



**STATEMENT OF BELIEFS**  
**Article III – Creation**

---

**ARTICLE III**

**God created the heavens and the earth, and everything in them in six literal days.** The climax of His creation, man, was created on the sixth day in God's own image by His own hands out of the dust of the earth; and that God breathed into man's nostrils and man became a living soul. **Genesis 1:1-2:7.** As he did so, God also set forth two institutions that are to be understood and applied as the spiritual truths which are: **the Seventh-day Sabbath, Genesis 2:1-3;** and **Marriage between man and woman. Genesis 2:23-24.**

After God, and acknowledgement as to who He is, creation is the first recorded fact and most important teaching in the Bible for man to know and believe. All of the facts in the Bible are divided into two groups: **One—the fact of creation;** and **Two—the plan and work of redemption.** Outside of creation, the entire Bible is devoted to the restoration of fallen man—his character, body, life, and home as it was in creation. Therefore, every other doctrine has its root in the doctrine of creation. If the knowledge or belief in this one doctrine be swept away, all that remains is empty and vain. Without creation there can be no redemption, for redemption is the act of re-creating what was once created and fell. If there be no original creation, there is nothing to re-create. This is why evolution and the science that portends to develop it and support it, must be rejected, **as well as any compromise with it.** Either God made the heavens and the earth in six days and rested on the seventh, or He did not. If He did not, then God is a liar and there is no hope for any of us. If He did, then we must reject outright, any encroachment by any person, teaching, or doctrine that suggests, either openly or subtly, any other means by which the earth and man came into existence. In addition, if God did not create the earth in six days and rest the seventh, then there is no Sabbath of any meaning and our faith is in vain, for the Sabbath is also the Seal to God's law and would render the law of God equally null and void. Such cannot be.

*“What God does is always by **creation**. The great thing of all to which God was to bring His people, was the newly **created** world. But it was*



## STATEMENT OF BELIEFS

### Article III – Creation

---

impossible that they should come to that without being newly **created** themselves. Therefore, in order that they might have instruction in **creation**, He wrote out an account of creation as an object-lesson, a school of instruction for every soul, that all might become acquainted with God's processes, with God's means, with God's **creative** power, so that God's work by them might be accomplished through its first being wrought in Him. ... we are to enter into the promises of Abraham only by the **creation** of God, and we are all to enter into that inheritance of Abraham only by the **creation** of God.

“So, then, **the first chapter of Genesis** is written for us, because those for whom it was written in times past did not learn the lesson. ... 'In the beginning God **created** the heavens and the earth.' And how did He do it?—'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth;' 'for He spake, and it was.' **Psalms 33:9**. Now remember that is written not primarily as a history of **creation**, but primarily to bring to us God's means, God's process, of **creation**, and to make us acquainted with that process; so that he can bring us to the great **creation** which has been prepared and promised ever since the days of Abraham.

“**What does that mean to us?**—In that first word in **Genesis** there is a lesson for every one of us. God **created** the heavens and the earth, by His word. What of us? **1 Peter 1:23-25**: 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.' ... And with that is connected **Ephesians 2:8-10**: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, **created** in Christ Jesus unto good works, which God hath before ordained that we should walk in them.'

“We are His workmanship, **created** in Christ Jesus. Then the first step, you see, in Christianity, the first step in the course which God would have men take, can be taken only by **creation**, can be taken only by our



## STATEMENT OF BELIEFS

### Article III – Creation

---

being **created**. And the becoming a Christian is just as much **creation** as was the making of the world in the beginning. No man can ever become a Christian except by being **created**, as really as the world was **created** in the beginning.

“And the great beauty of that truth is that it is so easy for it all to be done. For when we have it settled that it can be done only by **creation**, self is utterly lost, you see; he knows that there is no source of **creation** in him; he simply has to quit. And when he knows that it can be done only by **creation**, and is brought face to face with the **Creator**, then it is easy; for God can **create** simply by speaking the word. 'He spake, and it was' ... God said, 'Let there be light; and there was light,' and the light was the life. But **creation** was not finished. The **creation** was not completed; it was not perfected even now when the Spirit of God was brooding upon it. Other steps were taken. I need not follow each one in detail, I want simply to get the fact before you. Think. The next thing was the firmament; then, the next day, the waters gathered together into one place, and the dry land appeared; then the next day the earth brought forth fruit; and so on through the six days. Now these steps were not taken—watch this thought closely, and carefully, for it is a subtle thing, and requires a subtle mind to catch it; but when it is caught, it is forever. Those successive steps in the **creation** of the world, through the whole process of the **creation**, were not taken by growth from the original **creation**. The successive steps of **the first chapter of Genesis** were not taken by growth from the original **creation**. Do you see? How were those steps taken?—By successive **creations**. That says to you and me this: We become Christians only by **creation**; we remain Christians only by **creative** power; we grow in Christian grace only by successive **creations** of God. There is no development in Christian life except by the direct **creative** power of God from heaven, through his word, by the Holy Spirit.” **A. T. Jones, General Conference Bulletin, April 4, 1901, pg. 102.**

“The term Sabbath is transferred from the Hebrew language, and signifies rest. The command, 'Remember the Sabbath day, to keep it holy,' is therefore exactly equivalent to saying, 'Remember the rest-day, to keep it holy.' The explanation which follows sustains this statement: 'The seventh



## STATEMENT OF BELIEFS

### Article III – Creation

---

*day is the Sabbath [or rest-day] of the Lord thy God.’ The origin of this rest-day is given in these words: ‘For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.’ That which is enjoined in the fourth commandment is to keep holy the rest-day of the Lord. And this is defined to be the day on which He rested from the work of creation. Moreover, the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day; therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: ‘God blessed the seventh day, and sanctified it;’ i.e., set it apart to a holy use. And in the commandment itself, the same fact is stated: ‘The Lord blessed the Sabbath day, and hallowed it;’ i.e., appointed it to a holy use. The one statement affirms that ‘God blessed the seventh day, and sanctified it;’ the other, that ‘the Lord blessed the Sabbath day, and hallowed it.’ These two statements refer to the same acts. Because the word Sabbath does not occur in the first statement, it has been contended that the Sabbath did not originate at creation, it being the seventh day merely which was hallowed. From the second statement, it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day, and sanctified it; and this day thus blessed and hallowed was His holy Sabbath, or rest-day. Thus the fourth commandment establishes the origin of the Sabbath at creation.” **J. N. Andrews, History of the Sabbath and First Day of the Week, pg. 20-21.***

*“It was not by chance that in the year the Saviour was crucified the Passover came on Friday, the sixth day of the week. Neither was it by chance that the ceremonial Sabbath, the fifteenth day of Abib, came upon the seventh-day Sabbath of the Lord. It was type meeting antitype. The beloved disciple John, said, ‘That Sabbath was a high day,’ which term was used whenever the ceremonial annual Sabbath came upon the weekly Sabbath of the Lord.*

*“Four thousand years before, on the first sixth day of time, God and Christ finished the work of creation. God pronounced the finished work very*



## STATEMENT OF BELIEFS

### Article III – Creation

---

good, and 'He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.' About twenty-five hundred years later, God, amid the awful grandeur of Sinai, commanded His people to 'remember the Sabbath day, to keep it holy;' for upon that day-the seventh day-He rested from the work of creation.

"It was a mighty work to speak this world into existence, to clothe it with verdure and beauty, to supply it with animal life, to people it with human beings made in the image of God; but it is a far greater work to take the earth marred by sin, its inhabitants sunken in iniquity, and re-create them, bringing them really to a higher state of perfection than when they first came from the hand of the Creator. This is the work undertaken by the Son of God; and when He cried upon Calvary, 'It is finished,' He spoke to the Father, announcing the fact that He had complied with the requirements of the law, He had lived a sinless life. Christ, had shed His blood as a ransom for the world, and now the way was opened whereby every son and daughter of Adam could be saved if they would accept the offered pardon.

"As the weltering sun was heralding to the world the approach of the holy Sabbath of the Lord, from the cross on Calvary the Son of God proclaimed the work of redemption finished. That work was to affect the entire creation, and although wicked men understood not the meaning of those mystic words, "It is finished," all nature responded, and, as it were, leaped for joy even the solid rocks were rent asunder. God designed that this stupendous event should be recognized by humanity; and as those living and even gazing upon the scene us of its significance, were unconscious sleeping saints were awakened from their graves to proclaim the glad news.

"The work of redemption was completed on the sixth day, and as God rested after the work of creation, so Jesus rested in Joseph's tomb during the sacred hours of that holy Sabbath. His followers rested also; for He had ever taught them obedience to His Father's holy law. He had forbidden any ever to think that even a jot or title of the law of God could be changed. For four thousand years the Sabbath had been observed as a memorial of creation; but after the Saviour died upon the cross it was doubly blessed, being a memorial of redemption as well as of creation.



## STATEMENT OF BELIEFS

### Article III – Creation

---

*“The Sabbath, like a great bridge, spans all time. The first pier upholding this great institution was placed in Eden, when, according to the account given in **Genesis 2:2, 3**, God and unfallen man rested through the sacred hours of the Sabbath. The second pier of the bridge was founded amid the thunders of Sinai, when God, in proclaiming the fourth commandment as found in **Exodus 20:8-11**, gave the fact that He had rested upon the seventh day from the work of creation, as the reason why man should keep it holy. The third pier of the Sabbath bridge was hallowed by the blood of Calvary. While the Son of the mighty God rested in the tomb from the work of redemption, it is recorded in **Luke 23:54-56** that Jesus' followers ‘rested on the Sabbath day according to the commandment.’ The fourth pier of this wonderful bridge will be laid in the earth made new. In **Isaiah 63:22, 23**, we are told that after the last trace of the curse of sin is removed from the earth, all flesh will from Sabbath to Sabbath come to worship before the Lord. As long as the new heavens and the new earth remain, so long will the redeemed of the Lord love to commemorate the Sabbath as a memorial of the finished work of Christ in the redemption of this fallen world, as well as a memorial of its creation.” S. N. Haskell, **The Cross and Its Shadow**, pg. 104-106 (1914)*

*“The **first great institution** established in paradise for the human race, was that of **marriage**. This lays the foundation for families, and for social relations among men. **The second great institution**, established also in paradise for the race, was that of **the Sabbath**. This was designed to regulate families; to point out the period for labor and the period for rest, for the public worship of God, and of special devotion to spiritual and eternal concerns. So important was this arrangement to the glory of God and to the welfare of men, that with reference to it God regulated His own conduct in the creation of the world. He wrought six days — Himself. He then came out in the face of creation, and rested one day. God thus gave to this arrangement of six days for labor and one for rest, the sanction of His high and holy example. This was the proportion which would, in all ages, be suited to the nature of men, adapted to their capacities, and essential to the supply of their wants. With reference to it, time itself was to be divided, not into days, or months, or years, merely, or into any period measured by the revolutions of the earth or the heavenly bodies, but into weeks — periods of*



## STATEMENT OF BELIEFS

### Article III – Creation

---

seven days; six for labor, and one for rest and special devotion to spiritual things. This division of time, measured by the conduct and will of God, and by the capacities and wants of men, was, among those who should know and do his will, to be as permanent and as universal as though it were measured by the revolutions of the earth or the heavenly bodies. It was to be, in all ages and all countries, a sign of the covenant between God and his people; an emblem and a foretaste of the rest which remaineth for them, and a special season of preparation for eternal joys.” **James White, Advent Review and Sabbath Herald, May 23, 1854**

“God Himself gave Adam a companion. He provided ‘an help meet for him’—a helper corresponding to him—one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. ‘For no man ever yet hated his own flesh; but nourisheth and cherisheth it.’ **Ephesians 5:29**. ‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.’

“God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. ‘Marriage is honorable’ (**Hebrews 13:4**); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature.” **Ellen G. White, Patriarchs and Prophets, pg. 46 (1890)**

See also, **Bible Readings For The Home, 1914 Edition, studies on: “Creation and the Creator,” “The Fall and Redemption of Man,” and Creation and “Redemption.”**