

Do Church Eras Exist?

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Version 1.2

Introduction

Many in the Church of God assume that church eras exist without much or any study to prove the doctrine.

Others who have also not proven it, reject it. Either due to lack of study or reading an article that undermines this doctrine.

For me, when I first read of the concept in 1973, it made good sense and had a 'ring of truth about it' but no real proof was offered in what I read in Worldwide Church of God literature. Soon I saw that the Church of God (Seventh Day) once held to this belief as do the Seventh-day Adventists as well as many non-Sabbatarian Christian groups and authors.

So, giving some thought to the matter, it seemed to me that there were several common-sense proofs, in addition to the traditional one that the seven churches of Asia Minor followed a mail route, and that sequence demonstrated a pattern or prophetic steps which the Church followed over the centuries. To me, other proofs were bound to be found in the Bible by implementing pure logic and deductive reasoning.

It was indeed a small, scattered flock. There were many Sabbatarian groups since the first century ranging from true believers led by the spirit, to weird cults or others compromising with the world's Christianity, rather similar to today's situation.

Just what is an Era?

In the first instance, we need to understand just what an 'era' is.

It is simply an historical period or a phase with particular characteristics. Secular historians write about historical eras or periods. Geologists and palaeontologists similarly write of geological epochs or periods. One may write about the historical periods of one's school, business, family or political party - eras or phases are to be found everywhere in society and nature. So why not in the Church of God?

Researchers find that the history of nations (see for example John Glubb's *The Fate of Empires*) and even corporations may be divided into sequences or phases. Even the human body rebuilds itself with most cells renewing every 7 to 10 years, dividing human life into phases (eg <https://science.howstuffworks.com/life/cellular-microscopic/does-body-really-replace-seven-years.htm>)

Unfortunately, some have reacted to the entire eras concept due to the way it was mishandled by some by berating and belittling other Churches of God; or claiming superiority. They have brought disdain and disrespect upon a number of doctrines including church eras, identity of the lost tribes of Israel; the Ezekiel Warning Message and such like. The time has come to reverse the overreactions and

misunderstandings so that we may further explore topics such as eras which open up portions of God's Word and understanding to us.

There are those whom think that Church Eras are unique to Herbert W Armstrong. Not so!

The early Seventh-day Adventists advocated this doctrine, teaching that their church was the Laodicean Era. To this day many Adventists continue to believe in this doctrine and are of the opinion that their group constitutes the Laodicean era which you may find references to in their literature. For example, a book by one of their members, *Laodicea* by Jack Sequeira, is devoted in its entirety to this issue.

While a few Adventist offshoots feel that they have the Philadelphia spirit. Also, some Jehovah's Witness offshoots consider themselves to be Philadelphian and their parent church to represent the Laodicean era! (You will find that the groups emanating out of the Millerite 'family' of groups, have an interest in such topics as eras, prophecy and the return of Christ, the identity of the Babylonian Mystery Religion, the concept of the latter rain, a warning witness to the world, Christology, 2520 years, jubilee cycles and so on.)

A few protestant authors and Messianics also hold to this doctrinal position such as *Dispensational Truth* by Clarence Larkin.

However, Herbert Armstrong and the old Worldwide Church of God taught that the seven churches of Revelation 2 and 3 were a multi-layered doctrine:

- **Historical** churches which were extant in literal ancient towns located in Asia Minor
- **Prophetic** - Seven church eras or phases
- **Spiritual** – representing seven types of Christian
- **Congregational** – different congregations extant in various eras or phases could represent a spirit/attitude of another church era
- **Organisational** – various organized groups and offshoots could represent various churches/eras (eg in this sense, all seven may be represented in some way throughout the 2,000 year history of the Church and as such, are still today, but with one era dominating)

So, an era is a revival in undertaking the Work of God's Church – with each era containing particular characteristics (both positive and negative), which includes influences by the world.

Development of the Church Eras Doctrine

It is difficult to know when Herbert W Armstrong began to believe in church eras, but he does mention it throughout his *Autobiography* and certainly from time-to-time since the early 1950s in articles and sermons. Though, we shall see, he would have been aware of this doctrine early on – probably in the late 1920s or 1930s.

The doctrine in some form, was believed for centuries and the Seventh-day Adventists adopted it. One can even find it in early Church of God literature such as:

“Note: John sees the church in her seven-phased existence.” (“God's Watchman,”
The Bible Advocate and Herald of the Coming Kingdom, 3 June 1913, p. 471)

Church of God leader, Greenberry Rupert, founded the Remnant of Israel group around 1902/03

having left the Seventh-day Adventist church. He taught church eras in his booklets and *Remnant of Israel* publication and believed that his was the Philadelphian Era. For instance, he wrote a booklet *The Seven Churches*, which discusses this doctrine.

He writes with great insight in reference to the Philadelphia Era in chapter 3 of the book of Revelation:

“Verse 9 shows there is a great apostacy during the history of the Philadelphia church. Yet there are some few in that age that have kept his word ... How truly all this history is fulfilled before the eyes of those who can see, having eyes anointed to discern truth ... Now is the time to not be ashamed of his truth and proclaim it”.
[emphasis mine] (pp. 19-20)

How accurate he was! It seems that these words proved prophetic some 80 years later!

Did Mr Armstrong read Rupert’s materials whose group was still extant into the 1930s and writings well known?

Mr Armstrong was certainly very familiar with Andrew Dugger and his writings whom he mentions in his *Autobiography*. In 1936 Andrew Dugger together with Clarence Dodd published *A True History of the True Church* which attempts to trace the history of sabbatarians over the centuries. In chapter 21 they include a section on “Seven Church Periods” from which I extract the following:

“The church had at this time passed through five periods, Ephesus, Smyrna, Pergamos, Thyatira, and Sardis, and but two remained ahead. In Revelation, chapter one, we find these seven brought to view, the name as well as the message to each one, corresponding to the seven periods of the Gospel Dispensation, and a timely message of admonition given each church or epoch. The word "Ephesus" means desirable, or the first period; then "Smyrna," signifying death; "Pergamos," meaning high and exalted; "Thyatira," sacrifice of that which is nearest and dearest; "Sardis," that which is left; "Philadelphia," brotherly love; and "Laodicea," the judgment of the people ...

This open door of religious liberty soon spread to others, and the Lord had said of this period, He would set before the church an open door which no man could shut. How true this has been, and every effort to hide the truth and restrain God's people from giving it has failed.

The Philadelphia period evidently had for its beginning about the year 1789, for it was then that the constitution was drafted and ratified by eleven states, which placed that open door before the church that no man, or set of men, have since been able to shut. It was the only official document in the world ratified by a national government, granting freedom of worship, freedom of speech and freedom of the press.

The name of Benjamin Franklin, a staunch Sabbath-keeper, who history says shone with a "peculiar luster," was one of the brightest in this period of reconstruction. Many Sabbath-keeping churches dotted the east. They were of a sturdy type of individuals, whose recent ancestors had suffered death as martyrs. These faithful people were standing for faith and truth which were to them more precious than life

itself, and for which many of their fathers and mothers had with joy given their lives.-
- The Lord says of this time, "Thou hast a little strength, and hast kept my word, and hast not denied MY NAME." That true name for God's church, "The Church of God," was loved and cherished in many hearts together with the same kindred truths that the same church loves and teaches today."

On pages 253-54 Dugger and Dodd claim that the Philadelphia Era commenced at the city of Philadelphia in 1789 (while Mr Armstrong believed that it commenced in the 1930s). Truly, there is nothing new and no unique doctrine under the sun. Herbert Armstrong was an inspired sifter who drew upon the works of many and put truths together in a comprehensive way seldom seen since the passing of the original Apostles, including this doctrine.

Over the years mention of eras was replete throughout Radio/Worldwide Church of God literature and in sermons and articles. However, very little was written indepth on this doctrine with the exception of *A True History of the True Church* by Herman L Hoeh, which was withdrawn from circulation around 1971 due to errors and lack of detail. Much of what he wrote is based upon earlier Seventh-day Adventist publications such as *The Church in the Wilderness* and *Facts of Faith*.

In addition, there were a number of theses and papers produced by Worldwide Church of God researchers, many of which are listed at the end of this article.

A Small, Scattered Flock

God's people are few. They are scattered. Their efforts to undertake a Work to preach the Gospel of the Kingdom of God to reach society has never been great, with the exception of the first century and much later around the mid-1950s until the late 1980s. Prior to that period and thereafter it has been weak.

As Herbert W Armstrong wrote:

"First, remember this Church was never large, never politically powerful, or a world-known organization of men. It is a spiritual organism, not a political organization. It is composed of all whose hearts and lives have been changed by the Spirit of God, whether visibly together, or individually scattered."

Under the lash of continual persecution and opposition from the organized forces of this world, it is difficult for such a people to remain united and organized together.

Even in Paul's day, many among those attending at Antioch, at Jerusalem, at Ephesus, at Corinth, and other places, began to apostatize and turn away from the truth. Divisions sprang up. Those individuals, unconverted or turned from God's truth and way of life, were no part of God's true Church, though visibly assembling with those who were.

The 'mystery of iniquity' was already working within these visible churches. This apostasy increased! By the year A.D. 125 the majority in most churches, especially those Gentile-born, were continuing in many of their old pagan beliefs and practices, though professing to be Christian! **Gradually, a smaller and smaller portion of the visible churches going by the name 'Christian' remained truly yielded to God and**

His truth, and led of His Spirit. After Constantine took virtual control of the visible, professing Church in the early fourth century, this visible organization became almost wholly pagan, and began excommunicating and persecuting all who held to the true Word of God!

Finally, it became necessary for real Christians, who, even as a scattered people, alone composed the true Christian Church, to flee from the jurisdiction of Rome in order truly to worship God! Thus, the visible, organized Church which rose to power was the FALSE Church—the ‘Great Whore’ of Revelation 17.” (*The Plain Truth About Easter* (1973), p. 11) [emphasis mine]

It was this Church, scattered and small, that rose and fell in impact as it attempted to undertake a Work to spread the Gospel.

This is how I see it: God calls people into His Church during various human periods. The world's periods/cultures impacts upon the church positively and negatively and thus affects its character. These impacts form part of the characteristics of the church period - when one is called into the Church, one may take on those characteristics too. So, at any given time there are seven types of Christians in the Church, but one type dominates providing a characteristic such as the Laodicean Era.

To further explain: Laodiceans are God's true people with strengths and weaknesses like any other era, but appear to have more issues requiring resolution than any other era. Within that grouping there would be representatives of the other six types of Christians, but the Laodicean sort dominates, with over 50% of Christians representing that sort of spirit.

The Church of God and other sabbatarian groups have always been scattered into various remnants, a little flock. However, nowadays, due to the nature of organised nations and governments, and to enable it to do an end-time witness, it is essential for the Church of God to be united, although over the centuries there have always been various ‘branches’ and eras of the Church. Yet it is now more important than ever to do a Work to bring Good News to the world.

Consider: ever since the scattering of God's sabbatarian church (Acts 8:1), it has not been one composite organisation, but has consisted of many groups related to one another. Some of those groups have died out; some seem spiritually without life; but some are alive and well, doing a Work to bring many to salvation. Over the centuries the Church has been persecuted by powerful political and religious enemies – in many ways it became lost to view because it was so small and unrecognised. Or fell under the umbrella term for a number of heretical groups.

When we study sabbatarian history, the picture we get is that of an assembly of spirit-led, torah-observant, people of God, who have been known under various titles and names. Over time, the Church's Work has revived periodically, then the Church has gone into apostasy or so watered-down the Truth, that God has allowed the Work to almost peter-out.

During the history of the Church, a number of administrations were extant, scattered over Europe and elsewhere, hanging on to the Truth. Many or most of them had little or no connection with one another. It appears that although a number of groups, consisting of the begotten children of God, existed side-by-side, often only one particular group undertook a major evangelistic effort (the Work) at any given time.

Why Not Seven Eras?

Seven eras/phases/epochs makes perfect sense. It meets rational thinking and deductive reasoning. It also matches the 7s typology found here and there in the Scriptures as well as the sequences of 7.

The book of Revelation itself contains many 7s and sequences of 7 events such as thunders, trumpets, plagues, golden bowls, kings. Why should it be any different for the 7 churches?

Today a few Church of God groups have produced booklets on the subject such as the Living Church of God, Philadelphia Church of God, Restored Church of God etc. Others have provided sermons for their churches or mentioned the doctrine in passing in their literature, such as the United Church of God.

Let us understand that the Church of God has never been perfect. A casual reading of Rev 2 and 3 reveal that clearly - "he that hath an ear, let him hear what the Spirit saith unto the churches". Each era commenced with a high hand, only to be infiltrated by false ideas and practices due to the influence of the world, misunderstandings, false ministers, tares or a Synagogue of Satan-type of conspiracy, not unlike that promulgated by the Canaanite/Babylonian Simon Magus and his followers in the first century.

The Church had its many problems and even mixed truth with error. In addition, seldom did it accomplish a really big Work. A further trait is that all members of the Body of Christ were almost never found within the one group. For God's Church is comprised of all those within whom the Holy Spirit resides wherever they may meet (Rom 8:9).

But has the body of Christ existed as one organised group? Or has it been likened to a vine (John 15 & Is 5)? Ignored by most histories, despised by the great churches of this world and hounded by the authorities, the True Church has been a scattered people for centuries (see Acts 8:1; Mark 14:27; Dan 12:7; 7:21. Cp Matt 9:36; 12:30; Is 56:8). In other words, they simply branched out all over the valleys and mountains of Europe, each with different 'administrations' (see ICor 12). But they have never been a popular nor a large church. They have been a very small group, hated and despised by the world (Luke 12:32; John 17:14).

In the latter years of the first century many of the brethren fled to Pella while others scattered elsewhere.

Centuries later in Europe, residing in fear in the vales and hills of Europe, Christ's little flock found sanctuary for a time. But not for long. Satan, their most fearsome adversary attacked them relentlessly, hating them with such venom that the most vile and horrible tortures awaited them at the hands of his Great False Church, masquerading as 'Christian', yet whose doctrines were Babylonian.

Thus an argument cannot be sustained for one, physically united group staying together since the first century. Such would have been impossible in conditions of persecution, poverty, lack of communications and so forth which people of that time had to endure. We should not attempt to view or judge our brethren of other eras through the eyes and with the understanding, scholarship and technological superiority of this century. Further, where various eras were alongside one another during times of overlapping periods, God's people were found in different branches, with different leaders, and even with a few minor doctrinal differences. And some would have had greater breadth and depth of Scriptural understanding than others. Yet they would have recognised each other visiting each other's church and fellowshiping in Christian love. They were not exclusivists nor filled with disdain for one another. They realised that Christ's body was not limited to any one group.

Today, we live in a unique age where the Church does not yet suffer much persecution and with communications and a sense of organisation, held together in unity, the likes of which have not been seen since the times of the Apostles. Only in this day and age have we seen a real big Work by the Philadelphia Era of God's Church. But this does not mean that there were no branches of the Church representing the Sardis or Thyatira eras. Indeed there are. Ephesus, Smyrna and the Pergamos eras are no longer extant. But Christ stated categorically that there would be remnant branches of the Thyatira era at His coming (Rev 2:25. These are probably the East European brethren). Similarly with Sardis (3:3b), Philadelphia (3:11a) and Laodicea (3:20). True, at any one time only one branch does a big Work, but the others are still very much a part of His body.

As Herbert W Armstrong wrote:

“Incidentally, both the Sardis and the Laodicean eras of the Church were God’s churches - NOT SATAN’S! Someone spread the false rumour that I have said these others were or will be Satan’s churches ... The Laodicean church will be characterized by spiritual lukewarmness - half of its membership (Matt 25:1-13) will be shut out of the Kingdom of God.” (“What God Never Did – Never Will – Allow to Happen,” *Worldwide News*, 25 June 1979, p. 1)

Today there has again been a scattering and many remain for the moment with the basic truth. But Christ will bring them under one shepherd in due time (see Matt 9:36; 12:30; Is 56:8; John 10:16; 11:52; Ezek 34:1-10).

Seven Eras of Ancient Israel

One proof for Church eras is that of the seven eras that ancient Israel experienced.

Search as you may for material on ancient Israel’s eras, and you will find great difficulty in obtaining anything on the subject. Thomas Scott in his *Commentary on the Holy Bible* (Vol II, p. 754) wrote on the earliest known commentator on the book of Revelation, Victorinus, the Bishop of Pettau who died in 303 AD seems to have advocated Church Eras which indicate that this was known and taught in the earliest Christian Church and represents a doctrine of original and primitive Christianity. Scott writes:

“What Victorinus means, is that ... the seven Churches in the Apocalypse are meant to comprise all the Churches in the world: that is, the Church Catholic of all ages. This was also the view of Tichaenius, of the fourth century; Arethas of Cappadocia, and Primasius of Adrumetum, in the sixth; and Vitranga, Mede, More, Girdlestone, and a large body of divined, of later periods.”

Two other authors who refer to the subject are Ethelbert W Bullinger and Leroy E Froom. Bullinger in his *Companion Bible* (c1895) mentions it on page 1885 in a note to Rev 2 & 3 on the structure of the seven epistles to the seven churches written in an introversion and alternation style.

Correspondent to Israel in Wilderness	
Ephesus	Israel's espousals
Smyrna	Israel's testing
Pergamos	Israel's failure
Correspondent to Israel in the Land	
Thyatira	The day of Israel's kings
Sardis	Israel's removal
Philadelphia	The day of Judah's kings
Laodicea	Judah's removals

In his excellent *Commentary on Revelation*, Bullinger discusses the topic more fully on pages 73-102. Here he enunciates the outline referred to in his *Companion Bible*: Ephesus is the day of Israel's espousals (Exodus); Pergamos the wilderness period (Numbers); Thyatira the period of Israel's kings (1 & 2 Kings); Sardis the period of Israel's removals (1 & 2 Chronicles); Philadelphia the period of Judah's kings (2 Chronicles) and Laodicea the period of Judah's removal (the minor prophets). Whether this was a concept unique to Bullinger or whether he was drawing upon ideas raised by others, is not known.

Edwin Froom (*The Prophetic Faith of Our Fathers*, vol 1, pp. 703-4) refers to Joachim of Florence's (c.1145-1202) application of the seven seals of Revelation to the sevenfold division of the Christian era, paralleling seven Old Testament divisions from Abraham onward:

Seven Seals of Revelation	Old Testament Era
from Christ's resurrection to the death of John	Paralleling Jacob to Moses and Joshua
death of John to Constantine	Moses & Joshua to Samuel & David
Constantine to Justinian	Samuel & David to Elijah and Elisha
Justinian to Charlemagne	Elijah & Elisha to Isaiah and Hezekiah
Charlemagne to the present days	Isaiah & Hezekiah to Judah's captivity
present days to the smiting of new Babylon	Jews' return to Malachi's death
the last state, the Sabbath of the Lord's saints, until the coming of the Lord	Malachi's death to Zacharias the father of John the Baptist

It is interesting that Joachim indicates these parallels between the Christian era and Israel without reference to the seven churches. We have no knowledge if he even had them in mind when drafting these parallels, but it is likely. In any event, what is interesting is that he has regard to seven phases. Today, few Bible commentators accept the Church era or prophetic teachings of Revelation 2 and 3. Froom in his volumes shows how ancient the eras concept is.

You can read more about this concept in the article *The Seven Eras of Ancient Israel – Type of the Eras of the Church?*

Conclusions

Old Testament eras is one of the biggest proofs for Church eras: the New Testament Church (or spiritual Israel) emulates the Old Testament Church (physical Israel). As are the natural progression and development of nations, corporations and even the human body.

Everything seems to function in phases or eras – so why not the Church of God?

It is very important that we understand our history and comprehend how God has organised it. For we are poorer for ignoring or jettisoning this truth with the consequent loss of knowledge and understanding with all the lessons that might otherwise be learned.

This (eras or phases) is the way God's mind works and we need to get attuned with it.

"The letters to the seven churches are distinctly different from the New Testament epistles in that they come from Jesus Himself and, when viewed together as a group, display a stylized structure, chiasmic symmetry, and universally applicable themes. These features suggest that the letters are concerned with more than matters of merely local interest to a few particular churches. The number seven also suggests comprehensiveness in terms of their scope and application. When compared with the subsequent series of sevens in the first half of the book, i.e., the seals and the trumpets both of which culminate with the end of the world, there exists every reason to understand the seven churches in a similar way. Furthermore, the fact that the letters are permeated with apocalyptic symbols and ideas gives us reason to conclude that, like the rest of Revelation, these chapters may be intended as prophetic. Jesus Himself seems to suggest a future, as well as a present, application for them (1:19). A brief comparison of the letters with church history confirms this suggestion." (C Wahlen (2007), "Letters to the seven churches: historical or prophetic?" *Ministry*, p. 12)

Wahlen explains it well.

So, to those that do not wish to believe in the Church eras doctrine, I pose this question: "how can you disprove it? Please provide the proofs that it is not Biblical."

Select list of old Radio/Worldwide Church of God booklets and articles on Church of God History

Following is a list of many of the old Worldwide Church of God articles, booklets, papers and theses that mention or explore the subject of church history and eras, which you can look up and read for your own research purposes:

Armstrong, HW (1978)	"The Foundation, History, Authority and Doctrine of the Worldwide Church of God," <i>Plain Truth</i> , February.
Armstrong, HW (1979)	"Now it must be revealed ... How the Worldwide Church of God began," <i>Good News</i> , May.
Armstrong, HW (1980)	"History and Beginning of the Worldwide Church of God," <i>Good News</i> (April, May, June, Aug, Sept).
Armstrong, HW (1980)	"How the Worldwide Church of God came into being," <i>Good News</i> , Nov.
Armstrong, HW (1981)	"The Church they couldn't destroy," <i>Good News</i> , Dec.
Armstrong, HW (1985)	"Recent History of the Philadelphia Era of the Worldwide Church of God," <i>Worldwide News</i> , 24 June.
Armstrong, HW (1986)	<i>The Autobiography of Herbert W Armstrong</i> (vols 1 & 2). Ambassador College, Pasadena, CA.
Armstrong, HW (1973)	<i>The Plain Truth about Easter</i> . Worldwide Church of God, Pasadena, CA.

Author unknown (c1969)	<i>A History of the Church of God in Chile</i> . Worldwide Church of God, Pasadena, CA. (author may have been Victor Gutierrez)
Blackwell, DC (1973)	<i>A Handbook of Church History</i> . MA thesis, Ambassador College.
Blackwell, DC (1974)	<i>Plain Truth about the Waldensians. A Handbook</i> . MA thesis, Ambassador College.
Briggs, L (1972)	<i>What Became of the Church Jesus Built?</i> Research Project, Ambassador College.
Briggs, L (1974)	<i>Did Peter Waldo keep the Sabbath?</i> Research Article, Ambassador College.
Briggs, L (1975)	"The Pilgrim Sabbath. Case of Mistaken Identity," <i>Good News</i> , November: 24-27.
Grabbe, C (1981)	<i>Were the Waldenses part of God's Church?</i> Research Article, Ambassador College.
Hoeh, HL (1953)	"Amazing 2000-Year History of the Church of God," <i>Good News</i> , July.
Hoeh, HL (1959)	<i>A True History of the True Church</i> . Radio Church of God, Pasadena, CA.
Hoeh, HL (1990)	"The Dramatic Story of Chinese Sabbath Keepers," <i>Good News</i> , Nov-Dec: 15-19.
Kelly, R (1967)	<i>Now Revealed. The True History of the Early Christian Church</i> . MA Thesis, Ambassador College.
Kelly, R (1991-92)	"The Church they couldn't destroy," series in the <i>Plain Truth</i> , March, April, May, July, Aug, Sept, Oct, Nov 1991; Jan 1992 (parts 5-12) and <i>Good News</i> (parts 1-4).
Marx, G (c1973)	<i>The Beliefs and Practices of the Church of God in Transylvania During the Middle Ages 1588-1623</i> . Research Project, Ambassador College.
Orr, RG (1988)	"Resources in Review: Sabbatarian Anabaptists," <i>Reviews You Can Use</i> , Sept-Oct: 9-10.
Rogers, D (c1974)	<i>The Historic Phenomena and Theology of the Nazarenes and Ebionites</i> . Research Paper. USA.
Stump, K (1994)	"The Origins of the Church of God's Oldest Publication — The Bible Advocate," <i>Reviews You Can Use</i> , Jan-Feb: 16-20.
Worldwide Church of God (1968)	<i>Ambassador College Bible Correspondence Course</i> . (lessons 49-52 on the history of the Church of God). Ambassador College, Pasadena, CA.

Audio & Video Presentations on Church of God and Sabbatarian History

Click [here](#) to access these presentations. Most of them are very rare and a great deal of time has been put in to gather them for easy access by all.

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Pack, D (2009, 2018)	<i>Where is the True Church? – and Its Incredible History!</i> Restored Church of God, Wadsworth, OH.
Rupert, GG (c1917)	<i>The Seven Churches</i> . Union Publishing Co, Britton, OK.
Scott, T (1858)	<i>A Commentary on the Holy Bible</i> . W.S. & A.A. Martien, Philadelphia, PA.
Sequeira, J (1995)	<i>Laodicea: Christ's Urgent Counsel to a Lukewarm Church in the Last Days</i> . Pacific Press Publishing, Nampa, ID.
Strand, K (1982)	<i>The Sabbath in Scripture and History</i> . Review and Herald Publishing, WA.
Wahlen, C (2007)	"Letters to the Seven Churches: Historical or Prophetic?" <i>Ministry</i> , Nov: 12-15.
Wilkinson, BG (1944)	<i>Truth Triumphant. The Church in the Wilderness</i> . Pacific Press Publishing Association, CA.

Other readings in this series

- *Amazing Temple Symbolism Found in Revelation 3!*
- *Just What do you Mean "Laodicean Church"?*
- *Seven Restorations of the Work*
- *The Daughter of Zion and 'My People' in Prophecy*
- *The Seven Eras of Ancient Israel – Type of the Eras of the True Church?*

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