

2 Joseph W. Tkach
Endowed Chair in Theology

2 Members comment on Internet
home page

3-8 United States and Britain
in Prophecy

The Worldwide News



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Personal from...

JOSEPH TKACH

God is the giver of every good and perfect gift

As I write this over the Thanksgiving holiday weekend, I am reminded that we should be thankful first and foremost for God's love for us. Every good gift comes from our Father in heaven, and he works all things for good for those who love him. He even grants us the confidence to know that he will always provide what we really need.

"Give thanks always," Paul tells us in Ephesians 5:20. We are to be thankful for everything. Admittedly, this is hard to do, as I explained at our first employee chapel meeting Wednesday afternoon, Nov. 22. It is difficult to rejoice in our trials.

Giving thanks in difficult times

For example, when Corrie Ten Boom was imprisoned in a World War II concentration camp, she found it difficult to be thankful for the fleas in the barracks. But her sister insisted that they should give thanks for all things, so they thanked God even for the fleas. As the weeks went by, they began to realize that the fleas were indeed a blessing in disguise. Because of the fleas, the guards stayed out of the barracks, and the women had relative privacy and freedom inside the barracks—freedom to talk and freedom to read a Bible. They could be thankful even for fleas!

Trials are unpleasant when we are in them, but afterward they yield a peaceable fruit of righteousness. God works all things for good. He knows the future benefits, but we rarely do.

When I was terminated from the church's employ in 1976, I grieved the loss of my job as a ministerial trainee. My plans for my future were shattered. Although I obtained another job, I still mourned my loss, not understanding why the Lord had taken away what he had given. Eventually I realized that I was earning twice as much money as I had been as a ministerial trainee, and I had been able to buy a house, which I would not have been able to do before. Even more significant, but unknown to me at the time, was the fact that I was gaining experience that would help me minister more effectively in the future.

Some of our employees are facing terminations. Other members are already unemployed. God does not guarantee that we will be able to find a new job at twice the salary. Indeed, for some it is quite the opposite. God has different lessons in mind for each of us. He is preparing each of us in different ways, according to his love and great wisdom. But we are assured that he works all things for good for those who love him, and if we trust him in this, we can give thanks for all things. In our varied experiences, we each mature and, through our

See Personal, page 9

AU maintains accreditation with SACS

BIG SANDY—The Commission on Colleges of the Southern Association of Colleges and Schools (SACS), at its annual meeting in Atlanta, Georgia, Dec. 12, decided in favor of Ambassador University maintaining its regional accreditation.

"The decision of SACS was that we maintain our accreditation with no sanctions, private or public," said Russell Duke, president of Ambassador.

Based on media reports and unspecified inquiries earlier this year, SACS had appointed a special committee to visit Ambassador and investigate matters of governance, academic freedom and professional security, and financial stability.

"A main concern of SACS is quality assurance, and we appreciate their assistance in defining areas of improvement," said Dr. Duke. "We are pleased with the outcome of the visit and are committed to excellence in education at Ambassador University."

1996 Festival to be 'A Celebration of Salvation'

By Mark McCulley
Festival Administration manager

The 1995 Feast of Tabernacles, dubbed "Festival of Faith '95" by Pastor General Joseph Tkach, is in the history books as the most Christ-centered Feast of Tabernacles ever celebrated by the Worldwide Church of God.

So what's next? Some think that under the new covenant observing any such festivals is legalism or harmful for a Christian. Others are more interested than ever, because of the heightened spirituality of the 1995 Festival.

Why celebrate the Feast of Tabernacles? First, we gather at the Festival to celebrate our new life in Christ, as well as to look forward to the hope of all saints—the resurrection of the dead at the second coming of Jesus.

Galatians 2:20 is a pivotal scripture in understanding that new life: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me."

Here, Paul explains the post-baptism life of the believer in terms of a temporary physical life, lived

through faith in Christ. A tabernacle is a temporary dwelling. God "lived" in a tabernacle as his physical point of contact with the Israelites, while they lived in temporary tents in the wilderness.

Today, Christ dwells within believers, not just among us; and we "tabernacle" in physical bodies until the resurrection. When we come together during the Festival, we celebrate together the joyous reality of Christ living in us daily.

That is why the theme for 1996 is "A Celebration of Salvation." A team of researchers and writers is already gathering material for sermons for next fall. We plan to deepen our understanding of salvation and of our obligation to live as regenerated people in a dark world.

The Festival is the church's "major collective worship event of the year," to quote from our Mission Statement. How does collective worship benefit us? By being mutually encouraged in the faith, and worshipping together in large groups, our confidence is strengthened. We return to our homes with a fresh love for our Christian walk. We find inspiration from the example of others we meet, and our bonds with our brethren in different parts of the

See Feast, page 12

Church to offer books, videos, audio tapes and other religious works

By Paul Monteith

Can a divine creation be reconciled with scientific fact? This is the question behind *Creation or Evolution?*, a 45-minute video produced by Ambassador Television Production (formerly the Television Department), and the first of several products that will be available through the church in 1996.

Creation or Evolution? comes with a full-color, 80 page book about human origins and human destiny. It will be offered in a letter to *Plain Truth* subscribers for \$25 in January. Those interested in purchasing the video will also find details in an advertisement in the February *Plain Truth*.

Gift offerings such as *Creation or Evolution?* are mutually beneficial to the church and to those who support its ministry.

Nurturing believers

Many subscribers ask for recom-

mendations about books, videos, audio tapes and other religious works that would help them in their Christian life and aid their Bible study. By making these items conveniently available, the church fulfills part of its mission statement to nurture those in its fellowship (whether members, magazine subscribers or co-workers).

"Nurturing means more than just educating Christians about the Bible," said Norman Shoaf, publications manager. "The church is here to encourage them and help them in their daily walk with Christ. That could mean inspiring them, comforting them and advising them in times of personal crisis. Many of the products relate to this side of our mission. "And, we intend to offer products that will be of the highest quality, biblically sound and academically reputable."

To ensure items offered meet these requirements, a product development

See Religious works, page 11

Joseph W. Tkach Endowed Chair in Theology

By Thomas Delamater

BIG SANDY—In addition to his responsibilities as pastor general of the Worldwide Church of God, Joseph W. Tkach, who died Sept. 23, served as chairman of the board of regents of Ambassador University.

To honor the legacy and life's work of Mr. Tkach, his fellow board members established the Joseph W. Tkach Endowed Chair in Theology at the university. It will provide funding for a specially designated faculty position in the Theology Department, and for related expenses.

An alumnus himself, Mr. Tkach loved Ambassador University. He traveled to the campus several times each year, for orientation activities, alumni homecoming celebrations, commencement exercises and meetings of the board. He often spoke of the university's importance to the church and to society.

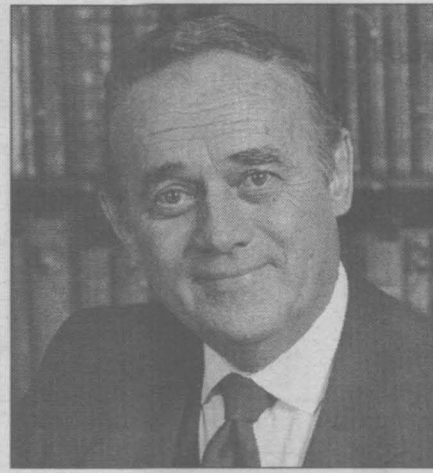
In the March *Plain Truth* "Personal," Mr. Tkach wrote: "Ambassador's dedication to Jesus Christ and his gospel message is a magnet for students who come to Ambassador to obtain the all-important knowledge of Christ's sacrifice for us and the effect it has on our lives."

He continued: "At Ambassador, education in leadership is based on Jesus

Christ's own personal example and his teachings in the Gospels. Christ summed up the law of God as love—love for God and love for fellow humans. Ambassador stands on this sure foundation and is dedicated to right thinking combined with right living."

During Mr. Tkach's tenure as chairman of the board, Ambassador grew to unprecedented heights of service and scholarship. Ten new buildings were built, including a lecture hall, two classroom and office buildings, an administration building and five residence halls.

New majors were added to expand Ambassador's academic offerings, and the university was accredited by the Commission on Colleges of the Southern Association of Colleges and Schools. Intercollegiate athletics returned after a 12-year absence, and the groundwork was laid for Ambassador's own public radio station, KBAU-FM, which now broadcasts music, news and public affairs to the East Texas area 24 hours a day.



Joseph W. Tkach

Shortly before his death in September, the board approved the renaming of the university's administration building as the Joseph W. Tkach Hall of Administration.

Beyond his work on behalf of Ambassador, Mr. Tkach set an example for Christians everywhere of steadfast dedication to biblical truth.

Because of this, the university board believed it was fitting that an endowed chair be established in his honor in the Theology Department.

The university's goal is to build the endowment to \$1 million. This fund will help the university pay the salary and related expenses for a specially appointed faculty member in the Theology Department. Funds will be raised from private sources, including foundations, corporations and individuals.

As publisher of *The Plain Truth* for nearly a decade, Mr. Tkach inspired millions of readers with his enthusiasm for the gospel of Christ. If your life was touched by his love and Christian example, and you would like to contribute to this fund in his memory, please send your donation to the Institutional Advancement Office at Ambassador University, Big Sandy, Texas, 75755. All contributions are tax-deductible in the United States and Canada.

For more information about the Joseph W. Tkach Endowed Chair in Theology or Ambassador University in general, please call 1-903-636-2040.

Thomas Delamater is director of Institutional Advancement at Ambassador University.

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Members comment on Worldwide Church of God home page

By Thomas C. Hanson

Following are electronic mail comments from members who have read portions of *The Plain Truth* or *The Worldwide News* on the church's Internet home page.

The Internet is a collection of computer networks connected on local, national and international levels. One million computers hook up 20 million people on every inhabited continent.

The church's home page address is <http://www.wcg.org/>

Source of intelligence

The Northampton congregation is 200 percent behind Mr. Tkach and headquarters due to the superb local leadership we had during the recent transition.

Our local elder, Graham Mitchell, and the Sheffield local elder, Richard Whiting, were particularly courageous after being forbidden to preach on the covenants.

Our local deaconate of Roger Clark, Peter Gout and Audrey Whinnet follow that lead.

We are privileged to have the converted leadership up from them via David Stirk, John Halford and beyond to Mike Feazell and Mr. Tkach.

During the transition *The Worldwide News* (which I can now read on the home page) was our only source of intelligence for many months, without it I would have gone under, and I know many more would have fallen away and been led away.

My personal situation vacillated from raving liberal, stubborn fence sitter to utter reactionary, sometimes during the same sermon or Bible study.

It was great to hear tapes from Mr. Feazell, David Albert, Greg Albrecht and Carn Catherwood to have one's fears addressed and identified with.

We used to call ourselves the Church of Brotherly Love—now at last we're getting there. Locally we have never had such fellowship, both quantitatively and qualitatively. Not a Sabbath goes by without many families and individuals gathering at members' homes to contin-

ue fellowship for as long as we can. We are desperate to nurture each other and evangelize others by example.

Our survival and thriving in Northampton is proof that this is the Church of the Living God, that headquarters is on the track as never before.

Yours most sincerely, in brotherly love.

Martin Peter Clarke
Northampton, England, church

From Canada

I live in a remote part of northern Canada. I am a baptized member, but have not had any contact with the church for three years. I have been wanting to come back into the fellowship for some time. Unfortunately, many of the friends I had in the church have left for various reasons, so I have been at a loss as to how to get back into and keep in contact with the church.

Tonight on the Sabbath, I decided to see if there was a church website. With a bit of detective work I was able to find you. What a relief!

Thank you for providing this service on line. It has been an answer to my prayers. I miss the fellowship and the nourishment of the church. Now I have lots of info I can download and study.

I am saddened to hear of Mr. Tkach's death. It will take a while for it to sink in.

Thanks again,
Fernando Araujo

Because of the relatively high postal costs in Canada, *The Worldwide News* is distributed at church services several weeks after publication. The church's Internet website provides a more timely source of accurate information.

But this does not just benefit members. Anyone interested in the church can now go to the source, rather than relying on the often negative comments of others. As our local minister, Gary Moore, put it: "At last, some balance on the Internet."

Jon Pearkins
Edmonton, Alberta
71231.3005compuserve.com

Help for the visually impaired

Last summer I talked to someone in the now defunct handicapped services office. I was hoping for *The Plain Truth* and *Worldwide News* to be available on the Internet so it could be downloaded in large print for sight-impaired readers.

I see that it is now possible to do that. Thank you from at least one member who is deaf and sight impaired, Aurora Brown, in Dallas, Texas.

Thank you to all the staff for your work in serving all of us.

Susan Sipe
Dallas, Texas

From the Netherlands

I was pleased to see that the Worldwide Church of God is on the Internet. As a member in the Netherlands we receive *The Worldwide News* about four weeks after the issue date.

Now I can see the news and articles as soon as the articles are on the Internet.

Please keep this up, and greetings from the Netherlands.

Theo de Groot
Netherlands

Hope for those with environmental illness

I am a member of the Worldwide Church of God, and when possible I attend church in Orlando, Florida. I appreciate the opportunity to download articles and read them from the computer. I have environmental allergies (multiple chemical sensitivity). It is difficult for me to read *The Plain Truth* or *Worldwide News* even though it is printed with less smelly products than it used to be years ago.

Catherine Coffman
Eustis, Florida

Our side of the story

I am delighted to see that finally the Worldwide Church of God has got its own home page.

Now, people who want to know more about us would be able to do so instead of relying on information disseminated by ex-WCG members or even by individuals who are not members of our faith. Now, people can hear our side of the story!

Dennis Benedictos
Canberra, Australia

United States and Britain in Prophecy

By Ralph Orr

In 1990 the church withdrew *The United States and Britain in Prophecy* from circulation. We understand the impact this book has had on many, and we understand the disappointment that some have in seeing it withdrawn. We also recognize that some may believe that by not distributing this book we are neglecting an important biblical truth.

In the past the Worldwide Church of God has taught that *The United States and Britain in Prophecy*

The gospel of Jesus Christ is not based on national or ethnic origins. In fact, one challenge facing the early church was to help some members overcome prejudices that inhibited their embracing God's intended universality of the church.

explained an important key that unlocked biblical prophecy—the identification of the Anglo-Saxon peoples as the leading representatives of the lost tribes of Israel. We reasoned that God commissioned his end-time church to warn those peoples of his coming wrath. *The United States and Britain in Prophecy* was one of our principal means of fulfilling that perceived commission.

However, the church is commissioned to preach the gospel. The gospel of Jesus Christ is not only a message of repentance, but one of faith and hope. Through Christ we can be reconciled to God and each other. It is the message of God's love for everyone. God wants to forgive every person. He wants to impute Christ's righteousness to everyone. He does not want anyone to perish. Those who repent and turn in faith to Christ shall be saved. God wants to reconcile us to himself.

This message and our commission to preach it has been given to us by Jesus Christ. No other job is as important. As Christians, our supreme authority is Jesus Christ, not church tradition, custom or practice. "All authority in heaven and on earth has been given to me," Jesus said (Matthew 28:18). Luke writes that Jesus, talking to his disciples, "opened their minds so they could understand the Scriptures. He told them, 'This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations'" (Luke 24:46-47).

Christ holds us accountable to fulfill his commission, not as we define it, but as he defines it. One verse that summarizes the work God has given us is John 6:29: "The work of God is this: to believe in the one he has sent." So we urge others to become involved in that work—the work of believing in Jesus Christ.

The foundation of our faith and preaching is not *The United States and*

Britain in Prophecy. The foundation of our faith is Jesus Christ, the One who has commissioned us, the One in whom we have faith and the One we seek to imitate. "Each one should be careful how he builds," Paul warns, "for no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Corinthians 3:10-11).

From the Gospels to Revelation the central focus is Jesus Christ. Revealed in those pages is the story of God incarnate, crucified for the sins of humankind and raised from the dead. It is the story of Christ yesterday, today and tomorrow.

The church's message was, and still is, that through Christ, God brings grace to humanity. The gospel of Jesus Christ is not based on national or ethnic origins. In fact, one challenge facing the early church was to help some members overcome prejudices that inhibited their embracing God's intended universality of the church.

The Scriptures proclaim a grace-based, not a race-based, message. The church took that message of God's grace to all races everywhere. "You will be my witnesses," Jesus proclaimed, "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Jesus made the church "a house of prayer for all nations" (Mark 11:17).

The first Christian lay members understood that they shared in that commission. Being a Christian meant that they proclaimed Christ as Lord. Even persecution did not stop the proclamation: "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.... Those who had been scattered preached the word wherever they went" (Acts 8:1-4).

Always, where the details of the Christian message are given, Jesus Christ is the central subject. Society soon identified members of this new faith with him alone. They gave them the name Christians.

Yet Christians sometimes find themselves distracted from the Christ-centeredness of the commission. Besides becoming diverted by the cares and temptations of the flesh, we also can be distracted even by other religious concerns.

Perhaps the most intoxicating subjects are those thought to be revealed only to the few. Such doctrines require accepting "secret keys" to knowledge that the rest of the world cannot see. These ideas often have nothing to do with, or even contradict, the message of salvation God told us to proclaim. Of course, adherents to these systems deny this. They try to interweave their secret knowledge into the gospel. The gospel then becomes diluted. It is then neglected or even scuttled.

No one is immune to this. The allure of having inside knowledge can appeal to one's vanity and the human desire to feel superior.

Paul explained that some would ridicule the need to be Christ-centered: "We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God" (1 Corinthians 1:23-24).

Paul added, "When I came to you ... I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Corinthians 2:1-2).

So it is today. The commission of the church, given to it by God, is to proclaim Jesus Christ and him crucified. No other teaching, no other doctrine, comes close to this doctrine's greatness.

Of course we have always preached that Jesus is our Savior. Nevertheless, for many of us, it has not been our central and foremost message. Some have erroneously thought that *The United States and Britain in Prophecy* was the primary message God wanted us to preach to the world. This is evident from those who have expressed concern that failure to distribute that book meant we were not doing God's work. As we have already seen, such a view is biblically unsound.

For what do we stand?

If asked to define what we stood for, many in or outside of our fellowship would have defined us in terms of a particular doctrine or group of doctrines, of which Anglo-Israelism would have been one. Many would have viewed us as prophecy-centered. Few would have described us as Christ-centered.

In fact, when we have primarily emphasized *The United States and Britain in Prophecy*, we may have unwittingly hindered the gospel. As a result, some came to believe our message was race-based, not grace-based.

It saddens us when Christians erroneously justify their racist attitudes through misuse and misunderstanding of the Bible. While one might expect that those new in the faith might harbor racial prejudice, as God's Spirit leads them, they should come to see how poisonous such thinking is. They should then seek God's help in conquering such attitudes. Unfortunately, some found the Anglo-Israel belief in *The United States and Britain in Prophecy* as excuse enough not to repent of racism.

Of course, racism takes many forms. Sometimes it is open and blatant. At other times it is subtle. Even well-meaning believers can have elements of racism dwelling in the dark corners of their heart. They may not recognize those feelings, and when those feelings are pointed out these individuals may sincerely deny having them. These otherwise Christian people just happen to believe their race is

'Each one should be careful how he builds,' Paul warns, 'for no one can lay any foundation other than the one already laid, which is Jesus Christ.'

somehow and in some way superior to another race.

In the church, non-Anglo-Saxons sometimes found fellow Christians looking down on them simply because they were not "Israelites." To these people, being German, African-American, Hispanic, Asian, Ukrainian, Italian, Polish (or a member of any other ethnic group) was to be inferior. Perhaps as a form of psychological self-defense, a few of Eastern or Southern European descent would speculate that, perhaps because of Israel's wanderings, they were Israelite, not gentile. It somehow seemed inferior to be 100 percent gentile. Obviously, such views do not belong among God's people.

Lest someone take these comments out of proportion, it should be said that God's people have generally, easily and warmly welcomed all races into their fellowship and their homes. This has been true even when the surrounding society generally viewed

such hospitality negatively. Members have suffered alienation from their neighbors by showing love to those of another race.

We also can appreciate our history of comparative racial harmony and cooperation. Compared to the communities around us, within our midst there has been significantly less racial tension. That is wonderful, but we should not allow this to blind us to the need for further growth. That is why we do not wish to distribute literature, unnecessary to the gospel, that may be used by some to perpetuate spiritually destructive racial attitudes. Let all barriers to racial harmony come down. Let the church live Paul's admonition that "there is no distinction between Jew and Greek, the same Lord is Lord of all and is generous to all who call on him" (Romans 10:12 [New Revised Standard Version (NRSV)]).

Biblical and historical problems

We now turn to the biblical and historical problems with the teaching. Much evidence calls into question the teaching's basic premises.

In this study paper we cannot cover all of the scriptural and historical problems of the book, but we will summarize its major deficiencies.

The criticisms that follow are not limited to *The United States and Britain in Prophecy*. That book is but one of many that allege to prove what scholars label *Anglo-Israelism*—the belief that Anglo-Saxons descend from the "lost 10 tribes of Israel."

When reading Anglo-Israelite literature, one notices that it generally depends on folklore, legends, quasi-historical genealogies and dubious etymologies. None of these sources prove an Israelite origin for the peoples of northwestern Europe. Rarely, if ever, are the disciplines of archaeology, sociology, anthropology, linguistics or historiography applied to Anglo-Israelism. Anglo-Israelism operates outside of the sciences. Even the principles of sound biblical exegesis are seldom used, for, as we shall see later, whole passages of Scripture that undermine the entire system are generally ignored.

Why this unscientific approach? This approach must be taken because to do otherwise is to destroy Anglo-Israelism's foundation. Those who apply scientific disciplines and the principles of sound historiography to this subject eventually come away disbelieving the theory. As we shall see, even lay students of the Bible can find serious flaws in the idea.

No firsthand account exists that traces the lost 10 tribes into northwestern Europe. No eyewitness to European tribal migrations ever claimed an Israelite origin for any of them. No medieval or ancient genealogies ever linked the royal families of the British Isles with the Israelites. Not until the 19th century (long after the supposed migration) did anyone attempt to prove such an idea.

A people prepared

Before the beginnings of Anglo-Israelism, Puritan and American religious ideas had prepared a people for its acceptance. Two themes in particular prepared the way: covenant theology and the idea that America was a new Israel.

Covenant theology was a deeply imbedded concept in Puritanism, claiming as its basis God's covenants with Abraham, Isaac, Jacob and the tribes of Israel.

"The heart of covenant theology was the insistence that God's predestinating decrees were not part of a vast

See Throne, page 4

Who sits on David's throne?

Continued from page 3

impersonal and mechanical scheme, but that, under the Gospel dispensation, God had established a covenant of grace with the seed of Abraham.... They tended to agree that the effectual call of each elect saint of God would always come as an individuated personal encounter with God, as had Abraham of old" (Sydney E. Ahlstrom, *A Religious History of the American People*, vol. 1 [Garden City, New York: Image Books [Doubleday], 1975], 177-8). In other words, each Christian's relationship with God is similar to Abraham's.

The second theme, that America was a new Israel, also found its greatest support among New England Puritans. Just as God had called Israel to start a new nation in Canaan, so they believed he had called them to start a new society in Northern America. "Like Israel, they had a special destiny, the one standing at the beginning of God's plan, the other at the end."¹ The idea that America was a new Israel remained an influential thought in American Christianity well beyond the American Revolution.

"Throughout the American states, though most definitely in New England, a particular Protestant view of history had long been widespread. This view rested partly on the usual Protestant interpretation of papist apostasy and Reformation renewal of the church and partly on English and Scottish convictions that the British kingdoms harbored a people chosen by God for unusual service in advancing his providential plan....

"These assumptions, broadened, amalgamated, invigorated, and politicized by the Revolution, stood behind the popular image of the American Israel, with all its implications of election, vocation, and guidance. Hence Christian patriots saw nothing incongruous in linking Moses and [Governor] Winthrop with [George] Washington, who 'with his worthy companions and valiant band, were instrumental in the hand of Jesus, the King of Kings, to deliver this American Israel from their troubles'" (J.F. Maclear, "The Republic and the Millennium," *The Religion of the Republic*, Elwynn A. Smith, ed. [Philadelphia: Fortress Press, 1970], p. 188).

The first fully developed scripturally argued presentation of Anglo-Israelism was by John Wilson, in his book *Our Israelitish Origins*. Published first in England, then in the United States in 1840, it was immediately successful and went through numerous editions. One factor influencing the success of *Our Israelitish Origin* was that it answered the troubled conscience of a religious people.

How could Christians justify, in light of the gospel, their colonialism, expansionism and enslavement of others? Religious people wanted to believe God supported their growing economic, political and military power. Anglo-Israelism seemed to provide such a justification.

Anglo-Israelism also came to America at a time when the new religion of Mormonism was arousing significant interest. Founded in 1830 by Joseph Smith, their "new revelation," the Book of Mormon, claimed an Israelite link for an ancient, pre-Columbian race of Native Americans. Anglo-Israelism offered a counter-explanation to the Mormon claim about the lost tribes and could therefore be viewed as a defense of orthodox Christianity.

Anglo-Israelism arose at a time of increasing skepticism of the Bible among America's most highly educat-

ed. Deism, Unitarianism and skepticism had become popular in intellectual circles. Scientific discoveries, especially in geology and astronomy, raised difficult questions as to the historicity of the earliest chapters of Genesis, while philosophic speculations challenged reason's ability to lead anyone to ultimate truth.

Anglo-Israelism's popularity can in part be explained by its apparent ability to answer the Bible's critics, for it purported to prove that God, having spoken his promises over 3,500 years ago, was fulfilling those promises in today's world. Did that not prove the Scriptures to be both God-inspired and currently relevant? For many concerned with preserving biblical faith, Anglo-Israelism proved strongly attractive.

Yet the fact that Anglo-Israelism arose among people looking for a way to justify their imperialism and

Nothing in the Bible implies an overthrowing and transfer of David's throne to another country.

human exploitation, while also searching for ways to defend their faith, should cause us to pause and ask how much proof there actually is for that belief. Did the belief spring from the Bible, or did it arise out of the social concerns of the 19th-century Anglo-Protestant world?

One might ask, If Anglo-Israelism is so easily proven, then where are the respected historians, archaeologist, philologists, anthropologists, genealogists, classical and medieval specialists and even folklorists who support it?

Royal genealogies

A favorite topic of Anglo-Israelites is the legendary royal genealogies of the British Isles. *The United States and Britain in Prophecy* claimed that these genealogies can be linked to the line of King David. Not mentioned by many Anglo-Israelites is that, before the rise of Anglo-Israelism, no British royal family ever claimed Davidic descent.

No such genealogy existed. Any alleged genealogy linking the British royal family to King David is an Anglo-Israelite invention. Despite the Anglo-Israelite claim that an Israelite princess migrated to Ireland and married into a royal family, proof of such has never been produced.

Yet today, unsuspecting people assume that the genealogies produced by Anglo-Israelites are proven, when they are not. These genealogies are nothing more than the fabrication of the Anglo-Israelite movement itself.

The Davidic promises

The New Testament takes a strikingly different approach than that of Anglo-Israelism. There, repeatedly, the Davidic promises find fulfillment in Jesus Christ.

For example, the first chapter of the New Testament, Matthew 1, emphasizes Jesus' Davidic lineage. It is but one proof of his Messiahship. He holds the title Son of David. He, not some human king in a far-off isle, is the true heir of the Davidic promises. Because this is the New Testament perspective, the church has chosen to emphasize what the New Testament emphasizes.

At this point it might be wise to interject one example of the kind of teaching often used to support Anglo-

Israelite views. In *The United States and Britain in Prophecy*, Ezekiel 21:27 is quoted to prove that God would overturn the throne of David three times, transferring it each time to a new location.

The theory is that the first overturning transferred the throne from Jerusalem to Ireland, the second to Scotland, and the third, under King James, to England.² Therefore Queen Elizabeth II is an alleged descendant of King David.

In the King James Version, Ezekiel 21:26-27 reads, "Remove the diadem, and take off the crown.... Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."

Now perhaps the most obvious point that we should mention is that neither Ireland, Scotland, England nor their royal families are mentioned in Ezekiel. These must be read into the text through Anglo-Israelite eyes. As to the meaning of the verse itself, the use of other translations gives insight.

The New International Version reads, "Take off the turban, remove the crown. It will not be as it was.... A ruin! A ruin! I will make it a ruin! It will not be restored until he comes to whom it rightfully belongs; to him I will give it."

Nothing in this translation implies an overthrowing and transfer of the throne to another country. Instead it tells us that the house of David would be without a ruling king until God decides to fill the vacancy with the rightful heir.

The New King James supports this interpretation, for it reads: "Overthrown, overthrown, I will make it overthrown! It shall be no longer, until He comes whose right it is, and I will give it to Him."

The New Revised Standard Version puts it this way. "A ruin, a ruin, a ruin—I will make it! (Such has never occurred.) Until he comes whose right it is; to him I will give it."

Properly understood, "The threefold repetition of 'ruin' stresses the intensity of God's wrath and its destruction administered by Babylon." ³ The verse is about the total vacancy of the Davidic throne until the rightful heir comes. The wording of "[t]he phrase until he come whose right it is recalls the Messianic prophecy in Genesis 49:10."⁴ That this verse prophesies the Messiah's ascension to the vacant Davidic throne is understood by both Jewish and Christian commentators. That is the natural sense of the verse. The consistent New Testament witness is that Jesus is that rightful heir.

The Abrahamic covenant

Yet many Christians would argue that Anglo-Israelism is not based on folklore, questionable genealogies or dubious scriptural interpretations. They insist it is based on God's covenant promises to Abraham, which have allegedly found fulfillment only in the peoples of northwestern Europe. Furthermore, it's alleged the whole idea finds root in the lack of such fulfillment in Old Testament Israel.

However, the covenant that the New Testament preaches is not sealed through circumcision, as was the Abrahamic covenant, but is ratified with the blood of Christ. The focus of the new covenant is the Son of David, Jesus Christ, and the true Israel of God, the church. Jesus Christ is the fulfillment of the promises.

The New Testament emphasizes the new covenant. It is a covenant of grace, not race. It is a covenant God made in his great love for all peoples.

It is a covenant that does not distinguish between color of skin, facial features, shape of skull or ancestry. That covenant is the one we celebrate.

But now let us take time to examine the Anglo-Israelite interpretation of Israelite history and, in particular, the interpretation the church gave that history in *The United States and Britain in Prophecy*. We will start by examining God's promises to the patriarchs.

A father of many nations

God promised to Abraham that he would father a multitude of nations (Genesis 17:5-6). *The United States and Britain in Prophecy* contended that "these are basic—the foundation for the establishment of the greatest world powers."⁵

It alleged that in all biblical history, Abraham's descendants never became a multitude of great nations. Therefore the Jews could not possibly have fulfilled this promise. We must, the argument continues, look outside the Bible to discover who did.

Let's consider the term *nation*. We can begin by asking, in the Bible is a nation always a political unit, a country, a state or empire as we know it today? The answer is no, for in Deuteronomy 26:5 we read, "[Israel] went down into Egypt with a few people and lived there and became a great nation, powerful and numerous." At that time Israel was a nation, yet Israel lived within the country of Egypt.

Therefore, when discovering how Abraham became the father of many nations, we do not limit our search to countries. We expand our search to include distinctive peoples, some of whom may have been independent, while others may have lived within a state, country or empire.

Political units are not the deciding factor. Distinct peoples are. These peoples, having the same father, are closely related, yet with time and increasing size they have developed their own distinctive characteristics, sufficient to be called *nations* (not countries).

Who were the nations that came from Abraham? Most of us already know he became the father of the tribes of Israel and Judah. He also fathered the Midianites (Genesis 25:2, 4), the Ishmaelites (Genesis 17:20) and the other Arabic tribes descended from his sons Zimran, Jokshan, Medan, Ishbak and Shuah (Genesis 25:1-3). Finally, there were the Edomites, descendants of his grandson Esau (Genesis 36). While God did not count most of these as "children of the promise," and therefore they did not receive the promised blessings, they did fulfill God's promise that Abraham would father many nations.

Yet there is another aspect of this promise we should consider. In the New Testament, we have an inspired commentary on this promise.

Paul explains that God intended more than a physical fulfillment. He intended an even greater fulfillment in the church: "It was not through law that Abraham and his offspring received the promise that he would be heir of the world, but through the righteousness that comes by faith.... Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham's offspring—not only to those who are of the law but also to those who are of the faith of Abraham. He is the father of us all. As it is written: 'I have made you a father of many nations' [Genesis 17:5].

"He is our father in the sight of God.... Abraham in hope believed and

See Promises, page 5

What are the promises to Ephraim and Manasseh?

Continued from page 4

so became the father of many nations, just as it had been said to him, 'So shall your offspring be' " (Romans 4:13-18, emphasis ours throughout).

Abraham, with the founding of the New Testament Church and having been the father of many nations physically, became the father of many nations spiritually. The New Testament emphasizes this grace-based aspect of the promise.

Unfortunately, *The United States and Britain in Prophecy* failed to address adequately these facts. Despite what Romans plainly teaches, it even denied that the church fulfilled the promise.⁶ Therefore, our book's perspective was not that of the New Testament.

As the dust of the earth

Another verse that was misunderstood was Genesis 28:14. The book argued that this verse proved God's promise of many nations was referring to the large nation-states of today, because God promised that those nations would be extremely populous—far more populous than the nations of Abraham's day.

The context of Genesis 28:14 is Jacob's dream at Bethel when he was fleeing from his brother Esau. This famous passage includes the story of the ladder reaching up to heaven, on which the angels ascended and descended. God speaks to Jacob and promises that "your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south."

The United States and Britain in Prophecy went on to say: "Here the size of the 'many nations' is compared to the number of grains of dust of the earth. Elsewhere God compared the population of these promised nations to the grains of sand on a seashore and to the stars—uncountable for multitude."⁷ It added that we must look for fulfillment of these promises apart from the Jews. "We must do it or deny God's promise!"⁸

Yet as we have seen, God has fulfilled the many-nations promise among several different peoples identified in the Bible. Those peoples include the Jews. The same is true of the promise in Genesis 28:14, for in 1 Kings 4:20 we read, "The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy." And Deuteronomy 1:10 says, "The Lord your God has increased your numbers so that today you are as many as the stars in the sky."

Other verses speak of Israel as being as numerous as the stars of heaven (Deuteronomy 10:22; 28:62; Nehemiah 9:23). These verses prove that God kept his promises to Abraham, yet *The United States and Britain in Prophecy* does not mention these verses.

To the west, east, north and south

There is another aspect of Genesis 28:14: the promise that Jacob's descendants would spread out "to the west and to the east, to the north and to the south." The Bible also describes this fulfillment.

Remember, God gave Jacob this promise at Bethel. That site later played an important role during Israel's conquest of Canaan. Israel first conquered Jericho, then Ai and the neighboring community of Bethel (Joshua 8:9, 17, 22). Having secured this foothold in the heart of the Promised Land, Israel proceeded to

conquer territory to the west, east, north and south.

A multitude of nations

Some may ask, What of the promises to Ephraim and Manasseh? Was not the tribe of Ephraim promised that it would become "a multitude of nations"? And was not Manasseh promised that it would become "a great people"? Does this not prove they were the ancestors of the United States and Britain?

Genesis 48:19 contains the promises to Ephraim and Manasseh. It reads, "He [Manasseh] ... will become a people, and he ... will become great. Nevertheless, his younger brother [Ephraim] will be greater than he, and his descendants will become a group [or multitude (KJV)] of nations."

How are we to understand these promises?

The story of the boys' blessing begins in Genesis 48:1 with the family of Israel in Egypt. Jacob, near death, calls his son Joseph to him. Jacob reflects back on how God has blessed him: "God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me and said to me, 'I am going to make you fruitful and will increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'"

In the above reflection, we clearly see that Jacob believed God's promises would be fulfilled in the land of Canaan, not in some other far-off land. It is to Canaan that he focuses the family's attention. He wants them to understand that they are not going to stay in Egypt, but will instead inherit Canaan.

Later in this account, after blessing Ephraim and Manasseh, he again associates this promise with them: "God will be with you and take you back to the land of your fathers" (Genesis 48:21). They were to go to Canaan, not a far-off isle. Joshua later confirmed that the tribal promises were fulfilled in the land of Canaan (Joshua 23:14).

Jacob also understands that he is to have many more descendants than those presently in his family. His descendants are to become "a community of peoples." Israel will be both prosperous and fruitful.

Therefore, Jacob tells Joseph that he wishes his grandsons to share in these promises. Though their mother may be Egyptian, they are not to be cut off from the family heritage. God has chosen them as well.

With this background we can properly understand the blessing of Ephraim and Manasseh.

As Jacob begins to bless his grandsons he adopts them into the family (i.e., he places not only his name on them, but also the names of his ancestors). He then asks that "they increase greatly upon the earth" (Genesis 48:16). The significance of this latter blessing will become more apparent as we study the account further.

Let's discuss Manasseh first. You may have noticed that God's promise to him did not involve statehood. It simply said that his descendants would become a "great people." And they did. This is simply a variation of the earlier blessing found in verse 16.

In successive generations their population flourished. Even before leaving Egypt, they (as did all the Israelites) had a tremendous birth rate (Exodus 1:7). The territories Manasseh later inhabited in Canaan enabled them to become one of the most powerful and prosperous tribes in Israel. In so blessing them, God fulfilled his promise.

The same is true of Ephraim. While initially a smaller tribe than Manasseh, by the days of Hosea, Ephraim came to represent the whole house of Israel. Ephraim had indeed succeeded his brother in wealth, power, influence and population. Just as God promised, Manasseh's younger brother became greater than he.

But what of the phrase *group of nations*? some might ask. Surely the tribe Ephraim did not fulfill that during biblical times?

Actually, it did.

We've already established that the word *nation* may refer to a distinct group of people sharing a common heritage. It does not always imply statehood. With that in mind, let's consider the following.

Old Testament Hebrew scholars explain Genesis 48:19 by first recognizing that the prepositional phrase of *nations* modifies the noun *group* (or *multitude*). In other words, because *nations* modifies *group* (and not the other way around), Jacob was commenting on the size of Ephraim's future population, *not* the abundance of nations to come from him.

Let's illustrate this further.

The word translated in Genesis 48:19 as *group* or *multitude* can have the sense of *fullness*. (See the margin of the Oxford edition of the King James Bible). Because of this, some translators feel the passage would be

The Bible does not say that Manasseh would become the United States. Nor does it say that Ephraim would become the British Commonwealth. To conclude otherwise would be to read something into the Bible that is not there.

better rendered: "His [Ephraim's] seed will become the fullness of nations." Or to put it in other words, Ephraim would become populous—so populous that they would be like the fullness of nations.

The Anchor Bible puts it this way: "His offspring shall suffice for nations."⁹

This interpretation fits with what we have already observed. Remember how Abraham's children were to become as many as the sand of the sea, or the stars of heaven?

Yet we saw how, even before they entered the Promised Land, they had already attained that size. It would appear that the fullness of nations is a step below that. Therefore, we need look no further than the history of Israel as told in the Bible to find God faithfully keeping his promises to the patriarchs.

Notice what the *Commentary on the Old Testament* by Keil and Delitzsch has to say about this. "This blessing began to be fulfilled from the time of the Judges, when the tribe of Ephraim so increased in extent and power, that it took the lead of the northern tribes and became the head of the ten tribes, and its name acquired equal importance with the name Israel, whereas under Moses, Manasseh had numbered 20,000 more than Ephraim" (Numbers 26:34, 37).¹⁰

The Bible does not say that Man-

asseh would become the United States. Nor does it say that Ephraim would become the British Commonwealth. To conclude otherwise would be to read something into the Bible that is not there.

Israel's biblical history

Now that we have examined some prophetic verses foundational to the Anglo-Israelite belief, let's take time to rehearse the biblical history of Israel, beginning with the death of Solomon. In doing so we will examine typical Anglo-Israelite interpretations of these events. As with the prophetic verses, we will not attempt to examine each and every historic claim made by Anglo-Israelites, but instead we will discuss certain key events. These key events and their interpretation shall help us see if Anglo-Israelism has any historic basis.

After the death of Solomon, Israel split into two nations. The southern tribes, loyal to the royal family, became the house of Judah with Jerusalem as its capital. The northern tribes rebelled and became the house of Israel. They eventually made Samaria their capital. Jeroboam led the northern rebellion, becoming Israel's king.

To solidify his power he destroyed the influence of the Levites, the priestly tribe who had remained loyal to God's religion centered at the temple in Jerusalem. To counter the attractive influence of God's annual Holy Days, he created his own pagan state religion complete with its own festivals.

Decades passed, during which time God sent prophets who called Israel to repent and who warned them of the consequences if they did not. While there always remained a remnant in Israel faithful to God, the majority never heeded God's warnings. So in 725 B.C., God moved the Assyrians to begin a three-year siege of Samaria. That siege led to the fall of the city and the captivity of the nation. Following their custom, the Assyrians resettled conquered Israelites elsewhere in the empire, while they transplanted other subjugated peoples to the land of Israel.

Once the Israelites were resettled, the Assyrians took deliberate steps to assimilate them into their general population.

"According to the author(s) of 2 Kgs 17:6 and 18:11, Israelites were carried away into exile to Halah, Gozan on the banks of the Habur and to the cities of the Medes. The search for traces of this Assyrian exile confirmed this report. There are consequently no reasons to doubt its historicity. From the evidence surveyed it can be added that Israelites were incorporated into the Assyrian army and that some deportees were brought to cities in the Assyrian heartlands" (Bob Becking, *The Fall of Samaria: An Historical and Archaeological Study* [Leiden, The Netherlands: E.J. Brill, 1992], p. 92).

This Assyrian policy of deliberate assimilation worked. Within a few decades, all evidence for any distinctive Israelite population within Assyria vanished.

House of Israel—all captive?

Fundamental to the Anglo-Israel argument is the belief that all significant parts of the house of Israel went into captivity. Biblical and archeological scholars harbor serious doubts about the accuracy of this view. They generally believe that the biblical and archeological evidence proves that many Israelites did not go into captivity but remained in the land. These Israelites then either mixed with the

See Understand, page 6

Understand how the Bible was written

Continued from page 5

new gentile immigrants or became a significant part of the southern nation of Judah.

Let's think about this for a moment, starting not with the captivity, but the apostasy of Jeroboam. What happened in Israel when Jeroboam tried to crush God's revealed religion?

History gives many examples of religious persecution. Often we see that those who value their faith choose flight or emigration rather than surrender to religious oppression. Was the situation in Israel any different?

The Bible records what happened. When Jeroboam tried to suppress the faith, there was a massive movement of Israelites southward into Judah. Every tribe was represented in this mass migration.

"The Levites ... abandoned their pasturelands and property, and came to Judah and Jerusalem because Jeroboam and his sons had rejected them as priests of the LORD.... *Those from every tribe of Israel who set their hearts on seeking the LORD, the God of Israel, followed the Levites to Jerusalem to offer sacrifices to the LORD, the God of their fathers. They strengthened the kingdom of Judah and supported Rehoboam son of Solomon three years [until Rehoboam temporarily abandoned God thereby losing their political support]*" (2 Chronicles 11:13-17).

Later, during Asa's reign over Judah: "He repaired the altar of the LORD that was in front of the portico of the LORD's temple. Then he assembled all Judah and Benjamin and the people from Ephraim, Manasseh and Simeon who had settled among them, for large numbers had come over to him from Israel when they saw that the LORD his God was with him" (2 Chronicles 15:8c-9).

The *United States and Britain in Prophecy* claimed there were only a few individuals "who for religion separated from their tribes and lived in Judah and became Jews."¹¹ Yet it now appears that large numbers of Israelites immigrated to Judah and became Jews. Not all of their reasons were religious. Some were refugees from the Assyrian invasion.

Archaeological evidence discovered over the past two decades supports this conclusion. Archaeologists now recognize a sudden and significant increase in Jerusalem's population at the time of the northern kingdom's fall. "After the fall of Samaria many refugees from the Northern Kingdom migrated south and settled in Judah, including Jerusalem. The increase in population of Jerusalem accounts for the expansion of Jerusalem westward at that time."¹²

Additional evidence from archaeological surveys and excavations has led some scholars to conclude that other areas of Judah experienced this influx of Israelites as well.¹³ When we first published *The United States and Britain in Prophecy*, this archaeological evidence had yet to be discovered. Now that it has, it cannot be ignored. From the evidence at Jerusalem alone, we can safely conclude that the Israelite presence in Judah was much greater than we previously stated.

There is also evidence that Assyria did not carry all of the Israelites into captivity. Some Israelites continued to dwell in the land after their brothers were exiled.

Consider what we read in Chronicles.

Long after the Assyrian invasion, Josiah, king of Judah, to finance the building of the temple, collected

taxes "from the people of Manasseh, Ephraim and the entire remnant of Israel" (2 Chronicles 34:9). Yet according to the *United States and Britain in Prophecy* this could not have happened, because no Israelites were left in those areas from whom Josiah could have collected taxes.

Soon after this taxation, Josiah celebrated a grand Passover at Jerusalem: "The Israelites who were present celebrated the Passover at that time and observed the Feast of Unleavened Bread for seven days.... [N]one of the kings of Israel had ever celebrated such a Passover as did Josiah, with the priests, the Levites and all Judah and Israel who were there with the people of Jerusalem" (2 Chronicles 35:17-18).

How could this be if everyone from the northern tribes had been carried away?

The tribe of Judah alone?

Yes, the Bible does say, "so the Lord

When God inspired his servants to write the Bible, they used the vocabulary, literary styles and modes of expression common in their day.

was very angry with Israel and removed them from his presence. Only the tribe of Judah was left" (2 Kings 17:18). What does this mean? If it means what Anglo-Israelites take it to mean, that no significant Israelite population remained behind after the Assyrian invasion, how do we explain the previous evidence that shows otherwise? Do we discard it? Ignore it? Or do we reexamine our presuppositions about what we think this scripture says?

At face value, the verse appears to say that only the tribe of Judah escaped captivity. Yet we have already shown that most Levites had moved southward into Judah two centuries earlier and had therefore escaped Assyrian captivity as well. We have also seen that large numbers from other northern tribes also migrated southward.

Furthermore, the house of Judah did not encompass just the tribe of Judah. Its territory included land allotted to Simeon and Benjamin.¹⁴ Its population was mixed. In recounting the division of Israel, 1 Kings tells us that Rehoboam, king of Judah, continued to reign over the "Israelites who were living in the towns of Judah," and that to stop the rebellion "he mustered the whole house of Judah and the tribe of Benjamin."

Before the fighting began, "this word of God came to Shemaiah the man of God: 'Say to Rehoboam son of Solomon king of Judah, to the whole house of Judah and Benjamin, and to the rest of the people.... Do not go up to fight against your brothers, the Israelites' (1 Kings 12:17, 21-24). Therefore, because the house of Judah included the tribes of Benjamin, Simeon and Judah—not just Judah alone—all these tribes escaped Assyrian captivity. (Remember, the apostle Paul was a Benjamite.)

To repeat a point made earlier, we have also proven that significant representatives of Levi, Ephraim, Manasseh and all the other northern tribes kept the Passover in Jerusalem long after Samaria's fall. Therefore, what does the phrase "there was none left

but the tribe of Judah alone" mean? Does it contradict these plain facts?

When God inspired his servants to write the Bible, they used the vocabulary, literary styles and modes of expression common in their day. He also allowed for the personality of each book's author to have free expression. That is why Isaiah does not read like Jeremiah, or 1 Peter like 1 Corinthians. That is why the Bible does not read like books written in our day. Styles and modes of expression have changed.

Common to every language are figures of speech, which, if unrecognized by readers, will cause them to misunderstand the subtleties of what they are reading. Some languages are richer in the number of figures of speech than others. E.W. Bullinger in his classic work *Figures of Speech Used in the Bible* has identified 217 distinct types of figures of speech found in the Scriptures.

Bullinger writes in his work's introduction: "A figure denotes some form which a word or sentence takes, different from its ordinary and natural form. This is always for the purpose of giving additional force, more life, intensified feeling and greater emphasis. Whereas today 'Figurative language' is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force.

"A passage of God's Word is quoted:

Common to every language are figures of speech, which, if unrecognized by readers, will cause them to misunderstand the subtleties of what they are reading.

and it is met with the cry, 'Oh, that is figurative'—implying that its meaning is weakened, or that it has quite a different meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it.¹⁵

One common type of figure of speech that God used in the Bible is synecdoche (the practice of referring to the whole by reference to one of its parts, e.g., "Washington" for the United States, "London" for England, "Ephraim" for all Israel). Bullinger defines this type of figure as "the exchange of one idea for another associated idea."¹⁶

For a figure to be a synecdoche there must be an *internal* association between the two ideas. For example, in Isaiah 7 Ephraim is used figuratively for the whole house of Israel. Because the tribe of Ephraim is a part of the house of Israel, there is an internal association of the terms. Therefore, when *Ephraim* is used figuratively for *Israel*, Ephraim is a synecdoche. Specifically, it is a synecdoche of the part, meaning a part has been put for the whole.¹⁷

The inspired author of Kings used a synecdoche of the part more than once. For example, 1 Kings 11:32 says that the royal house of David would rule over only one tribe. Yet from other scriptures we know that Benjamin, Levi and Simeon are included in this number.

So here the "one tribe" is a synecdoche for all those who associated with the house of David. In this passage, the writer does not mean to deceive, but to emphasize the great loss David's house would suffer at the rebellion of the other tribes.

In 1 Kings 12:20 we read another example of synecdoche when Judah is identified as that one tribe. That verse reads, "Only the tribe of Judah remained loyal to the house of David." Yet the historic fact is that other tribes remained loyal as well. *Judah* is a synecdoche representing all of them.

Those unfamiliar with synecdoche might assume that such passages prove the Bible contradictory and historically unreliable. Yet as Bullinger points out, those familiar with the richness of ancient Hebrew literary figures would never make such a claim.

The relevance of this discussion is now obvious, for we just read in 1 Kings 12:20 that "only the tribe of Judah remained loyal." That synecdoche is similar to the one in 2 Kings 17:18 that reads "only the tribe of Judah was left."

We have already seen that many members of the other tribes remained, including significant representatives of the two principal tribes, Ephraim and Manasseh. Therefore, 2 Kings 17:18 is an example of synecdoche. The verse is talking about kingdoms, not the people who lived in the kingdoms. Only the southern kingdom, here called "the tribe of Judah" continued to exist. *The United States and Britain in Prophecy* failed to address these facts.

In the years following Josiah's reign, the northern tribes continued to grow in influence within Judah. The Bible records that Jews and Israelites were still living side by side in the days of the early church. Israelites were major players in the life of the southern nation, having significant economic, political and religious roles.

What evidence do we have for this? Besides the already cited account of Josiah's reign, we have the added word of the prophets.

Jeremiah's witness

Jeremiah warned *both* houses of Israel that they would soon be carried into Babylonian captivity. His contemporary, Ezekiel, who was carried into Babylon in the first wave of that captivity, also addressed *both* peoples. He challenged *those Israelites still in Jerusalem*, who complacently thought they had escaped the Babylonian scourge, to repent. The worst was yet to come.

Both prophets spoke of the house of Israel as a major portion of the Jewish people.

From Jeremiah: "Hear the word of the LORD, O house of Jacob, all you clans of the house of Israel.... I bring charges against you again.... As a thief is disgraced when he is caught, so the house of Israel is disgraced—they, their kings and their officials, their priests and their prophets. They say to wood, 'You are my father,' and to stone, 'You gave me birth.' They have turned their backs to me and not their faces; yet when they are in trouble, they say, 'Come and save us!' Where then are the gods you made for yourselves? Let them come if they can save you when you are in trouble! For you have as many gods as you have towns, O Judah" (Jeremiah 2:4, 9, 26-28).

In the above quotation Jeremiah refers to Israel and Judah as one people, the people of Judah. They are his contemporaries and are about to be punished for their sins. That does not

See Understanding, page 7

Understanding biblical history and its implications

Continued from page 6

mean that he was unaware of what happened to the northern nation. He recalls their captivity in Jeremiah 3:6-8. However, that does not diminish the truth that he also addressed many Israelites then dwelling in Judah.

By Jeremiah's day they had begun to be one people. Notice the following quotes: "Go up and down the streets of Jerusalem, look around and consider, search through her squares. If you can find but one person who deals honestly and seeks the truth, I will forgive this city.... 'Should I not punish them for this?' declares the LORD. 'Should I not avenge myself on such a nation as this? Go through her vineyards and ravage them, but do not destroy them completely. Strip off her branches, for these people [living in Jerusalem] do not belong to the LORD. The house of Israel and the house of Judah have been utterly unfaithful to me,' declares the LORD....

"They have lied about the LORD; they said, 'He will do nothing!'... Therefore this is what the LORD God Almighty says: "Because the people have spoken these words, I will make my words in your [Jeremiah's] mouth a fire and these people the wood it consumes. O house of Israel," declares the LORD, "I am bringing a distant nation [Babylon] against you.... Announce this to the house of Jacob and proclaim it in Judah.... Should I not avenge myself on such a nation as this?" (Jeremiah 5:1, 9b-15, 20, 29).

The book of Jeremiah tells how he warned the Israelite and Jewish inhabitants of Jerusalem about their coming Babylonian captivity. Therefore, Jeremiah attests to a significant remnant of the house of Israel dwelling among Judah (a fact we shall see confirmed in Ezekiel).

"Flee for safety, people of Benjamin! Flee from Jerusalem!... For disaster looms out of the north.... Cut down the trees and build siege ramps against Jerusalem. This city must be punished.... Let them glean the remnant of Israel as thoroughly as a vine" (Jeremiah 6:1-9).

"Hear what the LORD says to you, O house of Israel.... Gather up your belongings to leave the land, you who live under siege. For this is what the LORD says: 'At this time I will hurl out those who live in this land [the land of Judah]; I will bring distress on them so that they may be captured.' ... Listen! The report is coming—a great commotion from the land of the north! It will make the towns of Judah desolate, a haunt of jackals" (Jeremiah 10:1, 17-18, 22).

"Then the LORD said to me, 'There is a conspiracy among the people of Judah and those who live in Jerusalem. They have returned to the sins of their forefathers.... They have followed other gods to serve them. Both the house of Israel and the house of Judah have broken the covenant I made with their forefathers. Therefore ... I will bring on them [both houses] a disaster.... The towns of Judah and the people of Jerusalem will go and cry out to the gods to whom they burn incense.... The house of Israel and the house of Judah have done evil and provoked me to anger by burning incense to Baal'" (Jeremiah 11:9-12, 17).

Remember the famous passage in Jeremiah inspired by his visit to the potter's house? "O house of Israel, can I not do with you as this potter does?" declares the LORD. "Like clay in the hand of the potter, so are you in my hand, O house of Israel. If at any time I announce that a nation or kingdom is to be uprooted, torn down and

destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned....

"Now therefore say to the people of Judah and those living in Jerusalem ... 'I am preparing a disaster for you.... So turn from your evil ways'" (Jeremiah 18:6-11).

The house of Israel, the people of Judah, the clay in the potter's hand are all one and the same. The disaster that Jeremiah prophesied for Jerusalem was to come on them all, for they all lived together in that city.

Yet Jeremiah also gave those people hope by announcing God's promise of a new covenant. These two houses, sharing in one national calamity, later share in one national restoration.

"The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers.... This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts" (Jeremiah 31:31-33).

Notice: God first promises that he'll make this new covenant with both houses. Then, in describing that covenant, he only mentions the house of Israel. In this context God applies the name *house of Israel* to all of Israel, not just the "lost tribes."

The point of the above, and all the previous citations from Jeremiah, is this: Jeremiah bears witness to Israelites and Jews living together in the towns of Judah before the captivity. Naturally this led to the terms *Israelite* and *Jew* being applied to all Israelites no matter what tribe they were from technically.

Ezekiel's commission

Ezekiel testifies to the same. Written before the final fall of Jerusalem and the destruction of the temple by the Babylonians, the book of Ezekiel proclaimed Israel's inevitable doom. "Go now to the house of Israel," God ordered (Ezekiel 3:4) (rather than more than 2,500 years later through the church, as *The United States and Britain in Prophecy* said).

God commanded this knowing that once they heard what Ezekiel would say to them, they would not listen (verse 7).

As God gave Ezekiel his commission, he described at least some of the house of Israel as Ezekiel's fellow exiles to whom he could speak directly (verse 11). These Israelites lived with him at Tel Abib near the Kebar River in Babylon, not in far away Assyria (verse 15).

God said that Ezekiel would remain mute, except as God moved him to prophesy (verses 24-27). During this time, Ezekiel was only able to speak when he prophesied directly to members of the "rebellious house" (identified early in chapter 3 as the house of Israel). Apparently his message would so enrage the house of Israel that God warned Ezekiel that leaders of the house of Israel would tie him up with ropes to prevent him from circulating among them (verses 25-26).

Chapter 4 tells of Ezekiel building a model of Jerusalem around which he portrayed the final Babylonian siege. Through this symbolism, God warned the house of Israel that they would suffer horribly in Jerusalem's fall.

In chapter 8 God reveals the spiritual decay that corrupted even the temple. There the house of Israel openly practiced idolatry. In exposing this sin, Ezekiel names names. A contemporary of his, Jaazaniah son of Shaphan, joined with leading mem-

bers of the house of Israel in this defilement (Ezekiel 8:3-11). In response God decreed that he would fill the temple with the slain. "Slaughter old men, young men and maidens, women and children.... Defile the temple and fill the courts with the slain" (Ezekiel 9:6-7).

Ezekiel cries in anguish

"Ah, Sovereign LORD! Are you going to destroy the entire remnant of Israel in this outpouring of your wrath on Jerusalem?" God answered, "The sin of the house of Israel and Judah is exceedingly great; the land is full of bloodshed and the city is full of injustice.

Jeremiah refers to Israel and Judah as one people. The terms Israelite and Jew are applied to all Israelites no matter what tribe they were from.

They say, 'The LORD has forsaken the land; the LORD does not see.' So I will not look on them with pity or spare them, but I will bring down on their own heads what they have done" (verses 8b-10).

Chapter 9 is particularly important because it is one of the few places where Ezekiel mentions the house of Judah. This handful of scriptures proves that Ezekiel knew the difference between the house of Israel and the house of Judah. These peoples lived together, both in Jerusalem and in the Babylonian captivity.

Continuing the story in chapter 10, we see God removing his glory from the temple. He then proceeds to give Ezekiel another glimpse into the continued perversions found there. At Jerusalem's gate there were twenty-five men ... among them Jaazaniah son of Azzur and Pelatiah son of Benaiah, leaders of the people. The LORD said to me, "Son of man, these are the men who are plotting evil and giving wicked advice in this city.

"O house of Israel ... I know what is going through your mind. You have killed many people in this city and filled its streets with the dead" (Ezekiel 11:1-2, 6b).

As Ezekiel spoke this prophecy to the house of Israel, Pelatiah, one of the men in the vision, died. Ezekiel cried: "Ah, Sovereign LORD! Will you completely destroy the remnant of Israel?"

Additional evidence from chapters 12 through 34 supports this conclusion: A significant and influential remnant of the house of Israel lived in Judah and shared in its fall and captivity.

Therefore, when the Jews returned out of Babylon, members of the house of Israel probably returned with them. By the days of Nebuchadnezzar, Israelites and Jews formed one nation, the nation of Judah.

The failure to recognize this biblical history and its implications is a major failing of all Anglo-Israelite literature, including our own.

The days of Ezra and Nehemiah

The story does not stop there. During the days of Ezra, Cyrus gave the Jews leave to return to Judah and rebuild the temple. Elders of the tribes of Judah, Benjamin and Levi led this return (Ezra 1:5). After arriving, the returnees called themselves both the

people of Judah and the people of Israel. The terms were interchangeable (Ezra 4:3-4). Ezra himself became known as "a teacher well versed in the Law of Moses, which the LORD, the God of Israel, had given.... For Ezra had devoted himself to the study and observance of the Law of the LORD and to teaching its decrees and laws in Israel" (Ezra 7:6, 10).

Ezra returned to Judea with the blessing of Artaxerxes, who had decreed, "that any of the Israelites in my kingdom ... who wish to go to Jerusalem with you, may go" (Ezra 7:13). Upon their return they sacrificed as a sin offering "twelve bulls for all Israel" (Ezra 8:35).

Later, when Nehemiah arrived, the Jews decided to repopulate Jerusalem with one-tenth their number. "Now some Israelites, priests, Levites, temple servants and descendants of Solomon's servants lived in the towns of Judah, each on his own property in the various towns, while other people from both Judah and Benjamin lived in Jerusalem" (Nehemiah 11:3-4).

The word *Israelite* in this context does not prove what tribes they descended from. It does prove that by this time *Israel* and *Judah* were interchangeable. This should not surprise us once we have recognized the great influx of Israelites into Judah that had occurred before the Babylonian captivity.

During his governorship, Nehemiah became concerned with the flagrant Sabbath-breaking among the people. He later wrote: "I rebuked the nobles of Judah and said to them, 'What is this wicked thing you are doing—desecrating the Sabbath day? Didn't your forefathers do the same things, so that our God brought all this calamity upon us and upon this city? Now you are stirring up more wrath against Israel by desecrating the Sabbath'" (Nehemiah 13:17-18).

Israel and Judah rebuild the temple

The final Old Testament book that contributes to our historical understanding of this subject is Zechariah. Contemporary to Ezra, he and Haggai urged the reluctant Jews to rebuild the temple. In chapter 8, God spoke of his jealousy for Jerusalem. He inspired his listeners with descriptions of the messianic peace he would bring to the city.

To the skeptical Jews he responded: "It may seem marvelous to the remnant of this people at that time, but will it seem marvelous to me?... You who now hear these words spoken by the prophets ... let your hands be strong so that the temple may be built.... As you have been an object of cursing among the nations, O Judah and Israel, so will I save you, and you will be a blessing. Do not be afraid, but let your hands be strong" (Zechariah 8:6, 9-13).

From the above we can see that the prophet Zechariah understood that God urged both houses of Israel to rebuild the temple. That could only occur if both houses dwelt as one among the people we now call the Jews.

Zechariah also marks a turning point in biblical terminology. It is the last place that our Christian Bibles say Jews are of the house of Judah (Zechariah 12:4).¹⁸ By the New Testament period, *house of Judah* had become an anachronism.¹⁹

The New Testament evidence

We are now ready to examine the New Testament evidence. Jesus said of his own commission, "I was sent

See Israelites, page 8

Israelites referred to as Jews in the New Testament

Continued from page 7

only to the lost sheep of the house of Israel" (Matthew 15:24 NRSV²⁰). What did Jesus mean when he said that he was sent *only* to the lost sheep of the house of Israel?

Clearly we are dealing with an analogy. Jesus was sent to people, not livestock. People are the lost sheep of Israel.

Did he mean that he was sent to a land far-distant from Judea and Galilee to which the "lost tribes" had migrated? No, for his entire ministry was among the Jews of Judea and Galilee. It was to the Jews *only* that he was sent. Therefore, from that fact alone we can learn that Jesus himself referred to the Jews as the house of Israel. The Jews were the lost sheep of the house of Israel.

In what sense then were these sheep of Israel lost? Certainly they were not lost geographically. The whole Roman Empire knew where the Jews came from. Nor were they lost to history. Nor had they lost their identity. In none of these senses were the Jews of Christ's day lost. How then were they lost?

The house of Israel was lost spiritually.

The word translated as *lost* in Matthew 15:24 is *apollumi* (ἀπολλύμι). It may also be translated as *perish* and *destroy*. For example, one form of this verb is translated as *perish* in John 3:16: "For God so loved the world that he gave his only begotten Son that whoever believes in him shall not perish but have eternal life." Another form of the verb is translated *destroy* in Matthew 10:28, "Be afraid of the one who can destroy both soul and body in hell."

The word clearly may be used in the sense of being spiritually lost. We use the English word *lost* in that same sense in the hymn *Amazing Grace* when we sing, "I once was lost but now am found."

Jesus' Parable of the Lost Sheep can be found in Matthew 18:11-14. In this parable he uses a shepherd's loving search for a lost sheep to describe God's care for children who love him. "In the same way your Father in heaven is not willing that any of these little ones should be lost."

As Jesus traveled through Jericho on his final trip to Jerusalem he spoke with Zacchaeus the tax collector. Zacchaeus expressed his faith in Christ by repenting of his sins and following Jesus' instruction to give to the poor. On hearing this Jesus said: "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost" (Luke 19:9). Once again, a form of the verb *apollumi* is used.

Therefore, after we consider all the evidence, we realize that when Jesus said he came only to the lost sheep of the house of Israel, he meant that he came to the spiritually lost Jews.

This helps us properly understand Jesus' pre-crucifixion commission to the 12 apostles mentioned in Matthew 10:5-6: "Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel." These were the same sheep to whom he had been sent—the Jews. The parallel accounts of this commission in Mark 6 and Luke 9, along with their contexts, prove the apostles fulfilled this commission during Jesus' earthly ministry. Luke 9:6, 10 tell us that they "went from village to village preaching the gospel" and "they reported to Jesus what they had done."

After his resurrection Jesus broadened this commission to include the entire world (Matthew 28:19-20). Acts tells us how the apostles and others preached the gospel first to Jews, then to Samaritans and finally to gentiles.

The House of Israel in Acts

As one reads Acts it becomes apparent that the church understood that the Jews were the house of Israel. The church did not look for Israelites among any other people.

Peter, when he stood to preach his famous Pentecost sermon, cried out,

By Jesus' day, Israelites from all 12 tribes were referred to as Jews.

"Fellow Jews and all of you who live in Jerusalem!" (Acts 2:14). These Jews he later called "men of Israel" and "brothers" (Acts 2:22, 29).

He preached to them that "God has made this Jesus, whom you crucified, both Lord and Christ." The NIV tells us that he wanted all of Israel to know this, but the NRSV is more revealing, and more accurate: "Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah" (Acts 2:36).

The Jewish people included significant members of all the tribes. They therefore took their national name, Israel.

Interpretations of prophecies about Israel that fail to account for how Christ and the church referred to the Jews as *the house of Israel* are flawed. Unfortunately, *The United States and Britain in Prophecy* did not adequately address such issues.

The New Testament uses *Israel* and *Jews* interchangeably. In the New Testament, if one is an Israelite, one is a Jew, and vice versa. It was once true that not all Israelites were Jews. But by Jesus' day, as the New Testament reflects, Israelites from all 12 tribes were referred to as Jews.

The book of Acts records that the apostles addressed their countrymen in terms that do not fit in with the explanations found in *The United States and Britain in Prophecy*. Time and again, the Jewish apostles called their countrymen Israelites. Because of the influence of *The United States and Britain in Prophecy*, many of us would have felt compelled to correct any minister who called Jews *Israel*. At the least we would have thought the man careless.

How often have we heard the claim that the modern state of Israel is misnamed, for the people there "aren't Israelites at all, but Jews"?

Yet what did the early church call these people? "Then Peter, filled with the Holy Spirit, said to them: 'Rulers and elders of the people!... Know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified ... that this man stands before you healed'" (Acts 4:8-10).

Whom did Peter say crucified Christ? The rulers, the elders and everyone else in Israel!

Later, a church prayer mentioned that "Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city [Jerusalem] to conspire against your holy servant Jesus" (Acts 4:27). Yes, in Jesus' day, people of Israel lived in Jerusalem.

When God began calling the uncircumcised, Peter said: "I now realize

how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right. You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ" (Acts 10:34-35).

Luke, in writing his Gospel, wrote that John the Baptist "lived in the desert until he appeared publicly to Israel" (Luke 1:80).

John records that Jesus said of Nicodemus, "You are Israel's teacher" (John 3:10). You'll recall that Nicodemus was a member of the Sanhedrin, called the Jewish ruling council in John 3:1, but described as the "full assembly of the elders of Israel" in Acts 5:21.

There is no evidence that the apostles and Christ were merely bowing to custom when they called Jews *Israelites*. Of course that was the custom, but that custom was based on historic facts. As we have seen, Jesus himself called the Jews *Israel* in his description of Nicodemus, in his description of his own mission and in his first commission to the 12 apostles.

Later, when Christ called Paul, he described him as "my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel" (Acts 9:15). What follows in Acts is a telling of how Paul fulfilled his commission. He went first to the Jews, who were the people of Israel, and then to the others.

When Paul preached in the synagogue of Pisidian Antioch he said: "Men of Israel and you Gentiles who worship God, listen to me! The God of the people of Israel chose our fathers.... God gave them judges.... Then the people asked for a king.... After removing Saul, he made David their king.... From this man's descendants God has brought to Israel the Savior Jesus, as he promised. Before the coming of Jesus, John preached repentance and baptism to all the people of Israel" (Acts 13:16b-24).

Paul did not mean that John literally preached to all the people of Israel any more than 2 Kings 17:20 meant that Assyria carried all Israel into captivity. Paul simply meant that vast numbers of Israelites heard John's message.

Notice again, Paul called the Jews *Israel*. He consistently held this view. The thought that someone other than the Jews could still be called physical Israel was totally alien to all the apostles.

One passage must be particularly hard to explain if one insists that God considers the "lost tribes" a part of the United States and Britain.

Again, the words are from the apostle Paul: "King Agrippa, I consider myself fortunate to stand before you today as I make my defense against all the accusations of the Jews, and especially so because you are well acquainted with all the Jewish customs and controversies...."

"The Jews all know the way I have lived ever since I was a child.... I lived as a Pharisee. And now it is because of my hope in what God has promised our fathers that I am on trial today. This is the promise *our twelve tribes* are hoping to see fulfilled as they earnestly serve God day and night. O king, it is because of this hope that the Jews are accusing me. Why should any of you consider it incredible that God raises the dead?" (Acts 26:2-8, 22-23).

From this appeal we learn that in Paul's day the 12 tribes, not just Judah, Benjamin and Levi, but all the 12 tribes, worshiped God. In Paul's day they continued to look for the fulfillment of God's promises to them,

especially the resurrection of the dead.

By the New Testament period, only the Jews could claim to be the legitimate remnants of the 12 tribes of Israel. The church of the first century looked no further. Why should we?

The significance of this observation is as follows. It has historically been the church's claim, based on the conclusions of *The United States and Britain in Prophecy*, that since all of the house of Israel went into captivity and were subsequently lost, that none of the prophecies about them could be fulfilled by Judah. Yet because Judah contained large numbers of Israelites, this whole interpretation is highly suspect.

The church has decided that on this subject, it will not speak where the Bible is silent. Nor will it continue to distribute a book that contains unscriptural and unsupportable conclusions.

As we commented early in this paper, we wish to fulfill the commission Christ gave to us. That commission has nothing to do with national identities. It has everything to do with eternal salvation and Christian discipleship.

We hope that you can now better understand why we no longer distribute *The United States and Britain in Prophecy*.

Endnotes

1. John Dillenberger and Claude Welch, *Protestant Christianity Interpreted Through Its Development*, 2nd ed. (New York: Macmillan, 1988), 106.
 2. *The United States and Britain in Prophecy* [hereafter called *USBP*] (Pasadena, California: Worldwide Church of God, 1986), 87.
 3. Ralph H. Alexander, "Ezekiel," *The Expositor's Bible Commentary*, vol. 6, Frank E. Gaebelein, ed. (Grand Rapids, Michigan: Regency Reference Library [Zondervan], 1986), 845.
 4. S. Fisch, *Ezekiel, The Soncino Books of the Bible*, A. Cohen, ed. (New York: The Soncino Press, 1985), 141.
 5. *USBP*, 20.
 6. *USBP*, 19.
 7. *USBP*, 22.
 8. *USBP*, 23.
 9. E.A. Speiser, *Genesis: Introduction, Translation and Notes, The Anchor Bible* (New York: Doubleday, 1964), 356.
 10. C.F. Keil and F. Delitzsch, *Commentary on the Old Testament*, vol. 1, "The Pentateuch: Genesis, Exodus 1-11," James Martin, trans. (Peabody, Massachusetts: Hendrickson, 1989, 384-5).
 11. *USBP*, 70.
 12. "Geography, history and archaeology," *The New Oxford Annotated Bible*, Oxford University Press, 1991, 414). For more detailed information read "Jerusalem," *The New Encyclopedia of Archeological Excavations in the Holy Land*, Vol. 2 (Israel Exploration Society and Carta, Simon and Schuster, 1993), 704-9. From the latter we quote: "It seems that refugees flocked to Jerusalem from Samaria and the surrounding countryside.... Presently available excavation results provide ample evidence for the growth of Jerusalem's population and concomitant increase in area."
 13. Avi Ofer, though disagreeing, admits the "theoretical possibility that these sites [in the Judean hills] were founded toward the end of the eighth century BCE (after the destruction of the Northern Kingdom of Israel?)." If so, that leads to the possibility that their founding may be attributed to Israelite immigration, just as the sudden growth of Jerusalem's population was at that same time (Avi Ofer, "Judean Hills Survey," *The New Encyclopedia of Archeological Excavations in the Holy Land*, Vol. 2, 816).
- The same encyclopedia has an article on Jericho by Kathleen M. Kenyon. She notes that "in the seventh century BCE ... there was an extensive occupation of the ancient site," where little archeological evidence for an occupation from the immediately preceding centuries exists (Kathleen M. Kenyon, "Jericho," *The New Encyclopedia of Archeological Excavations in the Holy Land*, Vol. 2, 680, cp.

See Endnotes, page 9

Personal: using our gifts, working together

Continued from page 1

experiences, we become better equipped to serve others.

Luke tells us that Jesus once healed 10 lepers, but only one returned to thank him (Luke 17:11-19). No doubt the others were thankful, too, but only one took the time to come back and express his thanks. He didn't just say thank you—he threw himself at Jesus' feet and praised God in a loud voice. He was not afraid to be a public witness to the great gift he had been given.

A greater gift

And yet Christ has given us something of far greater value than even physical healing from a dreadful disease. Far greater value than houses, cars and income. He has given us eternal life. He has cleansed us from the leprosy of sin. Shouldn't we be thankful, and shouldn't we express our thanks, not ashamed to be seen praising God? In the past, sometimes we acted as if the gift were confidential. Now, we are encouraged to let our joy be known, and I am thankful for that.

"Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:15-17).

Be thankful, Paul says—but don't stop there! We should also show our thanks. We should thank one another for the help we receive from one another, but the main emphasis in the New Testament is that we thank God for what he does. He is the giver of every good and perfect gift.

As I wrote in the co-worker letter, I am thankful for all the ministers and members to whom God has given the vision and who are eagerly supporting the church in the work our Lord has set before us. It encourages me greatly to see how many have been led by the Holy Spirit and the Holy Scriptures into a revival of faith, a reawakening of our "first love"—a love for Jesus Christ, a love for the Word of God, a love for doing the work he has called us to do! Thank you all for your faithful-

ness in the commission we have been given.

Laborers in the harvest

The harvest is great, my friends, and we need more workers. But unfortunately, we cannot afford to hire them. In fact, we will have to terminate more employees—perhaps as many as 100, Bernie Schnippert wrote in a recent all-employee memo. Our financial team says that we should prepare for an income that is about 10 percent below our planned budget, so these terminations are unfortunately necessary.

We have already decided to close Imperials Schools after the school year is completed in June. Imperial has been a great benefit to our employees and local members, but we cannot afford to subsidize it any longer. Moreover, since we hope to sell the property, we do not want to encumber the sale with contractual obligations to keep the school open. We made this decision now to enable our teachers to apply for jobs in other schools and to give our students' parents time to make plans for next school year.

Members, you are well aware that the ministers' workload has expanded. Church circuits are larger, and some responsibilities are greater, though other duties have been eased. Stress takes its toll, and we feel the urgency of praying for more laborers.

Take a look around you. Not only are the fields white and ready for harvest, there are already many laborers in the fields. The main problem is, they aren't all laboring! You see, the work of harvesting is not reserved for the ordained ministers alone—all members are encouraged to participate in the harvest. Many already are, but we need to expand the role of the members.

Jesus commands us to make disciples. He commands us to teach and to help each Christian mature in the faith. Therefore, we want to help our members grow in grace and knowledge, and to recognize and use the gifts that the Holy Spirit is giving them. God places members in the body as it pleases him, and he gives them gifts for the common good (1 Corinthians 12:4-27). Therefore, for the maximum growth and health of the church, we want each member to use his or her gifts, working together, being led by Jesus Christ to build the

church up (Ephesians 4:11-16).

Gifts for service

There is much that we could say about spiritual gifts, and we hope to expand on this subject in coming months, but right now I want to highlight a few simple facts:

- The Holy Spirit gives spiritual gifts to each member (1 Corinthians 12:11).
- These gifts are for the common good (verse 7).
- There are many types of gifts (verses 8-11).
- All gifts help the body of Christ function (verses 12-18).
- No one should envy another member's gifts (verses 15-17).
- No one should despise another member's gifts (verses 21-23).
- Therefore, the members should have concern for one another (verse 25).
- Gifts should be used, not hidden under a basket (Matthew 5:15-16).
- Ministers should prepare members for works of service (Ephesians 4:11-12).
- Works of service build up the body of Christ (verse 12).
- Our goal is unity in the faith and knowledge of Christ (verse 13).
- Christ is the full measure of Christian maturity (verse 13).
- Only in that maturity will we have doctrinal stability (verse 14).
- Our goal is to grow up into our Head, Jesus Christ (verse 15).
- From Christ, we build ourselves up in love (verse 16).
- We grow as each member does his or her work (verse 16).

Therefore, we want to encourage members to do the work God has called them to do. We want them to use the gifts God has given. This mutual service is what builds the church internally, helps it function in its mission and helps it grow by attracting and incorporating new members. Every member has a role in ministering to others. But each member must perform that role in such a way that it builds up the whole body, not tears down the body.

This is part of the great commission. Jesus told his disciples to make disciples and teach them to obey everything he commanded them (Matthew 28:19-20). It is to be an endless cycle: The disciples become disciplers. Those who are taught become teachers. We all do this in

different ways, of course, according to the gifts God supplies, but we all do have a part to play in the work of the body of Christ.

Looking forward

Each member should serve. Each member should minister (which simply means "to give aid or service") to others. Each member has a ministry, that is, a way in which God has gifted him or her to serve in the kingdom work of the church. Each member is a minister of Jesus Christ. The church is a royal priesthood, Peter wrote (1 Peter 2:9), and each member has a priestly role, interceding in prayer for others, serving one another's needs, bearing one another's burdens and sharing in the work of the gospel.

This is an important part of our vision for the future of the church. We want all members to grow and participate in the work. We do not have the money to hire every worker, of course, nor should we want to. The Bible presents a picture of every member doing some work. Church pastors serve in the role of administrative leadership, facilitating the work of Christ's loved ones—casting the joyous vision of their calling to Christ's kingdom, praying for them, training them, developing them, empowering them, encouraging them, advising them, supporting them—and, of course, preaching the word—all supervised by Jesus Christ through the Holy Spirit and the Holy Scriptures.

We have much to do—so much that it usually seems overwhelming. That's because we often only see with physical eyes. But when we look with the eyes of faith, we are assured of Jesus' promise: He has unlimited power, and he is with us always (Matthew 28:18, 20). He will turn our trials into good, our tears into joy. We are thankful for that, and thankful to be called into the work of the King of kings. Like the Samaritan leper, we fall on our knees before Jesus and praise the Lord for what he has done for us! We have been cleansed, and like Isaiah, we say: "Here I am, O Lord. Send me!" (Isaiah 6:5-8).

Three weeks ago a few of us met with Christian entertainer Pat Boone concerning a video of him singing inspirational Christian hymns in the land of Israel. We are offering this video to our *Plain Truth* subscribers for a suggested donation (see page 11). This will offer a service our readers will appreciate and give us experience in handling such material as a viable and appropriate means of raising funds to help begin to meet the costs of the publications.

We have also entered another round of field conferences in the United States. These focus on the theme of spiritual healing, something God is graciously granting us. We have a great need to understand spiritual healing and to take part in helping our members experience it.

Our doctrinal changes, although they have been inspired by the Holy Spirit and are true to the word of God and a cause for great thanksgiving, can also be unsettling and destabilizing, as we all know.

We look to the Scriptures and to Jesus Christ for the healing that we need—peace within ourselves, peace within our fellowship, peace with other Christians and, most importantly, peace with God.

Endnotes

Continued from page 8

the article "Jericho" in *The New Anchor Bible Dictionary*). Why Jericho should become more prominent in that century is not explained. Could it be further evidence of a significant increase in population in Judah following Samaria's fall?

While it is admitted that the meaning of the evidence outside of Jerusalem is debatable, Anglo-Israelites should not ignore the fact that archaeology now raises serious doubts as to their interpretation of events.

14. Remember, Simeon was scattered throughout Israel. Bible atlases often show Simeonite territory to have been centered in southern Judah, while Benjamin formed the northern border of the house of Judah (Yohanan Aharoni and Michael Avi-Yonah, *The Macmillan Bible Atlas: Revised Edition* [New York: Macmillan, 1977], maps nos. 68, 70, 82, 118, 147, 151).

15. E.W. Bullinger, *Figures of Speech Used in the Bible Explained and Illustrated* (Grand Rapids, Michigan: Baker Book House, 1993), v-vi.

16. Bullinger, 613.

17. Bullinger, 640.

18. The last place in the Hebrew Bible where the term *house of Judah* appears is 2 Chronicles 22:10.

19. There is a quotation of Jeremiah 31:31 used in Hebrews 8:8, which mentions the house of Judah. However, by the time Hebrews was written, the book of Jeremiah was more than 500 years old. Therefore its citation in Hebrews is no more an example of usual Herodian Jewish vocabulary than a quotation from Shakespeare would be of modern English vocabulary. The truth is that by the time of Jesus Christ, biblical writers, except when quoting ancient texts, do not refer to the Jews even once as the house of Judah. (For verification check *The NRSV Exhaustive Concordance*.)

20. Unfortunately the NIV leaves out the words *house of*, even though they are in the Greek text. The NRSV retains those words.

U.S. Regional Pastors

Region Name	Regional Pastor
Pasadena	Curtis May
Sacramento, California	Mike Swagerty
Seattle, Washington	Guy Engelbart
Denver, Colorado	Jim Turner
Big Sandy	Don Mears
Kansas City, Missouri	Ray Meyer
Milwaukee, Wisconsin	Dave Fiedler
Chicago, Illinois	Richard Frankel
Memphis, Tennessee	Mark Cardona
Atlanta, Georgia	Dan Rogers
Cleveland, Ohio	Fran Ricchi
Washington, D.C.	John Comino
Miami, Florida	Craig Bacheller
New York, New York	Steve Botha

have five children, 15 grandchildren and three great-grandchildren. Alex and Joan serve as deacon and deaconess.



PAUL & LUCILLE JAMES

Paul and Lucille James of Gulfport, Mississippi, celebrated their 50th anniversary Sept. 18.

Obituaries

BURGER, Frances Taylor, 101, of Roseville, Minnesota, died Oct. 11. She was preceded in death by her husband, Frank; a son, William; and a daughter, Frances Mildred Pfeifer. She is survived by a daughter and son-in-law, Maryanna and Marvin Root; two granddaughters and sons-in-law, Maria and Barry Stahl and Laura and Vann Cooley; a grandson and his wife, Aaron and Vania Root; and two great-grandchildren, Britta and Kieffer Stahl.

CHAPMAN, Stella, 100, of Altus, Oklahoma, died Nov. 23. She is survived by two sons, Luther "Pete" and Joe Smith; a sister, Vivian Hicks; three grandchildren; and six great-grandchildren.

HOSEIN, Samuel Paul, 92, of Bradford, Ontario, formerly of Trinidad, died Oct. 23. He is survived by 11 children, 34 grandchildren and 28 great-grandchildren. He was preceded in death by his wife, Beatrice, and three children.

GALL, Rebecca Elizabeth Heckman, 91, of Marion, Virginia, formerly of Pennsylvania, died Sept. 17. She is survived by her husband, Theodore A. "Pap" Gall Sr.; a daughter, Rebecca Suzanne Sukle; a son, Arthur Richard; 13 grandchildren; 11 great-grandchildren; and a great-grandchild.

ROPER, Mary Olive, 90, of Mayfield, Kentucky, died Oct. 18. She is survived by a son, Melvin B. Bennett; and several cousins.



MOODIE ANDERSON

ANDERSON, Moodie Belle, 90, of Florence, Alabama, died of pneumonia and congestive heart failure Nov. 8. She is survived by several nieces and nephews.

SETON, Helen A., 89, of Clermont, Australia, died Sept. 20 of a stroke. She is survived by her sister, Mary Hensley; three nieces, Susie Tyler, Jane Spring and Ruth Murray; three nephews, John, Rory and Christopher Hensley; and 11 grandchildren and nieces.

MICKE, Martha J., 89, of Foristell, Missouri, died Sept. 19. She is survived by a daughter, Wilma Beier; a son-in-law, Fred; a son, Norbert; a daughter-in-law, Loretta; three grandchildren; a great-grandchild; a brother; and nieces and cousins.

KISSINGER, Lloyd, 89, of Victoria, Texas, died Oct. 23. He is survived by his wife, Mary; four daughters, Jimmie Lou Cooke, Joyce Ann King, Tonya and Tammy; a son, Donald L.; two stepdaughters, Betty Duggan and Sondra Joyner; 15 grandchildren; and 21 great-grandchildren.

TILDEN, George, 89, of Big Sandy died Oct. 13. He is survived by two sons, David and Gilbert; a sister, Ann Foster; three grandchildren; and a great-grandchild.

RAY, Jack Pryor, 86, of Mayfield, Kentucky, died Oct. 2. He is survived by his wife, Hilda; two sons, Myron and James; two daughters, Myrna Walden and Shira Hamilton; a

brother, Joe S.; two sisters, Augusta Merryman and Roberta Greene; 11 grandchildren; and four great-grandchildren. He was preceded in death by his brother, John; and a grandson, Ansen Walden.



EVA SEARLS

SEARLS, Eva E., 86, of Pueblo, Colorado, died of a heart attack Oct. 18. She is survived by a sister-in-law, Mrs. Louis Brooks; a nephew, Wayne Brooks; and a stepson, Louis Mathews. She was preceded in death by her husband, Roy.

YOUNG, Jewell West, 84, of Arcadia, Missouri, died Sept. 29. She is survived by two sons, one daughter, nine grandchildren, 10 great-grandchildren, one sister and three brothers.

ALLEN, Freide Euler, 83, of Bessemer, Alabama, died Oct. 19. She is survived by a son, Louis W.; a daughter, Mary Noe; two grandsons; three granddaughters; 11 great-grandchildren; and three great-great-grandchildren.



LEONA ROWE

ROWE, Alzo Leona, 79, of Pasadena died July 29 of congestive heart fail-

ure. She is survived by a son, Dexter; two brothers, Raymond and Marshall Espland; and two sisters, Gertrude Witzke and Myrtle Ott.

GRESIUK, Steve, 76, of Vegreville, Alberta, died Aug. 21. He is survived by one son, John; three daughters, Marion, Olga and Roseanne; 10 grandchildren; and six great-grandchildren. He was preceded in death by his wife, Nancy.

GRISSOM, Clifford Jackson "Jack," 75, of Bakersfield, California, died Oct. 10. He is survived by his wife, Lora; two daughters and their husbands, Jackie and Howard Perkins and Elaine and Ed Haubrich; seven grandchildren; five great-grandchildren; a brother and sister-in-law, Willard and Jo Grissom; a sister, Mary Sneed; sisters-in-law, Ruby Cook and Jewell Waddell; and numerous nieces and nephews.



JULIA TEUS

TEUS, Julia, 72, of Pasay City, Philippines, died Sept. 16 of a heart attack. She is survived by nine children and several grandchildren and great-grandchildren. She was preceded in death by her husband.

MATTOCK, Joseph, 72, of Norwich, England, died Nov. 13. He is survived by a son, Peter; a daughter, Susan; and a granddaughter.

MOFFETT, Mary Anna, 69, of Albuquerque, New Mexico, died Oct. 27. She is survived by three sons, John, Jerry and Donald; a daughter, Lydia Rottmann; and grandchildren and great-grandchildren.

TRIPLET, Hubert Lee Jr., 68, of Pineville, Louisiana, died of cancer

Sept. 26. He is survived by his wife, Amy; a son, Gordon C.; two daughters, Andrea Lea Dubois and Melanie Emile Cole; seven grandchildren; two great-grandchildren; his mother, Ruby; a brother, Clyde; and a sister, Geraldine Mangram. Hubert served as a deacon in the Alexandria, Louisiana, church.

HAMMER, Jeanne, 68, of Big Sandy died Nov. 19. She is survived by her husband, Buck; four daughters, Toni Cox, Rebecca Simpson, Barbara Husbands and Robin Hammer; two sons, Scott and Kerry Buck; a sister, Billie Carter; and five grandchildren.

JONES, Eugie L., 68, of Pineville, Louisiana, died Oct. 24. He is survived by his wife, Pauline; a daughter, Barbara; and four grandchildren. He was preceded in death by a son.

BEALL, Dorothy Marie, 67, of Moorhead, Minnesota, died Nov. 9. She is survived by a son, Kenneth; a daughter, Donna Beall; a sister, Evelyn Marquardsen; and a brother, Melvin Marquardsen. She was preceded in death by her parents, Emil and Myrtle Marquardsen; and her husband, Glenn Beall.



BENJAMIN DILLMAN

DILLMAN, Benjamin R. "Ben," 66, of Andreas, Pennsylvania, died Sept. 30. He is survived by his wife, Joanne; four daughters, Dawn Walsh, Crystal Murphy, Cheryl Epler and Holly High; a son, Benjamin T.; a brother, Earl; three sisters, Hedy Leith, Grace Reese and Joan Leith; and four grandchildren.

McALPINE, Leo, 64, of Milford, Ontario, died Aug. 22 of leukemia.

He is survived by his wife, Celia; three sons, Dan, Jack and Mark; two daughters, Nancy and Lois; and eight grandchildren.

MARTIN, Ralph S., 54, of Knoxville, Tennessee, died Oct. 28 of an apparent heart attack. He is survived by his wife, Karen; three daughters, Candace Shore, Leslie Wiens and Meredith Martin; two sons-in-law, Daniel Shore and Mark Wiens; a granddaughter, Sarah Kate Shore; his parents, Maurice and Helen Martin; a sister and brother-in-law, Linda and Bill Navel; two nephews and a niece.

BRITTON, Thomas Eugene, 50, of Charleston, West Virginia, died Oct. 16. He is survived by his wife, Anita; a daughter, Monica; a son, Jason; and a stepdaughter, Lisa L. Settle.



LILLY TEURUAA

TEURUAA, Lilly Vaianuiti, 48, of Rarotonga, Cook Islands, died Aug. 22 of pneumonia. She is survived by four daughters, Telemoana, Lilly, Sera and Teresa; nine grandchildren; two brothers; a sister; two uncles; an aunt; and many cousins, nephews and nieces.

FORTNER, Grady Gerald, 48, of Gilbert, West Virginia, died Sept. 1 from injuries received in an accident. He is survived by his wife, Frankie; his parents, Ernest and Mamie; two sons, Jan and Les; two stepdaughters, Anne Hoffman and Mary Wolford; two stepsons, Michael and Christopher Kane; two brothers, Willis and Austin; three sisters, Garnet Keyser, Reatha and Essie Blankenship; and three grandchildren. He was preceded in death by a brother.

Religious works to be offered

Continued from page 1

team has been created. It consists of personnel from the publications area, media promotions and the creative design area—with input from the executive office.

Generating revenue

The benefit of offering such products is that they will generate revenue for the church. A tax deductible donation is included in the set price.

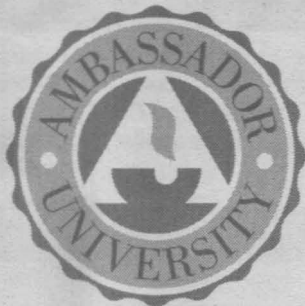
The church's new covenant understanding has led it to see that it cannot require tithing as a condition of salvation. Tithes and offerings are now voluntary and the church is relying on the good faith of those it ministers to so it can continue to preach the gospel and serve the spiritual needs of its members.

"The church will always have some materials free of charge, however," Mr. Shoaf said. "We want to continue to minister to people on fixed incomes."

To inspire and comfort, part of our mission

Pat Boone's *Israel, O Blessed Israel*, a gospel music journey in the Holy Land, will be offered for a donation of \$25 in a letter to *Plain Truth* readers in March (see Dec. 5 *WN*). An advertisement for the video will appear in the March-April *Plain Truth*.

"Pat Boone is one of the best known and best loved Christian entertainers in the United States and in international areas," Mr. Shoaf said. "In this video he has put together some of the best loved, traditional gospel songs. For a certain segment of our audience this music video will inspire and comfort, which is part of our ministry and mission."



The Center for **Distance LEARNING**

Register Now for Distance Learning at AU

If you've always wanted to take classes at Ambassador University but never had the chance, or if you started a degree program at AU but were unable to finish, here's your opportunity. Ambassador's Center for Distance Learning provides coursework on videocassette, enabling you to take classes in the comfort and convenience of your home.

Students who simply wish to take courses of particular interest to them may enroll in the Open University program. Former students who have not completed the final 20 semester hours of their bachelor's degree and wish to do so may enroll in the Degree Completion Program.

All instruction originates at the AU campus in Big Sandy, with course delivery by means of videocassettes and student response primarily by telephone, fax and e-mail.

For the Spring 1996 semester the tuition for a three-semester-hour course is \$495 (tuition of \$315 and a distance learning instruction charge of \$180). A student should assume about \$250 additionally for books and supplies, telephone and postage charges. The university accepts Visa, MasterCard and Discover for your convenience.

Courses available for the Spring 1996 semester are:

Open University Program

- THL 134 Life, Ministry and Teachings of Jesus (3)
- THL 135 Life, Times and Writings of Paul (3)
- THL 230 Introduction to Biblical Archaeology (3)
- PSYC 320 Marriage and the Family (3)

Degree Completion Program

- ENGL 401 Linguistics & History of the English Language (3)
- ENGL 412 General Semantics (3)
- HIST 407 Ancient Israel: Abraham to Captivity (3)
- HIST 408 Ancient Israel: Persian, Hellenistic & Roman Periods (3)
- PSYC 323 Abnormal Psychology (3)
- PSYC 422 Social Psychology (3)
- THL 306 General Epistles (3)
- THL 326 The Book of Revelation (3)

The distance learning application deadline for the Spring semester is Friday, February 9, 1996.

For enrollment information, write to Ambassador University, Admissions Office, Big Sandy, TX 75755, or phone (903) 636-2190.

update

NEWS OF PEOPLE, PLACES AND EVENTS

Charles Fleming named Spanish regional director

FORT LAUDERDALE, Florida—Charles Fleming, Caribbean regional director,



Charles & Carmen Fleming

has been named regional director for the Spanish-speaking areas and the Caribbean.

Mr. Fleming and his wife, Carmen, live in Florida.

Singles weekend in Dallas

DALLAS, Texas—Singles are invited to the third annual "Big D" Grand Gala during the weekend of Feb. 10-11. Evangelist **Carn Catherwood** will be the guest speaker for the worship service.

After the service a semiformal dinner-dance will take place at the Dallas Grand Hotel. The **Wendell Craig Band** will provide music and entertainment.

Casual Sunday activities will feature games, more dancing and a Texas barbecue lunch buffet at the Big D Ranch (Old Fort Dallas) in southern Dallas County. Music will be performed by **The Marty Yale Band**.

The cost for the entire weekend's activities is \$40. The deadline for payment is Feb. 1. Make your payment to D/FW Metroplex Singles Association and mail to **Becky Branson**, Box 1451, Wylie, Texas 75098-1451.

The Dallas Grand Hotel offers the flat rate of \$62 a room (one to four people). Call as soon as possible to reserve a double-double—a room with two queen size beds, two baths and two closets (telephone 1-800-421-0011 and mention you are with the WCG).

Registration forms will be mailed to most church areas. If your pastor did not receive a packet, call 1-214-442-4789. For information on in-home housing, call 1-214-442-4789 and for general information call 1-214-530-9078.

Bengali booklet helps spread the faith

BARISAL, Bangladesh—

John N. Biswas, president of National Gospel Outreach in Bangladesh, wrote a letter to **Neil Earle**, *Plain Truth* international editor, to thank the church for helping them "make possible *What Is a Real Christian* in Bengali language."

"We are grateful to **Dr. Warren Waian**, pastor of the San Bernardino, California, church, and **Randal Dick**, director of Church Administration International, for arranging financial support to print this informative booklet which has been a successful avenue of bringing the ... Bangladeshi to the saving knowledge of Jesus Christ," Mr. Biswas wrote.

Members keep Feast in Guyana

GEORGETOWN, Guyana—Eighty-five people kept the Feast here. For some who live in the interior of the country, the Feast is the only time they have contact with a minister. They traveled for long distances, walking, canoeing and riding buses where available.



MADE WITH LOVE—From left Lorraine Peterson, Sandy Bergeron (director of Volunteer Services), Jane Marie Sulzle (Hospice coordinator), Linda Tarnowski and Carolyn Prior with items made for Children's Hospital in Minneapolis, Minnesota.

"They truly hunger for God's word," said guest speaker **Gil Goethals**. "It was an honor to speak to them. After services, they wanted Bible studies. How exciting!"

Youth day was at the botanical gardens, and the youths received gifts sent to them by the Tacoma and Bremerton, Washington, churches.

"The people there may not have much, but they are rich in love and caring," Mr. Goethals said.

Made with love for ill children

MINNEAPOLIS, Minnesota—Members of the Minneapolis South congregation taking part in "Made With Love Project," have made and donated quilts, booties and caps to the Children's Hospital here for use in the neonatal intensive care units and other intensive care areas.

These items help make the care areas more homelike for the children. A special addition was two quilts made by **Linda Tarnowski** and donated to a newly established hos-

pice room for terminally ill children and their families.

Youths honor seniors

SPRINGFIELD, Missouri—The YOU under **Jason Frantz** presented a plaque to **Jesse McClain**, deacon in the Springfield church, honoring his 20 years as coordinator of the Over Sixty Club. YOU members and seniors celebrated with a noon potluck meal Sept. 10.

After the meal, YOU members interviewed the seniors. The youths will write biographies based on the interviews and display them for the congregation to read.

9-year-old gymnast second in regionals

CARMI, Illinois—**Holly Roe**, 9, daughter of **Tim** and **Anne Roe**, finished second in the Ohio Valley Regional Gymnastics Championships in June. She competed on the floor, bars, beam and vault.

To qualify for the Ohio Valley Regional Gymnastics, Holly first had to compete against 64 gymnasts at the Illinois State Gymnastics. She finished first on the floor and the double-mini, and seventh on the trampoline.

This entitled Holly to compete at the National Gymnastics Championships, where, against another 64 competitors, she finished first on the trampoline and seventh on the double-mini.



Holly Roe

Holly attends the Evansville, Indiana, church with her parents and is the niece of **Dwight** and **Rhonda Viehe**, pastor of the Grand Island and North Platte, Nebraska, churches.

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Festival: 'A Celebration of Salvation'

Continued from page 1

world are strengthened.

We come back to our homes and jobs with fresh perspectives on our daily obstacles and new energy for resolving them.

The Festival offers church members all these benefits and more. In fact many denominations have seminars and spiritual retreats in the autumn for benefits like these. The Festival is not commanded, but it is a valuable experience when done in the right spirit.

Sites, registration to be announced

In the United States the number of large sites will be reduced to be cost-effective while still serving the greatest number of members. Many members will still live within a day's drive of a site. Most of our sites are in or near resort areas, so members may take time to relax with their families in vacation activities.

Members will also be able to gather as local congregations in some areas instead of

traveling. Plans for those sites are still being formed. However, most will operate only on weekends, plus perhaps a couple of evenings during the week. Live sermons by local ministers will likely be supplemented by tapes from headquarters, or by telephone links to the nearest regional sites.

Members in the United States will receive a mailing from headquarters in the spring, listing sites worldwide and telling how to register. Current plans call for including a form that each individual or household will use to register. The same forms will be used to transfer to overseas sites, cutting processing time and costs and giving better service to members visiting our brethren in other countries.

Registration at each site will be on a first-come, first-served basis. Instead of being assigned to a site according to one's local congregation, we will need to register for whichever site we wish to attend.

Those who register will receive a list of discounted lodging prices, a schedule of

services and activities, and sign-up lists for their approved site.

Budget, savings important

When we considered saving 10 percent of our income for the Festivals to be mandatory, many of us came to the Festival site with a "wad of cash" to spend. That was good when we used it for the good of others instead of just indulging our own desires, but it could also lend itself to spending without a budget and coming up short after five or six days.

Some have tried to travel on a credit card, having to pay the money back with interest afterward, or to take the last paycheck before leaving and try to make that money stretch. Instead, we need to carefully count the cost of attending a regional site and plan accordingly.

A fresh look at budgeting our expenses and the requisite savings would be helpful. Some may need to save 10 percent as they always did. Others may need less. Some may even need to save more than 10 percent. And of

course, we need to set some aside for the needs of others.

A budget form will be provided with a future Festival article to help you get an idea of what your expenses might be for 1996. We encourage you to take your budget seriously, and begin saving now for next fall!

Come worship with us!

The 1995 Festival of Faith was a time of excitement, healing, renewal and learning. The 1996 Celebration of Salvation will:

- fill you with joy
- give you deeper understanding of salvation
- celebrate Christian fellowship
- provide you with opportunities for Christian works of service
- promote churchwide spiritual renewal
- build the feeling of community in the church
- increase our praise and worship of God
- continue our tradition of celebrating God's kingdom as "already but not yet."

We hope you will commit to attend.

The Worldwide News

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