

The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING
UNBIBLICAL TEACHING & MOVEMENTS

Volume 42, Number 2

April • May • June 2022

Eckankar

Confucianism

Hare Krishna

Freemasons

Jehovah's Witnesses

Humanism

Jainism

Judaism

Neopaganism

MOONIES

Universalism

Wicca

Islam

Exposed!

MORMONS

BAHA'I FAITH

Buddhism

Scientology

Satanism

In This Edition:

With This Issue 3

The Spiritual Life of Albert Einstein
by Steve Lagoon 5

The Ten "Lost" Tribes Weren't Lost
by Elwood McQuaid 21

The Origin of Human Beings
by Pastor Dennis Ingolfssland 27

The Ministry of Jesus Christ Quiz 29



*"Hereby know we the spirit of truth
and the spirit of error" 1 John 4:6*

Copyright © 2022 Religion Analysis Service, Inc.

The Discerner

A Christian Apologetics & Counter-
Cult Ministry

Volume 42, Number 2
April • May • June 2022

Religion Analysis Service

Board Members

Rev. Steve Lagoon: President

Rick Dack, Vice President

Steve Devore: Treasurer, Office Manager

Dave Brittain

Scott Harvath

Doug Steiner

The Discerner editorial team is
Steve Lagoon, Steve Devore, and
Doug Steiner

PO Box 206

Chaska, MN 55318

612-331-3342 / 1-800-562-9153

FAX 612-331-3342

info@ras.org <http://www.ras.org>

Published Quarterly

Price \$10.00 for 4 issues

Foreign subscriptions \$14.00

Religion Analysis Service

Board of Reference

Dr. Clyde Billington

Robert Bowman

M. Kurt Goedelman

Dr. Ron Rhodes

Don Veinot

Dr. James Walker



Additional copies of The Discerner are usually available. To request a printed issue(s), please make sure all names and addresses are correct. Call 1-800-562-9153, email info@ras.org, or write:

RAS Discerner Request

PO BOX 206

Chaska MN 55318

For online RAS information, personal assistance requests, view *Discerner* articles from 1947 forward, or subscribe to a free digital PDF *Discerner* subscription, visit ras.org.

The use, reprint, or modification of an article by *The Discerner* editorial staff does not automatically promote endorsement of all teachings and works by the author.

WITH THIS ISSUE

Our first article concerns the impact of the world-renowned scientist Albert Einstein. We take a look, not only at Einstein's impact on science, but also trace his religious view, and particularly how he wrestled with his Jewish identity. We shall find that in his spiritual journey, the figure of Jesus of Nazareth loomed in his mind and heart.

Our second article is by Elwood McQuaid of *Israel My Glory Ministries*. In this article, Elwood discusses the doctrine of British Israelism, the idea that the United Kingdom and the United States are the so-called "Ten lost tribes of Israel". This belief was a very prominent false teaching of Herbert W. Armstrong (often called *Armstrongism*) and his Worldwide Church of God. After his death, the Worldwide Church of God dropped its cultic doctrines, including British Israelism, and has moved back into mainstream evangelicalism. Unfortunately, there are many breakoffs that have retained Armstrong's false teachings. As one source explained:

"The three largest offshoot Churches, each holding in different ways to Armstrong's teachings, were the Philadelphia Church of God (founded 1989, c. 6,000–7,000 members), the Global Church of God (1992, c. 6,000–7000 members) and the United Church of God, an International Association (1995, c. 15,000 members) . . . All of these Churches, and others, have suffered further schisms, so that by 2002 there were over 300 offshoots, some with no more than a handful of members."¹

British Israelism also features prominently in the Hebrew Roots Movement. We are thankful for Elwood McQuaid's excellent refutation of the false teachings regarding British Israelism and the Lost Tribes.

Our final article is by Pastor Dennis Ingolfsland of Randolph, Minnesota. It is his interesting response to a question he received about human origins from a biblical perspective. Two issues are raised. Is the modern scientific argument that the first biological life on earth arose spontaneously from lifeless chemicals viable? The scientific evidence simply does not support this evolutionary fairytale.

1 Worldwide Church of God (and Splinter Groups), What-When-How website at <http://what-when-how.com/religious-movements/worldwide-church-of-god-and-splinter-groups-religious-movement> Retrieved 3/14/2022.

The second issue concerns the biblical account of man's origins in a single first human—Adam. It is not unusual to hear speculations that rather than there having been a single Adam, there were perhaps multiple “adams”, and perhaps these were some sort of pre-hominid creatures from which modern humans sprang.

We urge all Christians to remain faithful to the biblical account, in which all of humanity springs from Adam and Eve as Paul taught (Romans 5:12–19; Acts 17:26), but more importantly, which Jesus Himself affirmed (Matthew 19:3–6).

And when you're done reading, take time to complete our Quarterly Bible Quiz—this time our topic is The Ministry of Jesus Christ!

As always, thank you for your ongoing support of Religion Analysis Service, which makes possible our ministry of faith and truth.

THE SPIRITUAL LIFE OF ALBERT EINSTEIN

by Steve Lagoon

Having recently read Isaacson's fine biography of Einstein, I was inspired to write an extended review of the book focusing upon the spiritual aspects of Einstein's life.¹

Why is this important? It is fair to say that Einstein was the most important scientist in history. If not, he certainly belongs among the pantheon of the greatest which would include Galileo and Isaac Newton.

Because of his fame, everybody wanted a piece of him, whatever the cause. This has been no less true of believers and unbelievers. Ultimately, it is probably impossible to determine exactly what Einstein believed concerning the Lord in his heart of hearts, but I believe there is value in reviewing this side of Einstein's life.

I am not competent to comment in any depth on Einstein's scientific discoveries. Suffice it to say he was a brilliant scientist. I agree with Israel's first president and Zionist leader Chaim Weizmann² who explained:

"It was, by all accounts, a pleasant Atlantic crossing, during which Einstein tried to explain relativity to Weizmann. Asked upon their arrival whether he understood the theory, Weizmann gave a delightful reply: 'During the crossing, Einstein explained his theory to me every day, and by the time we arrived I was fully convinced that he really understands it.'" (292)

I also agree with Einstein's second wife who said: "Understanding relativity, is not necessary for my happiness." (246)

Indeed, I spent a lot of mental energy to comprehend Einstein's scientific ideas, but I know enough to know that I should restrict my focus to religious themes in this article. Nevertheless, I am providing here a timeline of Einstein's life for clarity.

1 All quotations in this article, with the page number in parentheses, are from Walter Isaacson, *Einstein: His Life and Universe*, New York (Simon & Schuster, 2007).

2 Einstein was later asked to succeed Weizmann as the second president of Israel, but wisely declined (520-523).

Brief outline of Einstein's life

March 14, 1879	Einstein born in Ulm, Germany
1885–1888	Age 5 or 6—Einstein attends Catholic Petersschule in Munich for 3 years
1887–1888	Einstein moved to Luitpold Gymnasium School
1890–1891	Einstein's religious phase
1895	Age 16, Einstein moved to Switzerland for school while his father started a new business in Italy
February 21, 1901	Became a Swiss citizen
1901	Began relationship with Mileva Maric, his first wife
1902	Einstein's first child Lieserl born out of wedlock ³
June 16, 1902	Einstein began work at Patent Office in Bern, Switzerland
January 6, 1903	Married Mileva Maric (1875–1948)
May 14, 1904	Birth of Einstein's son Hans Albert (died 1973), a Hydraulic Engineer and Professor at University of California at Berkeley
1905	"The Miracle Year"—publishes five groundbreaking papers including the Special Theory of Relativity
July 28, 1910	Birth of Einstein's second son Eduard "Tete" (died 1965). Eduard was intelligent and artistic, planned to be psychiatrist, became obsessed with Freud, later diagnosed with schizophrenia, institutionalized in Switzerland, likely suffered from electroshock therapy
June of 1914	Einstein separated from wife Mileva
November 1914	Einstein signed "Manifesto to Europeans" advocating pacifism
1914–1915	Einstein completed the General Theory of Relativity
February 14, 1919	Divorce from Mileva finalized
June 2, 1919	Married Elsa, his first cousin (1876–1936)

November 9, 1922	Nobel prize in physics for discovering the photoelectric effect
1922–1923	Trip to Israel (helped to establish Hebrew University in Jerusalem)
1928	Began work on a Unified Field Theory
1933	Moved to the United States and settled in Princeton, New Jersey. Warned of assassination attempts by Nazi sympathizers
December 20, 1936	Wife Elsa passed away in Princeton
1939	Letter to Roosevelt about atomic weapons including warning that Germans may be developing them
October 1, 1940	Einstein becomes a U.S. Citizen. Retained Swiss citizenship
November 1952	Offered and declined Presidency of Israel
April 18, 1955	Einstein passed away

Einstein's religious heritage

Einstein was from a from a Jewish family, but they were non-practicing, non-observant Jews. It should be kept in mind that the Germany of Einstein's birth was absorbed with anti-Semitism. In order to assimilate into German culture, many Jews converted, at least publicly, to the Christian religion. Indeed, the newborn child was almost named Abraham...

“After his paternal grandfather. But they came to feel, he later said, that the name sounded ‘too Jewish.’ So they kept the initial A and named him Albert Einstein.” (11)

Fitting in was less a problem for Einstein's Jewish family since:

“Einstein's parents, on the other hand, were ‘entirely irreligious; and felt no compulsion to hedge their bets. They did not keep kosher or attend synagogue, and his father referred to Jewish rituals as ‘ancient superstitions.’” (15)

3 Isaacson discussed Einstein's daughter Lieserl on pages 72–77, and traced the theories of what became of Lieserl including the possibility she died as an infant, or was raised by friends of Maric. Isaacson explained, “Einstein and his daughter apparently never laid eyes on each other” (76), and indeed, her very existence was not discovered until letters between Einstein and Maric surfaced in 1986. (75)

Surprisingly, Einstein attend a Roman Catholic school:

“As the only Jew among the seventy students in his class, Einstein took the standard course in Catholic religion and ended up enjoying it immensely.” (15)

Unfortunately, attending the Catholic school did not protect the youthful Einstein from anti-Semitic mistreatment:

“Among the children at the elementary school, anti-Semitism was prevalent, he recalled . . . Physical attacks and insults on the way home from school were frequent, but for the most part not too vicious.” (15)

Einstein’s religious phase

Many may be surprised that Einstein went through a phase of deep religious zeal about the age of 11, which lasted about a year:

“Despite his parents’ secularism, or perhaps because of it, Einstein rather suddenly developed a passionate zeal for Judaism. ‘He was so fervent in his feelings that, on his own, he observed Jewish religious strictures in every detail’ his sister recalled. He ate no pork, kept kosher dietary laws, and obeyed the strictures of the Sabbath, all rather difficult to do when the rest of his family had a lack of interest bordering on disdain for such displays. He even composed his own hymns for the glorification of God, which he sang to himself as he walked home from school.” (16)

In his youth, Einstein did receive traditional Jewish lessons including “religious instruction for him and other Jews.” (16)

Einstein’s religious phase recedes to the pursuit of Science

However, Einstein’s passion for the things of faith faded as he became exposed to modern science, and particularly to skeptical attitudes toward a literal interpretation of the Bible:

“Einstein’s exposure to science produced a sudden reaction against religion at age 12, just as he would have been readying for a bar mitzvah . . . His leap away from faith was a radical one. “Through the reading of popular scientific books, I soon reached the conviction that much in the stories of the Bible could not be true.” (20)

Isaacson described the far-reaching effects of Einstein's loss of conservative faith:

"As a result, Einstein avoided religious rituals for the rest of his life. 'There arose in Einstein an aversion to the orthodox practice of the Jewish, or any traditional religion, as well as to attendance at religious services, and this he never lost,' his friend Philipp Frank later noted. He did, however, retain from his childhood religious phase a profound reverence for the harmony and beauty of what he called the mind of God as it was expressed in the creation of the universe and its laws." (20)

Einstein's Zionism

As a young man, Einstein was little concerned about his ethnic Jewish heritage. However, as he moved through life, he was increasingly concerned about his people, and their cultural identity. Isaacson explained:

"Later in life, beginning with his exposure to virulent anti-Semitism in the 1920's, Einstein would begin to reconnect with his Jewish identity." (30)

"The rise of German anti-Semitism after World War I produced a counterreaction in Einstein; it made him identify more strongly with his Jewish heritage and community. At one extreme were German Jews such as Fritz Haber, who did everything they could, including converting to Christianity, to assimilate, and they urged Einstein to do the same. But Einstein took the opposite approach. Just when he was becoming famous, he embraced the Zionist cause. He did not officially join any Zionist organization, nor for that matter did he belong to or worship at any synagogue. But he cast his lot in favor of Jewish settlements in Palestine, a national identity among Jews everywhere, and the rejection of assimilationist desires." (281-282)

Einstein understood, at least in part, the cause of anti-Semitism saying: "People need a scapegoat and make the Jews responsible." (284)

So, recognizing the incipient anti-Semitism in German culture and beyond, and the inherent threat it represented to the Jewish people, Einstein began to use his fame in their defense:

“Thus in 1921, he made a leap not of faith but of commitment. ‘I am really doing whatever I can for the brothers of my race who are treated so badly everywhere’... As he would note near the end of his life ... ‘My relationship to the Jewish people has become my strongest human tie.’” (291)

In doing so, Einstein would be blessed by the God of Abraham who declared: “I will bless those who bless you and curse those who curse you.” (Genesis 12:3)

Einstein’s Pacifism

Einstein was a fervent advocate for world peace and sought for ways to eliminate armed struggles and deadly wars. This was, of course, a noble cause. Yet, his utopian hope could not be maintained in a world corrupted by sinful mankind.

Having dropped the biblical worldviews of his youth, Einstein sought other explanations for man’s lust for bloody warfare:

“He speculated that there existed ‘a biologically determined feature of the male character’ that was one of the causes of wars.” (208–209)

While admittedly, the male of our species is the more aggressive, this alone does not explain what drives men to seek to dominate and kill others. Whatever the cause, Einstein explained:

“‘I am not only a pacifist,’ he told one interviewer on his trip to America. ‘I am a militant pacifist.’” (376)

Anti-nationalist – Internationalist

As part of his international outlook, Einstein longed for a world in which peace and universal harmony reigned supreme, as he was always opposed to militarism and nationalism:

“Ever since he was a teenager rankling at German militarism, Einstein had been repulsed by nationalism.” (381) He declared: “Nationalism is an infantile disease, the measles of mankind.” (386) “He wanted to be a citizen of the world, an internationalist, not a German.” (301)

The rise of Hitler and impending war

But it is just like life to upset our best laid plans and ideas. This pure form of pacificism was easy for Einstein to maintain in the peace

following World War I. But the rise of Hitler and Nazism called for a refinement in Einstein's pacifist ideas:

"Among his deepest personal principles was his pacifism. But in early 1933, with Hitler's ascension, the facts had changed. So Einstein forthrightly declared that he had come to the conclusion that absolute pacifism and military resistance were, at least for the moment, not warranted." (414)

Einstein's rejection of pure pacificism, even if only temporarily, to defeat Hitlerism, did not stand well with his pacifist friends, as Isaacson illustrated:

"To Lord Ponsonby, his pacifist partner from England: 'Can you possibly be unaware of the fact that Germany is feverishly rearming and that the whole population is being indoctrinated with nationalism and drilled for war? . . . What protection, other than organized powers, would you suggest?'" (417, see also 499)

Einstein's proposed solution to World Wars

Einstein believed he had a solution to solve man's history of war and bloodshed:

"There should be an international body empowered to arbitrate disputes and enforce the peace. 'Compulsive arbitration must be supported by an executive force.'" (377) "The elimination of war, he said, required nations to surrender some of their sovereignty to a 'supranational organization competent to render verdicts of incontestable authority and enforce submission to the execution of its verdicts.'" (381) "The only salvation for civilization and the human race lies in the creation of world government", he said. "As long as sovereign states continue to have armaments and armaments secrets, new world wars will be inevitable." (487–488, see also 489)

Einstein's proposal was not born of simple naivety. He understood, "As long as there will be man, there will be war." (494)

It was another Jew, Robert Zimmerman, aka Bob Dylan, who described man's ultimate hope for peace in Jesus Christ: "*There'll be no peace, that the wars won't cease, until He returns.*"⁴

4 Bob Dylan, *When He Returns*, from the album *Slow Train Coming*, Columbia Records, 1979.

Indeed, Einstein could see that *without* some kind of international body able to enforce the peace, that the unbroken trail of deadly war would continue unabated:

“If the idea of world government is not realistic’, he said in 1948, ‘then there is only one realistic view of our future: wholesale destruction of man by man.’” (494)

In another place, he put it even more bluntly:

“I do not know how the Third World War will be fought,’ he answered, ‘but I can tell you what they will use in the Fourth—rocks.’” (494)

After consulting with the world-famed psychologist Sigmund Freud on the question (209), Einstein advocated that:

“The only method for containing such aggression, he argued, was a world organization that had power to police member nations.” (209) “He advocated a world legislature that would be elected directly by the people of each member country, in secret ballot, rather than appointed by the nation’s ruler.” (190)

Assessing Einstein’s peace proposal

Einstein’s peace proposal was not unique to himself, and many others have advocated a similar scheme including the Bahai Faith, and while any effort towards peace should be welcomed, nevertheless, the proposal must fall short in the face of the evil that pervades humanity.

To begin with, Einstein’s proposal means that the way to respond to an international rogue aggressor is to defeat them with a powerful international force. Ironically, then, Einstein’s solution to an impending war was an even bigger war. It is difficult to see how that is advance on the status quo.

The proposal suffers from other serious problems. For instance, as Lord Acton stated in the well-known quote, “Power corrupts, and absolute power corrupts absolutely.” In other words, once the proposed international military force is in place, a force greater than any individual national force, who will stop them if their leadership becomes corrupt?

Indeed, such a force sounds just like the organization that the biblical prophets described as being led by the ultimate dictator, the Antichrist (Revelation 13).

Einstein's non-conformist attitude toward authority

One of Isaacson's themes in his excellent biography of Einstein was to note Einstein's contempt for slavery to conformity:

"Einstein's rebellion against religious dogma had a profound effect on his general outlook toward received wisdom. It inculcated an allergic reaction against all forms of dogma and authority, which was to affect both his politics and his science." (21)

Einstein stated: "A foolish faith in authority is the worst enemy of truth." (22)

He further added: "The theme that I recognize in Galileo's work" he said, "is the passionate fight against any kind of dogma based on authority." (550)

Einstein's drive for independent thought served him well in his scientific endeavors, helping him to think out of the box, and to consider possibilities that others could not imagine. Some may be surprised to learn that this independent streak is welcomed for those exploring the Christian faith, for Christianity should not be accepted on mere authority. Rather, individuals are encouraged to check the faith of Christ out for themselves (Acts 17:11). Indeed, such an independent investigation of the Christian faith will reveal the deep philosophical foundations upon which it stands.

Whether in faith, or in science, the human quest is for the truth. We must ask ourselves if we are willing to follow the truth wherever it leads, even if it leads to the gates of Heaven.

Dead Orthodoxies

We should also keep in mind that it is not only in religion and philosophy where dead orthodoxy can quash independent thinking. Einstein had to break through the scientific orthodoxies of his day to make the groundbreaking advances he achieved.

I would suggest that in our day, Darwinian Evolutionary thought is the dead orthodoxy, everywhere supported by authority and unsupported by unfettered scientific evidence.

Einstein's advocacy of Free Speech & Political Freedom

Isaacson made clear Einstein's impassioned support of human rights and the importance of political and personal freedom:

"I believe that the most important mission of the state is to protect the individual and to make it possible for him to develop into a creative personality." (379)

"The beauty of America, he said, was that this tolerance of each person's ideas existed without the 'brute force and fear; that had arisen in Europe'. 'From what I have seen of Americans, I think that life would not be worth living to them without this freedom of self-expression.'" (480)

"Tolerance of free expression and independence of thought, he repeatedly argued, were the core values that Americans, to his delight, most cherished." (503)

These inspirational words of Einstein in which he recognized the profound place that America has always placed upon the noble ideas of freedom and freedom of expression, stand in stark contrast to the chilling attack on these very freedoms in our day.

Indeed, Isaacson revealed the important place Einstein played in fighting one of the greatest threats to American freedom in the form of 1950's McCarthyism. Einstein used his fame and bravely stood strong against the fear and intimidation of the Red Scare (524–534).

Sadly, some in the past, who had been amongst the most vocal supporters of free speech rights in past generations, have now become the most intolerant regarding the political and free speech rights of their opponents. There is a dangerous and chilling wind blowing against our First Amendment rights in America, and we do well to boldly stand against these nefarious forces, as did Einstein.

Einstein's reaction to the implications of Quantum Mechanics

Isaacson described the science of Quantum mechanics, and its implications:

"It is impossible to know, Heisenberg declared, the precise position of a particle, such as a moving electron, and its precise momentum (its velocity times its mass) at the same instant . . . The very act of observing something—of allowing photons or electrons or any other particles or waves of energy to strike an object—affects the observation. But Heisenberg's theory went beyond that. An electron

does not have a definite position or path until we observe it. This is a feature of our universe, he said, not merely some defect in our observing or measuring abilities.” (331)

“The uncertainty principle, so simple and yet so startling, was a stake in the heart of classical physics. It asserts that there is no objective reality—not even an objective position of a particle—outside of our observations. Heisenberg’s principle and other aspects of quantum mechanics undermine the notion that the universe obeys strict causal laws. Chance, indeterminacy, and probability took the place of certainty.” (332)

Einstein’s opposition to Quantum uncertainties

It was this uncertainty related to Quantum Mechanics that led to Einstein’s famous quip that “God does not play dice.” (335)

“For the rest of his life, Einstein would remain resistant to the notion that probabilities and uncertainties ruled nature in the realm of quantum mechanics. ‘I find the idea quite intolerable that an electron exposed to radiation should choose of its own free will not only its moment to jump off but also its direction’, he despaired to Born.” (324)

“On one of the many occasions when Einstein declared that God would not play dice, it was Bohr who countered with the famous rejoinder: ‘Einstein, stop telling God what to do!’” (326)

“In his maturity, Einstein more firmly believed that there was an objective ‘reality’ that existed whether or not we could observe it. The belief in an external world independent of the person observing it, he repeatedly said, was the basis of all science.” (334)

“He was also bothered—and later would become even more so—by the way quantum mechanics seems to permit action at a distance. In other words, something that happened to one object could, according to the Copenhagen interpretation, instantly determine how an object located somewhere else would be observed. Particles separated in space are, according to relativity theory, independent. If an action involving one can immediately affect another some distance away, Einstein noted, ‘in my opinion it contradicts the relativity postulate.’ No force, including gravity, can propagate faster than the speed of light, he insisted.” (347)

Einstein was an heir to the classical worldview established by Isaac Newton. Science described an orderly world, and the orderliness was attributed to the mind of the Creator God.

Einstein, not a novice in the study of philosophy, was a determinist, who believed everything had a cause, that everything had an explanation, and that the pursuit of science was the pursuit of truth.

But to Einstein, the science of Quantum Mechanics, which he himself helped to establish, undermined this very mechanical view of reality, and indeed called into question the very notion of an intelligent author of the universe, and he never accepted these implications.

Did Einstein believe in God?

This leads us to the question of whether Einstein believed in God. It is difficult to provide a simple yes or no answer response to that question because like many others, Einstein's views were evolving and changing throughout his life.

We have noted that a youthful Einstein went through a deeply sincere and zealous period in which he accepted a basically literal and traditional view of God as presented in the Judeo-Christian Bible.

Although Einstein later rejected these beliefs as scientifically unfounded, yet, I would argue, that these foundational religious beliefs never totally departed from his heart or mind, and over his life began to percolate and rise in importance to him. Isaacson provided clues that suggest as Einstein aged, his thinking about the 'things of faith' matured:

"Around the time he turned 50, he began to articulate more clearly—in various essays, interviews, and letters—his deepening appreciation of his Jewish heritage and, somewhat separately, his belief in God, albeit a rather impersonal, deistic concept of God." (385)

Einstein and Deism

I am sometimes amused when I hear atheists and skeptics attempt to take comfort by suggesting that some important figure such as Einstein didn't really believe in God, but was only a deist. Only a deist!

They seem not to understand that Deism is just one form of Theism. Deists believe that the universe was created by God in the same fashion as any Young-Earth Creationist does today. A deist believes

that there are moral principles (Natural Law) inherent in the world that God created (just ask Thomas Jefferson or Benjamin Franklin).

Admittedly, many Deists prefer a God less involved in the day-to-day life of man upon the earth, comforting themselves that God is unconcerned about their moral foibles. Like everyone else, they shall stand before God's Judgment (2 Corinthians 5:10; Revelation 20:11–15).

Isaacson shared an interesting story that sheds a little light on how the older Einstein felt about the debate over God's existence:

“In his later years, Einstein would tell an old joke about an agnostic uncle, who was the only member of his family who went to synagogue. When asked why he did so, the uncle would respond, ‘Ah, but you never know.’” (15)

Here is another story Isaacson told along the same lines:

“One evening in Berlin, Einstein and his wife were at a dinner party when a guest expressed a belief in astrology. Einstein ridiculed the notion as pure superstition. Another guest stepped in and similarly disparaged religion. Belief in God, he insisted, was likewise a superstition. At this point the host tried to silence him by invoking the fact that even Einstein harbored religious beliefs. ‘It isn't possible!’ the skeptical guest said, turning to Einstein to ask if he was, in fact, religious. ‘Yes, you can call it that,’ Einstein replied calmly. ‘Try and penetrate with our limited means the secrets of nature and you will find that, behind all the discernable laws and connections, there remains something subtle, intangible and inexplicable. Veneration for this force beyond anything we can comprehend is my religion. To that extent I am, in fact, religious.’” (384–385)

Einstein's interview about the Existence of God

Finally, Isaacson provided a very interesting interview in which Einstein responded to several questions:

“As a child I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene.” “You accept the historical existence of Jesus?” “Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life.” (386)

Wow. We see that foundational Biblical and Talmudic teachings survived in Einstein, and were important to him. Indeed, he took the trouble to explain that he was “enthralled by the luminous figure of the Nazarene.” He unquestionably accepted the historical existence of Jesus. He offered that he read the Gospels and felt “the actual presence of Jesus,” that as he read the Holy Word, he felt the “personality” of Jesus Christ “pulsate in every word.”

I find it quite possible that Einstein had found a simple faith in Jesus Christ, but I shall let God be the judge of that.

Einstein denied being an Atheist

In the same interview, Einstein was pointedly asked if he believed in the existence of God:

“Do you believe in God?” ‘I am not an atheist. The problem involved is too vast for our limited minds. We are in the position of a little child entering a huge library filled with books in many languages . . . That, it seems to me, is the attitude of even the most intelligent human being toward God. We see the universe marvelously arranged and obeying certain laws but only dimly understand these laws.’” (386)

This is clearly not the response of an atheist, but a believer.

“Einstein never felt the urge to denigrate those who believe in God; instead, he tended to denigrate atheists. ‘What separates me from most so-called atheists is a feeling of utter humility toward the unattainable secrets of the harmony of the cosmos.’” (389)

“‘The fanatical atheists,’ he explained in a letter, ‘are like slaves who are still feeling the weight of their chains which they have thrown off after a hard struggle. They are creatures who—in their grudge against traditional religion as the ‘opium of the masses’—cannot hear the music of the spheres.’” (390)

Was Einstein’s God a Figure of Speech?

It is regularly repeated that Einstein’s use of the word God was a metaphor for the orderly nature of the universe. I think it is imperative that we hear the opinion of Einstein’s biographer Walter Isaacson on the matter:

“Some religious believers dismiss Einstein’s frequent invocations of God as a mere figure of speech. So do some nonbelievers . . . But it was not Einstein’s style to speak disingenuously in order to appear to conform. In fact, just the opposite. So we should do him the honor of taking him at his word when he insists, repeatedly, that these oft-used phrases were not merely a semantic way of disguising that he was actually an atheist.” (389)

Einstein on the relation of Faith and Science

“His pithy conclusion became famous: ‘The situation may be expressed by an image: science without religion is lame, religion without science is blind.’” (390)

“The fact that the cosmos is comprehensible, that it follows laws, is worthy of awe. This is the defining quality of a ‘God who reveals himself in the harmony of all that exists.’” (551)

Relationship between Science and Religion: Asked “If I were God, would I do it this way?”

It is regularly argued by skeptics that belief in God is not compatible with the pure scientific enterprise. Someone, of course, forgot to tell that to Galileo and Isaac Newton et al. But a belief in God actually pervaded the scientific methodology of Einstein:

“Appearances are against it [the combination of energy quanta and the wave principles of radiation], but the Almighty—it seems—managed the trick.” (157)

“Like Spinoza, Einstein did not believe in a personal God who interacted with man. But they both believed that a divine design was reflected in the elegant laws that governed the way the universe worked. This was not merely some expression of faith. It was a principle that Einstein elevated . . . to the level of a postulate, one that guided his work. ‘When I am judging a theory,’ he told his friend Banesh Hoffman, ‘I ask myself whether, if I were God, I would have arranged the world in such a way.’” (335)

“When he posed that question, there was one possibility that he simply could not believe: that the good Lord would have created beautiful and subtle rules that determine *most* of what happened in the universe, while leaving a few things completely to chance. It felt wrong. ‘If the Lord

had wanted to do that, he would have done it thoroughly, and not kept to a pattern . . . He would have gone the whole hog. On that case, we wouldn't have to look for laws at all.' This led to one of Einstein's most famous quotes, written to Max Born, the friend and physicist who would spar with him over three decades on this topic. 'Quantum mechanics is certainly imposing', Einstein said. 'But an inner voice tells me that it is not yet the real thing. The theory says a lot, but it does not really bring us any closer to the secrets of the Old One. I, at any rate, am convinced that He does not play dice.' (335)

"This is so simple God could not have passed it up." (467)

Conclusion

It is clear, then, that Einstein's *modus operandi* or scientific methodology was to assume there was a divine order to the universe, reflecting the work of the Almighty, "the Old One", and that this belief was a positive factor in his great discoveries:

"For Einstein, the beauty of his faith was that it informed and inspired, rather than conflicted with, his scientific work. 'The cosmic religious feeling,' he said, 'is the strongest and noblest motive for scientific research.'" (390)

Thanks again to Walter Isaacson for the wonderful insights gained from his book, *Einstein: His Life and Universe*, New York (Simon & Schuster, 2007), which formed the basis for this review.

THE TEN “LOST” TRIBES WEREN’T LOST

by Elwood McQuaid

The phrase *The lost tribes of Israel* emits a certain ring of mystery that romanticizes the disappearance of the Israelites taken captive by Assyria in 722 B.C. Although the phrase is nowhere in Scripture, it is indispensable to a false teaching known as British-Israelism.

British-Israelism, or Anglo-Israelism, came into existence more than 150 years ago. Richard Brothers (1757–1824), an Englishman, is given the dubious distinction of originating this method of biblical interpretation. It is a theological anti-Semitism that contends the Anglo-Saxon people are, in fact, Israel and, consequently, the true heirs of all of God’s promises to the Jewish nation.

British-Israelism rests on four erroneous postulates:

The Four Main Falsehoods

1. Not a single Israelite remained in the land after Assyria deported the ten northern tribes of Israel.

It is essential to British-Israelism that this statement be historically true. Furthermore, none of the Israelites thereafter could have mixed with Judah or returned to the southern kingdom. Accordingly, British-Israelism teacher Herbert Armstrong (1892–1986) stated, “When the southern kingdom of Judah was taken into captivity by Nebuchadnezzar of Babylon, the Assyrians had migrated northwest—and the ten-tribed Israelites with them! Utterly lost. They were utterly gone! They were lost from view!”

Again he declared, “The house of Israel did not return to Palestine with the Jews in the days of Ezra and Nehemiah, as some erroneously believe.” With the decline of the Assyrian Empire, he said, the tribes began to wander westward across northern Europe and eventually lost their identity. Later they became the Saxe, or Sythians, who subsequently moved through Europe and eventually invaded England as the Saxon people.

2. The British are Israelitish Ephraim, with the fledgling United States later installed under the mantle of Manasseh,

thus fulfilling Jacob's prophecy regarding Joseph's two sons in Genesis 48.

In this relocation process, David's throne was supposedly transferred from Jerusalem to England. Armstrong endorsed a concept by Herman L. Hoeh: "Elizabeth II actually sits on the throne of King David of Israel—that she is a direct descendant, continuing David's dynasty—the very throne on which Christ will sit after His return." Other devotees identify biblical Bethel with Glastonbury, England, and Jerusalem with Edinburgh, Scotland.

3. Israel (the ten northern tribes) is forever distinguished from the house of Judah (Jews), which has been left under a permanent curse emanating from the idea that it was Judah and Levi who put Christ to death saying, "His blood be on us, and on our children" (Matthew 27:25).

Therefore, say British-Israelism advocates, the terms Israel and Jews or Judah are never used synonymously in the Bible. When Israel is referred to, it always indicates the ten northern tribes; Jews or Judah are exclusively the southern tribes.

4. All of the divine promises to Israel find fruition in God's blessings on England and America, which will prepare the kingdom and deliver it to Jesus Christ. The occupant of the throne of England will relinquish the seat of authority to Christ, thus completing the process of the restoration of Israel.

The Biblical Truth

To begin with, Israel was never lost! Certainly, the Jewish people have wandered far and wide across the face of the earth, and evidences of their religion and culture have been deposited and endure. However, to cite these evidences as confirmation of the British-Israel hypothesis is preposterous.

The Scriptures and corroborating historical records widely confirm that the majority of the northern tribes' population never left Israel at all. Ephraim and Manasseh did not move to England and America, portions of the northern tribes were assimilated by Judah, and Israel and Judah eventually fused as one national entity.

All Israel Was Not Taken Captive

Israel's demise and subsequent deportation are recorded in 2 Kings 17. The chapter, however, lacks specifics concerning who was carried away by Assyria.

It is claimed that the statement “the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only” (2 Kings 17:18) suggests the nation was removed in its entirety. However, this verse must be applied contextually, like such statements as “all Israel went to battle” and “all Israel appeared before the Lord.”

All of Israel did not go to battle; only the military went. Nor did every Israelite appear before the Lord; only those who constituted a proper representation appeared. So it was in the case of Israel's going into captivity.

Other Scriptures confirm the deportation was partial and restricted to the ruling political and military class. In fact, during the reign of Judean King Hezekiah who came to the throne in 715 B.C., seven years after Sargon II of Assyria conquered Israel, many from the north moved to Judah at Hezekiah's invitation (2 Chronicles 30).

In 622 B.C., more Israelites came to Jerusalem to help repair the Temple. Even later, Hezekiah issued a Passover invitation from “Beer-sheba even to Dan . . . throughout all Israel and Judah” to the “children of Israel . . . who are escaped out of the hand of the kings of Assyria” (2 Chronicles 30:5–6). In response, many came to Jerusalem, “even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover” (2 Chronicles 30:18). Also, “all the congregation of Judah, with the priests and the Levites, and all the congregation who came out of Israel” (2 Chronicles 30:25) participated in the feast.

Eighty years later, Josiah led Judah through a period of religious revival. In the process of repairing the Temple, monies were collected from “the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin” (2 Chronicles 34:9). By then many pious Jews from the northern kingdom had moved to Judah to escape contamination from the heathen people the Assyrians had settled in Israel.

Further documentation of this partial deportation comes from Sargon II himself: “I besieged and conquered Samaria, led away as booty 27,290 inhabitants of it.” Estimates of the northern kingdom's

population at that time range from 400,000 to 500,000, meaning only 5 percent of the population was deported, primarily the leaders from the area around Samaria.

The captives settled to the northeast, around the Tigris and Euphrates Rivers. In 612 B.C. the Babylonians under Nabopolassar destroyed the Assyrian capital of Nineveh. Thus the northern exiles joined their Judean brothers under the rule of the Babylonians and later the Persians. Some were among those who returned to Jerusalem in the days of Ezra and Nehemiah. Cyrus, king of Persia, ruled the territories formerly held by the Assyrians. He decreed that all Jews “throughout all his kingdom” who wished to return and help rebuild the Temple in Jerusalem were free to do so. At the dedication that followed the exiles’ return, Scripture records:

And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, And offered at the dedication . . . twelve he-goats, according to the number of the tribes of Israel (Ezra 6:16–17).

The New Testament records that individuals in the first century still maintained their tribal identities—some of whom were members of the so-called lost tribes. For example, Anna, who beheld the baby Jesus in the Temple, was “of the tribe of Asher.” (Luke 2:36)

Israel unquestionably remained in the region of its inheritance without a massive and mysterious exodus into Europe.

Synonymous Terms

With the Babylonian Captivity came the dissolution of a dual national identification for Israel. The divided kingdom ceased to exist, and *Israel* and *Judah* became synonymous terms frequently used to identify the entire host of Jewry. British-Israelism heatedly denies this indisputable fact because its entire system of interpretation hinges on its being correct on this point.

Walter Martin, in his book *Kingdom of the Cults*, fully exposed this fallacy: “After the Babylonian captivity, from which the Jews returned, Ezra records the remnant were called by the name of Jews eight times, and by the name Israel forty times. Nehemiah records eleven times they are Jews, and proceeds to describe them as Israel, twenty-two times.”

The New Testament is no less emphatic. At Pentecost, Peter addressed himself to “all the house of Israel” (Acts 2:36). In this one

chapter alone, “Jews” (v. 5), “men of Judea” (v. 14), and “men of Israel” (v. 22) are mentioned, followed by the reference to “all the house of Israel.” Later, referring to his Jewish brethren, the apostle Paul spoke of a common promise and a common hope, “unto which promise our twelve tribes, earnestly serving God day and night, hope to come.” (Acts 26:7)

James addressed his epistle “to the twelve tribes which are scattered abroad” (James 1:1).

Walter Martin observed further, “The New Testament used the word ‘Jew’ one hundred and seventy-four times.” The promoters of British-Israelism are shamefully guilty of attempting to manipulate the Bible in order to make an untenable position appear factual.

Ephraim and Manasseh Are Not England and America

Ephraim and Manasseh are prominent in Scripture. They are repeatedly said to have been in Israel following the captivities—not in London or New York. Ephraim is specifically identified and related to God’s future purposes for the Jewish people.

In Ezekiel 37, written during the Babylonian Captivity, the prophet looked forward to the official union of Judah and Israel. He was directed to symbolize this event by placing two sticks together “for Judah, and for the children of Israel...and they shall become one in thine hand” (vv. 16-17). When pressed by the people for an explanation, Ezekiel said:

Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, to which they are gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all (37:21-22).

The context leaves no doubt that the scattered tribes would return to the Israel of the Middle East. Ephraim shall be gathered “from among the nations, to which they are gone, and [I] will gather them on every side, and bring them into their own land” (v. 21). The people who have been scattered through the torturous dispersion will be gathered out of the nations and brought back to the land of promise. This is a marked contrast to the British-Israel fantasy that has Ephraim at home in his English “Promised Land”, waiting to deliver the kingdom.

Clearly, no dark mystery shrouds the true identity of the Jewish nation. All segments of Jewry are represented in the people historically identified as Jews. British-Israelism is but one more weapon in the satanic arsenal brought on the scene to bring confusion and diversion and to promote anti-Semitism among another generation of professing Christians.

THE ORIGIN OF HUMAN BEINGS: ONE ADAM OR MANY “ADAMS”

by Pastor Dennis Ingolfsland

Last Sunday someone asked a great question about whether Adam could have been just one of many early people on earth—in other words, the idea that humankind did not all originate from Adam but from many “adams.” Below is a slightly edited version of my e-mailed response:

You asked whether Adam could have been just one of many early people on earth.

The idea that “Adam” was just one of many does not come from the Bible but from science.

Most scientists operate from the philosophical presupposition that if God exists at all, he would never involve himself in human events. They, therefore, believe that any idea of God must be completely ruled out of any scientific inquiry (In other words, *if* God had anything to do with the origin of life, most scientists would never know about it because they have ruled God out of their research as a matter of methodology).

These scientists conclude that if life just happened to originate from non-living material in one instance, there is no reason it couldn't have done so independently in multiple instances.

To say that this hypothesis is scientifically flawed is a huge understatement. That is because even the very simplest organism (one-cell organisms) are so incredibly complex it is scientifically impossible for them to have evolved in only 15 billion years (the supposed age of the universe). I once read that even the simplest one-cell organism is more complicated in some ways than a modern computer!

Even the DNA in those single-celled organisms is too complex to have originated and evolved in 15 billion years just by chance and random selection alone. The DNA is quite literally similar to a chemical computer code. This was the conclusion of a world-renowned atheist philosopher named Antony Flew. He eventually came to the conclusion that atheism was scientifically impossible.

There is another philosopher who is also a scientist who studied the origin of life at Cambridge University, one of the most prestigious

universities in the world. He studied every single theory of the origin of life ever proposed and concluded that not a single one of them is scientifically valid—ALL of them are flawed. None of them can adequately explain the origin of life from a purely naturalistic (i.e. ruling out God) perspective.

All this doesn't prove God did it, of course, but it does give scientific reason to believe that the origin of a single living creature on earth is extremely improbable if not outright scientifically impossible. And if that is true, the independent origin of multiple living creatures is exponentially impossible!

Some of us, therefore, choose to believe the Bible's explanation over science's deeply flawed explanations. And the Bible is very clear-in Genesis and elsewhere (e.g. Romans 5) that all human life came from Adam who was created directly by God.

Anyway, I guess the bottom line with regard to Adam and Eve and the origin of life is that I could: 1) Believe some scientific theory that many scientists and philosophers argue is scientifically impossible, 2) Believe the Bible's explanation that God created a human being in his image and all others came from that one, or 3) Throw up my hands and say we just don't know.

In my humble opinion, the first option takes more faith than I have. The third option is an honest option but is, I think, a head-in-the-sand approach. The second option makes the most sense to me.

Dennis Ingolfsland is the Pastor of Randolph Baptist Church in Randolph, Minnesota. He was formerly the library director and professor of New Testament at Crown College in St. Bonifacius, Minnesota. You can read his blog at <http://dennis-ingolfsland.blogspot.com>.

BIBLE QUIZ

THE MINISTRY OF JESUS CHRIST

1. Which is not true? (Matthew 14:22–33)
 - a. Jesus walked on water
 - b. Jesus walked on a sandbar just beneath the surface of the water
 - c. Peter walked on the water
 - d. Peter began to sink into the water after taking his eyes off Jesus

2. Concerning the Temptation of Jesus, which is not true? (Matthew 4:1–11)
 - a. Jesus fasted 40 days and nights beforehand
 - b. Angels ministered to Jesus afterwards
 - c. Judas offered bread to Jesus
 - d. The Devil tempted Jesus to jump off the Temple portico

3. Concerning Christ's baptism, which is not true? (Matthew 3:13–17)
 - a. John wanted Jesus to baptize Him
 - b. The Holy Spirit fell upon Jesus at His baptism
 - c. A heavenly voice said of Jesus, "This is my Son."
 - d. John sprinkled water on Jesus' head

4. Concerning the confession of Christ in Caesarea Philippi, which is not true? (Matthew 16:13–20)
 - a. Jesus rescued Peter after he had fallen into the flames of a fire
 - b. Peter confessed that "Jesus is the Christ, the Son of the living God."
 - c. Jesus called Peter a rock on which he would build His church.
 - d. Jesus said to Peter, "Get thee behind me, Satan."

5. Concerning the Transfiguration, which is not true? (Matthew 17:1–13)
 - a. Jesus' appearance was dazzling white
 - b. Moses and Elijah appeared and spoke with Jesus
 - c. Thomas offered to make them all a meal
 - d. The transfiguration occurred on a high mountain

6. Concerning Jesus' teaching on divorce, which is not true? (Matthew 5:31–32; 19:1–12)
 - a. Jesus supported no-fault divorce laws

- b. Jesus looked to the example of Adam and Eve as the pattern for marriage
- c. Jesus taught that adultery was grounds for divorce
- d. Jesus explained Moses allowed divorce 'because of the hardness of human hearts'

7. Concerning the Triumphal Entry, which is not true? (Matthew 21:1–11)

- a. Jesus entered Jerusalem riding on a donkey
- b. The crowd proclaimed Jesus the “Son of David”
- c. The crowd carried Jesus to the Temple and proclaimed Him “King of Judah”
- d. The crowd laid palm branches on the road before Him

8. Concerning the greatest commandment, which is not true? (Matthew 22:34–40)

- a. The Sadducees and Pharisees conspired to embarrass Jesus
- b. Jesus said paying the Temple tax was the highest moral commandment
- c. Jesus said that Loving God was the first and greatest commandment
- d. Jesus said that loving your neighbor was the second greatest commandment

9. Concerning Jesus’ Olivet Discourse, which is not true? (Matthew Chapters 24–25)

- a. Jerusalem would be destroyed within a generation, not one stone left upon another
- b. Judas would proclaim himself a false messiah
- c. There would be signs preceding His return to earth
- d. He would separate the sheep from the goats when He returned in judgment

10. Concerning the Last Supper, which is not true? (Matthew 26:17–35)

- a. The disciples and Jesus celebrated a Passover meal
- b. Jesus predicted one of the twelve would soon betray Him
- c. Jesus compared the fine silverware to the riches the disciples would enjoy in heaven
- d. Jesus broke bread and said “Take and eat, this is my body.”

Answers:

1b 2c 3d 4a 5c 6a 7c 8b 9b 10c

Personal Notes on the Articles:

Please feel free to email us at info@ras.org if you have any questions or comments.

SUBSCRIBERS

If your mailing label reads June 2022,
your subscription expires with this issue. Please renew your
subscription soon. Renewals cost \$10.00 per year in the U.S.
Foreign subscriptions cost extra to cover the additional postage.

Come visit Religion Analysis Service on the World Wide Web!
Our URL is: www.ras.org • Our e-mail address is: info@ras.org

RELIGION ANALYSIS SERVICE, INC.
PO BOX 206
CHASKA, MN 55318-0206
ADDRESS SERVICE REQUESTED

Important—If your mailing label
reads June 2022, your subscription
has expired with this issue. Please
renew now!