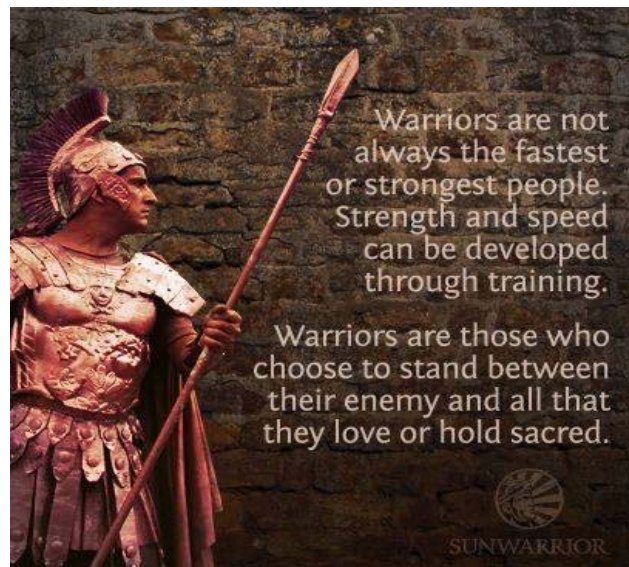

HISTORIC CHURCH OF GOD FUNDAMENTALS OF BELIEF

Tracking the development of core doctrines



Assembled by Craig M White

Version 1.7

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**"When a Land [read Church] rejects its legends,
Sees but falsehoods in the past,
And its People [read some Church members] view
their sires [read the pioneers]
In the light of fools and liars,
'Tis a sign of its decline,
And its splendours cannot last.
Branches that but blight their roots,
Yield no sap for lasting fruits".
[F.R.A. Glover of England, 1861]**

Comments

The purpose of this collection of fundamental beliefs, articles of faith or collected core beliefs from a succession of Sabbatarian groups since the late 1700s, is to demonstrate how we have grown in knowledge or understanding in many areas of Biblical understanding as well as to demonstrate that there is some commonality and continuance of many fundamental doctrines.

These lists do not capture every doctrine nor every fundamental belief of a Sabbatarian group at any given time.

While not necessarily corporately or legally successive to each other, these groups are spiritually connected through God's holy spirit and thus are part of the community of God's people that have existed over the centuries.

Continuation of Basic Beliefs

There has been a continuation of the basic beliefs since the first century. To learn more about the beliefs of the Church in the formative years of Christianity, you can read *Faith and Doctrines of the Early Church* by GM Bower available online here: <http://www.friendsofsabbath.org/>

Many works are available describing the history and beliefs of the scattered community of Torah-observant, spirit-led community of believers over the centuries. One which provides a good summary for the 17th and 18th century Sabbatarians *A History of the Seventh-Day Sabbath among Christians in Asia, Africa, Europe and North America* by Blaine Neumann. Chapter 13 summarises the history of Sabbatarians in American history while the appendix provides a brief history of the origins of the groups that collectively became known as Seventh Day Baptists during the seventeenth century.

Some of these Sabbatarians observed the Passover, Unleavened Bread, clean and unclean meats, practiced water baptism and were decidedly anti-Trinitarian etc.

The first statement of beliefs I commence this collection with is from 1774. The final one, although not technically a statement of beliefs, more-or-less fits that mould.

On 17 December 1983, Herbert Armstrong listed 18 restored truths in a sermon titled *Mission of the Philadelphia Church Era*. While these are not exactly the 20 Fundamentals of the Radio Church of God or all that is required for salvation, they do represent core beliefs that had disappeared from the Church of God community in the main or not taught to the Church as a whole by those that knew better, until Herbert Armstrong revived them or taught them in more detail and clarity than previously done in other related churches.

There were many other doctrines that were taught in a major way and although also taught by predecessor organisations, these truths were fine-tuned or there was a better understanding of them. These included healing, church eras, place of safety, origin of

nations, the Ezekiel Warning Message, end-time prophecy, military service, the Hebrew Calendar etc.

As such, they were truths or doctrines restored to the Church to those who would listen to what the spirit was saying to the Church. Some listened and others didn't (Rev 3:13).

Finally, the fundamentals incorporated into this document do not represent every fundamental of belief that is extant among Sabbatarian groups since the late 18th century. Rather, they represent only those that I consider relevant to the purposes of this article. The emphasis is on those Fundamentals in more-or-less spiritual succession and which have developed and expanded over time.

They demonstrate that there have been basic doctrines believed and practiced for a very long time.

Sabbatarian Re-Awakening

During periods in the eighteenth and nineteenth centuries, America experience evangelical fervour, known as the 'Great Awakening'. The influence of these movements may have given impetus to the eventual awakening and revival of a slumbering and virtually dead church. God indeed works in mysterious and circuitous ways.

Over the centuries, the true believers may not have officially called themselves 'Church of God' but would have gone under a similar title or another descriptive title.

As researcher of Sabbatarian history, Leon Lyell stated in an e-mail dated 3 June 2008 regarding the Seventh Day Baptists:

"It's true that it took a long-time for 'seventh-day baptist' to become an official name - but most sabbatarians were 'baptist' (originally a pejorative term) and preferred a congregational model - i.e. they resisted being organised (which was an issue for HWA to deal with). They often referred to themselves descriptively as 'sabbatarian baptist' or 'seventh-day baptist' but also simply as the 'church of God' or 'church of Christ' as was [also] common amongst Church of England clergy. They didn't have our sense of corporate identity!

"In seventeenth century England with the rise of literacy and the availability of printed Bibles many Englishmen began to read the Word of God for themselves. As the result many long-forgotten prophecies, history and teachings were re-discovered. Amongst these was the seventh-day sabbath. The topic was widely discussed from the King to the Parliament to the common man. Many, from a variety of what we would today call 'denominations', accepted the seventh-day Sabbath. In time this enthusiasm for the truth seems to have passed in England but from the flowers that bloomed there the seeds travelled to North America on the winds of persecution. The first known sabbatarian baptist church in America was founded in 1671 at Newport Rhode Island with the support of English sabbatarians."

This is one example of the different names the community of believers went under. Herman L Hoeh wrote that

“... God's people were commonly referred to as Sabbatarians in the 17th and 18th centuries and that is how we identified them – rather than by the now common denominational term Seventh Day Baptist ... the church of God was used as a generic term, not a denominational term. We ... do not dispute the use of other terms in the Sabbatarian churches, for the New Testament does the same” (“The Plain Truth Responds,” *The Sabbath Sentinel*, March 1992, page 10).

A *Church of God Timeline since 1800* has been developed tracking the major events during the history of this little flock. Further details may be found in the bibliography.

In the collection of information in *The Independent Sabbatarian Groups (non-SDB) c1800-c1860*, I brought together whatever sources that could be sought to find out more about the offshoots from – or those Sabbatarian groups that didn't join the first Sabbatarian General Conference in 1801. At that time only 8 churches joined the General Conference with the majority remaining independent. Full organisation came about five years later in 1806. Information on these early conferences and how some congregations did not join with it is available in *Seventh Day Baptist Conference. It's Origin*.

Twelve years later, in 1818, the General Conference voted to change the term Sabbatarian Baptists to Seventh Day Baptists. Some congregations remained outside of the General Conference and I do not know if there are any records of them in State libraries in America or held by the Seventh-day Baptists themselves.

But *The Independent Sabbatarian Groups (non-SDB) c1800-c1860* provides some information and clues toward future research.

In the meantime, we can speculate that these remnant Sabbatarian groups, in existence alongside the Seventh Day Baptists continued on and found their way among the Sunday Adventists per the below. Or, we might understand that the Seventh-day Baptists are the continuing chain of groups since the 1600s with a new set of groups emerging in the mid-1800s.

When Baptist preacher William Miller proclaimed the imminent return of Christ commencing about 1831, many began to respond (he was a Sunday keeper and never became a Sabbatarian). Whilst his followers were popularly known as 'Millerites' among themselves they were known as 'Adventists' – proclaimers of Christ's second coming – His literal second coming.

The second coming of Christ literally to the earth, a 1,000 year reign of His upon the earth and other truths were very seldom mentioned or believed in Christianity – until the Advent movement. Indeed, Christianity was indifferent to Christ's return or was seeking it to occur after the millennium!

It took some years before a handful of the Adventists adopted the seventh-day Sabbath. This is how God, in His mysterious ways did this:

“Rachel (Harris) Oakes Preston (1809-1868), had a great influence on the Sabbatarian movement. She was a Seventh Day Baptist who persuaded a group of Adventists to accept the Sabbath and thus to become in that sense,

the first Seventh-day Adventists. Born in Vernon, Vermont, she joined the Methodist Church, then joined the Seventh Day Baptist church of Verona, Oneida County, New York. Later she moved to Washington, New Hampshire, to be near her daughter, Delight Oakes, who taught school there. When Mrs. Oakes sought to introduce the Sabbath to the company of Adventists in the Christian church there, she found them so engrossed in preparation for the coming of the Lord that they paid little attention to her Seventh Day Baptist literature.

She did eventually gain as a convert, Frederick Wheeler, a Methodist preacher. One Sunday while conducting the communion service for the Christian congregation, he remarked that all who confess communion with Christ in such a service as this "should be ready to obey God and keep His commandments in all things." Later Mrs. Oakes told him that she had almost risen in the service to tell him that he had better push back the communion table and put the communion cloth back over it until he was willing to keep all the commandments of God, including the fourth. Knowing she was a Seventh Day Baptist, Wheeler thus began serious thinking and earnest study, and not long after about March, 1844, as he later related, he began to observe the seventh-day Sabbath. After the Great Disappointment in October, 1844, during a Sunday service in the Washington church, William Farnsworth stated publicly that he was convinced that the seventh day of the week was the Sabbath and that he had decided to keep it. He was immediately followed by his brother Cyrus and several others. And Mrs. Oakes, in turn, soon embraced the Adventist teachings. Thus it was that the first little Sabbatarian Adventist group came into being.

Mrs. Oakes later married Nathan T. Preston and moved away. Not until the last year of her life did she join what had meanwhile become the SDA Church." (Adapted from the *Seventh-day Adventist Encyclopedia*, Volume 10, page 1149, 1976. Review and Herald Publishing Association.)

Five groups emerged directly from the original Adventist/Millerite movement: Seventh-day Adventists (1863), Church of God (1866), and three Sunday-observing Adventist groups: Church of God of the Abrahamic Faith (1888), Advent Christian Church (1860) and the Life and Advent Union (1862) (the latter two merged in 1964). Except for the Sabbath, the Sunday observing Adventists groups have some major similarities to the Sabbatarian Churches of God, including the future Kingdom of God on earth, conditionalism (soul sleep), anti-trinitarianism and water baptism.

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

Later, with the incorporation of the scattered non-SDA and non-SDB churches, the new group eventually became known as Church of God (Adventist) which indicates intertwined links and relationships between the Church of God and the SDAs. In 1922, the name Church of God (Seventh Day) was officially adopted and has remained such to this day.

18 Restored Truths to the Church of God by Herbert W Armstrong (1983)

1. True Gospel

"The world had lost the Gospel. They didn't know what the Gospel was: I came among the True Church of God of the Sardis Era, They didn't know what the Gospel was, they thought it was what they called the third angel's message. They didn't know what the gospel really was. They called it a third angel's message. God revealed it to me and through me, to the Church.

That the gospel is the Kingdom of God, that is the gospel Jesus preached, that's the gospel Paul preached to the Gentiles, that's the gospel that Peter and John preached. You'll find when Jesus sent them out and sent out 70, He said preach the Kingdom of God. That is the only gospel, is the gospel OF Jesus Christ.

The world preached and has a gospel ABOUT Christ. Now the first thing to be restored to the Church is the true gospel."

2. Purpose of God

"The second thing to be restored is the PURPOSE of God. And the gospel has to do with that. That God IS reproducing us and that MAN CAN BECOME God! No other Church on earth believes that, brethren. And now let me tell you, I'm going to reveal to you, now, things that have been restored in this Church.

And let me tell you, these are all things that some of those who have been ministers in this Church — in high office — have gone out and now are saying, and saying publicly, that we are departing from the faith and that we are going farther and farther into error. Because they will not receive the Truths that God has been restoring into the Church!

God's purpose is that He's reproducing Himself and that we, ultimately, become God."

3. God's Plan Through the Holy Days

"Now another thing that has been restored is, through the Holy Days, God's plan, His Master Plan for accomplishing that purpose, and the annual Holy Days. And no other Church has had those Holy Days, and understands them.

The fact of the annual festivals, that they represent God's plan."

4. Government

"The government of God has been restored to the Church, and the government of God has been placed in the Church. You read that in Ephesians 4 and I Corinthians 12. Christ is the head of the Church and under Christ in the administration of the government are an apostle or apostles, then evangelists, then pastors, then all are called elders, all ministers all the way up clear down to the lowest. So then there are teachers and elders both speaking elders and

preaching elders, deacons and deaconesses. And the Church is restored in that form of government. The Sardis Church even didn't have the right form of government."

5. Who and What Is God

"Who and what God IS. NO RELIGION ON EARTH KNOWS WHO AND WHAT GOD IS! NO RELIGION ON EARTH! ... GOD IS NOT A TRINITY! GOD IS NOT A SINGLE PERSON! God is a Family of persons, and the Family began with God and the Word. You read of that in John 1:1-5. You read of it in Genesis 1 beginning with verse 1.

You should learn about God first, and it begins first both in the New Testament and the Old, because many experts feel that — errh, so-called experts let me add — that the book of John should be placed first in the New Testament, although it was not written first. That God is a family and it began with the two, and we can be born into that family."

6. What and Why is Man?

"Now the next thing that's restored to the Church — what and why man is! WHAT IS MAN? WHY DID WE COME TO BE ON EARTH? The Sardis Church didn't know, they didn't know in the Middle Ages. Man was made from the dust of the ground. Man was made with one spirit and he needs another Spirit, the Spirit of God which unites him with God, and is the impregnation of God-life in him, and he will be born of God ... The knowledge that he that is born of the flesh IS flesh, mortal, that's what we are."

7. Spirit in Man

"Next the human spirit IN man. No other Church knows about that. That has been revealed to the Church. That is knowledge that has been restored to the Church of God. And this Church has that knowledge."

8. Firstfruits

"Another, the next piece of knowledge that has been restored to this Church, that the rest don't know and no other Church knows it: that this Church is the first-fruits. That God is not trying to save the whole world now. He's calling us out now and He'll use us as teachers to help save the others in THEIR turn, and they in turn, from the Millennium, will help save all the rest in the great White Throne Judgment.

And ultimately, God's going to go after the saving of everybody who ever lived. But no Church understands that, that we are the first-fruits, we are the embryo of the Kingdom of God. The fact that we have to be called by God, and that salvation is not open to just anyone, whosoever will. The whosoever will may come is found in the last chapter of the Bible, and does not pertain to this time at all. And no other Church seems to know that. That knowledge has been restored to this Church."

9. Knowledge of What the Millennium Is

"The knowledge of the Millennium and what it is. Now the Sardis people knew that Christ would rule a thousand years. They knew it would be a Millennium. They had NO IDEA IN THE WORLD about what would happen in the Millennium. They HAD NO IDEA WHAT IS THE PURPOSE of the Millennium.

We know when we assemble at the Feast of Tabernacles, that's what we're celebrating, and we know what's going to happen in the Millennium and that salvation will be open, then, to all that are still alive. But it is not open to all now. No other Church knows that. These are things

that YOU, brethren, are privileged to know. YOU, God has blessed you with this knowledge, has restored this knowledge to you."

10. Truth About the Holy Spirit

"Now truth regarding the Holy Spirit ... GOD IS NOT A TRINITY!"

11. Begotten Now

"And the fact that we are begotten now. You're not born yet, only begotten".

12. Born Again at Resurrection

"That we will become born at the time of the second coming of Christ, when this mortal puts on immortality, when we won't be human any longer, we'll be divine. The knowledge that he that is born of the flesh IS flesh, mortal, that's what we are. That is when you're born in the Spirit you will BE Spirit."

13. Identity of Israel

"Another thing restored to us is our own roots, our identity, who we are. We [within the USA] are the tribe of Manasseh of the lost ten tribes of Israel, and no other Church on earth knows it. That knowledge has been restored into this Church, and God restored that to me 53 years ago."

14. Identity Opens Up Understanding of Bible Prophecy

"Our identity. And that opens all the doors of one third of the whole bible — prophecy — you can't understand without that knowledge. That opened a whole third of the bible which is prophecy, that's a third of the bible. And so a third of the bible, and the understanding of prophecy has been opened to this Church. That has been restored to this Church.

Has God sent someone to restore knowledge to this Church brethren? I'm not tooting any horns, I'm just telling you what has actually happened! And you know it's happened. The fact that the annual festivals — that they represent Gods Plan."

15. Second and Third Tithe

"The second and third tithe, what other Church knows about that? And that was restored by this Church, that knowledge restored by this Church."

16. Identity of Babylon and Her Daughters

"Then the great deception, the counterfeit of Revelation 17:5, Babylon, the Great, the mother of harlots and abominations of the earth, her daughter churches and who they are."

17. Satan is the Guilty Party

"And the fact that Satan, the devil, has deceived the whole world. Brethren, Satan is the one who is guilty. Those people in the Catholic Church and the Protestant churches have been deceived. And I think they really believe. God just hasn't opened any more truth to them. We don't sit in judgment of them. We're not judging them yet. We're going to do it and when we judge them, then all truth will be opened and God will take away the blindness from their eyes so they can understand if they're willing. Today they couldn't understand it, even if they're willing. I don't think they're willing, either, as far as that goes."

18. We Are to Be Separate

"And how in Revelation 18:4 that God has called us out from among them, to be separate."

Fundamentals of Belief, Radio Church of God (late 1940s)

Note: it is likely that this list was compiled around 1946-48 when the Constitution of the Radio Church of God was written up and amended. You can find these and other old Constitutions and Bylaws of the Radio Church of God and Worldwide Church of God at <http://friendsofsabbath.org/ABC/WCG%20bylaws%20etc/>

1. We believe in ONE GOD, eternally existing in the heavens, who is a Spirit, a personal Being of supreme intelligence, knowledge, love, justice, power, and authority, the Creator of the heavens and the earth and all that in them is, and the source of life.

2. We believe Jesus of Nazareth was the Messiah, the Christ, the divine Son of the living God, begotten of the Holy Spirit, born in the human flesh of the virgin Mary, and that He is true God and true man, that God created all things by Jesus Christ, and without Him was not anything made that was made.

3. We believe in the Holy Spirit, as the Spirit of God and of Christ Jesus; the power of God with which all things were created and made; that thru the Holy Spirit, God is everywhere present; that the Holy Spirit is divine Love, Faith, Understanding, Power, Joy and all the attributes of God -- the Spirit of life eternal.

4. We believe the Scriptures of the Old and New Testaments are God's revelation and complete expressed will to man, inspired in thought and word, and infallible in the original writings; that they are of supreme and final authority in faith and in life, and the source of Truth. We believe all teachings contrary to the Holy Bible are false. We accept the Bible alone, and not the Bible and "something else."

5. We believe Satan is a personality, a spirit being; and as the Devil is the adversary of God and the children of God; and that he now has dominion over the world which God allowed him for a definite "week" of seven thousand-year days -- the first six of which are his six working days for his labor of deception, leading the children of Adam into rejection of God's law and therefore rebellion against God -- the seventh thousand-year day of which will be the DAY OF THE LORD (the seventh day is the Sabbath of the Lord thy God), during which Satan will be forced to rest from his work of deception while Christ rules the nations of the earth. Satan's power is merely to influence and lead, not to force men arbitrarily against their will. He has ruled by deception with the aid of a host of demons which are rebellious angels, spirit beings, who have followed Satan in his rebellion.

6. We believe man was created in the image of God, formed of flesh, which is material substance, living by the breath of life, and is wholly mortal, subject to corruption and decay, without possibility of eternal life inherent in himself, except as the gift of God under God's terms and conditions as expressed in the Bible; that God placed before the first man, Adam,

his free choice of eternal life through obedience to God's commandments, or death through sin, that Adam sinned, thereby incurring the death penalty without having received eternal life, having yielded to the temptation of Satan, and that the sinful fleshly nature with its sensual desires and its pride passed on all men, so that all become sinners, thus bringing upon themselves the penalty, death.

7. We believe sin is the transgression of the Law; that the Law is spiritual, perfect, holy, just, and good, summed up in the word "LOVE;" that it involves the two great principles of love to God, and love to neighbor, and that the Ten Commandments compose the ten points of that Law, and that the breaking of only one point makes one guilty of sin. We believe this fundamental spiritual Law reveals to us the only right and true way to life -- the only possible way of happiness, peace and joy; that it has existed from Adam, is immutable and binding thru-out eternity; and that all unhappiness, misery, poverty, anguish, and woe has come from its transgression.

8. We believe God so loved this world of helpless sinners that He GAVE His only begotten Son, who, though in all points tempted as we are, lived without sin in the human flesh, and died for us as a representative and substitutionary sacrifice thus making it legally possible for man's sins to be forgiven and for God to release him from their penalty, since Jesus, whose life was of greater value than the sum-total of all other human lives (because it was He who brought them into being) has thus paid the penalty in man's stead.

9. We believe that Jesus Christ was raised from the dead after His body reposed three days and three nights in the grave, thus making immortality possible for mortal man; that He thereafter ascended into heaven where He now sits at the right hand of God the Father, as our High Priest and Advocate.

10. We believe that all who truly repent of their sins in full surrender and willing obedience to God, accepting Jesus Christ as personal Saviour in faith believing, are forgiven their sins by an act of divine GRACE, justified, pardoned from the penalty of past sins, reconciled to God, and receive the gift of the Holy Spirit which literally comes and abides within, supplying the divine LOVE which alone can fulfill the law and produce righteousness; and thus are baptized by the Spirit into the body of Christ which is the true CHURCH OF GOD. We believe in a true change in life and attitude and that only those who have the indwelling presence of, and are being led by the Holy Spirit are Christ's. Bible evidence of being thus baptized by the Spirit is the fruit of the Spirit in one's life. (See Matthew 7:20; Galatians 5:22-23). "Manifestations" regulated by I Corinthians 14.

11. We believe in TWO ORDINANCES for this age; water baptism by immersion, into Jesus Christ (not a denomination) for the remission of sins, following genuine repentance; and the Lord's Supper as continuation of the Passover, observed at night on the anniversary of the death of our Saviour, the 14th of Abib.

12. We believe that from Friday sunset to Saturday sunset, the seventh day of the week is the Sabbath of the Lord our God. On this day we must rest from our labors following the commands and example of the apostle Paul, the New Testament Church, and Jesus.

13. We believe the seven Annual Holy days as given to ancient Israel by God through Moses, kept by Christ, the Apostle Paul, and the New Testament Church, as evidenced by the books of Acts and Corinthians, are to be kept today. The sacrifices, which were added, are not to be kept on those days nor any other day of the year. During the spring festival of seven days, leavening in any form is not to be eaten, as Paul instructed the Corinthians.

14. We believe that certain foods called "unclean" are not to be eaten under any circumstances as they are harmful to body and health and also violate our bodies which are called the temple of the Holy Spirit of God.

15. We believe that Christian disciples of Christ are forbidden by Him and the commandments of God to kill, or in any manner directly or indirectly to take human life; by whatsoever means; we believe that bearing arms is directly contrary to this fundamental doctrine of our belief; we therefore conscientiously refuse to bear arms or to come under the military authority.

16. We believe the PROMISES were made to Abraham and his "seed," Christ, and that the Covenants (including the New Covenant), and the promises pertain alone to ISRAEL. That our white, English-speaking peoples of today are enjoying the national phases of the promises -- that of MATERIAL blessings -- called the "Birthright," which was handed down thru the sons of Joseph, Ephraim and Manasseh, whose descendants we are; but that the "Scepter" -- the promise of kings, and the SPIRITUAL phase of the promises, including Christ and salvation thru Him -- was given to and shall not depart from Judah of whom are the race we know today as the Jews. We believe eternal life is God's gift resting upon the promises made to Abraham and his "seed," Christ, designating this earth (made new), not heaven, as our eternal home and reward. That salvation is thru Christ alone, and not inherited thru the Birthright (right of birth) and that salvation is freely open to Gentiles who, thru Christ, become Abraham's children and are adopted into the family of Israel and become heirs according to the promises.

17. We believe God's purpose is the creation of high spiritual character, and therefore the very object of redemption is to rescue mankind from SIN (transgressing the fundamental spiritual law), and its resulting degradation, misery and unhappiness; and that the object of the present dispensation is to fit those whom God now calls, with their consent, thru a life of trial and test and overcoming sin, growing in grace and knowledge to possess the KINGDOM and to become kings and priests reigning with Christ after His return. We believe Christians must therefore live a clean, pure, holy life by faith according to the Bible standard, with constant Bible study and surrendered prayer, trusting God in and for all things, that yielding to pride and lust of the flesh is sin, that God hears and literally answers the believing prayers of His children who keep His commandments -- according as He has promised in His Word, including physical healing, deliverance from temptation and trouble, providing the way for every actual need.

18. We believe the Church is merely that body of believers who have, and are being led by the Holy Spirit; that the true Church of God is not a denomination; that the inspired name for this spiritual organism is "THE CHURCH OF GOD;" that the Bible name for each local assembly is "THE CHURCH OF GOD," and, considered collectively, "The Churches of God;" that the mission of the Church in this time is to preach the Gospel (Good News) of the coming KINGDOM OF GOD, (with special stress on the warning to America and Britain of the prophecies pertaining to them), into all nations as a witness, reaching the vast multitudes with power and conviction; to reconcile to God, and to save, thru Christ, such people as are now called; and to minister to the Church of God, strengthening and edifying the brethren in the nurture and admonition of the Lord.

19. We believe the only hope of eternal life for mortal man lies in the resurrection; thru the indwelling (now) of the Holy Spirit; and that there shall be a bodily resurrection of the just and

unjust -- the just to eternal life as spirit beings upon earth, the unjust to receive the second and final death in hell (Gehenna) fire in which they shall perish in eternal punishment.

20. We believe in the personal, visible, premillennial, imminent return of the Lord Jesus Christ to rule the nations of earth as King of Kings, and to continue His priestly office as Lord of Lords; that at that time He will sit upon the throne of David restoring all things during a thousand year reign upon earth and establish the KINGDOM OF GOD upon earth forever.

What the Church of God Believes; and Why (1949)

Adopted on August 18, 1949

FOREWORD

This pamphlet is compiled and set forth as Articles of Belief of the Church of God (Seventh Day) in answer to those seeking such information.

Should the answer to these inquiries be left to an individual it would be difficult to give full information. Also there might be a tendency to insert personal ideas, and opinions.

Therefore it is deemed fitting and proper that we set forth the following Articles of Belief which were agreed upon by a convention of ministers, church officers, and other leaders of the Church, as being the essential doctrine of the Church.

Grow in Grace

Since the Bible teaches that the people of God are to grow in grace and knowledge of our Lord and Savior Jesus Christ, we do not regard these Articles of Belief as closed creed. Ministers and members of the Church are admonished to study the Bible. Suggested new light may be presented to the Ministerial Council for its consideration. Col. 1:9, 10; 2Tim. 2:15; 3:15,16; 2Peter 1:19-21; 3:18; John 5:39; James 1:5; 1 Peter 2:2; Isaiah 34:16.

WHAT THE CHURCH OF GOD BELIEVES; AND WHY

The Bible

1. The Holy Bible, including the divisions commonly known as the Old Testament and the New Testament is the divinely inspired Word of God. No other writing is so inspired. The Bible is infallible in teaching, and contains the complete will and revelation of God to man. 2 Peter 1:19-21; Isa.45:23; Heb: 4:12; Matt. 24:35; 2 Tim. 3:16,17.

God, The Creator

2. The Supreme Deity of the universe is God. He is the Almighty Creator and Sustainer of the heaven, the earth, and all things therein. Acts 17:24-28; 14-15; Gen. 1:1; Rev. 14:7; Psa.124:8; Neh. 9:6; Isa. 40:28; Isa. 44:24; Psa.55:22.

Jesus, The Son of God

3. Jesus of Nazareth is the only begotten Son of God, conceived of the Holy Spirit and born of the Virgin Mary. He is the Christ, or Messiah, sent from God to be our

Savior and Redeemer. John 3:16; 1 John 4:9; John 1:18; 6:65; 4:25, 26; Matt. 1:18-25; 14:33; 16:16; Isa. 7:14; Luke 1:26-36; 2:6-32; 4:14-21; Acts 4:12; Titus 2:14.

The Holy Spirit

4. The Holy Spirit (also called the Holy Ghost) is the Comforter promised by our Lord, who will abide in the hearts of those who diligently seek Him; and who will guide us into all godly truths, and give us power to witness for Him; evidence of whose presence is manifest both in word and in "fruit of the Spirit," and keeping the commandments of God. John 14:15-19,26; 16:13; Luke 11:9-13; Acts 1:8; Romans 5:5; Gal. 5:22-26; 1 Cor. 12:7-11.

Satan

5. Satan is "that old serpent, which is called the Devil," he is the adversary of God and His people. Rev. 20:2; 1 Peter 5:8; 2 Cor. 11:14; Matt. 13:39; Eph. 6:10-12; Luke 10:18; John 8:44; Rev. 12:9; 2 Cor. 11:14, 15; Rev. 20:10.

The Fall of Man

6. Man was created a perfect being, but through disobedience fell, bringing imperfection, death, and God's curse upon all mankind. Gen 1:26-31; 3:8-20; 1 Cor. 15:21, 22; Romans 5:12.

The Plan of Salvation

7. The Plan of Salvation was made by God the Father as the way of escape for man from the results of the fall. In this plan God gave His Son, Jesus, who paid the penalty for mankind, and made possible our salvation and redemption to eternal life. 2 Peter 3:9; 2 Thess. 2:13; John 3:16; 10:1,7; Acts 4:12; Romans 5:11; 1 Peter 1:18, 19; 2:24; 1 John 2:2-4; Heb. 9:13, 14; 9:28.

The Blood of Christ

8. The blood of Christ was shed for the remission of sins, and the atonement was made on the Cross. Matt. 26:28; 20:28; Romans 5:6-13; 3:25; Luke 24:47; Acts 10:43; Phil. 2:8-12; Col. 1:19-23; Titus 2:13, 14; 1 Cor. 15:1-5.

Accepting Christ

9. To secure the benefits of the Plan of Salvation, each individual must believe on the Lord Jesus Christ and accept Him as his personal Savior, obey the terms of the Gospel, and pattern his life after the example of Christ. Acts 4:12; Luke 24:47; Rom. 10:6-10; 1 John 5:10-14; Romans 6:16-18; 1 Peter 2:21; John 13:15.

The Terms of the Gospel

10. The terms of the Gospel include faith in God, and in His Son, Jesus Christ, repentance and confession of sin, including restitution where possible; baptism by immersion in water, signifying the burial of the old life of sin and the arising to a new life of obedience to God. Heb. 11:6; Rom. 10:9,10,17; 6:1; 1 John 5:10-14; 1-9; Gal. 3:26, 27; Luke 13:3; 24:47; 19:8; Acts 2:38; 3:19; Eph. 4:21-25; Col. 2:12.

The Ten Commandments

11. The Ten Commandments are the eternal, constitutional Law of God, and are to be observed by the people of God in this age. Ex. 20:2-17; James 2:9-10; 1 Cor. 7:19; Matt. 5:18; 19:16-23; 1 John 2:4; 3:4; John 12:56; 2 Kings 17:37.

The Sabbath

12. The fourth commandment enjoins the observance of the Sabbath, the seventh day of the week, commonly called Saturday. It is to be kept as sacred and holy time, from sunset Friday until sunset Saturday. It is given to all the people of God as a memorial of His creation. Gen. 2:2,3; Ex. 20:8-11; Isa. 58:13; Heb. 4:4-11; Luke 4:16; 23:56; Matt. 28:1; Acts 13:14,42,44; 16:13; Mark 2:27, 28; Lev.23:32; Mark 1:32.

The Lord's Supper

13. **The Lord's Supper is an ordinance given to the Church as a memorial of the death of Christ, and it is to be observed annually on the beginning of the fourteenth of the Hebrew month Nisan.** Unleavened bread and unfermented grape juice should be used in this service as emblems of the broken body and the shed blood of Christ. Lev 23:5, 27,32; Matt. 26:26-29; Luke 22:7-21, 29, 30; 1 Cor. 11:1,2,18-31; 5:7; John 19:14, 15,31.

Feet Washing

14. The ordinance of feet washing was given by Jesus as an example for us, to teach humility, and is to be practiced in connection with the observance of the Lord's Supper. John 13; Luke 14:11; James 4:10; 1 Peter 2:21; 1 Tim. 5:9,10.

Church Organization

15. Salvation is through faith in Christ, but for the purpose of co-operation in the proclamation of the Gospel, and the upholding of true Bible standards and doctrines, and for the fellowship of the believers, the Church should be organized in accordance with the Bible plan. Acts 6:1-8; 1:23-26; 1 Cor. 12:27-30; Eph.2:19, 20; 4:10-17; 1 Tim. 5:17; 3:1-5; Heb.13:17; Titus 1:5-7.

Church Name

16. The organization of the people of God should be known by the Bible name-The Church of God. Acts 20:28; Eph. 3:14,15; John 17:11,12; Dan. 9:19; Jer.15:16; 1 Cor. 15:9; 1:2; 11:22; 1 Tim. 3:15; Deut.28:10.

Tithes and Offerings

17. The Bible plan of financial support for the Gospel work is the paying of the tithes and offerings, by the members of the church. The tithe is one tenth part of the increase, and should be paid as a part of the Christian obligation. Offerings are also a part of the Christian obligation to the Lord, and should be given liberally as one is prospered of Him. Matt. 23:23; 1 Cor 9:13,14; Lev. 27:30; Mal. 3:8-10.

Law of Clean and Unclean

18. **The people of God and the followers of Christ in this age are to use for food those things which were given by God for that purpose**, as distinguished from those things designated as unclean for human use. Gen. 1:1, 2; Lev. 1:4-20; 1Tim. 4:5; Isa, 66:15-17.

Unclean Habits

19. The body is the temple of the Holy Ghost, and God's people should be clean, refraining from any practice which would defile their bodies. Therefore, the smoking, chewing or snuffing of tobacco; the drinking of intoxicating liquors, and the habitual use of narcotic drugs, are not to be practiced by the members of The Church of God. 1 Cor. 3:16-17; 2 Cor. 6:16-18; 7:1; 1 John 2:15-18; James 1:14, 15; Gal. 5:19-21; Prov 23:21, 22, 23, 29-32; Eph. 5:18; 1 Tim. 3:3.

Carnal Warfare

20. Since Christians are to love their enemies and work for the salvation of mankind, we stand opposed to carnal warfare. Ex. 20:13; Matt. 5:44; Romans 12:17-21; 2 Cor.10:4; Eph. 6:12.

Prayer

21. God's people are to pray to Him, through and in the name of Jesus, their Mediator and High Priest at the right hand of God in heaven. We believe in the efficacy of prayer in the name of Jesus for all our needs, and that answer will be given in accordance with God's will for us. 1 Tim. 2:8; Phil. 4:6; John 14:13-14; Heb. 7:25; 12:2; 4:14-16; Romans 8:34; 1 Tim. 2:5; 1 John 5:14; Luke18:1; Matt. 7:7,8; 6:5-9; James 1:6.

Prayer for the Sick

22. The Bible teaches both individual and collective prayer for the healing of the sick, and also the calling for the elders of the Church to anoint and pray for the sick, and that God hears and answers the prayer of faith. James 5:13-16; 1:6; John 5:14, 15; Psalms 103:1-3.

Pre-existence of Christ

23. We believe that Jesus Christ, the Son of God, was in the plan of salvation before the foundation of the world. **He was the Word spoken of in John 1:1,2**, and His birth of the virgin Mary was in fulfilment of, "And the Word was made flesh and dwelt among us." John 1:1,2,14; 8:57,58; Gen. 11:7; John 17:5; Col 1:16-18.

Crucifixion of Jesus

24.**The Bible teaches that Jesus was crucified on the day of the week commonly known as Wednesday, and He was in the tomb three days and three nights, arising therefrom in the end of the Sabbath**, thus fulfilling the prophecy of His sign as recorded in Matt. 12:39,40; 28:1-8; Dan. 9:27; 1 Cor. 15:3, 4; Mark 16:1-6; 15:42; John 20:1-10; 19:14; Luke 24:1-8;23:54-56.

Millennial Reign

25. **At the second advent of Christ, He will establish His kingdom on the earth,** and the redeemed will reign with Him on the earth for a period of one thousand years. This is the "regeneration" (Matt. 19:28), and also the "times of restitution" (Acts 3:21). At the close of the Millennium, Christ will have "put all enemies under His feet," and will deliver up the kingdom to God that God may be all in all, 1 Cor. 15:24, 25, 28; Zech. 14:4-9; Rev. II:15; 20:4-6; 21:1-5; 19:16; Matt. 25:34; 5:5; Psalms 37:11; Rev. 5:10; Dan. 7:27; Isa. 2:2-4; Micah 4:1-5.

New Earth

26. At the close of the Millennium, the restitution will be complete, and the earth will have been made new; the New Earth will be the eternal home of the saved. Rev. 21:1-8; Prov 10:30; Isa. 45:8, 9.

The Kingdom

27. **The Kingdom is divided into three phases: (1) The Spiritual Kingdom of Grace, (2) The Millennial Reign of Christ, (3) The Eternal Kingdom of God.** We are now in the Kingdom of Grace during which Christ reigns in the hearts of the believers, through the Holy Spirit. During the Millennium, Christ will reign on the throne of His glory, literally, and jointly, with the redeemed for one thousand years. Following the Millennium will be the third phase, The Eternal Kingdom of God, in which God will be all in all. Heb. 4:16; Matt. 25:31; Rev. 20:6; 1 Cor. 15:24-28; Romans 12:2; Col 1:12-14; 1 Peter 2:5-9; Acts 26:18. Please see Scriptures under Articles 25 and 26.

Regathering of Israel

28. The regathering of literal Israel to the land of Palestine, as portrayed in the prophecies, is in process of fulfilment, and is the sign of the soon coming of Christ. Jer. 31:9; Isa. 61:4; Luke 21:24; Ezek. 21:25-27; 37:21-28.

Second Coming of Christ

29. The personal and visible return of Christ to this earth will be to establish His kingdom. He will come in the clouds of heaven in the same manner as was His departure into heaven. Acts 1:10, 11; John 14:1-3; Rev. 1:7; Acts 3:20; Job 19:25-27.

Prophecy

30. "Prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost," and it is given to us to study that we might watch, as we travel the highway of time, for the prophetic signboards, showing us where we are living in respect to the second coming of Christ. 2 Peter 1:19-21; Rom. 15:4; Matt. 24; Psa. 119:105.

Signs of the Times

31. Considering the fulfilment of the signs in the political, religious, physical, and social world, we believe that we are living in the time of the end, and that the second advent of Christ is very near. Luke 21:25; 17:26-31; Rev. 11:18; Matt. 24:6, 7, 36-40; 2 Tim. 4:3, 4; 3:1-7, 13.

State of the Dead

32. **When man dies, he is unconscious**, and in the grave awaits the resurrection, at which time the righteous will receive immortality, and the wicked, eternal death. Psa.146:4; Eccl. 9:5, 6; 1 Cor. 15:42-56; Job 17:13; Rev. 20:11-15; Job 14:13,14.

Punishment of the Wicked

33. The wicked dead will be resurrected at the end of the thousand-year reign of Christ, to receive final judgment, be cast into the Lake of Fire, which is the second death, and will be completely destroyed. Rev. 20:5, 11-15; Mal. 4:1.

Worldliness

34. The Scriptures condemn worldliness, which includes the lust of the flesh, the lust of the eye, and the pride of life. Attendance at the movie theatres, pool halls, dances, and the excessive use of jewelry are of the world, and should be eradicated from the lives of the people of God. 1 John 2:15, 16; John 17:16; Roman 12:2; Gal. 5:17-26; 1 Peter 3:3, 4; 1 Tim. 2:9; Romans 8:12-14; Col. 3:1-10.

Pagan Days

35. The days commonly known as Christmas, Lent, Easter, Good Friday, and Sunday are of Pagan origin, and are not Biblical; therefore should not be observed by members of the Church of God. (In addition to the Scriptures, please see profane history and other reference books for origins of the above mentioned days.)

The Plagues

36. We believe that the wrath of God against sin and sinners reaches its fullness before and at the time of the second advent of Christ in the seven last plagues described in Rev. 16. These plagues represent events in the world which cause great trouble and distress. It is a part of the message of the Church to warn the world against the troubles and distress to come as the result of sin.

Third Angel's Message

37. An evil power known as the Beast exists prior to and at the time of the second advent of Christ. **A message known as the Third Angel's Message should be, and is being given by the Church as a warning against that evil power.** This is a part of the Gospel by the acceptance of which people may escape the wrath of God. Rev. 13:1-10; 14:9-11; 17:7-14; 15:1.

Marriage and Divorce

38. We believe marriage to be a sacred ordinance of God, and that as such it belongs to the Church. Because of this fact our people should secure the services of one of our ministers to perform the marriage ceremony.

We believe that any marriage contract entered into between husband and wife at a time prior to the conversion of either party to the marriage, should be recognized as acceptable to the Church if recognized by civil law at the time either party is converted.

We believe that after one has been converted and is in fellowship in the Church, that divorce is not to be tolerated, except for Bible reason. Matt 5:32.

Adopted by the Ministerial Council in 1949-1950.

Fundamentals of Belief, Radio Church of God (1938)

1. We believe in ONE GOD, eternally existing in the heavens, who is a Spirit, a personal Being of supreme intelligence, knowledge, love, justice, power, and authority, the Creator of the heavens and the earth and all that in them is, and the source of life.

2. We believe Jesus of Nazareth was the Messiah, the Christ, the divine Son of the living God, begotten of the Holy Spirit, born in the human flesh of the virgin Mary, and that He is true God and true man, that God created all things by Jesus Christ, and without Him was not anything made that was made.

3. We believe in the Holy Spirit, as the Spirit of God and of Christ Jesus; the power of God with which all things were created and made; that thru the Holy Spirit, God is everywhere present; that the Holy Spirit is divine Love, Faith, Understanding, Power, Joy and all the attributes of God -- the Spirit of life eternal.

4. We believe the Scriptures of the Old and New Testaments are God's revelation and complete expressed will to man, inspired in thought and word, and infallible in the original writings; that they are of supreme and final authority in faith and in life, and the source of Truth. We believe all teachings contrary to the Holy Bible are false. We accept the Bible alone, and not the Bible and "something else."

5. We believe Satan is a personality, a spirit being; and as the Devil is the adversary of God and the children of God; and that he now has dominion over the world which God allowed him for a definite "week" of seven thousand-year days -- the first six of which are his six working days for his labor of deception, leading the children of Adam into rejection of God's law and therefore rebellion against God -- the seventh thousand-year day of which will be the DAY OF THE LORD (the seventh day is the Sabbath of the Lord thy God), during which Satan will be forced to rest from his work of deception while Christ rules the nations of the earth. Satan's power is merely to influence and lead, not to force men arbitrarily against their will. He has ruled by deception with the aid of a host of demons which are rebellious angels, spirit beings, who have followed Satan in his rebellion.

6. We believe man was created in the image of God, formed of flesh, which is material substance, living by the breath of life, and is wholly mortal, subject to corruption and decay, without possibility of eternal life inherent in himself, except as the gift of God under God's terms and conditions as expressed in the Bible; that God placed before the first man, Adam, his free choice of eternal life through obedience to God's commandments, or death through sin, that Adam sinned, thereby incurring the death penalty without having received eternal life, having yielded to the temptation of Satan, and that the sinful fleshly nature with its sensual desires and its pride passed on all men, so that all become sinners, thus bringing upon themselves the penalty, death.

7. We believe sin is the transgression of the Law; that the Law is spiritual, perfect, holy, just, and good, summed up in the word "LOVE;" that it involves the two great principles of love to

God, and love to neighbor, and that the Ten Commandments compose the ten points of that Law, and that the breaking of only one point makes one guilty of sin. We believe this fundamental spiritual Law reveals to us the only right and true way to life -- the only possible way of happiness, peace and joy; that it has existed from Adam, is immutable and binding thru-out eternity; and that all unhappiness, misery, poverty, anguish, and woe has come from its transgression.

8. We believe God so loved this world of helpless sinners that He GAVE His only begotten Son, who, though in all points tempted as we are, lived without sin in the human flesh, and died for us as a representative and substitutionary sacrifice thus making it legally possible for man's sins to be forgiven and for God to release him from their penalty, since Jesus, whose life was of greater value than the sum-total of all other human lives (because it was He who brought them into being) has thus paid the penalty in man's stead.

9. We believe that Jesus Christ was raised from the dead after His body reposed three days and three nights in the grave, thus making immortality possible for mortal man; that He thereafter ascended into heaven where He now sits at the right hand of God the Father, as our High Priest and Advocate.

10. We believe that all who truly repent of their sins in full surrender and willing obedience to God, accepting Jesus Christ as personal Saviour in faith believing, are forgiven their sins by an act of divine GRACE, justified, pardoned from the penalty of past sins, reconciled to God, and receive the gift of the Holy Spirit which literally comes and abides within, supplying the divine LOVE which alone can fulfill the law and produce righteousness; and thus are baptized by the Spirit into the body of Christ which is the true CHURCH OF GOD. We believe in a true change in life and attitude and that only those who have the indwelling presence of, and are being led by the Holy Spirit are Christ's. Bible evidence of being thus baptized by the Spirit is the fruit of the Spirit in one's life. (See Matthew 7:20; Galatians 5:22-23). "Manifestations" regulated by I Corinthians 14.

11. We believe in TWO ORDINANCES for this age; water baptism by immersion, into Jesus Christ (not a denomination) for the remission of sins, following genuine repentance; and the Lord's Supper as continuation of the Passover, observed at night on the anniversary of the death of our Saviour, the 14th of Abib.

12. We believe the PROMISES were made to Abraham and his "seed," Christ, and that the Covenants (including the New Covenant), and the promises pertain alone to ISRAEL. That our white, English-speaking peoples of today are enjoying the national phases of the promises -- that of MATERIAL blessings -- called the "Birthright," which was handed down thru the sons of Joseph, Ephraim and Manasseh, whose descendants we are; but that the "Scepter" -- the promise of kings, and the SPIRITUAL phase of the promises, including Christ and salvation thru Him -- was given to and shall not depart from Judah of whom are the race we know today as the Jews. We believe eternal life is God's gift resting upon the promises made to Abraham and his "seed," Christ, designating this earth (made new), not heaven, as our eternal home and reward. That salvation is thru Christ alone, and not inherited thru the Birthright (right of birth) and that salvation is freely open to Gentiles who, thru Christ, become Abraham's children and are adopted into the family of Israel and become heirs according to the promises.

13. We believe God's purpose is the creation of high spiritual character, and therefore the very object of redemption is to rescue mankind from SIN (transgressing the fundamental spiritual law), and its resulting degradation, misery and unhappiness; and that the object of

the present dispensation is to fit those whom God now calls, with their consent, thru a life of trial and test and overcoming sin, growing in grace and knowledge to possess the KINGDOM and to become kings and priests reigning with Christ after His return. We believe Christians must therefore live a clean, pure, holy life by faith according to the Bible standard, with constant Bible study and surrendered prayer, trusting God in and for all things, that yielding to pride and lust of the flesh is sin, that God hears and literally answers the believing prayers of His children who keep His commandments -- according as He has promised in His Word, including physical healing, deliverance from temptation and trouble, providing the way for every actual need.

14. We believe the Church is merely that body of believers who have, and are being led by the Holy Spirit; that the true Church of God is not a denomination; that the inspired name for this spiritual organism is "THE CHURCH OF GOD;" that the Bible name for each local assembly is "THE CHURCH OF GOD," and, considered collectively, "The Churches of God;" that the mission of the Church in this time is to preach the Gospel (Good News) of the coming KINGDOM OF GOD, (with special stress on the warning to America and Britain of the prophecies pertaining to them), into all nations as a witness, reaching the vast multitudes with power and conviction; to reconcile to God, and to save, thru Christ, such people as are now called; and to minister to the Church of God, strengthening and edifying the brethren in the nurture and admonition of the Lord.

15. We believe the only hope of eternal life for mortal man lies in the resurrection; thru the indwelling (now) of the Holy Spirit; and that there shall be a bodily resurrection of the just and unjust -- the just to eternal life as spirit beings upon earth, the unjust to receive the second and final death in hell (Gehenna) fire in which they shall perish in eternal punishment.

16. We believe in the personal, visible, premillennial, imminent return of the Lord Jesus Christ to rule the nations of earth as King of Kings, and to continue His priestly office as Lord of Lords; that at that time He will sit upon the throne of David restoring all things during a thousand year reign upon earth and establish the KINGDOM OF GOD upon earth forever.

Chief Tenets of Belief and Practice of the Church of God (Seventh Day), Salem West Virginia (1936)

Note: this is the group led by Andrew Dugger that split from the Church of God centred at Stanberry. Richard C Nickels reports on their doctrines in *History of the Seventh Day Church of God*, chapter 11 (1973, 1999).

1. The Bible was held to be the only inspired writing.
2. The Holy Spirit is that which abides in the believer and not a third person.
3. Christ was in the tomb exactly three days and three nights, rising at the end of the Sabbath.
4. The apostolic organization and government must be followed today.
5. The "Church of God" is the inspired Bible name for God's people.
6. Prayer and anointing will save the sick.
7. Laying on of hands (at baptism) is to be practiced.
8. Lord's Supper is to be observed annually at the beginning of the 14th of Nisan.
9. The Sabbath is to be observed from even to even.
10. Payment of tithes on increase is obligatory.
11. Participation in carnal warfare is condemned.
12. The Law of clean and unclean meats is to be observed in this age.
13. Habitual use of narcotics and habit-forming drugs, alcohol and tobacco is condemned.
14. Under this gospel age the judgment is upon the house of God.
15. The return of Christ will be literal, personal and visible, is imminent, and He will sit on the throne of David in Jerusalem, ruling the world with the righteous saints on the earth.
16. Righteous saints will be resurrected at His second coming.
17. There will be a final regathering of the dispersed nation of fleshly Israel.
18. The dead are unconscious.
19. The wicked dead are resurrected to final judgment, with no probation but will be eternally destroyed.
20. The Third Angel's Message is a present day message.
21. The seven last plagues are literal and fall at the end of the gospel age.

Doctrinal Statements of the Church of God (7th Day), Salem, West Virginia (1933)

Organised in Salem, West Virginia, November 4, 1933

Inasmuch as the Church as an organized body of believers accepts and upholds certain tenets of faith; and as the licensed, and ordained ministers, and officers of the Church have accepted these articles of faith without reservations, and such are the faith of the body at large, the same are published following, that each member may acquaint themselves better with the faith of the Church of God. 2 Tim. 3:15; 4:6, 16; John 7:16,17; 2 Tim. 3:16, 17.

–DOCTRINE–

DOCTRINE SHALL IN ALL cases be according to the Holy Bible and inasmuch as the Scriptures clearly teach *the* following points of doctrine, the same are listed as essentials of our faith:

- (1) THAT the Bible, the Old and New Testaments, is inspired as no other writing is, and is complete, infallible, and expresses God's complete will to man.–2 Tim. 3:16; Rom. 15:4; 2 Peter 1:20,21; Rev. 22:18, 19; Deut. 4:2; 12:32.
- (2) **THAT JEHOVAH alone is God**; the Creator of the heaven, the earth, the sea, and all therein. –Gen. 1:1; Jer. 10:10, 12; Eph. 3:9; Heb.1:10; Rev. 10:6.
- (3) THAT Jesus of Nazareth is the only begotten Son of God, conceived of the Holy Spirit, born of the virgin Mary, and is our Lord and Saviour, and Redeemer.–Matt.1:18–21; 3:17; Luke 1:28–35; John 3:16.
- (4) **THAT Jesus proved His Messiahship by remaining in the tomb exactly three days and three nights, rising in the end of the Sabbath.**–Matt.12:40; Dan. 9:26, 27; (Crucified in the midst of the week, Wed.); Matt. 28:1–6 (Rose on Sabbath).
- (5) THAT the Holy Spirit is the Comforter, which abides in the believer and is manifest by power, and the fruits of the Spirit, as in Acts 2nd Chapter, and Gal. 5:22–26. Manifestations regulated according to 1 Cor. 14th chapter.
- (6) THAT Satan is a personality, and as the devil, is an adversary of God and the children of God.–Isa. 14:12–20; Ezek. 28:13–19; Rev. 12:7–9; John 8:44.
- (7) THAT man was created perfect originally, but through disobedience fell, bringing imperfection, death, and God's wrath upon mankind.–Gen 3:17–19; Rom. 5:12, 17; 1 Cor. 15:21,22; Gen. 1:26–28.
- (8) THAT the Christian's life must be patterned after the example of the perfect man Christ Jesus.–2 Cor. 5:17; 1 Pet. 2:21–25; 1 John 2:6; 3:5.
- (9) THAT the inspired Bible name for God's called out assembly is the "Church of God."–Acts 20:28; 1 Cor. 15:9; Gal. 1:13; 1 Cor. 1:2; 1 Tim. 3:15.
- (10) THAT the apostolic organization and government is the only one taught in the Bible for the Church of God.–1 Cor. 12:28; Eph. 4:11–16.
- (11) THAT experimental religion, or religion personally experienced by the one regenerated by its power, is the only safe one to trust in.–Rom. 6:1 – 12; 13:14; Gal. 3:26, 27.

- (12) THAT repentance must be preached. –Luke 13:3; 24:47; Acts 2:38.
- (13) THAT conversion is essential to salvation. –Luke 22:32; Acts 3:19; Psa.19: 7.
- (14) THAT sanctification is commanded for the people of God. –John 17:17; Acts 26:18; 1 Cor. 1:2; 6:11; 2 Tim. 2:21; Heb. 13:12; 1 Pet. 3:15; Jude 1.
- (15) THAT immersion is for the remission of sins (typical of the burial and resurrection of Christ).–Rom. 6:3–6; Matt. 3:16; Col. 3:1, 2.
- (16) THAT there is efficacy in the prayer of the righteous.– Prov 15:8; John 14:13; Matt 21: 22; James 5:16; 1 John 3:22; 5:14.
- (17) THAT the prayer and anointing will save the sick.–James 5:14–16; Mark 6:13; Acts 5:15, 16; 9:17; 28:8
- (18) THAT the laying on of hands is to be practiced. (See above references).
- (19) **THAT the Lord's Supper is to be observed annually, on the beginning of the Passover, the 14th of Nisan,** an after the example of Jesus –Ex. 12:6; 13:10; Lev. 23:5; Luke 22:8–17. Lord's Supper, a perpetual ordinance until fulfilled in the Kingdom of God. Verses 16, 18.
- (20) THAT we ought to wash one another's feet. –John 13:1–17.
- (21) THAT we should observe the seventh day of the week, from even to even, as the Sabbath of the Lord.–Gen. 2:2, 3; Eccl. 3:14; Ex. 20:8–11; 31:14–17; Ezek. 20:12; Isa.58:13; 56:2,7; Luke 4:16; Mark 2:27, 28; Matt. 12:10–12. Evening is at sunset when day ends and another begins. –Gen. 1:5,8,13,14; Deut. 16:6; Mark 1:32; Lev. 23:32 (last part); 2 Chron. 18:34; Neh. 13:19; Heb. 4:3–12.
- (22) THAT the paying of the tithe of all increase is a continued obligation.Gen.14:18–20; Heb.6:20; 7:1,2; Lev. 27:32; Num. 18:21; Deut. 8:18; Prov 3:9; Psa. 24:1; Mal.3:8, 10; Matt. 23:23; 1 Cor. 9:11–14; Rom. 15:27; Phil. 4:17,18.
- (23) THAT all carnal warfare, and the participation therein is condemned, as declared in our earliest constitution and belief–Ex. 20:13; Matt. 5:21, 22; Rom. 13:8–10; Matt. 26:52; Rev. 13:10.
- (24) **THAT the law of the clean and unclean is still to be observed in this age.**–Lev.11th Chapter; Eccl. 3:14; Mal. 3:6; James 1:17; Acts 15:20,29; 2 Cor. 6:16–18; Rev. 16:13; Isa. 65:4; 66:11–17.
- (25) THAT the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco, and any habit-forming drug, is condemned. –1 Cor. 9:25; Prov 23:29, 30; Dan. 1:8, 12; Gal. 5:19–21; 1 Cor. 3:16, 17; 5:11; 6:10.
- (26) THAT the perfection and continuation of the Law of God, the Ten Commandments, should be taught. –Isa. 42:21; Matt. 5: 17–32; 19:17; James 2:10, 11; 1 John 5:3; Rev. 14:12; 22:14.
- (27) THAT sin is the transgression of the Law.–Rom. 6:23; 1 John 3:4.
- (28) THAT justification from sins is through Christ alone. –John 1:29 Rom. 3:24–31; 4:24, 25; 5:1.
- (29) THAT the return of Jesus Christ will be literal, visible, personal, and is imminent. –Acts 1:11; 3:20, 21; 1Thess. 4:16, 17; 2Thess.1:7, 8; Matt.24:15–31; Rev. 1:7.
- (30) **THAT the throne of David will be established in the person of Jesus Christ.**–Zech. 14:4; Dan. 2:44, 45; 7:13, 14, 27; Rev. 5:9,10; Micah 4:7, 8; Luke 1:32,33; Isa. 24:20–23.
- (31) THAT the institution of the kingdom of heaven is at the return of Jesus. –See above; also Rev. 20:4.
- (32) THAT judgment is upon the house of God during the gospel age. –1 Pet. 4:17.
- (33) THAT the righteous are resurrected and rewarded at the coming of Jesus. – 2 Thess. 4:16; 1 Cor. 15:22, 23, 52; Rev. 20:6; Matt. 25:31.
- (34) THAT the meek shall inherit the earth and dwell therein forever. Matt. 5:5; Psa. 37:11, 34; Prov 10:30; Rev. 5:9, 10; 21:2, 3.

(35) THAT there shall be a final regathering of the dispersed nation of fleshly Israel. –Ezek. 37:21, 22; Joel3:1; Jer. 31:8, 9; Isa. 61:4.

(36) THAT the dead are unconscious. – 1 Thess. 4:13, 14; Job 14:12,13,21; Psa. 6:5; 115:17; 146:4; Eccl. 9:5,6; Acts 2:34; Isa.17:15; Isa. 26:19; 1 Cor. 15:52.

(37) THAT the wicked dead are resurrected to final judgment, and not to probation. –Eccl. 3:17; 12:14; Acts 17:3 1; 2 Cor. 5:10; 2 Pet. 2:9; Rev. 20:7,8,12,15.

(38) THAT the wicked are eternally destroyed. –Ezek. 18:4; Rom. 6:23 Nah. 1:10; Mal. 4:1–3; Psa. 37:10, 20, 38.

(39) THAT the Third Angel's Message is a present day message, and will continue to the advent of Jesus. –Rev. 14: 9.

(40) THAT the seven last plagues are literal, and fall at the termination of this Gospel age.– Rev. 14:9, 10. Wrath of God is Seven Last Plagues – Rev.15:1, 8; 16th Chapter; also Chapter 18:4–8.

–DOCTRINE TAUGHT–

No member who teaches a doctrine contrary to any point of our essentials of faith as taught by the body and published through our literature, either by precept or example, shall be considered a member in good standing of this body.

Adopted November 4, 1933, at Salem, W. Va., in unison by members of the Twelve; the Seven, and the Seventy, who were present at the reorganization after an all night and day of fasting and prayer.

THE BIBLE ADVOCATE

P. O. Box No. 272

Salem, W. Va., U.S. A.

What the Church of God Believes, and Why (1917)

1. We believe the Bible is the book through which God has revealed His will to man, and that all other teachings contrary are false and spurious.

REASON: "All scripture is given by inspiration of God." 2 Tim. 3:16,

2. We believe in examining everything in the light of the Bible, weighing everything in the balance of the Bible and if it will not stand the test of the Bible reject it, but if it will accept it.

We believe in granting liberty of thought, and speech, and stand for an open forum where advanced light can be given stimulating a growth in knowledge.

REASON: 1 Thess. 5:21, "Prove all things, hold fast to that which is good." "Grow in grace and knowledge." 2 Peter 3:18.

3. We believe in God the Father, the Creator of heaven and earth.

REASON: Gen. 1:1, "In the beginning God created the heaven and the earth."

4. We believe that Christ is the son of God. That after His death, burial and resurrection He ascended to heaven and is now at the right hand of the throne of God.

REASON: "This is my beloved Son in whom I am well pleased." Matt.3:17 "He was received up into heaven, and sat on the right hand of God." Mark 16:19.

5. **We believe that Christ was in the grave just three-days and nights. That He resurrected in the end of the Sabbath**, and placed in the tomb just three days and three nights previous.

REASON: He said He would be in the earth three days and three nights. Matt 12:40

It was in the end of the Sabbath when the earthquake occurred, and when the angels descended, when the stone was rolled away and when the resurrection occurred.

Matt. 28:1-6.

(Send for tract on Crucifixion and Resurrection.)

6. We believe that the Commandments of God and the Faith of Jesus are the standards of righteousness by which the future destiny of mankind will be determined in the day of judgment.

REASON: In Rev. 14:9,10 an account of the destruction of the wicked is given, and in verse 12 we are told that the saints, the ones who are saved, are those who Keep the commandments of God and the Faith of Jesus. See also Rev. 12:17; Rev. 22:14; 1 John 5:3; and James 2:10-12.

7. We believe in the literal, personal, visible return of Christ to the earth at the end of this age.

REASON: The inspired apostle Paul says He will come personally and literally,

Acts 3:20, 21; 1 Thess. 4:16, 17; 2 Thess. 1:7,8. John, Peter, and James also testify the same. The angels from heaven said in Acts 1:11, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And Jesus Himself said he would come again and the event would be as the lightning flashing from the sky. Matt. 24:15-31.

8. We believe God's people will be posted regarding the length of time Jesus will be away, and will therefore be looking for His return, and expecting Him when He comes.

REASON: "Ye brethren are not in darkness that that day should overtake you as a thief, ye are all the children of light." 1 Thess. 5:4, 5.

"If therefore thou shalt not watch, I will come on thee as a thief." Rev 3:3.

Speaking of His coming, and giving a series of events which will transpire before He returns, Christ says, Matt. 24:33, "So likewise ye, when ye shall see all these things, know that it is near, even at the door."

9. **We believe when people die they become unconscious and remain in this condition until the judgment:** but their thought perish, and all hatred, love and envy ceases.

REASON: Ecclesiastes 9:5, "The living know that they shall die, but the dead know not anything." Verse 6, "Also their love, and their hatred, and their envy is now perished." Psa. 146:6, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

10. We believe the righteous dead will be resurrected to life at the coming of Christ.

REASON: 1 Thess. 4:16, "The lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first ."

1 Cor.15:52, "In a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

1 Cor. 15:22, 23, "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterward they that are Christ's at his coming."

11. We believe that the signs of the times indicate the nearness of Christ's return.

REASON: The perilous times, "This know ye that in the last days perilous times shall come." 2 Tim. 3:1. This is a time of worldliness and pleasure, covetousness and ungodliness. 2 Tim.3: 2-5. A time when knowledge is increased as never before. Dan, 12:10 says, "In the time of the end knowledge shall be increased." We are living in the time of the automobile and other chariots, vehicles and street cars spoken of in Nah. 3:3-5. And the prophecies of God have nearly all been fulfilled: Dan. 2; Matt. 24; Luke 21; Dan. 7, and many others.

12. We believe that the living and the dead will be judged and receive their reward at the coming of Christ at the end of this age.

REASON: 2 Tim. 4:1, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and his kingdom."

As this was spoken 66 A.D., it was a future event at that time and as no occurrence of this nature has ever transpired since; it is yet a future work.

It would be very absurd to think of the dead receiving their reward before they were judged, and this would be an impossibility. They are judged when Christ comes therefore they could not receive their reward before that time, and this is exactly the teaching of Christ. In Rev. 22:12 He says, "Behold, I come quickly and my reward is with me to give to every man according as his work shall be." This forever does away with the belief that people are now in heaven receiving their reward, which would place the judgment in the past, and to believe it would necessitate our denying the plain statements of our Savior to the contrary.

13. We believe in the inspired church name, "Church of God"

REASON: It is the only church name found in the Bible. There are over six hundred different church denominations, not one of which, the name is mentioned in the scriptures, as pertaining to the name of a church. The statement is once made "The churches of Christ," is made, but in every other place it is mentioned, ten times in all, it is called "The Church of God." It was the Church of God that Christ purchased with His own blood, Acts 20:28. It was the Church of God Paul persecuted before his conversion, 1 Cor. 15:9; Gal. 1:13, and it was the Church of God of which he afterwards became a member, 1 Cor. 1:2.

14. We believe that among the different instruments of law given by God the Father the ten commandments were far superior to any other; and that they constitute the fundamental organic code of all law and the constitution of the supreme court of heaven.

REASON: They were thundered from Sinai's quaking summit, with a voice that shook the earth. Ex. 19:16-18.

They were written with the finger of God on tables of stone, Ex. 31:18; 32:15, 16. No other code of law in the Bible was written with the finger of God on tables of stone, but the other documents were written by Moses in a book. But not so with the Ten Commandments. God did this work Himself, with His own finger on stone. By this very act we see that He magnified them above all else, that they were exalted by the Almighty and considered superior to all other documents or codes.

15. We believe that the wages of sin is death, and that all sinners will be destroyed out of the earth.

REASON: "The wages of sin is death," Rom. 6:23. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinner out of it," Isa. 13:9.

16. We believe sin is the transgression of the law.

REASON: "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

17. We believe that one becomes a sinner in the sight of God just as soon as he breaks anyone of the commandments of this eternal code of law. That to break any one of them makes him a transgressor of the law, and therefore a sinner.

REASON: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

NOTE: This eternal document often commandments contains the two above named precepts, therefore it is, beyond any question of doubt, that this was the law to which the apostle referred. This was twenty-seven years after Christ's ascension. James informed the people of that day that if they kept all these commandments and yet violated just one, they were guilty of all. That is, as "sin is the transgression of the law," to transgress in only one point would make the guilty party a sinner, showing that this code of law which God wrote with His finger on tables of stone was still in force.

18. We believe that as the 4th precept, or article of the constitution of high heaven forbids labor on the seventh day of the week, and commands that this day be kept holy, it would be a violation of the law to desecrate it, the same as to break anyone of the other ten commandments, and thereby make the guilty party a sinner in the eyes of Cod.

REASON: "If you keep the whole law and yet offend in one point you are guilty of all." James 2:10,11.

"This is the love of God, that we keep His commandments, and His commandment are not grievous." 1 John 5:3.

Those who are saved in the end of the world are the ones who have kept the commandments of God, and the faith of Jesus. Rev. 14:12.

19. We believe that the life that Christ lived while on earth is the life that will save, and that all Christians should accept Him as their example, and follow His footsteps, and that if they will do this they will not be in darkness, but will have the light of life.

REASON: "In him was life, and His life was the light of men." John 1:4. "If we follow Him we will not walk in darkness but will have the light of life." John 8:12.

20. **We believe that all professed Christians who keep Sunday for the Sabbath, are not living in accordance with their name, as they do not follow Christ in this practice.**

REASON: Christ never in all His life mentioned the first day of the week, neither did He keep it as a sacred or holy day, but to the contrary He kept the seventh day Sabbath all His life. "He came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. "The following verses tell of the sermon He preached. Christ's mother, and the holy women "kept the Sabbath according to the commandment." Luke 23:56.

21. We believe that the commandments which were done away with, and nailed to the cross, included only the code of commandments contained in the sacrificial ordinances, viz., the atonement for sin by animal sacrifices, the yearly sabbath days, governed by the day of the month, or moon, the feasts and other holy days included in the same code of law, and did not in any way whatever affect the commandments of God, which is, and will forever be, the constitution for the supreme court of heaven and earth.

REASON: "Having abolished in his flesh the enmity, the law of commandments contained in ordinances." Eph.2:15 (Not the ten commandments).

Speaking of the sacrificial commandments Paul says, "Which stood only in meats and drinks, and divers washings and carnal ordinances imposed on them until the time of reformation. But Christ being come an high priest of good things, By his own blood he entered once into the holy place, having obtained eternal redemption." Heb. 9:10-12

The commandments of God did not cease at the cross, for 57 years afterwards, John tells us, that this is the love of God that we keep his commandments and his commandments are not grievous. 1 John 5:3. And 63 years after the cross he told the people that the ones who are saved in the end of the world were those who keep the commandments of God and the faith of Jesus. Rev. 14:12.

The seventh day Sabbath was also sacred and holy 31 years after the cross as Paul mentions the seventh day, and tells the people to enter into that rest as God did, and that there remained a rest, (Margin "the keeping of a Sabbath") to the people of God. Heb 4:4-11.

22. We believe that the foreknowledge of God is portrayed in the scriptures of truth by divine prophecy, and that God purposed the authenticity of His word to be proven by the response of history to the call of prophecy.

REASON: Isa. 41:22,23, "Let them bring them forth and show us what shall happenand know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are God's."

Deut.18:22, "When a prophet speaketh in the name of the Lord and the thing follow not nor come to pass, that is the thing which the Lord hath not spoken."

23. We believe that there is but one faith of which God is the Author, and only one form of baptism acceptable to Him.

REASON: Eph. 4:5 "There is one Lord, one faith, one baptism."

24. We believe this one faith of which God is the Author, is the one revealed to us in His Word through the life and teachings of Christ and the gospel of the apostles, and any other gospel foreign to this, regardless of the claim of divinity is not genuine but counterfeit.

REASON: Speaking of Christ John 1:4 says, "In Him was life; and His life was the light of men." Paul says, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

25. We believe this one form of baptism acceptable to God is immersion, being buried, or planted in the watery grave which is typical of the burial and resurrection of Christ.

REASON: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5.

Matt. 3:16, "And Jesus, when he was baptized, went up straightway out of the water." In John 8:12 we read, If we follow Him we won't be in darkness but will have the light of life.

Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God."

NOTE: This is the gospel of the apostles, and Paul says as noted above, Gal.1:8, "If an angel from heaven preach any other gospel.... let him be accursed." Is there a different gospel from this being preached today, and can we discern the genuine from the counterfeit?

26. We believe that faith is the essential quality through which soul salvation is gained, and not through dead works.

REASON: Gal. 2:16, "Knowing that a man is not justified by the works of the law (sacrificial code), but by the faith of Jesus Christ that we might be justified by the faith of Jesus Christ, and not by the works of the law," (offering sacrifices).

Gal. 3:26,27, "For ye are all the children of God through faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ."

NOTE: After Christ the great sacrificial Lamb had been slain, redemption and remission of sins could only be received through faith in Him, and not by the works of the law which commanded the killing of lambs for a sin offering, which commandments ceased at the cross. See Heb. 9th and 10th chapters. Those who rejected Christ continued the works of the law and the killing of animal sacrifices.

Speaking of the ten commandment code of law written on stone by the finger of God Paul says Rom. 2:13, "Not the hearers of the law are just before God, but the doers shall be justified."

27. We believe that the individual having faith, will thereby be prompted to higher ideals, and will conform his life to the requirements of God, and his faith will be manifested by works.

REASON: James 2:18, "Shew me thy faith without thy works and I will shew thee my faith by my works." James 2:17, "Faith, if it hath not work is dead being alone."

Christ says, "Not all that say, Lord, Lord, shall enter the kingdom of heaven, but they that DO the will of my Father which is in heaven." Matt 7:21.

28. We believe that in the day of judgment many will be disappointed and rejected who have believed in Christ and performed works in his name. Therefore admonish everyone to carefully consider:

REASON: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov 14:12.

"Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in Thy name done many wonderful works, and then will I profess unto them, I never knew you, depart from Me." Matt. 7:22.

James. 2:19, "The devils also believe and tremble."

"Let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:12.

29. We believe that the Benefits of God's plan of salvation will only be realized by those who through faith accept it as divine, make use of it in accordance with God's purpose, and conform their lives to His requirements, and do His will continually.

REASON Rev. 14:12, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

Rev. 22:14, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Matt. 7:21, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my Father which is in heaven."

30. We believe that man is mortal and therefore is subject to death.

REASON: Job 4:17, "Shall mortal man be more just than God?"

31. We believe that man will put on immortality at the resurrection and not at death.

REASON: 1 Cor. 15:51-53, "We shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality."

32. We believe that God only hath immortality.

REASON: 1 Tim. 6:16 "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

Note: This forever refutes the claim that the dead saints are now clothed with immortality.

33. We believe that the dead are unconscious between death and the resurrection.

REASON: Eccl. 9:5, "The living know that they shall die, but the dead know not anything."

Psalms 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

34. We believe that the soul of man, which is in several places translated person, meaning the essentials of life the real person dies.

REASON: Ezek.18: 20, "The soul that sinneth, it shall die."

35. We believe that the wicked will be totally destroyed, that they will be consumed, burned as stubble fully dry.

REASON: Nahum 1:10, "They shall be devoured as stubble fully dry."

Mal. 4:1, "all that do wickedly shall be as stubble and the day cometh that shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

2 Thess. 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

36. We believe that the righteous will be rewarded and recompensed in the earth and that they will never be permanently removed.

REASON: Prov 10:30, "The righteous shall never be removed; but the wicked shall not inhabit the earth."

Prov.11:31, "Behold, the righteous shall be recompensed in the earth."

Matt. 5:5, "Blessed are the meek, for they shall inherit the earth."

37. **We believe that the kingdom of God will be established on the earth, and that this is a future event.**

REASON: "And the kingdom, and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

Paul says, 2 Tim. 4:1, "I charge thee therefore before God, and the Lord Jesus Christ Who shall judge the quick and the dead at His appearing and His kingdom." In verse eight He says, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." Paul speaking to the apostles 45 A. D. in Acts 14:22, "Continue in the faith that we must through tribulation enter into the kingdom of God." The kingdom at this time was recognized by the apostles as future and with the absence of any history that it was since established, and surrounding conditions such as to plainly indicate that it was not present with us we conclude with the following testimony of Christ that it is yet future, Matt. 25:31, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

38. We believe there have been four universal kingdoms to rule the world, Babylon, Medo-Persia, Greece, and Rome, and that the vision of Nebuchadnezzar, as interpreted by Daniel, was consequently true, and the fifth universal empire yet to be established, represented by the stone cut out of the mountain without hands, will be the kingdom of God.

REASON: Daniel 2:38-40, speaking to Nebuchadnezzar Daniel said, "Thou art this head of gold. After thee shall arise another kingdom inferior to thee, and another third kingdom of brass shall bear rule over all the earth, and the fourth kingdom shall be strong as iron." After stating that the kingdoms of earth would be divided in their last stages of existence, and that they would no cleave one to another, he said "And in the days of these kings shall the God of heaven, set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand for ever." Verse 44.

39. We believe that Christ's return to the earth will be at a time of war, bloodshed, and strife, when the nations in their divided state, are angry, and there is a time of trouble in progress as was never before witnessed.

REASON: Rev. 16:14,15, "The spirits of devils working miracles go forth to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." "Behold, I come as a thief, blessed is he that watcheth."

Dan. 12:1,2, "There shall be a time of trouble such as was not since there was a nation, even to that same time, and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall come forth."

Rev. 11:18, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear My name small and great, and shouldst destroy them which destroy the earth."

40. We believe that the ordinance of the Passover or Lord's Supper, as Christ instituted it, should be observed yearly, that the wine and bread are typical of His spilled blood, and broken body.

REASON: Luke 22:17, "And he took the cup, and gave thanks and said, 'Take this, and divide it among yourselves.' For I say unto you, 'I will not drink of the fruit of the vine, until the kingdom of God shall come.' And, he took bread, and gave thanks, and brake it and gave unto them, saying, 'This is my body which is given for you this do in remembrance of me,' Likewise also the cup after supper, saying, 'This is the new testament in my blood which is shed for you.'"

This was the Passover supper, and was to be a perpetual ordinance from the words of the Savior in verse 16, which reads, "For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." He repeats the same in verse 18, making it all the more emphatic that this ordinance would reach even into the kingdom of God.

As God is a God of order He has set a time for this ordinance which we find to be once a year. Exod. 13:10, "Thou shalt therefore keep this ordinance in his season from year to year." Judges 21:19, "Behold, there is a feast of the Lord in Shiloh yearly." This feast of the Lord, commonly called the Passover, was instituted by God on the 14th day of the first month and kept by His chosen people for many centuries on that day Ex. 12 and Lev. 23. The sacrificial lamb, which for hundreds of years was slain on this day painted forward to Christ. The bread and wine which Christ instituted on the same day likewise point backward to Him.

The foregoing forty principles which the "Church of God" as a body accept and hold to as Bible facts are irrefutable and we believe should be sounded to the world. Forty more could likewise be given, and let us with one voice send out the messages of our day. The warning cry, and messages of soul salvation for the hour must go to the earth's remotest bounds, and this is the work for the Church of God, which should, and must be composed of the people of God, whose duty it is to not spend all their time and talents for self, but devote some to God.

Bible Advocate
Stanberry, Mo.

Fundamental Doctrines of the Church of God (Independent) (early 1900s)

I am unaware of a Fundamental of Belief statement by GG Rupert, founder and leader of the Church of God (Independent), but these are the basic doctrines he taught as I have discovered in my research and extensive readings of his works. The below was assembled by Richard C Nickels.

Name

"There is but one true church of God," and all other churches were said to be in Babylon. Besides the name "Church of God," the "church of the Firstborn" (Hebrews 12:23) was also emphasized.

Bible the Authority

The Remnant stood for "the teaching of the whole Bible in one harmonious unbroken line from the first verse in Genesis to the last verse in Revelation."

Mortality

Man is mortal and the time of probation (deciding for eternal life or death) was said to be almost over.

Laws of God and Pagan Holidays

"The facts are there is not a single text in the New Testament that teaches that any law that God ever gave was abolished and 7nailed to the cross..." Only the sacrifices and oblations have ceased, as stated in Daniel 9:27. "Sunday Easter, Christmas, Good Friday, Ash Wednesday, and various days are all of heathen origin and belong to Babylon, the mother of harlots. The majority of teachers know this, but for various reasons they will still try to keep the people in ignorance and support the old system of Babylon." Even worse are true Sabbath-keepers who say the law of Moses is abolished, contrary to Malachi 4:4.

Holy Days Observed

Paul "scrupulously ... observed the Jewish feasts" as stated in Acts 18:21. The New Testament does not replace the old. With such beliefs, G.G. Rupert and his followers probably kept every one of the Holy Days. Dates are given for various years.

There was some controversy over the keeping of Passover. The June 1919 Remnant states that Passover should be taken on the beginning of the 14th of the first Jewish month, Nisan. In the 1928-29 papers, some supported the 14th, others the 15th. Mrs. W. Moore wrote that Jesus did eat the Passover, and Christians are also to keep it on the evening of the 14th.

Pentecost was said to be calculated from the weekly Sabbath during the Days of Unleavened Bread. But the dates in the Remnant were on various days of the week, indicating that at one

time Rupert held to a Sivan 6 Pentecost calculation. The September 21, 1921 Remnant, however, stated that Pentecost was always on a Sunday. It is difficult to determine whether or not Rupert used the Hebrew Calendar. His holy days seemed to vary.

Meaning of Feast Days

The meaning of the Fall Holy Days was clearly expressed by John S. Stanford in the September 1929 issue of the Remnant of Israel.

The "Memorial of Blowing of Trumpets" is a command for us to observe a "Memorial-Day Sabbath," Leviticus 23:24-26. The physical blowing of trumpets has ceased, but we are to continue keeping this memorial. God is a faithful notifier, Amos 3:7. He will give notice of Christ's Second Appearing, and this day reminds us to look up these notifications in His word.

"Atonement" means "At-One-Ment" or "at one mind." We are born with a carnal mind. We are to have our minds renewed, Romans 12:2, with the same mind of Christ, Philippians 2:5. Christ died and completed the first step in the Atonement. The second step is man's part, to accept it. And the third step is to keep up a life of obedience with Christ's help, not by ourselves, a continuous process until "final salvation." We are saved by His life, Romans 5:10, in us, but reconciled by His death. It is impossible to earn salvation by our own works, only by Christ's life in us will we be saved. Atonement is a memorial, "by keeping which we may remember what He has done for us." To afflict the soul (life) means to fast. Since Christ was afflicted for us, we afflict ourselves just a little in recognition of what He did for us. Atonement is a type of a future event at the close of probation.

The "Feast of Ingathering" is a type of the resurrection of the just after the close of probation. The Feast of Tabernacles, another name for this feast, is a type of the same time when the remnant will again dwell in tabernacles forty years. The Feast of the Jubilee is a type of the new earth. "These feasts all from the Passover forward are consecutive in their order, leaving the ones mentioned still future." That is, the Holy Days reveal the plan of God in dealing with mankind.

One Remnant group in Battle Creek, Michigan in 1926 was keeping all the Feast Days. Those cited were Adolph Schenk and F. L. Van Sloten. Observation of the "new moons" is not mentioned in the Laws of God Chart, but a "new moon" (first day of each month on the Jewish calendar) is mentioned in connection with this same group, on the Wednesday before Thanksgiving, 1927 [or 1926?]

Sabbath

The Sabbath was taught and observed by the Remnant people. But unlike Seventh Day Adventists, and especially Seventh Day Baptists, the Sabbath was not talked to death. Discussing overmuch the Sabbath-Sunday controversy is useless. The shorter way is to "show the people there was no change when Christ was here in any way in the whole law written in 'The Book of the Law'..[and] They will soon give up the case."

Fundamental Doctrines of the Church of God (Adventist) (early 1900s)

The Church of God (Adventist) has no formal written creed, but believes in constantly growing in the knowledge of the Bible, which it accepts as the sole rule of faith and practice.

Among the doctrines upon which the church as a whole stands united, are:

1. The observance of the seventh day of the week as the Sabbath.
2. The literal and premillennial second coming of Christ, and that present-day events indicate that this will take place soon.
3. The unconscious state of the dead.
4. The resurrection of the righteous dead at the second advent of Christ and their reign with Christ on the earth during 1,000 years of restitution.
5. The complete destruction of the wicked at the end of the 1,000 years.
6. The eternal reward of the righteous on the earth made new.
7. **That Christ was crucified on Wednesday and arose near sundown Saturday.**
8. **That the Lord's Supper service was instituted by Christ to take the place of the ancient Passover**, and should be observed annually, at the time of the Passover.
9. That the Ten Commandment law is recognized in Scripture as distinct from the Law of Moses.
10. That sin is the transgression of the Ten Commandment law.
11. That acceptance of Christ is followed by repentance, baptism by immersion in water, and the reception of the Holy Spirit, followed by righteous living.

Articles of Faith of the Church of God (1888)

The following Articles of Faith, expressing our belief in general, were adopted in lieu of former declarations.

1. We believe that **God, the Creator, and Jesus Christ, His Son**, the Redeemer, are personal beings.
2. We believe that repentance, conversion, baptism by immersion, a godly life through faith in the cleansing power of the blood of Jesus, and His mediatorship for us, are the essential elements of salvation.
3. We believe that the law of God, contained in the ten commandments, forms the basis of a godly life, the standard by which to regulate it.
4. We believe that man is mortal and has no consciousness in death.
5. We believe that there will be a resurrection of the righteous to everlasting life, and the setting up of God's everlasting kingdom on the earth at the second coming of Christ.
6. We believe that there will be a resurrection of the wicked to a judgment of deeds done in this life, wherein life and probation for them forever ceases.
7. The prayer of faith, for the sick.
8. The ordination of ministers by the laying on of hands.

The following preamble was added in 1892:

“We take the Bible and the Bible alone as our only rule of faith and practice. The following are some of the things it teaches and that we believe.”

Articles of Faith of the Church of Christ (later renamed Church of God) (1863)

The following may be found in the first edition of *The Hope of Israel* publication under "Introduction."

"Reader, the first number of The Hope of Israel is now before you. And as we start out with a Bible title, you will of course expect that it will be a Bible paper: and as you will naturally inquire what course we intend to pursue, and what principles we intend to advocate, we will try to inform you in as few words as possible. As principles we shall maintain:

1. The Bible and the Bible alone contains the whole moral law [which includes the Sabbath], and its precepts are sufficient to govern God's people in every age without the addition of human creed or articles of faith.
2. Man having sinned, was sentenced to death without hope of eternal life except through Christ.
3. Sin is the transgression of the law. We cannot know sin except by the law, and the law by which sin is known is the Ten Commandments.
4. God is about to set up His kingdom on the earth.
5. **Christ, as King, will sit upon the throne of His father David.**
6. The righteous dead will experience eternal life by a resurrection. The wicked will be resurrected to be destroyed.
7. The dead know not anything. Death signifies neither more or less than a total extinction of being.
8. The twelve Apostles will sit upon twelve thrones judging the twelve tribes of Israel. Faithful saints will sit down with Abraham, Isaac and Jacob in the kingdom of God, and with all of Abraham's innumerable seed on the new earth.
9. The earth will be the final home of the righteous.

10. God will dwell in the New Jerusalem, the earth will be restored to “more than its Eden glory and beauty,” and man will have right to the tree of life, from which he was driven on account of sin, and there will be no more death, sorrow, crying, or pain.”

Doctrines of the South Fork of Hughes River Seventh Day Baptists (1840s)

Richard Nickels wrote the following in *Sabbatarian Baptists in America*:

The church record book begins on January 25, 1842, with the words, "We, the Seventh Day Baptist Church of the South Fork of Hughes River" Its records also include use of the term "Church of Christ," but the records are scanty, and there are none at all from June 17, 1860 to February 12, 1868. For many years, the church business meetings were kept secret, and members who violated the secrecy were severely disciplined.[89]

Unique "Mosaic" Practices

The reason for the secrecy of the church can well be understood from reports of what they observed and practiced. Randolph laments, "In short here an attempt was made to apply the provisions of the Mosaic law governing the domestic life of the early Hebrews to American Seventh-day Baptists"[90]

A few of their practices are listed as follows:

1. **Pork was banned.** Mutton and beef tallow took the place of lard; the more wealthy used olive oil.
2. The church stressed simplicity in dress and restricted frills and adornments. Numerous members were excommunicated for violating church-established dress codes. There were even rules for dress of the dead, style of coffin, and dress of the bride and groom.
3. Rules of courtship and dating were imposed.
4. The church told parents how to rear their children. A Sabbath school was organized probably as early as 1842, the first among Seventh Day Baptist churches. This practice did not become general until the latter 1860s in other churches.
5. The first meeting house built by the church, completed December 19, 1852, was designed to be used as a schoolhouse when not used for worship. As there was no free public school system in the area until after the Civil War, the church operated its own school, and "members of the church were commanded by that body to prepare themselves for teaching at some specified future time."
6. If a father died, his family and property were placed under the supervision of the church.
7. "Investigating meetings" were held to ensure that the members would remain a peculiar people.
8. The church was governed "from the top down;" the elders were definitely in charge.
9. From questions for discussion submitted to the Virginia Seventh Day Baptist Association by the Hughes River church, it may be ascertained that they believed they were the only true Christians, that it was wrong for a Christian to hold public office, that tithing was commanded, and that it was wrong for Christians to marry non-Christians.

10. From the South Fork records, "March 20, 1853, it was voted that communion service be held once in twelve months on the fourteenth day of the first Jewish month, i.e., on the evening of the Passover."
11. Footwashing was observed by the South Fork church and some of the other churches in western Virginia. It had been a Shrewsbury practice.
12. The South Fork church withdrew fellowship from the General Conference and all other Seventh Day Baptist organizations, because of doctrinal differences.

Beliefs and Doctrines of the Sabbatarian Baptists (Seventh Day Baptists) (1809)

This information below is from *A History of the Sabbatarians or Seventh Day Baptists, in America* by Henry Clarke, Edward & Williams Pub (1811), pp 23, 62-63. I have highlighted some of the doctrines in red.

I do not learn that this church has any church covenant, or articles of faith, or discipline, other than the scripture. As I know of no material difference in the doctrines of all the churches of this order, they will come more immediately under the head of our general observations on Tenets, &c.

I conclude they all believe in one God, the Father and Maker of all things, sin excepted, and in one Lord Jesus Christ, or that Jesus Christ is the Son of God, and also in the Holy Ghost, as the operative power or spirit of God. **But there are few if any, of this denomination, as I conceive, who believe that the Father, Son, and Holy Ghost, are three absolute distinct persons, coequal, coessential, and coeternal Gods, and yet but one God; as such an idea would be in the face of scripture, and repugnant to right reason.**

Therefore, there is a variety of sentiments in this sect, in explaining the doctrine of the Trinity, so called: as also that of Original Sin — Both which, perhaps, are inexplicable by finite mortals; as also the foreknowledge of God— such things being reserved as secret, belonging to God: And altho' many may attempt to explain them, will still be obscure.

They all, also, hold the moral, or royal, law of God, or the Ten Precepts given to Moses by God at Mount Sinai, to be, like his own character, immutable; or that as God is perfect, his law is perfect ; and the only rule of moral actions for man to live by, or the only criterion to define sin and right, and that mankind have gone out of God*s way, and merited God's displeasure, or are all poor lost sinners, that by the deeds of the law no flesh can be justified in his sight: that it is needful for man, in order for his happiness, to have a due sense of the purity of God's law, and their lost situation set home on their consciences by the spirit of God, and for them to repent and renounce their sins, as also any dependance on their performances, and believe in the Lord Jesus Christ, as the only name under heaven whereby they can or must be saved: and so to apply to the Lord for mercy until they find by happy experience, that he saveth them by the washing of regeneration, and renewing of the Holy Ghost — whereby they become new creatures: disposed in heart, lip and life, to walk in all the commandments and ordinances of God; (not anew creature to break God*s commandments, like the old man which is corrupt) **consequently they believe in the seventh-day to be the Sabbath, of the Lord — and in water-baptism, by of way of immersion, and, generally, in the laying on of hands, as also the resurrection of the dead and the eternal judgment ; likewise in the sacrament of the Lord's Supper:** and as to their faith or tenets, in a minute detail as they hold to bible doctrines, much like other sects of christians.

Some sections of several of those churches, **believe in the washing one another's feet, at appointed times** — But as the Sabbath and Baptism are their distinguishing tenets, of which I shall say more in its proper place, if the Lord will, it is needless to be more particular as to their doctrines; for those smaller matters are left to each one's conscience, and do not affect christian charity or fellowship, in case they do not break one of the least of those Ten solemn Precepts, and teach men so.

Articles of Faith of the Church of Christ (later known as Sabbatarian Baptists and eventually Seventh Day Baptists) (1774)

The following is from *A History of Seventh Day Baptists in West Virginia* by Corlis Fritz Randolph (The American Sabbath Tract Society, Plainfield, New Jersey, 1905) lists the following fundamentals (pages 20-21).

In June, 1774, the church adopted the following articles of faith and practise, and covenant:

"The Church of Christ in Shrewsbury and Middletown in the observation of God's Holy Sanctified Sabbath. First agreed to, the [day] of the sixth month, 1774.

"We who desire to walk together in the fear of the Lord, do through the assistance of the Holy Spirit, profess our deep and serious humiliation for our transgressions, and we do also solemnly in the presence of God and of each other, in the sense of our own unworthiness, give up ourselves to the Lord.

"1st. We believe that unto us there is but one GOD, the father, and one LORD, Jesus Christ, Who is the mediator between God and man. We believe the Holy Ghost is the spirit of God.

"2d. We believe all scriptures of the Old and New Testaments, if given by the inspiration of the spirit of God, is the Word of God.

"3d. We believe that the Ten Commandments that were written in the two Tables of Stone by the finger of God, continueth to be the rule of righteousness both to Jews and Gentiles.

"4th. We believe all mankind, in Adam, fell from the estate of perfection in which God made man, and by that fall, Adam brought himself and all his posterity into a state of condemnation.

"5th. We believe that God did appoint His Son before time, and revealed him in time for the salvation of his people.

"6th. We believe that Jesus Christ took human nature, was made under the law, and answered the demands of the law by his holy life and painful death, by which every believer is justified in the sight of God, through sanctification of the spirit and renewing of the Holy Ghost.

"7th. We believe the church triumphant, militant, and invisible, are in regard of their head but one, but different in regard of their situation at present.

"8th. We believe that the church universal is purchased by the precious blood of Christ and supported by His grace and defended by His power.

"9th. We believe the six principles recorded in Hebrews 6: 1-2, to be the rule of faith and practise.

"10th. We believe that the Lord's Supper ought to be administered and received in all Christian churches.

"11th. We believe that all persons thus believing ought to be baptized in water by dipping, or plunging, after confession is made by them of their faith in the above-said things.

"12th. We believe that all Christian churches ought to have church officers in them, as elders and deacons.

"13th. **We believe a company of sincere persons being found in the faith and practise of the above-said things may truly be said to be the church of God.**

"14th. We give up ourselves unto the Lord and to one another to be guided and governed by one another according to the Word of God.

"15th. We do promise and engage to walk in all holiness, godliness, humility, and brotherly love, as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

"16th. We do promise to watch over each other's conversation and not suffer sin upon our brother as God shall discover it to us or any of us, and to stir up one another to love and good works, to warn, rebuke, and admonish one another, with meekness, according to the rules left to us of Christ in that behalf.

"17th. We do promise in an especial manner to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of His spirit on it, and protection over it for His glory.

"18th. We do promise to bear one another's burdens, to cleave to one another, and have fellowship with one another, in all conditions, both outward and inward, as God in His Providence, shall cast any of us into.

"19th. We do promise to bear with one another's weaknesses, failings, and infirmities, with tenderness, not discovering them to any without the church, nor any within, unless according to Christ's rule, and the orders of the Gospel provided in that case.

"20th. We do promise to strive together for the truth of the Gospel and purity of God's word and ordinances, to avoid cause of differences and envying, endeavouring to keep the unity of the spirit in the bond of peace.

"21st We promise to meet together on the Sabbath Days and other times as the Lord shall give us opportunity, to serve and glorify God in the way of His worship, to edify one another, and to contrive the good of the church.

"22d. We do promise according to our ability or as God shall bless us with the good things of this world, to communicate to our pastor or minister, God having ordained that they that preach the Gospel, should live of the Gospel.

"These and all other Gospel duties we humbly submit unto, promising and purposing to perform, not in our own strength, being conscious of our own weakness, but in the blessed strength of God, Whose we are, and Whom we desire to serve, to Whom be glory, now and forevermore. Amen.

"This is the covenant we now solemnly enter into in the love and fear of God; in testimony and ratification whereof we sign our names."

Fundamental Doctrines of the Seventh-day Adventists (1872)

Out of historic interest, I include here the original Seventh-day Adventist Fundamentals and highlight those that Church of God people would find interesting.

A DECLARATION OF THE FUNDAMENTAL PRINCIPLES TAUGHT AND PRACTICED ———
— BY ——— THE SEVENTH-DAY ADVENTISTS.

“Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Ephesians 2:20

(Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan. 1872)

IN presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions, which aim to be a concise statement of the more prominent features of our faith.

I. **That there is one God**, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

III. That the Holy Scriptures of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

IV. That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2: 12.

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

VI. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction, 2 Tim. 3: 16; that it is designed for us and our children, Deut. 29: 29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, Ps. 119: 105, 2 Pet. 2:19; that a blessing is pronounced upon those who study it, Rev. 1:1-3; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands.

VII. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

VIII. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

X. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament. Num. 10:33, Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath, and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, &c.

XIV. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

XV. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

XVI. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word

which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

XVII. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

XVIII. That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

XIX. That the grave, whether we all tend, expressed by the Hebrew sheol and the Greek hades, is a place of darkness in which there is no work, device, wisdom, nor knowledge. Eccl. 9:10.

XX. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, &c.

XXI. That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

XXII. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

XXIII. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house, in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:23-27, described, as in the beginning by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time, his gloomy prison house, and then the place of his final execution.

XXIV. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saint, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them, Matt. 25:46, This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now"

are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Peter 3:7-12.

XXV. That new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

"A nation [read Church] can survive its fools and even the ambitious. But it cannot survive treason from within. An enemy at the gates is less formidable, for he is known and he carries his banners openly. But the traitor moves among those within the gate freely, his sly whispers rustling through all the alleys, heard in the very halls of government itself.

For the traitor appears not traitor!

He speaks in the accent familiar to his victims and he appeals to the baseness that lies deep in the hearts of all men. He rots the soul of a nation [or Church]. He works secretly and unknown in the night to undermine the pillars of a city; He infects the body politic so that it can no longer resist. A murderer is less to be feared". [Cicero, 42BC]

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