

History of the Church of God (Seventh Day) – The Sabbath

- 1595 Nicholas Bownd's publishes "*The Doctrine of the Sabbath, plainely layde forth and soundly proved...*" This document argued for the "moral and perpetual nature of the Sabbath." "...not only labor, but every form of recreation should be given up on the Christian Sabbath (Sunday)." It was felt that the moral decay of society was directly linked to an unwillingness to honor the Sabbath.
- 1618 King James I publishes the *Book of Sports* which condemned the Sabbatarianism of the Puritans and its undermining of the Anglican church.
- 1620 Puritans, the "persecuted saints," begin to settle in North America at New Plymouth to escape the religious and political situation in England. Sunday laws were often maintained with heavy and severe penalties.
- 1632 Theophilus Brabourne publishes the second of four volumes on the Sabbath, "*A Defence of that most Ancient, and Sacred Ordinance of Gods, the Sabbath Day.*" His four volumes, published between 1628 and 1660, consistently defended the Saturday Sabbath.
- 1650 First separate church of record, Mill Yard church in London, formed to avoid enforcement of the common day of worship by the state church (Anglican church).
- 1664 Stephen Mumford a Seventh Day Baptist comes to America. He united with the Newport Baptist church because there were no Sabbath keeping congregations.
- 1671 Convinced of the Sabbath and denounced in the church, several Seventh Day Sabbath keepers withdraw from the Newport Baptist church. On December 23rd the First Seventh Day Baptist church of Newport is established with William Hiscox as pastor, a "convert" of Stephen Mumford.
- 1802 General Conference of Seventh Day Baptists is organized in America.

History of the Church of God (Seventh Day) – The Advent Movement

- 1818 William Miller (1782-1849), veteran of the “War of 1812,” a farmer converted from Deism in 1816, began to search the scriptures and determined from Daniel 8:13-14 and 9:24-25 that Christ would return in 1843.
- 1831 Miller began preaching that Christ would return in 1843.
- 1838 Miller publishes his *“Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843.”*
- 1839 Joshua V. Himes convinces Miller to be more aggressive in proclaiming the advent message. He equipped Miller with a large chart and edited two advent journals, New York’s *Midnight Cry* and Boston’s *Signs of the Times*.
- 1839-1840 First Advent Conference called for fellowship and study.
- 1841 Second Advent Conference – open only to “adventists” where lecturers are certified to promote the advent message.
- 1843 Advocates and opposition exert pressure to set a date. Set according to Hebrew year, March 12, 1843 to March 12, 1844.
- 1844 New date established (determined by S.S. Snow) as October 22, 1844. This day was the Day of Atonement – tenth day of the seventh month (Leviticus 23:26-28; 25:9). Scripture about “tarrying time” (Habakkuk 2:3)
- 1844, October 22 - The Great Disappointment – return home to ridicule and disillusionment.
- 1844, October 23 - Hiram Edson has a vision: the error was not the date, but the event. The idea of the “Investigative Judgment” is born.
- 1845, April Final Advent Conference is held - Attendees reconfirmed their faith in the soon coming of Christ. Most decided that they were mistaken to set dates (few recognized Edson’s interpretation). Many returned to the churches they left. Several new churches eventually came out of this movement: Advent Christian Church, Church of God Abrahamic Faith (Atlanta), Church of God (Seventh Day), Seventh Day Adventists.

- 1844 Rachel (Oakes) Preston, a Seventh Day Baptist woman convinces Methodist-Adventist minister, Frederick Wheeler, pastor of the Washington, New Hampshire, Christian church about the truth of the Seventh Day Sabbath. She in turn is convinced of the Advent message. The church becomes the first Sabbatarian Adventist congregation.
- 1845 Joseph Bates, accepts the Seventh Day Sabbath after reading literature on the Sabbath and visiting with Frederick Wheeler. He publishes his own tract, *"The Seventh-day Sabbath a Perpetual Sign, From the Beginning, to the Entering Into the Gates of the Holy City, According to the Commandment."* (1846) He spends his life teaching the message of the Sabbath.
- 1846 Hiram Edson, James White and Ellen (Harmon) White are convinced of the Seventh Day Sabbath by Joseph Bates and begin to observe it.
- 1848 Sabbath Conferences (6 or 7) are organized to promote the Sabbath, which they believed was the "third angel's message." (Revelation 14:9-12) The principal speakers were James White, Ellen White and Joseph Bates.
- 1849 James White publishes *The Present Truth* (eleven issues 1849-1850). A second publication is offered, *The Advent Review*. These publications are fused in 1950 to become the *"Second Advent Review and Sabbath Herald* (now the *Adventist Review*). Much of the material concerning the Seventh Day Sabbath was drawn directly from the Seventh Day Baptists.
- 1852 Gilbert Cranmer, an important pioneer of the Church of God, was convinced of the Sabbath by Joseph Bates and began to observe it.
- 1855 Advent Sabbath keepers adopted the sunset to sunset observance of the Sabbath as practiced by the Seventh Day Baptists. Prior to this Bates had been teaching a 6:00 PM to 6:00 PM Sabbath observance.

History of the Church of God (Seventh Day) – The Hope of Israel

- 1844 Gilbert Cranmer (1814-1903) experiences the “Great Disappointment” on the night of October 22, 1844. He returns to be greeted by his wife at the door with a smile on her face and words that she knew he would be back.
- 1844 Hiram Edson’s vision that October 22, 1844 was the date Christ entered the Most Holy Place in Heaven, not the date of His coming to earth.
- 1846 James and Ellen G. White accept the Sabbath through the ministry of Joseph Bates. They take leadership of Adventists who accept the Sabbath.
- 1852 Gilbert Cranmer is convinced of the Sabbath through the ministry of Joseph Bates and begins to observe it.
- 1853 Hiram S. Case and C.P. Russell begin publishing the “*Messenger of Truth*” (1853-1858). This paper opposed the leadership of James and Ellen G. White. No copies of this paper are known to exist. Apparently it challenged the visions of Ellen White and her use of these visions to quell dissent within the movement.
- 1857 Gilbert Cranmer first meets the Whites.
- 1858 Gilbert Cranmer is refused a “recommendation of fellowship” (license to preach) because he will not accept the visions of E.G. White. Cranmer refuses to accept the “shut-door” doctrine. He begins to preach independently and raises several congregations in western Michigan.
- 1860 These independent churches are organized into a conference, the Church of Christ in Michigan. Gilbert Cranmer is the first president.
- 1860 Merritt E. Cornell, persuaded of the Sabbath by Joseph Bates, establishes a Seventh-day congregation in Marion, Iowa.
- 1860 James and Ellen G. White persuade their followers to adopt the name Seventh-day Adventist as their denominational name.
- 1861 Cornell introduces the visions of E.G. White in the Marion, Iowa church which splits over the acceptance of her visions.
- 1863 Gilbert Cranmer’s Church of Christ in Michigan begins publishing the “*Hope of Israel*” (using the same press as the “*Messenger of Truth*.”) The Marion, Iowa church learns of the Michigan churches.
- 1865 The Marion, Iowa church adopts the name “Church of God.”
- 1866 The “*Hope of Israel*” is moved to Marion, Iowa and published under the editorship of W.H. Brinkerhoff and the Christian Publishing Association.

History of the Church of God (Seventh Day) – Beliefs

1863 Editor Enos Easton of *The Hope of Israel* (forerunner of the *Bible Advocate*) states the principles of the paper.

“Reader – the first number of The Hope of Israel is now before you. The author of its title was the apostle Paul. 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.

In conducting the Hope, the great head of the Church shall be our example. As when He was reviled He reviled not again, so we shall neither revile those who oppose us, nor suffer any others to do so in our columns. We shall stand firmly by what the Bible reveals to be truth, turning neither to the right nor the left, for friend or foe. We shall also heed Paul’s admonition to Timothy, “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.”

[Ten Principles Stated]

These are in part, the principles we shall advocate, contending also that all the gifts and blessings that once belonged to the Church of Christ, belong to the same church in all ages. And in the maintenance of these, and other kindred principles, we solicit the hearty co-operation of all God’s dear children.”

1888 The General Conference in its 1888 session adopted the first recorded “Articles of Faith” that have been preserved for us.

“The following Articles of Faith expressing our belief in general, were adopted in lieu of former declarations. [Eight Declarations].

1892 Articles were amended by the Conference to add the following preamble:

“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.”

1917 Advocate editor, A. N. Dugger published an enlarged statement of beliefs containing 40 points entitled “What the Church of God Believes and Why.”

“Be ready always to give an answer to any man that asketh you a reason of the hope that is in you.” I Peter 3:15 [Forty points of Doctrine with Reasons/Scriptures].

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 while there are a few minor non-essential differences, instead of spending time and energy discussing them, let us with one voice send out the messages for our day. The warning cry, and messages of soul salvation for the hour must go to earth’s remotest bounds, and is not this 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 time for God? Ask yourself the question. What am I doing for Him today?”

- 1923 The words “(Seventh Day)” were added to the church’s name.
- 1927 In an effort to remedy the problem of doctrinal disunity, the following statement was adopted by the Conference in regard to the Forty Statements (which appear to have received official status).

“No member of the conference shall teach any doctrine in public which is not believed by the conference body, without clearly stating that such belief has not been endorsed by the Church of God, but that it is his own individual opinion.”

- 1931 Herbert Armstrong receives a ministerial license from Oregon State Conference of the Church of God (Seventh Day).

- 1933 Dugger sends out a letter to the membership identifying seven areas of doctrinal concern. These were doctrines that the “dissenters” supposedly held in common: The wrong date for the annual observance of the Lord’s Supper; the interpretation of the Seven Last Plagues as neither literal or future; the interpretation of the Third Angel’s message as neither a present or future message for the Church of God; denial of the practice of tithing; acceptance of the use of tobacco; the use of unclean meats for food; and the denial of the gifts of the Holy Spirit. These areas of doctrinal concern were accompanied by other charges about the newly elected leadership of the church. A response to these charges was offered in a letter by the A. S. Christianson, Conference President and Roy Dailey, Secretary.

Dugger organizes a new organization which divides the church into two almost evenly divided bodies. The Salem Conference publishes its own Bible Advocate magazine. The original body continues to operate out of Stanberry, Missouri.

- 1933 SALEM: Forty points of Doctrine are adopted on November 4, 1933 at Salem, West Virginia.

“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. I Timothy 3:15; 4:6,16; John 7:16,17; II Timothy 3:16,17.

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: [Forty Points]

DOCTRINES 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. Virginia 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.”

STANBERRY: Statement of Forty points of Doctrine listed in the *Bible Advocate* as reproduced from their tract. "A compilation of beliefs held by the Church of God, in general. Not a statement of a creed, but of faith in the Word."

"Church of God" ministers and laymen are often asked about the belief and teaching of the church. "Does your church have a creed which all members are bound to believe?" "If you believe in liberty of thought and individual Bible study, are there any teachings on which you all agree?" "In what way are your ministers limited in their preaching?" These are some of the questions and we are glad to present an answer to them. Perhaps the best way to do so is to reproduce our tract, "What the Church of God Believes and Why," completely. Although this tract was written a number of years ago, it still records the fundamental Bible teachings on which all the Church of God agree. We reproduce the exact wording of the cover page of the tract in its latest edition, and following it, the contents of the tract. [Forty Points listed with Reasons].

The foregoing are principles which the "Church of God" as a body accept and hold as Bible facts. The great work of the church is to carry the Gospel Message to all the world. In these closing days of time just before the coming of Christ in glory, all true followers of the Lord should have an active part in this Gospel work. When Jesus does come, may all who read these words, be included in the number of whom it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12

The only test of fellowship in the Church, is God's test, as given in Revelation 14:12, "...here are they that keep the commandments of God and the faith of Jesus." The "faith of Jesus" also referred to as "the testimony of Jesus" means the teachings of Jesus. And He taught the acceptance of the whole Bible as the Word of God. The keeping of the commandments is mentioned, because as the Sabbath has always been a sign of the true people of God, the Lord knew that in the last days the keeping of all ten of the commandments, including the true 7th day Sabbath, would be the greatest test.

The Bible reveals to us the great plan of salvation through Christ. But many passages in the Bible do not have a direct bearing on this plan of salvation. There are books of history profitable for us to study in order that we may not make the mistakes of the people of the past. There are chapters of prophecy which were written for the people of a certain time in the past. Other chapters of prophecy relate to events yet future, some of which will not be fulfilled until after the coming of the Lord. A wonderful spiritual blessing is found in the study of these prophecies. Yet a perfect understanding of them is not made a requirement to salvation. It has been truly said that "there are no non-essentials in the plan of salvation." But there are many things in the Bible which are not included in these essentials of salvation. Church of God members and ministers freely discuss all parts of the Bible. We proclaim with one voice, the message of salvation thru Christ and the keeping of the commandments of God as a result of the love of God in the heart, which the finding of His salvation, brings. We proclaim the Bible as the divinely inspired word of God – all of the Bible true and inspired, and no other divine revelation given to man, but the Bible. On the plan of salvation, perfect unity; on the parts of the Bible not a direct part of the plan of salvation – charity.

Every member gives to every other the same privilege he asks for himself – that of freely studying, and explaining the results of this personal study, to others. Thus we work together in harmony and unity, as God's children, proclaiming the gospel message of salvation thru Christ who will soon come to earth in the clouds of glory to receive all who have been faithful to their trust.

- 1937 The ministerial credentials of Herbert Armstrong are revoked. He was selected as one of the Seventy in the Dugger reorganization in 1933; He began "The Radio Church of God" in 1934. He departed from the doctrine of the church in the observance of the annual Hebrew festivals and the identification of the English-speaking peoples as the posterity of Joseph. These concepts alienated him from the Salem Conference.
- 1942 An attempt to reunite the Salem and Stanberry conferences fails.
- 1947 A Unity Committee is appointed composed of three representatives from each Conference: Salem was represented by E. A. Straub, K. H. Freeman, and W. W. McMicken. Stanberry was represented by S. J. Kauer, L. I. Rogers, and Charles Adams. It was moderated by A. E. Lidell, a neutral, who was respected by leadership in each conference.
- 1949 Membership of each conference voted overwhelmingly to merge. The statement of beliefs (38 / 39 points), "What the Church of God Believes And Why" carried this forward:

"FOREWARD -- 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.

It is therefore 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 for 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 a 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. Colossians 1:9,10; II Timothy 2:15, 3:15,16; II Peter 1:19-21; 3:18; John 5:39; James 5:39; James 1:5; I Peter 2:2; Isaiah 34:16."

- 1950 A condition of the merger was that the base of operations would not be in Salem, West Virginia or Stanberry, Missouri. Conference operations were moved to Denver, Colorado.
- 1950 Back to Salem movement by those rejecting the merger. "How the 40 points of Doctrine Adopted by the Salem Church of God, were Changed by the Unity Committee, and not Reported to the Ministers of the Salem Group, But were Told -- No Doctrine Had Been Sacrificed." The following introduction and conclusion is offered in the Salem, *Advocate of Truth*.

"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 reservation, and such is the faith of the body at large, the same are published following, that each member may acquaint themselves

better with the Church of God. II Timothy 3:15; John 7:16,17; II Timothy 3:16,17.

These articles of faith are not to be construed as a closed creed, as the Church of God stands ready at all times to consider further light of the Bible. II Timothy 2:15

DOCTRINES -- 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 essential of our faith. [Fifty Points of Doctrine Listed].

Any minister who teaches any doctrines 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 not be considered a minister of the Church of God.

The original 40 Points of Doctrine are herein incorporated, having been established in the year 1933, and were accepted by the ministerial committee assembled at Salem, West Virginia, March 5, 1950. The included 10 doctrines were established by the Apostolic Council at Salem, West Virginia during their conference, July 7-15."

WARNING BEFORE DESTRUCTION - Before visiting His judgments upon the wicked, God has always given ample warning. He warned the world before it was destroyed by water: He warned Sodom and Gomorrah before raining fire and brimstone upon them; He warned Tyre and Sidon, Nineveh and Babylon, and He is still warning this present wicked world. This warning before judgment has always been positive and definite. There has been no half-way, or middle of the road policy in this message.

The "Church of God," has been called to give definite and positive message of God's pending judgments. The Seven Last Plagues are coming and there is no way of escape except by salvation. This is the message of warning, and the leaders of this movement are not going to permit the work to be disrupted by receiving even one minister into the Church of God who opposes this message, or stands on the fence, without sufficient spiritual decision to know which side to get off on. Ministers who tell you they do not know, whether the seven last plagues are past or future, or whether they are figurative or literal, are men that are not led by the Holy Spirit, but men who have sanctified themselves. Such men do not deserve to be supported with the holy tithe and by the sacrifices of the true children of God.

We praise God for having led the church out of confusion and having directed his people into the truth and unity of the spirit. This is indeed the true organization and the bride of Christ. The church of God has gone through great tribulation but has come out victorious.

-- Elder A. N. Dugger."

1951 Midwest Theological Seminary is started in Stanberry, Missouri with Burt Marrs as its president. (Changed to Midwest Bible College in 1953)

1961 Forward to the 1961 edition of "Doctrinal Beliefs of the Church of God (Seventh Day)

"Herein are presented the fundamental doctrinal beliefs (with supporting Scriptures) of the Church of God (Seventh Day) as have been determined and accepted by the Ministerial Council of the church.

These, however, do not constitute a closed creed. The Church of God holds itself open for spiritual growth and for new and better understanding of the Bible as the Lord sees best to reveal same.

Neither are these all the established doctrinal beliefs of the Church of God. This pamphlet is only designed to set forth the cardinal teachings of the church which form the basis for its united work in the preaching of the plan of salvation. Write to the publishers for information concerning Scriptural subjects not dealt with in this work, and also for literature which sets forth in detail the Scriptural position held by the church on many of the subjects listed herein.

The Church of God believes that there is a marked difference between what the Bible teaches and that which is taught to be Scriptural truth by the orthodox churches of the world, and since it is truth that makes men free (John 8:32), it behooves every individual to study carefully that he might find it and stand approved before God (II Timothy 2:15).” [38 Points of Doctrine follow].

1974 Forward to the 1974 edition of “Doctrinal Beliefs of the Church of God (Seventh Day) Statements # 25 “The Kingdom” and # 26 “Millennial Reign of Christ are deleted and replaced by # 31 “The Kingdom.” An interpretation of # 37 “Marriage and Divorce” was adopted.

“ Herein are presented the doctrinal beliefs of the Church of God (Seventh Day) with general offices in Denver, Colorado. These statements were revised and adopted by the 1974 session of the North American Regional Ministerial Council which serves the Church of God (Seventh Day) in the United States and Canada.

These statements do not constitute a closed creed. The Church of God is open to spiritual growth and to the new and better understanding of the Bible.

This pamphlet is designed to set forth the cardinal teaching of the church which form the basis for its united work in preaching the plan of salvation.

The Church of God believes that there is a marked difference between what the Bible teaches and what is taught to be Scriptural truth by many churches. It is truth that makes men free (John 8:32). It behooves every individual to study the Bible carefully to find truth and stand approved before God (II Timothy 2:15)” [37 Points of Doctrine follow].

1976 Ministerial Training Center (MTC) begins its first year of operation under the direction of Ray Straub. The name was soon changed to Summit School of Theology (SST).

1978 Forward remains essentially the same. Statement # 27 “Church Financing” was changed to reflect a new understanding of the Biblical principle of tithing.

1978 International Ministerial Congress organized and adopted a Statement of Faith which currently stands as adopted. (Various interpretations of these statements have been adopted by the Congress at its subsequent sessions.)

1982 Forward remains essentially the same. Statement # 24 “Clean and Unclean” was changed to offer new wording.

- 1984 Forward remains essentially the same. Statement # 24 "Clean and Unclean" is again changed to offer new wording.
- 1986 Ministerial Council discussed three related issues: 1) the Gospel and the Law; 2) the Importance of Doctrine, and 3) the Church's Identity, Nature and Mission. The following Statement of Consensus was adopted unanimously:

"I. Grace and Law

We are saved by God's grace through faith in the person and finished work of Jesus Christ. This grace and salvation demands our obedient response, inspires our obedient response and empowers our obedient response. Therefore, because it is God's grace which leads to holy living and obedience rather than holy living and obedience which lead to God's grace, God's grace should receive the greater emphasis, but not without maintaining a proper balance.

II. The Importance of Doctrine

All of our doctrinal beliefs are very important in that they express to the best of our present understanding the truth of the Bible. But not all of our doctrines share the same purpose or emphasis. This we have recognized by re-ordering our doctrinal beliefs statements under the headings "Belief and Salvation (Doctrines that Reveal Salvation)," "Christian Action (Doctrines that Reveal Responsibility)," and "Study and Research (Doctrines that Reveal Learned Truth)."

III. The Mission and Message of Our Church

The Church of God (Seventh Day) exists, first, to proclaim the gospel of salvation through faith in Jesus Christ. Second, the Church of God (Seventh Day) exists to proclaim a unique understanding of Bible truth."

- 1986 Statement # 30 "Church Name" was changed to incorporate our understanding of the nature of the Church and renamed, "The Church."
- 1988 Statement # 11 "The Lord's Supper" was changed to place less emphasis on the date and frequency and more on the meaning of this important event.
- 1992 Statements # 2 "Jesus, the Son of God" and # 23 Pre-existence of Christ were replaced by a statement on "God the Son."

1992 Adopted the following motion in regard to a report of a committee on
"Scriptural Principles for Sabbath Observance."

"Moved that the North American Ministerial Council encourage the Literature Committee to develop and distribute several gospel booklets promoting the many positive and beneficial aspects of Sabbath observance: the Sabbath is God's gracious gift to all mankind and it speaks a positive and much needed "Good News" message of rest, redemption and relationship; God continues to command that we remember the Sabbath is holy and blessed, and that by; keeping and participating with its intent, we find its blessing real for humankind.

Be it further moved that, because lists of "appropriate" vs.

"inappropriate" Sabbath behaviors which are developed by men, no matter how well intentioned, are inadequate in scope, divisive in nature and easily abused in practice, the North American Ministerial Council specifically declines to become involved in the development of such lists or in arguments concerning them."

1994 Adopted a complete revision of the doctrinal statements that combined certain statements and reworded others. [27 Points of Doctrine] New Forward reads:

"The Church of God (Seventh Day), with administrative offices in Denver, Colorado, USA, is engaged in discipling people for the Lord Jesus Christ, and in instructing them in the glorious, blessed truths of God's Word. The twenty-seven doctrinal statements of the Church of God (Seventh Day) are contained in this booklet.

These statements have been revised and adopted by the North American Ministerial Council, comprised of the entire ministerial body of the Church, in its meeting of 1994. They do not represent a closed creed.

The Church of God (Seventh Day) has always been, and will continue to be, open to spiritual growth and deeper understanding of the Bible. Therefore, these statements of belief represent the Church's best understanding of the Bible at the present time."

1996 Amended Statement # 3 "Jesus Christ, the Son" by adding, "He is of the same substance as the Father."