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All Scripture references are the King James Version (KJV) unless otherwise noted.

Explanation of Symbols:

Heb. = Hebrew Text

Gr. = Greek Text

RSV = Revised Standard Version

NKJV = New King James Version

LXX = The Septuagint

A Statement of Beliefs

Preface:

We have no creed, articles of faith, or discipline apart from the Bible. There are certain beliefs which we do hold in common. Since there are many today who call themselves Adventists but who hold views with which we have no sympathy, and some of which, we believe to be subversive of the plainest teachings of the Word of God, we desire to set forth our beliefs in a concise and systematic way so that all may know where we stand. This statement of beliefs will reflect our spiritual heritage. It will express the guidance of the Holy Spirit as we have sought to walk in the advancing light which He has cast on our spiritual pathway. It is open to reformulation should any belief be shown to be at variance with the Word of God, or additional truth be revealed to us from that Word through the guidance of the Spirit of truth.

We Believe:

1) That the Holy Scriptures of the Old and New Testaments,¹ were given by the inspiration of God, and contain a full revelation of His will to man,² and are the only infallible rule of faith and practice.³

¹There are 66 inspired books in the Bible.

(a) In the Hebrew Scriptures commonly referred to as the Old Testament, there are 39 books.

(b) In the Greek Scriptures commonly referred to as the New Testament, there are 27 books.

²2 Samuel 23:2; 1 Thessalonians 2:13; 2 Timothy 3:16-17; Hebrews 1:1-2; 2 Peter 1:19-21; Proverbs 30:5-6; Matthew 5:17-19; John 12:49-50; Psalms 19:7-11.

³Psalms 111:7-8; 119:89; Isaiah 8:20; Matthew 5:18; John 10:35.

2) In the oneness of God (Deuteronomy 6:4) as manifest in the "counsel of peace" which was between the Two of Them (Zechariah 6:13. Heb.).¹ There in that counsel was defined the Father-Son relationship (Psalms 2:7; Hebrews 1:5), and the conditions incumbent upon the Son to provide for the redemption of man.² In the outworking of that plan, the Holy Spirit³ was manifest to make effective, in the lives of all who believe, the redemption that is in Christ Jesus, our Lord.⁴ In the oneness of God is manifest omnipotence, omniscience, and omnipresence.⁵ From that oneness flows to all created beings life, truth, love and grace.⁶

¹The Shema of Israel (Deuteronomy 6:4) reads — "Hear, O Israel: The Lord our God is one Lord." The word for "one" is echad, and is found in Genesis 1:5, where evening and morning are designated as "one day." In Genesis 2:24, the word is also used where a man and his wife are stated to be "one flesh," yet are two persons. Where the meaning is one only, the word is yechid. This usage is found in Genesis 22:2 where God speaks of Isaac as the only son of Abraham. This oneness in duality is confirmed in Isaiah 44:6, Zechariah 6:13, and Proverbs 30:4. The Gospel of John is prefaced with the Revelation of God as Two - God and the Word (John 1:1-2).

²The Father-Son relationship is an assumed relationship set forth in a decree (Psalms 2:7; Hebrews 1:5). In the "counsel of peace" was outlined the work and mission which Jesus coming into humanity was to accomplish as can be seen in the context of Zechariah 6:13.

³Jesus promised to His disciples that the Father would send "another Comforter" (John 14:16). The word translated, "another" is allos, meaning one equal to, but distinct from. In the same context, Jesus also said, "I will not leave you orphans, I will come unto you" (verse 18, NKJV). This unique revelation of Jesus and the Holy Spirit has been defined as an alter-ego relationship. (The Expositor's Greek Testament, Vol. 5, page 195).

⁴Romans 3:24; 8:14-16.

⁵Revelation 1:8; 11:17; 19:6; Isaiah 40:28; Psalms 139:7-10.

⁶John 1:16; 3:16; 14:16-17; Acts 17:28; Romans 8:32; James 1:17.

3) We believe that Jesus Christ, who in His pre-existence was eternally and fully God,¹ emptied Himself to become truly man (Philippians 2:6-7). While retaining His divine Identity, He took upon Himself the fallen nature of man² so as to condemn sin in the flesh³ thus becoming our Example;⁴ and to die a sacrifice for the redemption of those who accept Him as their Substitute.⁵ Resurrected from the dead, declared to be the Son of God with power,⁶ He carried into highest Heaven a glorified humanity to be incorporated in Himself into the Godhead⁷ thus revealing God's purpose for the redeemed.⁸ In Christ, God and man remain eternally One.⁹

¹Micah 5:2; John 1:1-2, 14; 8:58; Colossians 1:16-17.

²Romans 1:3; Hebrews 2:14-17; 2 Corinthians 5:21.

³Romans 8:3-4.

⁴1 Peter 2:21-24; 1 John 2:6.

⁵Romans 3:24-25; Mark 10:45.

⁶Romans 1:4.

⁷Philippians 2:9-11; Hebrews 10:12-13.

⁸Ephesians 2:19-20.

⁹John 17:5.

4) That the Church¹ is constituted wherever two or three are gathered together in Christ's name² to worship the Father in spirit and truth.³

¹In the New Testament the word "church" is translated from the Greek word, "ekklesia" which means literally "to call out." Its use in the Greek translation of the Old Testament (the LXX) signified a gathering, an assembly, a congregation, and this is precisely its meaning in the New Testament. The Church is the collective body of believers, whether spoken of in a local, territorial, or universal sense.

For example: local (Colossians 4:15), territorial (Galatians 1:1-2), universal (Ephesians 4:4-6).

²Matthew 18:20.

³John 4:23-24.

5) That salvation is a gift¹ which God bestows freely² upon those who have become members of His family by being crucified with Christ.³ Raised to walk in newness of life,⁴ the child of God experiences an ongoing transformation of character by the recreative power of the Holy Spirit.⁵

¹John 3:16; Romans 6:23; Ephesians 2:8-9.

²Romans 3:24, 8:32; 1 Corinthians 2:12; Revelation 21:6, 22:17.

³Galatians 2:20, 5:24; Romans 6:6.

⁴Romans 6:4; John 3:3-8; 2 Corinthians 5:17.

⁵Romans 12:1-2; 1 Peter 2:1-2; Titus 3:4-6.

6) That baptism by immersion¹ is a symbolic representation of the participation of the believer² in the death, burial, and resurrection of Jesus Christ.³

¹Some practices of baptism use the sprinkling or pouring of water on an individual. The Biblical baptism is immersion. (Gr. *baptizō*, "to dip," "to immerse"). John the Baptist baptized in this manner (John 3:23). Philip baptized the Ethiopian eunuch likewise (Acts 8:36-39). Jesus, who is our example and teacher, was also baptized by immersion (Matthew 3:16; Mark 1:10).

²The Bible makes no provision for infant baptism. Infants do not know of sin until they can reason between right and wrong, and are able to repent of their sins. (Acts 2:38).

³Only baptism by immersion signifies the death, burial, and resurrection of Jesus Christ. (Romans 6:3-4; Ephesians 4:5; Colossians 2:12).

7) That God's law is a transcript of His character, and the foundation of His throne.¹ Adapted to meet man in his fallen condition, God proclaimed from Sinai, Ten Commandments which are binding upon all men in all ages of time.² Those who become subjects of His kingdom will have the principles of this law — love to God, and love to their fellow men — written on the fleshy tables of their hearts, and exemplified in their lives.³

¹God's character is love (1 John 4:8). Jesus said in Matthew 22:37-40, that all the law and prophets hang on just two commandments — to love God with all one's heart, soul, mind and strength, and to love one's neighbor as himself. (See also Romans 13:9-10; Galatians 5:14; James 2:8).

²The law is not given for a righteous man, but for the lawless and sinners (1 Timothy 1:9-11). All are under sin, both Jews and Greeks; there is none righteous. "All have sinned and come short of the glory of God." (Romans 3:9-18, 23). Because of this, the moral law remains binding upon all men in this present evil age.

³Under provisions of the New Covenant, the law will be written on the minds and hearts of God's people. This requires a change of character. This change is worked out by God in His people. He says: "I will write [My laws] in their hearts." (Jeremiah 31:31-34; Hebrews 8:8-13).

8) That the observance of the seventh-day Sabbath as commanded in the Ten Commandments shows our recognition of Christ as our Creator (John 1:3). He rested, blessed, and sanctified the Sabbath as a memorial of His creative power.¹ He invites us to come unto Him and find rest not only from labor but from sin.² It is only as we, by faith, cease from our works and enter into His rest that we can truly experience the meaning of the Sabbath.³ The Sabbath is to be observed from Friday sundown to Saturday sundown, the Biblical seventh day.⁴

¹Genesis 2:2-3; Exodus 20:8-11.

²Matthew 11:28-30.

³Hebrews 4:1-11.

⁴Leviticus 23:32. This text speaks specifically of the Day of Atonement; however, it reveals the time which the Hebrews regarded as beginning the day. The day begins at evening and continues to the following evening. This is also revealed in the account of the first six days of creation where we find the formula — "there was evening and there was morning." (Heb. lit.). See also Mark 1:21, 32.

9) That God, in His great mercy, through the redemption that is in Christ Jesus justifies (declares righteous), the sinner who turns to Him in sincere repentance.¹ This great salvation provided by God is bestowed as a free gift apart from any works of man (Ephesians 2:8-9).² Realizing the cost of so great a redemption, the sinner constrained by the love of Christ lives a life of unselfish devotion and service to God, so that the Holy Spirit brings to the one so constrained "the hope of righteousness by faith." (Galatians 5:5).³

¹Romans 3:23-24; 2 Corinthians 5:21; Romans 2:1-4; 1 John 1:9; Acts 5:31; Ezekiel 33:14-16, 18-19.

²Romans 3:28; Galatians 2:20-21.

³Ephesians 3:17-19; John 1:6; 2 Corinthians 5:14.

10) That God only hath "immortality" (1 Timothy 6:16).¹ Mortal man possesses a nature inherently sinful and dying.² Eternal life is the gift of God through faith in Jesus Christ (Romans 6:23). "He that hath the Son hath life." (1 John 5:12).³ This gift is bestowed on the righteous of all ages at the second coming of Christ, immortality upon the translated saints, and incorruption upon those who, having fallen asleep in Jesus, are "at the last trump" raised from the dead (1 Corinthians 15:51-55).⁴

¹1 Timothy 1:17. The Word of God nowhere teaches that immortality is inherent in man. Immortality is an attribute of God alone.

²Ezekiel 18:4, 20a; Romans 3:23; 5:12; 6:23a. The belief that the soul is separate from the body is not Biblical. It takes the body combined with the breath of life to make a living soul. (Genesis 2:7). At death, the spirit of every man returns to God who gave it. The spirit that returns to God at death is the breath of life, or the life force. (Ecclesiastes 12:7. Compare with Job 27:3 [margin] and James 2:6 [margin]).

³John 3:16; 17:3; Romans 2:7; 1 Timothy 6:12, 19; 1 John 2:25; 5:11, 13. A foretaste of eternal life may be enjoyed by man in the present life, through his acceptance of Jesus Christ.

⁴When Jesus was transfigured, Moses and Elijah appeared at His side. (Matthew 17:1-3). These two represented the kingdom of the redeemed. Moses, who passed under the dominion of death, represents those who shall come forth from the grave "raised in incorruption." (1 Corinthians 15:42, compare with Jude 9). Elijah, who was translated to heaven, (2 Kings 2:11) represents those who will be living upon the earth and will be changed from mortality to immortality without seeing death. The unredeemed are denied immortality.

11) That death is a dreamless sleep.¹ Only Jesus Christ³ who is the resurrection and the life can awaken the sleeper.² The hour is coming when all who are in the grave shall hear His voice and "come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28-29).

¹Psalms 6:5; 13:3; 115:17; 146:4; Ecclesiastes 9:5-6, 10.

²Matthew 9:18, 24-25; Luke 7:11-15; John 11:25, 39-44.

³Jesus also gave His disciples the power to heal the sick, maimed, deaf, blind, and to raise the dead in His name. Matthew 10:5-8; Acts 9:36-41; 20:9-12. The prophet, Elisha, also prayed in the name of the Lord and brought the son of a Shunammite woman back to life. 2 Kings 4:18-37.

12) That there are two resurrections¹ one thousand years apart (Revelation 20:5-6). Those who arise in the second resurrection² will suffer the judgment of God on sin in a lake of "fire, prepared for the devil and his angels."³ With both root and branches reduced to ashes,⁴ the earth will be purged of sin and sinners.⁵

¹John 5:28-29; Acts 24:15.

²Revelation 20:12-15; Psalms 11:6; Galatians 5:19-21; Romans 6:23a; Revelation 21:8.

³Matthew 25:41; Revelation 20:7-10; Jude 6; Ezekiel 28:16-19.

⁴Malachi 4:1-3.

⁵2 Peter 3:10-12; Nahum 1:9.

13) That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction, and it is designed for us and our children.¹ Rather than being enshrouded in impenetrable mystery, it is a lamp unto our feet and a light unto our path to the very end of time.² Its objective is to show the people of God their position in the world's history and the special duties required at their hands because of that position.³

¹Revelation 1:1-2; 19:10; 2 Peter 1:21; 2 Timothy 3:16-17; Deuteronomy 29:29.

²Psalms 119:105; 2 Peter 1:19.

³Amos 3:7; 2 Chronicles 20:20; 1 Corinthians 1:5-8; 2 Peter 1:19-21.

14) That no prophecy reaches to the Second Advent, but the longest one, the "two thousand and three hundred days" of Daniel 8:14, terminated in 1844 setting the hour for the cleansing of the Sanctuary in Heaven to begin.¹ This final ministry can be understood through the priestly service of the earthly sanctuary with its types and shadows.²

¹Compare Daniel 8:14 with Leviticus 16.

In Daniel 8, a vision was given of a ram, he-goat and a little horn. The question asked, "How long the vision?" brought the response — "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (verse 14). Gabriel was commanded to make Daniel understand the vision (verse 16). The two thousand and three hundred days was not explained until Gabriel returned as outlined in the 9th Chapter (verses 24-27). Beginning with "the commandment to restore and to build Jerusalem" (Ezra 7:7-8, 11-13; [457 B.C.]) and using the Biblical hermeneutic of a day for a year (Ezra 4:6), the date 1844 is obtained. In the typical services of the Hebrew sanctuary, the Day of Atonement was a day of cleansing (Leviticus 16:30). Since any representation of the earthly type ceased in A.D. 70, the sanctuary in Daniel 8:14 is perceived to be the Heavenly where Christ is minister (Hebrews 8:1-2). It is of distinct interest that in the LXX, the Greek word used in Leviticus 16:30, is the same word chosen by the translators of the Hebrew text for Daniel 8:14, katharisthesetai, "shall be cleansed."

²Hebrews 8:4-5.

15) That Jesus Christ as a common priest provided for man an atonement on the Cross which offered forgiveness.¹ Ascending to the Heavens above, inaugurated as the High Priest forever after the Order of Melchisedec, He began His high priestly ministry in the Holy Place of the Heavenly Sanctuary.² In 1844, Christ entered a final ministry in the Most Holy Place to procure for His people the final atonement which brings cleansing from sin.³

¹Luke 5:18-25; 23:39-43.

²Acts 2:32-33; Hebrews 8:1-2; 9:24. The designation "holy places" in 9:24 is the Greek word, hagia. Paul in Hebrews 9:2 designates this word to mean the first apartment (translated "sanctuary" in the KJV). He also designated the most holy place by the compound, Hagia Hagion (9:3 - "the Holiest of all" KJV). However, in the rest of the book from Chapter 9 onward, Paul always used the word hagia, in relationship to the high priestly ministry of Christ, in other words, in the First Apartment (9:8,12,24-25; 10:19; 13:11).

³Daniel 8:14; Hebrews 9:28.

16) That the final ministry of Jesus Christ in the Heavenly Sanctuary can be understood through the agenda followed in the services on the typical Day of Atonement.¹ Beginning in the most holy place at the "ark of the covenant" the ministry of the high priest passed to the holy place, and then to the altar in the court where the final ministry was performed in behalf of individuals.²

¹Hebrews 8:5.

²Leviticus 16. In the type the high priest went first into the most holy place of the sanctuary (verses 15-16a; called "holy place" in KJV). Then he came out to the altar of incense in the first apartment (verses 16b-17; Exodus 30:10; called "tabernacle" in KJV). The final ministry was for the individual in the court (verses 18-19). The altar is defined as "the altar that is before the Lord." In the law of sin offering (Leviticus 6:25;26), the place where the sin offering is slain is noted as "before the Lord" and defined further as "in the court."

17) That God, in the time of judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6-7), sent forth a final message to every inhabitant of earth symbolized by the Three Angels of Revelation 14.¹ This final message corresponds to the three-fold agenda revealed in the services of the typical Day of Atonement.²

¹Revelation 14:6-14.

²See Leviticus 16. The ministry of the high priest on the Day of Atonement was completed in three steps: the first, in the most holy place before God, the second, in the first apartment at the altar of incense where corporate confession had been registered (Leviticus 4:3,7,13,18), the third, at the altar in the court where individual confession had been made (Leviticus 4:22,25,27,30,34). The Three Angel's Messages of Revelation 14 have the same three-fold emphasis. The first message relates to God — "the hour of His judgment" united with a call to worship Him as Creator. The second message speaks to the "nations", while the third message is directed to individuals — "if any man worship the beast".

18) That the prophecies of the Bible reveal that in the final events of human history, a power designated as "the man of sin" will play a leading role.¹ The prophetic evidence confirms this to be the Papacy who along with the apostate religious forces of earth will unite all against God and His people.² They will be assembled in a place called in the Hebrew tongue, Har-Magedon (Revelation 16:13-14,16 Gr.).³

¹2 Thessalonians 2:3-9.

²Daniel 7:8, 19-25; Revelation 13:2,11-12; 16:13-14.

³Revelation 16:16. Har-Magedon (RSV) is a compound word. Har means mountain, while Magedon must be worked linguistically back into the Hebrew. The fact that Har does mean "mountain" in the Hebrew, eliminates the popular concept that this is Megiddo, for Scriptures describes Megiddo as a valley (Zechariah 12:11). Further, the Hebrew has no vowels, thus for the second half of the name, we have three Greek consonants to work with, μ, γ, δ the remaining Greek letters merely indicating an undeclinable case ending. Frequently the Greek, γ, transliterates for the Hebrew, Ayin. The Hebrew word, Mo'ed meets the linguistic requirement, and is designated in the Old Testament as a mountain — "the mount of the congregation", (Isaiah 14:13). The desire of Satan to "sit also upon the mount of the congregation" correlates with Revelation 16:12-14,16 where "the spirits of devils" gather the leadership of earth to this place.

19) That Jesus' own prophecy in Luke 21:24¹ indicated that Jerusalem would be the focus of the final events of this earth's history.² It has already been fulfilled in the recapture of the old city of Jerusalem by Israeli military forces in 1967, and the entire city made the capital of one Israel in 1980.³ There remains but a single event — Daniel 11:45 — to complete the prophetic picture.⁴ Present day events indicate its soon fulfillment.⁵ This will be followed by the close of all human probation (Daniel 12:1).⁶

¹The same Jerusalem which "was compassed with armies" in A.D. 66 (Luke 21:20), which was laid "even with the ground" along with her "children within" (Luke 19:43-44), and whose people (the Jews) were "led away captive into all nations" in A.D. 70 (Luke 21:24a), is the same Jerusalem that would be "trodden down of the Gentiles (Gr. - ethnē - "nations"), until the times of the Gentiles (nations) be fulfilled" (Luke 21:24b). Historically, the capture and destruction of the city by the Romans in A.D. 70 began a centuries long "trodding down" of it by the "ethnē" (nations). This non-Jewish governmental domination of Old Jerusalem would continue throughout this allotted time period until the Jewish people would once again gain governmental control of the city.

²The "generation" living at the beginning of the "times of the Gentiles" did not "pass away" until they witnessed the fulfillment of prophesied events which led to the destruction of Jerusalem and the dispersion of the Jews. Likewise, the "generation" living at the end of the "times of the Gentiles" will not "pass away" until they witness the fulfillment of prophesied events which will lead to the destruction of the world and the return of Jesus. (Compare Matthew 24:3 and Luke 21:7 with Matthew 24:32-35 and Luke 21:29-33). As the surrounding of Jerusalem by Roman armies in A.D. 66 was a sign for the early church to flee out of it and Judea (Luke 21:21), so the end of Gentile (ethnē) control of Jerusalem will bring "upon the earth distress of nations (ethnē) with perplexity; the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth:" (Luke 21:25-26a), and be a sign for the end church that the second coming of Christ "draweth nigh." (Luke 21:27-28).

³"In the spring of 1948, however, the opposing armies of Israel and Jordan seized Jerusalem, Israel occupying the western portion of the city, containing the modern residential and business sections, and Jordan occupying the eastern portion, including the Old City . . . During the Arab-Israeli war of June 1967, Israeli forces captured the Old City; and the Israeli Knesset unilaterally decreed the reunification of the entire city. This was reiterated by the Knesset in 1980, when the undivided city was declared the eternal capital of Israel." (Funk and Wagnalls New Encyclopedia, volume 15, page 34, Article: "Jerusalem-Later history," copyright 1986). This fulfillment means that the "times of the Gentiles" (nations) are ended, having begun with the rejection of Jesus of Nazareth as the

Messiah by the Jewish nation in A.D. 34 (see Daniel 9:24-27). As this rejection signaled the end of corporate probation for the Jewish nation, so the retaking of Old Jerusalem by modern Israel signals the end of corporate probation for the non-Jewish nations.

*The "he" of Daniel 11:45 is the same power as "the king" of Daniel 11:36. Many Bible students have identified this power as the Papacy. This "king" will "plant the tabernacles of his palace between the seas in the glorious holy mountain." According to Daniel himself, "the glorious holy mountain;" is the city of Jerusalem (see Daniel 9:16a,20b). Geographically, the city of Jerusalem lies between the Mediterranean Sea and the Dead Sea. We are living between a fulfilled Luke 21:24 and a yet to be fulfilled Daniel 11:45.

*Papal policy concerning the city of Jerusalem is well documented in "Redemptionis Anno," an apostolic letter of Pope John Paul II addressed "To the bishops, priests, religious families and faithful on the city of Jerusalem, the sacred patrimony of all believers, and the desired meeting place of peace for the peoples of the Middle East." (Issued on Good Friday, April 20, 1984 and published in Osservatore Romano, April 30, 1984). Since then, the collapse of communism in Eastern Europe along with the break-up of the Soviet Union — largely the result of a collaboration between the United States government and the Vatican (see TIME, February 24, 1992), the signed agreement opening up diplomatic relations between Israel and the Vatican, the signing of a peace treaty between the Palestine Liberation Organization and Israel — with the United Nations approval of the United States enforcement of it if necessary — along with similar peace treaties with Israel by Jordan and Syria under consideration, and the worldwide social, political, religious, and economical advancements toward a "New World Order" are all contributing to shortly bring about the fulfillment of Daniel 11:45.

*The end of probation for the Jewish nation as a corporate body in A.D. 34 did not necessarily end probation for the individual Jew. Likewise, the end of probation for the Gentile nations in our day doesn't necessarily end probation for the individual. However, when the third and last step of the final atonement is completed (having started with the individual dead and continuing to the individual living), Jesus' work as High Priest in the Most Holy Place of the Heavenly Sanctuary ceases. This ending of the intercession of Christ in the Heavenly Sanctuary also closes all human probation — the cases of all, both corporate groups and individuals, having been decided for all eternity.

20) That “present truth” for today² constitutes a study and understanding of the relationship between the fulfilled prophecy in Luke 21:24 and the agenda of the judgment typified in the services for the earthly Day of Atonement.¹

¹The fulfillment of Jesus’ prophecy in Luke 21:24 tells us the Christ, our Great High Priest in the Most Holy Place of the Heavenly Sanctuary above, is mediating the last step of the three step agenda performed by the Levitical High Priest in the type on the Day of Atonement. Christ has passed from the cleansing of the sanctuary of corporate guilt and confession to the cleansing of the sanctuary from the guilt and confession of the individual. (See Leviticus 4:3-35. Compare with Leviticus 16:14-20, 32-33 and Hebrews 8:5).

²God’s “word is truth.” (John 17:17). That truth is recorded in the scriptures (Daniel 10:21a). **The Lord’s revealing of the truth to His servants is progressive** (Proverbs 4:18). As history unfolds toward the consummation of all things, each successive generation has had special light from Heaven given — the “present truth” for the time. (See 2 Peter 1:12). The present truth in Apostolic times did not undermine or destroy the foundation of truth found in the “law, or the prophets” (Matthew 5:17). Instead, as was the case in earlier ages, it built upon it and advanced it. In the Christian dispensation, this same principle guided the Protestant reformers and later, the pioneers of the Second Advent movement. The present truth for today does not undermine or destroy one pillar or landmark upon which the foundation of the Advent movement was laid. Rather, it builds upon it and advances it.

21) That the follower of Christ is called unto sanctification,¹ and his life should be characterized by carefulness in deportment, and modesty as well as simplicity in dress.²

¹1 Thessalonians 4:3,4,7; Hebrews 12:10,14; 1 Peter 2:9; 1 Corinthians 10:31.

²1 Timothy 2:9-10; 1 Peter 3:3; 1 Corinthians 6:19-20.

22) That the follower of Christ will recognize that his body is the temple of the Holy Spirit.¹ Therefore, he will honor God by caring for his body intelligently, partaking in moderation of that which is good and avoiding the use of that which is harmful, abstaining from all unclean foods,² from the use of alcoholic beverages and tobacco in any of their forms,³ and from the abuse or misuse of herbs, narcotics, and all other drugs.⁴

¹1 Corinthians 10:31; 3:16-17; 6:19-20; Romans 12:1.

²Leviticus 11:2-20, 29-30; Deuteronomy 14:2-20; Proverbs 23:1-3.

³Proverbs 20:1; 23:20-21, 29-35; Isaiah 5:11, 22-24.

⁴The widespread use of tobacco along with the abuse and misuse of herbs, narcotics and other drugs has been proven to be a terrible scourge throughout the modern world today and clearly violates the principles laid down in the Bible texts previously noted.

23) That the divine principle of tithes and offerings for the support of the work of God is an acknowledgment of His ownership of our lives, and a token of our appreciation for the provision of salvation by Jesus.¹ It is to furnish the food of truth for the household of God, and therefore, is not to be placed in a storehouse where error is taught or apostasy exists.²

¹Numbers 18:21; Malachi 3:8-12; 1 Corinthians 9:11-14.

²Matthew 24:45-46; 1 Timothy 3:15.

24) That God has placed in His church the gifts of the Holy Spirit as enumerated in 1 Corinthians 12 and Ephesians 4.¹ Since the Bible is alone sufficient to make us wise unto salvation,² these gifts were never designed to supersede or take the place of the Bible.³ They were given "for the equipping of the saints for the work of ministry,⁴ for the edifying of the body of Christ."⁵ (Ephesians 4:12 NKJV).

¹"The Spirit is given to every man to profit withal." The general gifts are: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues. (1 Corinthians 12:7-10).

"God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12:28).

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" (Ephesians 4:11).

(In addition Romans 12:6-8 contains the following different gifts: exhortation, giving, and mercy).

²Romans 10:9-11; John 20:30-39; 2 Timothy 3:15; Acts 17:11; Jude 3.

³2 Timothy 3:15-17; James 1:17; 1 Peter 4:10-11; Isaiah 8:20; 1 Corinthians 14:32.

⁴Acts 20:28; 1 Timothy 4:14-16; 2 Timothy 4:5.

⁵1 Corinthians 14:4,12,16; Ephesians 4:16,29; 1 Thessalonians 5:11 (margin).

25) That the second coming of Christ is the great hope¹ of the church, the grand climax of the ages, and the fulfillment of the plan of salvation.² His coming will be literal,³ personal,⁴ visible⁵ and premillennial.⁶

¹Titus 2:13-14.

²Hebrews 9:28.

³1 Thessalonians 4:16-17.

⁴Acts 1:11.

⁵Revelation 1:7.

⁶Revelation 19:11-16.

26) That during the thousand years of Revelation 20, the Millenium, the earth will be desolate without human inhabitant,¹ the prison house of Satan.² During this time, the saints will be in Heaven with Christ sitting on thrones of judgment.³

¹Jeremiah 4:23-27. All the children of men can be classified into four groups at the time of the Second Advent: (1) Wicked dead, (2) Wicked living, (3) Righteous dead, and (4) Righteous living. By determining from the Scriptures what happens to each class at the Advent, one can answer the question as to how many people will be living on the earth during the Millenium. The wicked dead "lived not again until the thousand years were finished." (Revelation 20:5). The wicked living "were slain by the sword of Him who sat upon the (white) horse." (Revelation 19:11,21). The righteous dead were resurrected and "caught up together" with the living righteous "to meet the Lord in the air, and so shall . . . ever be with the Lord." (1 Thessalonians 4:17). This leaves not one person alive on the earth following the "Eschaton" or Second Advent.

²Revelation 20:1-3. The term, "bottomless pit" comes from the Greek word, abussos, meaning abyss. The LXX uses this word to translate the Hebrew word, tehom in Genesis 1:2 — "the face of the deep." Jeremiah uses the language of Genesis 1:2 to describe the earth at the time of "the presence of the Lord." (See text above).

³Revelation 20:4; Matthew 19:28; 1 Corinthians 6:2-3.

27) That at the close of the thousand years, after having executed judgment on Satan,¹ his angels, and the wicked who come forth in the second resurrection,² God will make all things new.³ Here where sin has reigned, where Christ was crucified and conquered death, will be established the New Jerusalem in which will be the Throne of God as well as the Throne of the Lamb. His servants shall serve Him, and His name shall be in their foreheads.⁴

¹Revelation 20:9-10.

²Revelation 20:5a.

³Revelation 21:1-5.

⁴Revelation 22:3-4.