger

J. J. Strang: King, Apostle of the Sabbath
George Dellinger

MORMONS are strong advocates of Sunday. They have accepted the first day, based—they say—upon revelation and their understanding of both Scripture and their own sacred writings.

However, one early Mormon leader came out for the observance of the Sabbath and never wavered on that point. This was James Jesse Strang, a man largely forgotten today by those who study the Mormon faith. Strang's life is worth studying, however, if for no other reason (as far as Sabbath keepers are concerned) than his advocacy of the seventh day.

Strang was born in Scipio, Cayuga County, N.Y., on March 21, 1818. Sickly as a youth and with little education, he worked at farming, teaching, and as postmaster, lecturer, newspaper editor, and lawyer. His family background was Baptist, but the area of New York where he lived had become a center of Mormonism, and he became involved with the new religion when he married Mary Perce, whose sister was the wife of Moses Smith, an ardent Mormon.

In the summer of 1843 Strang moved to Burlington, Wis., where his wife's relatives had settled in 1836. In 1844, while visiting in Nauvoo, Ill., he became a member of the Mormon Church. He became very closely associated with the prophet Joseph Smith. When life for the Mormons around Nauvoo became more and more difficult because of persecution from their neighbors, Strang went to Wisconsin to establish a haven for the people of his faith around Burlington.

On June 27, 1844, Joseph Smith

1849 and involved the relocation of a considerable number of his followers.

On Beaver Island Strang established a theocracy. Crowned king on July 8, 1860, he ruled like a king. Indeed, his rule could probably be called autocratic, even dictatorial; yet, he tried, at least in the beginning, to give his people a place where they could live their lives in peace according to their faith.

But this proved difficult. The Mormons had many troubles from outsiders and internal difficulties as well on Beaver Island and on the mainland coast of Michigan. The conclusion came in 1866. Strang was shot by four disgruntled former associates and died on July 9. His followers were driven off Beaver Island and their property was taken by their enemies. Scattered like sheep, having no designated prophet, they drifted various ways. Many left all forms of Mormonism. But a loyal handful continue the practices of the faith they were taught. Today some 200 to 250 people remain members of the Church of Jesus Christ of Latter Day Saints (Strangites).

In 1860 Strang published *The Book of the Law of the Lord*, a complete guide to the kingdom he set up on Beaver Island. This book contains detailed guidelines for the government of the kingdom. One of his laws was the Sabbath. In Chapter I is a statement of the Ten Commandments, the wording not always the same as the King James rendering, each commandment being followed by notes in which Strang further elucidated the meaning. He numbers the Sabbath as the Third Commandment. In note two he says: "There is no ground for believing that the sanctifying of the Sabbath was not

Anted says I warra four keepz Churt Sunday was an innovation introduced by Constantine.

Yet Strang was virtually unique in early Mormonism in supporting the Sabbath. Why? It is impossible at this date to say where he got this bit of theology, other than to say by divine revelation. He did not learn it from Seventh-day Adventists, for they were not organized until 1843. But we know that early Adventists received the Sabbath from Seventh Day Baptists, and this may be what Strang learned of it, since his background was strongly Baptist. In addition, Seventh Day Baptists were strong in the area of western New York where he spent his early years. Of course, this is only conjecture. Strang's records and the records of the Strangite church—which are often very detailed—tell us nothing of the Sabbath except to command it.

Why, one might ask, did Strang introduce the Sabbath into Mormonism when Joseph Smith, its founder, did not? Edward T. Couch, a faithful Strangite author, offered the following suggestion in his book *The Teachings of Jesus* (page 24): "Joseph Smith taught in regard to a Sabbath day, but did not specify the day. The reason for this is that he taught the people all they were able to receive, and more than most of them were willing to conform their minds to."

Perhaps Couch was correct. At any rate, Strang left his followers the precious legacy of the holy seventh-day Sabbath, something no other Mormon leader did. For this reason, if no other, Strang must not be forgotten.

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APPENDIX:

Appendix two: *Mormon Revelations and the Sabbath & The Sabbath Question in Early Mormonism* (October & November 1978, *The Sabbath Sentinel*)

by George Dellinger

Mormon Revelations and the Sabbath

GEORGE DELLINGER

MORMONS are among the strongest advocates of Sunday keeping in Protestantism. Their reasons, they say, are drawn from their own sacred writings. Mormons accept the Bible, but place much emphasis upon other writings they accept as divinely inspired. These are the *Book of Mormon*, *The Pearl of Great Price*, and *The Doctrine and Covenants*. Since Mormons consider the Sabbath question settled, closed in favor of Sunday because of their sacred writings, it is vital for us to study into the matter and see whether perhaps there is support for Sabbath keeping in these books.

The first reference to notice is in the *Book of Mormon*. In the book of Jarom, verse 5, in speaking of a group of people called the Nephites, it says: "They observed to keep the law of Moses and the sabbath day holy unto the Lord." Mormons believe the Nephites were descendants of the so-called ten lost tribes of Israel who came to the North American continent. We read they kept the Sabbath.

Another valuable reference is in Mosiah 13:12-24, where we find the Ten Commandments listed. In verses 16-19 we find the Fourth Commandment, given essentially as in Exodus 20. Verse 16 says, "Remember the sabbath day, to keep it holy." Could that be clearer?

Again, in Mosiah 18:23 we read, "And he [Alma, a prophet] commanded them that they should

observe the sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God." Once again, a plain requirement to keep the Sabbath!

The Nephites are frequently described as zealous observers of the law of Moses. See 2 Nephi 5:10 and 25:24-30, Mosiah 2:3, 3 Nephi 1:24, and especially Alma 30:3. This obviously includes the Sabbath, as stated in Jarom 5.

In *The Pearl of Great Price*, a selection of translations made by Joseph Smith, the Sabbath is referred to twice in connection with Creation. In Moses 3:2,3 and Abraham 5:2,3 the Sabbath is mentioned as having been sanctified at creation. This cannot in any way refer to Sunday.

So there can be no question but the *Book of Mormon* and *The Pearl of Great Price* both support the Sabbath. The reason Mormons observe Sunday is not found in these books, however, but in *The Doctrine and Covenants*, a collection of the revelations they believe God gave through the leaders of their church.

The basic reference upon which Mormon Sunday keeping is based is Section 59, a revelation "given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, August 7, 1831." Mormons point out that August 7, 1831, was a Sunday, and then they read verses 12 and 13: "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy

sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." Since this revelation was given on a Sunday and the term Lord's day seems to be used for it, Mormons conclude the matter is concluded.

But is it? If we go up to verse 9 we read, "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." And verse 10 adds: "For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

Now if we compare this revelation with Scripture, we find perfect harmony. Which day is the holy day of the Lord? Isaiah 58:13 and Mark 2:28 make it crystal clear that God's holy day is the Sabbath. So if we consider the reference to "the Lord's day" in verses 12 and 13 to be a reference back to verses 9 and 10, we have the Sabbath commanded in plain language.

Furthermore, in Section 68 we have a revelation "given through Joseph Smith the Prophet, at Hiram, Ohio, November, 1831." Verse 29 of this revelation says, in no uncertain language: "And the inhabitants of Zion shall also observe the Sabbath day to keep it holy."

The evidence appears conclusive. The sacred writings of the Mormons plainly command the keeping of the seventh-day Sabbath, not Sunday. To use *The Doctrine and Covenants* 59:12, 13 as support for Sunday keeping is simply not enough. If one wishes to be honest with the sacred books of Mormonism, he must keep the seventh-day Sabbath!

(Concluded next month)

The Sabbath Question in Early Mormonism

GEORGE DELLINGER

MORMONS are very strong advocates of Sunday keeping. The reason for this lies in their belief in the inspiration of revelations received by Joseph Smith and others—revelations believed by them to be from God. Their Sunday keeping is based upon these revelations. But we might fairly ask, was there no discussion of the matter in the early days of Mormonism? Did no one ever raise the question, Should we observe Saturday as the Sabbath?

In our previous article, "Mormon Revelations and the Sabbath," we say that a fair and honest study of these revelations lead one to the seventh-day Sabbath of God, not to Sunday. But the question still arises, Was there not even one voice raised in defense of the seventh day? Of course there was James J. Strang, whose group observed Saturday. (See my article, "J. J. Strang—Prophet, King, Apostle of the Sabbath," in the *JUNE SABBATH SENTINEL*). But was he the only one? No, he was not. Let us look at a bit of history.

Wilford Woodruff, converted to Mormonism in 1832, later fourth president of the church, who issued the manifesto forbidding polygamy in 1890, stated in his journal that, before becoming a Mormon, he had kept the Sabbath. He wrote: "In our zeal, my brother Aaron and I adopted the worship of the Lord on Saturday instead of Sunday. I felt that a change in the seventh to the first day of the week was likely a perversion made by man without authority from heaven." He later said that he was keeping the Sabbath when he was baptized into the Mormon faith.

Orson Pratt, one of the twelve apostles of the Mormon Church

wrote in 1850: "Again, must the seventh day or the first day of the week be kept holy unto the Lord? . . . There is rather more evidence . . . [in the New Testament] for keeping holy the Sabbath day or Saturday than there is for keeping the first day or Sunday."

President H. C. Kimball said in 1861: "Has there been any change in the first principles of the doctrine of Christ as revealed by Jesus Himself? No: that doctrine stands good, and will forever remain so. Some suppose that the Ten Commandments . . . have been done away; but I can inform you that they are still in force." He then recited the Commandments, including the fourth, which he had just stated was yet in force. Whatever his personal belief about the day of worship may have been, he could not deny what he said.

There was also some support of the Sabbath among the many splinter groups that formed after Joseph Smith was killed in 1844. J. J. Strang is one example. Another interesting example is found in an obscure magazine published on behalf of the Church of Christ, the followers of David Whitmer.

This magazine, *The Return*, was published at Davis City, Iowa. In the issue for June, 1896, in an article entitled "Should We Observe the Sabbath, or Sunday?" the editor, C. A. Wickes, wrote: ". . . did God establish one day of the week for man to observe as a day of rest and worship, and . . . did He ever change that day? . . . there can be but one answer. . . . We know God gave the 4th commandment, and that it means Saturday. We also know that nowhere in the Bible or Nephite Records (the Book of Mormon) is there any account of a command-

ment of God or Christ, to change that day, or institute any other in place of it.

"It is hardly necessary to state the fact, that the various attempts to show that 'on some other day of the week Christ or the Apostles, or the Church in different places, did this thing or that,' amounts merely to . . . rubbish. . . ."

He then continues with several excellent arguments in favor of the Sabbath. One of these is to point to Matthew 24:20 as proof that Christ's followers would be observing the Sabbath long after He Himself was visibly no longer present.

In the July issue Wickes continued with several Biblical texts and facts of history to prove the Sabbath is perpetual. His final sentence is: "As for me and my house, we will keep the commandments of God."

So we can see that, despite some honest thinking on the part of various early Mormon leaders and writers, Sunday overwhelmed the Sabbath. Joseph Smith simply adopted the tradition of the society that surrounded him. How sad to see how close the Mormons came!

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