

FUNDAMENTAL PRINCIPLES vs FUNDAMENTAL BELIEFS

Seventh-day Adventists Believe...?

A
Biblical
Exposition of
Fundamental
Doctrines

A simple historical look at what we have stated in our belief about God, how we got to where we are today and why it matters.

Introduction

As the membership swells to over 20 million, (shrinking in the USA, but growing abroad in Africa and other newer developed nations), a large percentage or majority have come into the denomination in the last 20 to 30 years. Whether upon baptism or entering by declaration or statement of faith, they are led through a checklist of what to believe. Never does it enter someone's mind about the denomination's history. And if some of that comes about, the finer details are largely obscured or blurred.

However there are many 70 to 80 year olds, and some 60 year olds that this booklet will resonate with. Why? Because they were around when drastic changes came into the denomination in 1980. As it was prophesied in 1903 by Ellen White (co-founder), our religion would be changed. And how do you change religions? By changing the one God of the Bible into gods. A new organization would be established. The Fundamental Principles that sustained our work through the first fifty years would be called and accounted as error. The principles of truth that God had given to the "remnant church" would be discarded. This was written in 1903. So what would be the last fifty years? —1853 to 1903. That is the beginning, the foundation, the root of our faith. Our people were staunchly non-Trinitarian. And who were we witnessing to? Trinitarians from Sunday churches. And they would come into our denomination by the droves. And what did they bring with them? Their concepts of who they were worshiping which was different than the Adventist Pioneers. As the Pioneers passed to their rest, Sunday converts came in like a flood.

The transformation of Seventh-Day Adventism through social re-engineering has been taking place for over 80 years now. Books of a new order have been written to reprogram the minds of Adventists. The start of this was most notably back in 1928, "The Coming of the Comforter" by LeRoy Froom. He had gone to Babylon, Sunday keeping authors for his information. This was because he couldn't find anything in the writings of the Pioneers that would support his view or stand. He admits this in another book in 1971, "Movement of Destiny".

Back in the early 1980's there was a feverish pitch to undertake the task of reprogramming the people as soon as our doctrines had transformed their change. Many conservative Adventists protested but it was on deaf ears. Many would leave the building in disgust never to return. They were paying attention and made the removal of their support and tithes most vocal with their feet, by leaving. We as a denomination have been hard at work trying to be liked and accepted by the Protestants aka Evangelicals. This is most evident by the historical event referred to as the Evangelical Conferences of the 1950's. Finally we have adopted their version of a Trinity god. No longer could we be considered as a cult by them. But that history is not only forgotten, but not known. How many Catholics today ignore the Dark and Middle Ages? How about the Spanish inquisition? They show up every week to listen to what the Priest tells them, oblivious to the wrongs that happened in the previous one thousand years. The whole issue from the beginning of time is over worship. Who do you worship? In this booklet we will take a look at only the aspect of how God is defined in our belief system. While there were plenty of other issues over time, we will only focus on the most important. And that is, what do we believe in, and whom do we worship.

Follow along and view the changes we were warned about. There are five key sections to this booklet and they are broken down as:

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This booklet is brought to you as an attempt to raise your Adventist IQ, wake you up and inform you. Your emotions or feelings are not considered, as truth sometimes will hurt. But error will kill you.

FUNDAMENTAL PRINCIPLES vs FUNDAMENTAL BELIEFS

The God of the Bible and the Pioneers 1872 Fundamental Principles

(25 Fundamental Principles based on 1 Corinthians 8:6)

“As elsewhere stated, Seventh-Day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason “to every man that asketh” them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe, --

1. That **there is one God**, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and **everywhere present by his representative, the Holy Spirit**. [Psalms 139:7 - Whither shall I go from thy spirit? or whither shall I flee from thy presence?]
2. That **there is one Lord Jesus Christ, the Son of the Eternal Father**, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.
3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.”

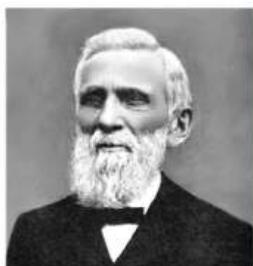
**The founding Fathers of our faith,
the Pioneers of the real Seventh-day Adventist Church
(1850-1930):**

**Joseph Bates, James White, Sister Ellen White,
Joseph Harvey Waggoner, John Byington,
Joseph Frisbie, George Storrs, John Andrews,
Roswell F. Cottrell, Merritt Cornell, John Matteson,
Uriah Smith, Owen Crosier, William Gage,
Wolcott Littlejohn, George Amadon Stephen Haskell,
John Loughborough, , Hiram Edson, George Butler.**

“The first step of apostasy is to set up a creed,
telling us what we shall believe.
The second is, to make that creed a test of fellowship.
The third is to try members by that creed.
The fourth to denounce as heretics
those who do not believe that creed.
And, fifth, to commence persecution against such.

I plead that we are not patterning after the churches
in any unwarrantable sense, in the step proposed.”

J. N. Loughborough, *Review and Herald*, October 8, 1861



John Norton Loughborough

**Early Adventism – the Pioneers
Doctrines were established early and held firm
through Sister White's lifetime**

**Believed in: God the Father
Jesus Christ, the Son of God
Spirit of God also referred to as the Holy Spirit**

We identified God as one being. Jesus is recognized as having his own being, separate from God and he is called the Son of the Eternal Father. We also referred to Jesus as the literal Begotten Son, just like in the Bible. That Christ had a beginning sometime in eternity past. The Father and the Son was a real relationship and were two beings. The Holy Spirit did not have a separate definition away from the Father. Today's pastors are taught all kinds of “theology” and

“lies” about the Pioneer’s beliefs and literally take away the personality of God and Christ as a result.

“From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.”

— Ellen G. White, The Youth Instructor Dec.16, 1897, p. 310

“A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,” —not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father’s person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” — Ellen G. White, Signs of the Times, 30th May 1895, ‘Christ our complete salvation’

“The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.” — Ellen G. White, Review & Herald 9th July 1895 ‘The Duty of the Minister and the People’

Here we have clear statements that show, that Ellen White believed that Christ in His pre-existence, is literally the begotten Son of God. Here she was speaking in opposition to two heretical views of His origins (creation or a created being and adoption). Begotten is not created. This statement is also in keeping with what was then the denominational faith of Seventh-day Adventists. Pastors today will accuse begotten believers that they think Christ was created. Anything that is created comes about from nothing before it. Something that is begotten comes from an original source. All through the Bible, the lineage of man is illustrated as being begotten.

We believed that Jesus redeems us and sanctifies us by the indwelling of the Holy Spirit. This is a second personality of Christ as the Spirit of Christ. It originates from the Father as the Spirit of God. He originally came to us in the flesh (human nature) as spoken about as in John 14:17 in person, and now he comes to us in the

Spirit (Divine nature) as that “another Comforter.” But the pastors teach, NO. Christ is knocking at the door in Revelation 3:20, but the people are waiting for a mystery ghost called “god the holy spirit” instead.

“When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit.” — Ellen White, Daughters of God, p. 185.2 – 1897

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” — Ellen G. White, Manuscript Releases 14, p. 23.3

This was written about in “third person language”, hence Sister White’s writing, “third person of the Godhead.” A more complete study on the identity of the Holy Spirit gives us a bigger picture and understanding of just what she meant when she wrote “three personalities of the heavenly trio.” (Not “God in three persons” or “three persons in the Godhead”) Incidentally, you will not find written the “first person of the Godhead”, nor a “second person of the Godhead” in Ellen White’s writings or the Bible.

“That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.” — Ellen White, The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3

At the last session of the Seventh-day Adventist General Conference that was held in Rome, NY on December 7, 1882, it was decided on

and passed that a book entitled, "The Seventh-day Adventist Year Book" be published. In it shall be "portions of the proceedings of the General Conference, and such other matters, as the Committee may think best to insert therein."

So in 1883, the very first "Year Book" was published. This would start out as a yearly publication but would skip the years of 1895-1903. For those years, the directories of the denomination were issued in the General Conference Bulletin. It wouldn't be until 1889 that the Fundamental Principles (not called Beliefs at that time) were published just as they were framed in 1872 with a few word tweaks. And this would remain until 1930 with no further changes. They had been on guard about developing a creed that would measure people and their beliefs, as previously shown by John N. Loughborough from 1861. **From the 1889 Year Book:**

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe, —

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

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 8:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.*

Seventh-Day Adventist

YEAR BOOK

OF

STATISTICS FOR 1889,

COMPRISING THE

Classified Business Proceedings of the General Conference, the International Tract Society, the International Sabbath-school Association, the American Health and Temperance Association, Denominational Publishing Houses, Colleges, Etc.,

SUPPLEMENTED WITH A

DEPARTMENT OF GENERAL INFORMATION,

INTERSPersed WITH PRACTICAL COMMENTS ON THE

Proposed Religious Amendment to the Constitution
of the United States.

ILLUSTRATED.

REVIEW & HERALD PUBLISHING CO.,
BATTLE CREEK, MICH.; 26 AND 28 COLLEGE PLACE, CHICAGO, ILL.; TORONTO, ONT.
1889.



In the years to follow, these Fundamental "Principles" were republished in their exact same form in the following Year Books: 1905, 1909, 1913 and 1914. They would not show up again until a change was made in 1931. It is in 1931 that for the first time any change or attempt to change our beliefs would happen in the Year Book.

Some fine print from the 1889 Year Book correcting and arguing for and against different aspects of the Atonement of Christ in regards to the cross and Sanctuary.

* NOTE.—Some thoughtless persons accuse us of rejecting the atonement of Christ entirely, because we dissent from the view that the atonement was made upon the cross, as is generally held. But we do nothing of the kind; we only take issue as to the *time* when the atonement is to be made. We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type, which placed the atonement at the *end* of the yearly sanctuary service, not at the *beginning* (see scriptures last referred to), and because it inevitably leads to one of two great errors. Thus, Christ on the cross bore the sins of all the world. John said, "Behold the Lamb of God which taketh away [margin, *beareth*] the sin of the world!" John 1:29. Peter tells us when he thus bore the sins of the world: "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. Paul says that "he died for *all*." 2 Cor. 5:14, 15. That which Christ did upon the cross, therefore, was done indiscriminately and unconditionally for all the world; and if this was the atonement, then the sins of all the world have been atoned for, and *all will be saved*. This is Universalism in full blossom. But *all men will not be saved*; hence the sins of all were not atoned for upon the cross; and if Christ's work there was the atonement, then his work was partial, not universal, as the scriptures above quoted assert, and he atoned for only a favored few who were elected to be saved, and passed by all others who were predestined to damnation. This would establish the doctrine of election and predestination in its most ultra form, — an error equally unscriptural and objectionable with the former. We avoid both these errors, and find ourselves in harmony with the Mosaic type, and with all the declarations of the Scriptures, when we take the position that what Christ did upon the cross was to provide a divine *sacrifice* for the world, sufficient to save all, and offered it to every one who will accept of it; that he then, through the merits of his offering, acts as mediator with the Father till time shall end, securing the forgiveness of sins for all who seek him for it; and that, as the last service of his priesthood, he will blot out the sins of all who have repented and been converted (Acts 3:19), the atonement not being completed till this work of blotting out sin is done. Thus Christ atones, not for the sins of the whole world, to save all, not for a favored few only, elected from all eternity to be saved, but for those who, as free moral agents, have voluntarily sought from him the forgiveness of sin, and everlasting life. And all for whom the atonement is made, will be forever saved in his kingdom. This view in no way detracts from the merit of Christ's offering, nor from the value and glory of his atoning work for men. While on this line, we are not driven into Universalism on the one hand, nor into election and reprobation on the other.

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Lets now review a stark warning from Sister White in 1903. Her prophecy didn't take long to unfold.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years (1853 onward to 1903) would be accounted as error. A new organization would be established. Books of a new order

would be written. A system of intellectual philosophy would be introduced. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” – Ellen White, Letter 242, October 19, 1903; SpTB02 p. 54.3, 1904; SM book 1, p. 204

She stated:

- 1)** A reformation would take place
- 2)** Our doctrines / pillars of faith would be given up
- 3)** Engage in Reorganization
- 4)** What was given to the remnant church by God, the Principles of Truth, would be discarded
- 5)** Our religion would be changed
- 6)** the Fundamental Principles for the last fifty years would be called error (1853-1903)
- 7)** A New Organization would be established (a counterfeit of the original SDA church, today's General Conference Corporation of Seventh-day Adventist)
 - 8)** Books of a new order would be written
 - “The Coming of the Comforter” – LeRoy Froom;
 - “Questions on Doctrine” – LeRoy Froom, Roy Allan Anderson, W. E. Read, T. E. Unruh;
 - “Movement of Destiny” – LeRoy Froom;
 - “Seventh-Day Adventists Believe...27, A Biblical Exposition of Fundamental Doctrines” – P.G. Damsteegt;
 - “Movement of Destiny” – LeRoy Froom;
 - “The Trinity” – Woodrow Whidden, Jerry Moon, John Reeve;
 - “Understanding the Trinity” – Max Hatton;
 - “Ellen White & The Trinity” – Jan Voerman;
 - “Exploring the Trinity, One God or Three” – Doug Batchelor;
 - “The Sonship of Christ” – Ty Gibson.
- 7)** Intellectual Philosophy would be introduced (Scholars and Theologians took over-only those with academic degrees)
- 8)** Nothing would stand in the way of this new movement

Keep this prophecy quote in mind as you go through this booklet. Sister White had been in some turmoil with the General Conference

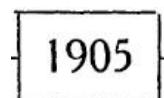
in recent years leading up to this besides the Dr. Kellogg crisis. She had stated the following:

"It has been some years since I have considered the General Conference as the voice of God." — Ellen White, Manuscript Releases 17, p. 216, 1898; Last Day Events, p. 50.3

This is not exactly what you will hear from the church leaders today, ignoring the call for correction and repentance along the way.

"That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—THAT IS PAST." — Ellen White, The General Conference Bulletin, April 3, 1901, p. 25; Last Day Events, p. 50.

In the very next year after the 1903 prophecy, in 1904, the General Conference officially forms a "New Organization" as it "Reorganizes" itself into a **CORPORATION**. This would now be called the **General Conference Corporation of Seventh-day Adventist**. This can be found in the 1905 Year Book which reflects back on events from the previous year.



YEAR BOOK

Of the Seventh-day Adventist
Denomination

Statistical Reports, the Constitution of the General Conference, Articles of Incorporation of the Review and Herald Publishing Association, General Conference Corporation, Washington Training College, and the Washington (D. C.) Sanitarium Association

GENERAL CONFERENCE CORPORATION

Organized 1904.
Office Address: Takoma Park Station, Washington, D. C.
Board of Trustees: A. G. Daniells, H. W. Cottrell, W. W. Prescott, A. P. Needham, S. N. Curtiss, G. A. Irwin, I. H. Evans.
Officers: Pres., A. G. Daniells; Sec., W. A. Spicer; Treas., I. H. Evans.

"A new organization would be established." – Ellen White

General Conference Corporation of Seventh-day Adventists.

ARTICLES OF INCORPORATION.

KNOW ALL MEN BY THESE PRESENTS, That we, the undersigned, namely, James R. Scott, of Washington, D. C.; Harvey Edson Rogers, of Washington, D. C.; Daniel K. Nicola, of Washington, D. C.; Arthur G. Daniells, of Takoma Park, Md.; and Amos P. Needham, of Takoma Park, Md.; being of full age, and citizens of the United States, and a majority of whom are residents of the District of Columbia, desiring to associate ourselves together to form a corporation for the purposes and objects hereinafter set out, in pursuance of and in conformity with sections 599 to 604 inclusive, of sub-chapter three of the code of the District of Columbia, approved March 3, 1901, and amended by subsequent acts of Congress, for ourselves, our associates, and successors, do make, sign, and acknowledge this certificate in writing, which, when recorded, shall constitute the Articles of Incorporation of the hereinafter-named corporation.

Article I — Name.

The name of the corporation hereby created shall be "General Conference Corporation of Seventh-day Adventists."

Article II — Duration.

The term for which said corporation is organized and the duration of its existence is to be perpetual.

Article III — Business and Objects.

The particular business and objects for which this corporation is formed are for the purpose of diffusing moral and religious knowledge throughout the entire world by means of churches, organizations, publishing houses, medical or health institutions, educational institutions, publications, missionary agencies, and all other instrumentalities and methods appropriate and available for and tending to the advancement of such ends and aims, and to that end to receive loans, gifts, and deposits of money; to issue notes; to grant annuities; to make loans; to acquire, possess, and hold title to real, personal, and mixed estates in this or foreign countries, either in trust or otherwise, by gift, bequest, devise, or purchase, and to have power to pledge, encumber, sell, and convey the same by such mortgages or other instrument of security or conveyance as may be suitable; it being, however, expressly declared that this corporation is not for personal profit or gain to any one, but that all its property and effects must be used and expended in carrying into effect the aims, ends, and objects of its existence.

Just one year later, prophecy began to be fulfilled.

Today there are lots of mistruths, misconceptions and distortion of truth about our Pioneers and what their system of beliefs were. **People became Seventh-day Adventist because of our beliefs in the early days. If they knew what was going on today, they wouldn't even recognize this denomination. Doesn't that seem odd to you?** After all, if people in the Lutheran church changed what Martin Luther believed and taught, they couldn't call themselves Lutherans. Well today we have the modern Adventist denomination who are Seventh-day Adventist in name only.

"Adventist beliefs have changed over the years...Most startling is the teaching regarding Jesus Christ....Many of the Pioneers including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or Semi-Arian view. That is that the Son at some point in time, before the creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today, a few do not subscribe to it." — William Johnson, editor, Adventist Review, January 6, 1994

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. Trinitarian-ism was definitely not held by the early Adventists for at least 80 years. That should say something.

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief #2, which deals with the doctrine of the Trinity." - George Knight, Ministry Magazine, October 1993, p. 10

To correct Mr. Knight, all of the founders would not be able to join the church today, not just most. Imagine this being done to Martin Luther. They wouldn't be Lutherans any more. This should be startling to the congregation to learn this fact. And they should be searching why, and asking why.

“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”

“That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history, surprising as it sounded to most Adventists 40 years ago when Erwin R. Gane wrote an M.A. thesis on the topic. More recently, a further question has arisen with increasing urgency: was the pioneer’s belief about the Godhead right or wrong? As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present **Seventh-day Adventist Church has apostatized from biblical truth.” — Jerry Moon, The Trinity, p. 190**

With this quote in mind, if one could say that the Pioneers were wrong, then Adventism and Sister White are a lie. Think about that for a minute. So, in reality, it forces you to believe the Pioneers.

This is a warning from Sister White where she prophesied what was coming in the near future. Five months before she died, she stated:

**“when I am laid to rest,
great changes will take place.”**

“I am charged to tell our people that they do not realize that the devil has device and device, and he carries them out in ways that they do not expect. Satan’s agencies will invent ways to make sinners out of saints. I tell you now, that **when I am laid to rest, great changes will take place. I do not know when I shall be taken; and I desire to warn all against the devices of the devil. I want the people to know that I warned them fully before my death.” — Ellen White, Manuscript 1, February 24, 1915**

The Theologian and Scholar's version of God, 1931

FUNDAMENTAL BELIEFS OF SEVENTH- DAY ADVENTISTS

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.
2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.
3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

The above statement from the 1931 Year Book, was written by one man, Francis McClellan Wilcox who was the editor of the Review & Herald. There was no vote, no committee or official church authorized document that was issued. There was suppose-to be a formal committee that would generate this and decide it. The General Conference President at the time, C. H. Watson, is voted the authority to select a committee of four men, of which he is a member, to prepare a statement for publication in the Year Book. The four men also include M. E. Kern, Associate Secretary, Francis M. Wilcox, Review editor, and E. R. Palmer, Manager of the Review & Herald.

This "Statement of Belief" would end up being the opinion of one man who was not inspired by God as a co-founder of the denomination as was James White, Joseph Bates or Ellen White. And this would find itself in the new Church Manual that was

starting to be published in 1931. It was decided that in 1883 we would not publish a Church Manual, as many could see how it could be used in the future as a wielding sword to measure someone's adherence to creeds and other issues.

Leading up to 1931, church leaders in Africa requested a statement that will "assist in a better understanding of our work." {27 Fundamental's Introduction.). The word "Godhead" and "Trinity" both pop into view for the first time as a test to see if there is any push back. Godhead means divine nature and eternal power, not trinity. To many, the word trinity is used to describe a three-some power for lack of a better description, or to simply identity 3 of something. There is no organic Bible doctrine tied to it. But when you mix it with "theology," therein lies a problem and starts to fester as a dogma. Both of these key words are inserted into the Year Book without question or scrutiny. Then the addition of "third person of the Godhead" is added along with the nature description of Jesus being "very God." These might seem harmless and subtle. But that is how you make changes. Now multiply this over the course of fifty years (1931-1980) and you will have the transformation of our doctrine into something else. Eventually with word changes being subtle to the point where in 1980, a full-on Trinity onslaught version would be brought in. There was very little upheaval and kickback, as the majority that had ahold of the denomination in years past have now died off years ago. There was hardly an inkling standing for the way God has shown his remnant. There wasn't even a minority now. The people were put to sleep over time and new converts more than outnumbered any original bloodline from our Pioneers. This was not who we were as a peculiar people.

In his paper, "The Seventh-day Adventist Church in Mission: 1919-1979," Gottfried Oosterwal wrote: **"Realizing that the General Conference Committee—or any other church body—would never accept the document in the form in which it was written, Elder Wilcox, with full knowledge of the group, handed the statement directly to Edson Rogers, the General Conference statistician, who published it in the 1931 edition of the Yearbook."**

The plan was to initially place this new statement in a publication that most church members never look at, before printing it elsewhere. It succeeded, as there were very few complaints that the church was making a creed.

The founding Fathers of the “New Organization” of Seventh-Day Adventists (counterfeit movement)

**This would be called the “General Conference
CORPORATION of Seventh-day Adventist”
with its Incorporation in 1904;
Introduced a Godhead doctrine of belief (1931-1980):**

**Herbert Camden Lacey, William Warren Prescott, Arthur
Grosvenor Daniells, John Harvey Kellogg, Francis McLellan
Wilcox, Milton Kern, Edwin R. Palmer, Henry Watson, LeRoy
Edwin Froom, Roy Allan Anderson, Walter E. Read, T. E.
Unruh, Reuben R. Figuhr,
J.N. Anderson, G.B. Thompson**

These were “men in suits” in back rooms organizing and scheming, who were actually “people with creeds”. They worked to bring in Sunday keeper theology. It would take decades, but they would succeed. However, they did not live long enough to see it in its full fruition when 1980 came along.

The God of the Theologians and Scholars -1941

A Summary of Fundamental Beliefs was approved by the General Conference Annual Council October, 1941 for inclusion in the 1942 Church Manual along with a revised Baptismal Vow. This was the longtime effort of W. W. Prescott and LeRoy Froom. Now Jesus is labeled as “Eternal” which is subtle, but it goes against the Pioneers description that Jesus had a beginning and was therefore “Begotten” of God. The use of personhood language is just the beginning.

October 27, 1941

Summary of Fundamental Beliefs

The following is a brief summary of the fundamental beliefs of Seventh-day Adventists, together with some of the Scriptural references upon which they are based:

1. The true and living God, the First Person of the Godhead, is our heavenly Father, and by His Son, Christ Jesus, created all things. Matt. 28:18,19; 1 Cor. 8:5,6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:22-29; Col. 1:16-18.

2. Jesus Christ, the Second Person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. Matt. 28:18,19; John 5:16; Micah 5:2;cf. Matt. 1:21; 2:5,6; Acts 4:12; 1 John 5:11,12; Eph. 1:9-15; 2:4-8; Rom. 3:23-26.

3. The Holy Spirit, the Third Person of the Godhead, is Christ's representative on earth, and leads sinners to repentance and to obedience of all God's requirements. Matt. 28:18,19; John 14:26; 15:26; 16:7-16; Rom. 8:1-10; Eph. 4:30.

Now we have a first person of the Godhead, a second person of the Godhead, and third person of the Godhead for the first time. The Bible does not lay out a membership or number of persons in the Godhead. It tells you that the Godhead is the divine nature and eternal power, which is the Father's. And this is found in His Son. (Refer to Acts 17:29, Romans 1:20, Colossians 2:9). This new summary was quite different from Francis McLellan Wilcox's Fundamentals in 1931. It used "Godhead" and did not mention the word "Trinity." While the Wilcox listing offered but few supporting texts, the summary provided an abundance of scripture including important ones like 1 Corinthians 8:6, Hebrews 1:1-3, Micah 5:2 which were frequently quoted by Adventist pioneers.

“Our religion would be changed.”

Keep this in mind with this evolving change brought forth in 1941: “The church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons, the Father, the Son, and the Holy Spirit . .” — Handbook for Today's Catholic, p. 11

This sounds very much like the New theology belief that would come in to the SDA denomination.

Now we will take a look at various Baptismal vows and how they have changed over time. We have references from 1874, 1941 (also 1974) and then 1980.

BAPTISMAL VOWS

1874

- 1) Do you accept all the Bible as the inspired word of God, and do you take it as your only rule of faith? Is it your purpose to ever walk according to its teachings? 2 Tim. 3:16, 17; Acts 20:32.
- 2) Have you received the Lord Jesus Christ as your personal Saviour for salvation from sin, for a real change of heart, and will you permit Him by the Holy Spirit to live in you daily? John 1:12, 13; Gal.2:20.
- 3) Have you repented of, and confessed all known sin to God, and do you believe that He, for Christ's sake has forgiven you, and as far as possible have you tried to make matters right with your fellowmen? 1 John 1:9; Matt.5:23-26; Eze.33:15.
- 4) Is it your purpose, by the grace of God, to live a true Christian life, by surrendering all – soul, body, spirit – to God, to do His will in all things and keep the commandments of God? Rom. 12:1; Col. 3:17; Rev. 14:12.
- 5) Will you seek to maintain a true spiritual experience by the daily study of God's Word and prayer, and will you endeavour by your consistent life and personal effort to win souls to Christ?
- 6) Do you believe and accept the great truths of the Word of God concerning the personal, visible, literal, imminent return of Christ (Acts 1:9-11); immortality only through Christ (2 Tim. 1:10); the unconscious state of the dead (Eccl. 9:5, 6); the destruction of the wicked (Mal. 4:1-3); and the other kindred truths that comprise the special message of Revelation 14:6-12?
- 7) Is it your purpose to keep the seventh day of the week from Friday sunset to Saturday sunset as the Lord's holy day according to the fourth commandment? Luke 23:56; Ex. 20:8-11.

8) Will you practice the Bible plan for the support of God's work by rendering unto Him first the tithe, or one tenth of all your increase (Lev. 27:30; Mal.3:8-10); and then offerings as you may be able, according to His prospering hand? Deut. 16:17; Luke 6:38.

9) Is it your purpose to obey the command to eat and drink to the glory of God (1 Cor. 10:31) by abstaining from all intoxicating liquors (Pro.23:29-32), tobacco in all its forms (1 Cor. 3:16, 17) swine's flesh (Isa. 66:15, 17), narcotics, tea, coffee, and other harmful things?

10) Are you willing to follow the Bible rule of modesty and simplicity of dress, refraining from the wearing of earrings, necklaces, bracelets, beads, rings, etc., and from any lack of dress that is out of keeping with the Bible rule of modesty? 1 Tim. 2:9,10; 1 Peter 3:3, 4; Ex. 33:5, 6; Gen. 35:2-4.

11) Do you believe in and have you accepted the ordinance of humility (John 13:1-17), and the ordinance of the Lord's Supper? 1 Cor. 11:23-33.

12) Is it your purpose to come out from the world and be separate in obedience to God's command in 2 Cor. 6:17, by refraining from following the sinful practices of the world, such as dancing, card-playing, theatre-going, novel reading, etc. and by shunning all questionable worldly amusements? 1 John 2:15; James 1:27; 4:4.

13) Will you seek to build up the interests of the church by giving the Sabbath School your hearty and practical support and attending, as far as possible, all services of the church? And will you endeavour by God's help to do your part in the work of the church? Luke 4:16; Rom. 12:4-8.

14) Do you recognize that the remnant church has the Spirit of Prophecy, and that this has been manifested to this church through the writings of Ellen G. White? Rev. 12:17; 19:10.

1941 – The following questions should be answered in the affirmative before the church by candidates for baptism:

1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

(In order to save space here, we are including only the one main pertinent question dealing with God. There is no trinity doctrine here, just a mere mention of three.)

In the 1942 Church Manual, there was mass confusion. You see there were three different versions of a belief in God printed in that book. There was the Summary of Fundamental Beliefs (two pages prior) from October 1941, there was the 1941 Baptismal Vows, and then way back in the book, they included F.M. Wilcox's statement of beliefs from 1931. Here is the short version of the three published that just covered God the Father:

- 1) God the Father
- 2) true and living God, the first person of the Godhead
- 3) The Eternal Father

1974 (still the same as 1941)

I believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit. (no issues here)

Baptismal Vows Today (compare today with 1874-1974)

I believe there is one God: Father, Son and Holy Spirit, a unity of co- eternal Persons.

In 1980, the full-blown trinity doctrine was brought into the church. So the Pioneers who left the fallen churches of Babylon from 1844, now have a false lineage that returns to the doctrine of the wine of Babylon. Eighty years of purity from 1850-1930, GONE! Fifty years of reeling us in as a daughter of the Mother Harlot (1931-1980), and now 40+ years under the umbrella of the Mother Harlot (1980-today).

Ex-Jesuit Alberto Rivera stated “all the mainstream churches were taken over (under control of Rome) by 1980.” — Bill Hughes, Secret Terrorists, p. 108. Now we can realize this is so true.

1979 Fundamental Beliefs **as published in the 1980 Year Book** **Prior to the Dallas General Conference in 1980**

Note: There was not an actual official real Trinity doctrine yet, even though the word was used. It was similar language from 1931. It did not lay out three Gods in name as in God the Father, god the son, god the holy spirit. That would happen next and be published in the 1981 Year Book. The Year Books are published to record what took place in the year prior to that year's date. Notice it says that Christ is the Son of the Eternal Father, not the incorrect statement that Christ is the Eternal Son. That would come in the next year.

"#2 That the **Godhead, or Trinity**, consists of the **Eternal Father**, a personal spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the **Lord Jesus Christ, the Son of the Eternal Father**, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the **Holy Spirit, the third person of the Godhead**, the great regenerating power in the work of redemption."

What is interesting to note is the elimination of first and second person of the Godhead. Jesus is also listed as the Son of the Eternal Father instead of the "Eternal Son of God." Son of the Eternal Father is the way the Pioneers worded the belief as Christ having a beginning. If he is labeled as Eternal Son, then it leaves less for conversation about his pre-existence and allows for the next belief that he is co-eternal, co-equal along with a third being which is coming in the next change of beliefs for 1981 and beyond.

What does the Messenger of the Lord say?

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor." — Ellen White, Manuscript

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"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." — Ellen White, Life Sketches, p. 196

"By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen....During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity disappeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts...came forward and new modeled the cause...To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols...." Has not the same process been repeated in nearly every church calling itself Protestant?" — Ellen White, Great Controversy, 384.5

All of this has taken place along the way! In fact, it happened before most of you were even born let alone now, a member of a CORPORATION that you didn't even know about.

The God of the General Conference Corporation

New Theology - the trinity god arrives

Meet the men in suits who love creeds, that have returned us to Babylonian worship:

**Neal C. Wilson, W. Duncan Eva, Bernard Seton, Fritz Guy,
Desmond Ford, Willis Hackett, Richard Hammill,
Alf Lohne, Clyde Franz, Charles Bradford,
Gordon Hyde, N. R. Dower**

Fundamental Beliefs – 1981 Year Book

**Now after the Dallas Conference of April 1980,
the Trinity doctrine is brought into the church;
everything has changed now.**

"#2 The Trinity – There is one God: Father, Son and Holy Spirit, a unity of three co-eternal Persons....

#3 The Father – God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger....

#4 The Son – God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ.....

#5 The Holy Spirit – God the eternal Spirit was active with the Father, and the Son in creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power...."

"The Principles of truth that God in His wisdom has given to the remnant church, would be discarded."

Neal C. Wilson, General Conference President, declared before the Seventh Day Adventist conference church that: "...**there is another universal and truly catholic organization, the Seventh-day Adventist Church.**" Adventist Review, March 5, 1981, p 3.

"The concept of the Trinity, namely the idea that the three are one, is not explicitly stated but only assumed." - Fernando L. Canale, the Handbook of Seventh-Day Adventist Theology, Seventh-Day Adventist Encyclopedia volume 12, page 138, 'Doctrine of God

"I am happy to share my personal convictions on that and I tell people publicly, I have been doing that, because unfortunately, I don't know why we seem to have a movement by people in

various places around the world who want to go back to a particular viewpoint which is, and you mentioned, is an Arian viewpoint which many of our early Pioneers did adhere to, but as they moved into a fully understanding of what Scripture says and also what Ellen White very strongly affirms through her prophetic writings that God, the Father, god the son, god the holy spirit have been together from eternity and will be through eternity.” – Ted Wilson, GC President

So what is this Trinity doctrine suppose to mean? Over time, there has been a few varieties of it. But the one the Adventist churches uses originally, states that,

1. There is one God.
2. God eternally exists in three distinct divine persons.
3. The Father is God, the Son is God, and the Holy Spirit is God, but they are not three gods (supposedly).
4. The Father is not the Son, the Son is not the Father, the Father is not the Holy Spirit.

The trinity doctrine further states:

God exist as three distinct divine persons who are identical in essence that are co-eternal and co-equal in power.

To unravel this would require a whole new book which is not the purpose of this booklet. But for starters, just compare the differences between 1872 and 1981. Then keep in mind the following scriptures:

1 Corinthians 8:6 — But to us there is but **one God, the Father, of whom are all things**, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Revelation 3:12 — Him that overcometh will I make a pillar in the temple **of my God**, and he shall go no more out: and **I will write upon him the name of my God**, and **the name of the city of my God**, which is new Jerusalem, which cometh down out of heaven **from my God**: and *I will write upon him my new name.*

Ephesians 4:6 — One God and Father of all, who is above all, and

through all, and in you all.

John 17:3 - And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.

We have become far removed from the days of James and Ellen White. Consider what James White said after their experience in the Great Disappointment as he points back to the 1844 timeframe.

"God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God." — James White, The Third Angels Message, p. 11.3, 1850

What's the point you might ask? Well, if you came into the church in the last 15 years, even in the 1990's, or how about the 1980's, you would have no clue what our church believed and what has happened since. The men that made the changes, came from a Trinitarian church or belief background. They rubbed shoulders with Sunday keepers and that influence has had significant results in their actions and beliefs. In some instances, they acted like they needed to fix something.

Yet as the Pioneers died, there would be little resistance to fight. This was done by Scholars and Theologians, not the founders of the denomination. Therefore, our religion has been changed as prophesied by Sister White.

"Our religion would be changed." — Ellen White

George Knight, a professor, and prominent SDA theologian makes this startling and BOLD confession in Ministry Magazine, October 1993 - "Most of the founders of Seventh-Day Adventism would not be able to join the church today if they had to subscribe to the denomination's fundamental beliefs. More specifically, most would not be able to agree to belief number 2 which deals with the doctrine of the Trinity." In all

actuality, this would have included ALL of the founders and Pioneers of the early SDA church.

Modern Adventism today now has a **God the Father, god the son, and god the holy spirit.**

“Books of a new order would be written.”



Just some of the books written to reprogram our people and their beliefs from 1928 to today

“I was compelled to search out a score of valuable books written by men outside of our faith. The next logical and inevitable step...involved revision of certain standard works, so as to eliminate statements that taught, and thus perpetuated erroneous views on the Godhead.” — LeRoy Froom, church historian and key player in the church's apostasy.

LeRoy Froom went to authors of Babylon, Sunday keepers to get their views on the Holy Spirit and the apostasy started when he brought that into our church with his book, “The Coming of the Comforter” in 1928. And things have never been the same.

We were warned from the writings of Sister White that ‘changes would be made.’ A great work would be done, but the truths that were well established would be cast aside. All the work of the Pioneers would be called error. Wasn’t Sister White a Pioneer? She

was literally a co-founder of the denomination. So, if you call the Pioneers or refer to them as being in error, then you don't honestly adhere to the counsel of God's messenger. Theology and scholars have now replaced the detail and inspiration of Bible study. Our people have become dumbed down to pew warmers attending church like a spectator sport. God has now been placed into the spiritual realm of a mystery and we can't understand Him or the topic. Spiritual formation and contemplative prayer were brought in by the enemy in the early 2000's from well-known pastoral names.. WAKE UP FOLKS! We are looking for the enemy from in front of us when we have already been taken from behind decades ago.

Todays leaders give co-credit to the Holy Spirit for creation as a third divine being. Under this doctrine, the father of Christ is actually this "god the holy spirit." Some would even say that Christ has two Fathers now. Sounds kind of LGBT doesn't it? The Spirit of Prophecy and the Bible do not teach this as you will see it is all about the Father and the Son. Two divine beings at creation, not three.

"After the earth was created, and the beasts upon it, **the Father and Son carried out their purpose, which was designed before the fall of Satan, **to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it.** And now God says to his Son, "**Let us make man in our image.**" — Ellen White, 1SP, pp. 24, 25**

"In the beginning the Father and the Son had rested upon the Sabbath after their work of creation." — Ellen G. White, Desire of Ages, p. 769, 1898

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose**—the only being that could enter

into all the counsels and purposes of God." — Ellen G. White, Patriarchs and Prophets, p. 34.1

The Holy Spirit is the Spirit of God. It's already HIS OWN SPIRIT. After Christ's ascension and glorification in heaven, it now comes to us as the Spirit of Christ. But the church today teaches it is now a whole different being called "god the holy spirit." It is now someone else. As a result, the church teaches adamantly that Jesus is not our Comforter and that Jesus does not come to us in the Spirit. It teaches he is not the Spirit of Truth. But here is what the Ellen White has to say:

"Christ was the Spirit of Truth." — Ellen White, The Southern Review, October 25, 1898, par. 2

"Jesus comes to you as the Spirit of truth." — Ellen White, Ms 8c, July 26, 1891; 2MR p. 337.1

"The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter." — Ellen White, Review & Herald, Aug. 26, 1890, par. 10

Does Ellen White say that the churches are healthy and strong?
No! Sadly she says they are sick and ready to die.

Why?

Because they have allowed a spirit from another to guide them. This other spirit has sought to shut Jesus from their view as their Comforter.

"Christ is to be known by the blessed name of Comforter....whom the Father will send in My name." — Ellen White, Ms 7, par. 10, January 26, 1902

Sister White pointed out who the third rank in heaven was, and it was satan before his fall. Now he enters the picture under a false trinity doctrine to get worship. He wanted to be like the

most-High, God (Isaiah 14:12-14). “Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God’s dear Son.” — Ellen White, Spirit of Prophecy, vol. 1, p. 17.1

Change in heavenly rank came after the fall of Lucifer in Heaven: “It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel.” — Ellen White, Desire of Ages, p. 234

Sister White says he wanted to be apart of the counsels of God, but that was just the Father and Son. “And I saw that when God said to his Son, Let us make man in our own image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors.” — Ellen White, Spiritual Gifts, vol. 1, p. 17; Early Writings, p. 145

People do not know the identity of the Holy Spirit today. They are taught it is “another”, or “someone else.” Sister White said it was the Spirit of Christ coming to us.

“He (Jesus) is coming to us by His Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory.” — Ellen White, Review & Herald, April 30, 1901, par. 8

“They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.” — Ellen G. White, Testimonies vol. 9, p. 189.3, 1909

Keep in mind that these terms “God in Three persons”, “Co-equal, Co-eternal” or “Three Persons in the Godhead” is Sunday keeper language. Whether it is 3 in 1 or 1 in 3, this mirrors Rome’s belief system now. Please note these quotes from the SDA Church Manual and then from a Catholic Catechism:

“There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal persons.” — 1986 SDA Church Manual, chapter 2, p 23
(Refer also to the book — Seventh-day Adventists Believe 27

Fundamental Beliefs, "The Trinity")

We heard the same thing espoused by Ted Wilson earlier in this booklet.

"In God there are three persons, Father, Son and Holy Ghost, equal in all perfections." — *The Convert's Catechism of Catholic Doctrine, p. 31 by Peter Geiermann, C.S.S.R., Imprimatur – September 16, 1957*

"While no single scriptural passage states formally the doctrine of the Trinity, it is ASSUMED as a fact by Bible writers and mentioned several times. Only by faith can we accept the existence of the Trinity." — Adventist Review, vol. 158, no. 31, Special Edition, July 30, 1981, p. 4

FACT: The words, "god the son", "god the holy spirit", "God in three persons" "three persons" "trinity", "triune", CANNOT be found in the Bible or Sister White's writings. Yet this is ignored. Is adding to the word of God acceptable to you? How about worshiping the same god as Rome?

Were the Seventh-Day Adventist Pioneers Arians or Semi-Arians?

The Adventist history bears out that our pioneers were "non-Trinitarians", but often, most SDA historians characterize our pioneers as either Arians or Semi Arians.

Were they Arians/Semi-Arians? Or did they actually have the correct understanding of the true God of the Bible and His Son?

The word Arian was used by Rome as a stigma. And that stigma would apply to anyone who disagreed with her (Roman Catholic Church and their dogma, especially the Trinity). It was like a theological slur. This had a real negative tone to it with real consequences, and history reveals that those who opposed Rome

were persecuted as heretics. It is worth noting that the Seventh-day Adventist Church has adopted an attitude that is no different than the Roman Papacy as it defends its Trinity doctrine and similarly labels anyone who opposes the Trinity doctrine as either Arians or Semi-Arians.

Please bear in mind that **while our Pioneers held to a belief that was SIMILAR to Arians or Semi-Arians, they were NEITHER** (as far as how Arians/Semi-Arians are generally viewed today). **Those who characterize our pioneers as either Arians or Semi-Arians assume that they believed Christ to be a creation and this is simply a gross misrepresentation. The mis-characterization of our pioneers' beliefs (often intentional) are primarily to discredit the early SDA Church.** This is the reason why "non-Trinitarian" SDA's are often viewed as Arians and are also accused of denigrating Christ as a created being from the Father.

First of all, as far as trying to reconstruct what Arius actually taught, and why, it is a formidable task, both because very little of his own work survived burning. Select quotations for polemical purposes by his opponents, and also because there is no certainty about what theological and philosophical traditions that formed Arius' thought is the primary survived work.

This does raise some legitimate questions as to why the Catholic Church took such drastic measures to destroy all of Arius' works. You are left to wonder if there is any credence to any of the criticism against Arians, for there is no way to absolutely to the tenth degree verify what Arius actually taught.

Furthermore, given the fact that the only records we have are those that either fell through the hands of the Catholic power, or those which they have chosen to keep, whether in their original form or altered by them, it raises legitimate doubts as to whether or not any of Arius' survived work is even authentic. You can find a few remaining original documents of the early Arian controversy here: <http://www.fourthcentury.com/documents-of-the-early-arian-controversy/>

But having said this, there are four main beliefs that are GENERALLY (but not necessarily what Arius actually taught) attributed to both Arians and Semi-Arians today (this is not what our Pioneers believed):

1. Christ had a point of origin and that He was/is a “created” being; the first and the greatest creation of God. (Jehovah’s Witnesses believe this way; Socinians and Unitarians believe similarly.)
2. They believe that Christ’s pre-incarnate nature was NOT of the same substance as the Father; the Son had a nature that was inferior to the Father (semi-Arians believe Christ had a nature that is similar but not the same).
3. They believe that the Son can have no direct knowledge of the Father since the Son is finite and of a different order of existence.
4. They believe that the Holy Spirit is merely a force, an energy or a pervading essence.

Below is an excerpt from Arius’ own writing, “Thalia”:

"In brief, God is inexpressible to the Son.

ἔστι γάρ ἐαυτῷ ὃ ἔστι τοῦτ' ἔστιν ἀλεκτος,

For he is in himself what he is, that is, indescribable,

ώστε οὐδὲν τῶν λεγομένων κατά τε κατάληψιν συνίει ἔξειπεῖν ὃ νιός.

So that the Son does not comprehend any of these things or have the understanding to explain them.

ἀδύνατα γάρ αὐτῷ τὸν πατέρα τε ἔξιχνιάσει, ὃς ἔστιν ἐφ' ἐαυτοῦ.

For it is impossible for him to fathom the Father, who is by himself.

αὐτὸς γάρ ὁ νιός τὴν ἐαυτοῦ ούσιαν οὐκ οἶδεν,

For the Son himself does not even know his own essence (ousia),

νιός γάρ ὁν θελήσει πατρὸς ὑπῆρξεν ἀληθῶς.

For being Son, his existence is most certainly at the will of the Father.

τίς γοῦν λόγος συγχωρεῖ τὸν ἐκ πατρὸς ὄντα

What reasoning allows, that he who is from the Father

αὐτὸν τὸν γεννήσαντα γνῶναι ἐν καταλήψει;

should comprehend and know his own parent?

δῆλον γάρ ὅτι τὸ αρχὴν ἔχον, τὸν ἄναρχον, ὃς ἔστιν,

**For clearly that which has a beginning
έμπερινοῦσαι ἡ ἐμπεριδράξασθαι οὐχ οἶν τέ ἔστιν.**

**is not able to conceive of or grasp the existence of that
which has no beginning."**

(Arius, Thalia; Source: <https://en.wikipedia.org/wiki/Arius>)

What did our Pioneers believe?

1. Not unlike the Arians and the Semi-Arians, our Pioneers believed Christ had a point of origin, but NONE of our Pioneers believed that Christ was a “creation,” nor he had an inferior nature than the Father. They believed Christ to be the literal “begotten” Son of God, who possessed the same eternal nature as the Father. But his existence was not eternal, meaning, he had a beginning. Otherwise, he would not have been a Son, but a twin.

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father” — **James White, Review and Herald, January 4, 1881, Review and Herald Articles, vol. 1, p. 244**

“The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom. Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.” — Ellen White, Advent Review and Sabbath Herald, July 9, 1895, par. 13

“A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,”—not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father’s person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection.” — Ellen White, Signs of the Times, May 30, 1895 par. 3

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father....”The Lord possessed me in the beginning of his way, “ He declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with

water. Before the mountains were settled, before the hills was I brought forth:..." (Prov. 8:22-27) — Ellen White, Selected Messages, book 1, p. 247

"The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation..." — **Uriah Smith, 1882, Daniel and the Revelation, p. 430**

"And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father." — **John N. Andrews, Review & Herald, September 7, 1869**

"But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the "Son of God." — **Dudley M. Canright, Advent Review & Herald, Jesus Christ the Son of God, 1867**

"You are mistaken in supposing that S. D. Adventists teach that Christ was ever created. They believe, on the contrary, that **he was "begotten" of the Father**, and that he can properly be called God and worshiped as such. They believe, also, that the worlds and everything which is, was created by Christ in conjunction with the Father. **They believe, however, that somewhere in the eternal ages of the past there was a point at which Christ came into existence.** They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. **They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God,**

and Christ, and the Holy Spirit are three persons, and yet but one person. S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor. See "Fundamental Principles of S. D. Adventists," published at this Office." — Wolcott H. Littlejohn, *Review & Herald*, April 17, 1883

"Jesus is the only begotten Son of God. HE WAS BEGOTTEN, NOT CREATED. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'it pleased the Father that in him should all fullness dwell.' [Col. 1:19](#) ... While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, WHILE CHRIST'S PERSONALITY HAD A BEGINNING." — E. J. Waggoner, *Signs of the Times*, April 8, 1889

"The Scriptures declare that Christ is "the only begotten son of God." HE IS BEGOTTEN, NOT CREATED. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." [Micah 5:2](#), margin. THERE WAS A TIME WHEN CHRIST PROCEEDED FORTH AND CAME FROM GOD, from the bosom of the Father ([John 8:42](#); [1:18](#)), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. . ." — E. J. Waggoner, 1890, *Christ and His Righteousness*, pages 19-22

2. Our Pioneers believed Ellen White's testimony that Christ had the same "nature" as the Father as a pre-incarnate Son; They did not believe that Christ had a nature that was inferior to the Father.

"With what firmness and power he uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them, for it seemed that divinity flashed through humanity as Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of ONE SUBSTANCE, POSSESSING THE SAME ATTRIBUTES." — Ellen White, *Signs of the Times*,

November 27, 1893 par. 5

Note: When Ellen White says "one substance", she means "possessing the same attributes", NOT that the Father and the Son are an amalgamation of one substance; they are two distinct personalities.

3. Our Pioneers also believed as Ellen White, that Christ "knows" the Father and had full access to all the counsels of God.

"And He says, 'I know Mine own, and Mine own know Me, EVEN AS THE FATHER KNOWETH ME, AND I KNOW THE FATHER' John 10:14, 15, R.V. What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be "the Man that is My fellow" (Zechariah 13:7),—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!" — **Ellen White, Desire of Ages, p. 483.2**

"Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into ALL THE COUNSELS AND PURPOSES OF GOD." — **Ellen White, Patriarchs and Prophets, p. 34**

4. Our pioneers also believed that the Holy Spirit is the Omnipresence of the Father and the Son and not a third separate being as the Trinity doctrine claims. They also viewed the Holy Spirit as the power and the "**personal presence" of God and of Christ** coming to the true believer and not merely as an energy, just a force or a pervading essence. You can only reflect the character of God because that character comes to us through the personality of the Spirit which is God's Spirit coming to us through Christ.

"I will not leave you comfortless; I will come to you.' (John 14:18). The divine Spirit that the world's Redeemer promised to send **is the presence and power of God...** Jesus is inviting all men to accept him, and wherever the heart is open to receive him, he will come in, gladdening the soul with the light and joy of his presence." — **Ellen White, Signs of The Times, Nov. 23, 1891, par. 1**

"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be AS THE PRESENCE OF CHRIST, a molding agency upon human character." — Ellen White, Advent Review and Sabbath Herald, Feb. 12, 1895, par. 5.

"They have ONE God and ONE Saviour; and ONE Spirit—the Spirit of Christ--is to bring unity into their ranks." — Ellen White, 9T 189.3, 1909

"The terms 'Holy Ghost', are a harsh and repulsive translation. It should be 'Holy Spirit' (hagion pneuma) in every instance. THIS SPIRIT IS THE SPIRIT OF GOD AND THE SPIRIT OF CHRIST; the Spirit being the same whether it is spoken of as pertaining to God or Christ. But respecting this Spirit, the Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both, the medium which represents their presence and by which they have knowledge and power through all the universe, when not personally present." — **Uriah Smith, Advent Review & Sabbath Herald, October 28, 1890**

"An erroneous charge was circulated that all who were called Arians believed that Christ was a created being. [Footnote: It is doubtful if many believed Christ to be a created being. Generally, those evangelical bodies who opposed the papacy and who were branded as Arians confessed both the divinity of Christ and that He was begotten, not created, by the Father. They recoiled from other extreme deductions and speculations concerning the Godhead.]" — **Benjamin G. Wilkinson, Truth Triumphant, p. 92.**

"Whether the teachings of Arius were such as are usually represented to us or not, who can say? Phillipus Limborth doubts that Arius himself ever held that Christ was created instead of being begotten [Footnote: Limborth, *The History of the Inquisition*, page 95]." — **Benjamin G. Wilkinson, Truth Triumphant, p. 142.**

In 338 A.D, the Arian believers were completely wiped out by the Catholic Church, leaving the Papacy as the sole "Corrector of heretics." Anyone opposing the Catholic teaching of the Trinity was

exterminated, for “the Mystery of the Trinity is the central doctrine of the Catholic Faith.” — *Handbook for Today’s Catholic*, p. 11.

Trinity – born out of Romanism and prior to that, Pagan influence

The Holy Spirit in the trinity doctrine is someone else, some other third being. There are three centers of intelligence that are co-equal, co-eternal and are role-playing. Just read what the Adventist scholars and authors write today. They say the Father and Son are not literal, but just a metaphor. That is dangerous theology.

“The divine beings entered into the roles they had agreed upon before the foundations of the world were laid” – Gordon Jensen – Adventist Review October 31, 1996 p.12

“The Father-Son relationship in the God head should be understood in a metaphorical sense, not in a literal sense.” – Max Hatton – Understanding the Trinity p.97

“The Father seems to act as source, the Son (act) as mediator, and the Spirit (act) as actualizer or applier.” – Seventh-day Adventists Believe... A Biblical Exposition of 27 Fundamental Doctrines 1988 – p. 24

“The mystery of the Trinity is the central doctrine of the Catholic faith. This declaration made by the Roman Catholic Church is embraced universally by every Christian community which is not designated a cult. Acceptance of the Trinity is therefore regarded as the foremost test of Christian orthodoxy. The Roman Catholic Church declares that it is the foundation doctrine for all the other teachings of the church.” — *Handbook for Today’s Catholic*

If you don’t agree with the above from the Catholic Handbook, then you are labeled a cult. Do you see that? **All teachings are based on the Trinity as the foundation. This would include Sunday**

observance and worship! Wake up people! When you think of the mystery of the Trinity, connect the dots to the “**Mystery Babylon**” **of Revelation 17**. It’s the religion of the Beast power. It doesn’t matter how you slice it, one God in three persons, three persons make up one person, three persons labeled three gods.

What Do the Creeds Say?

[Your cross reference might be slightly different]

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* catholic means "universal" and is not a reference to the Roman Catholic Church.

The Nicene Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy

Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingily.

And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Al mighty, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by

Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; Perfect God and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood; Who, although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved.

Now for some short summary statements from various churches. We are not looking to pick on anyone here, but we must show what is stated as a large scale belief system.

Westminster Confession of Faith. A.D. 1647

Of God, and the Holy Trinity.

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

III. In the Unity of the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

From the Orthodox Creed, General Baptists, 1679

III. Article of the Holy Trinity.

IN this divine, and infinite being, or Unity of the Godhead, there are three Persons, or Subsistences,¹⁸ the Father,¹⁹ the Word, or Son,²⁰ and the Holy Spirit,²¹ of one Substance,²² Power,²³ Eternity,²⁴ and Will;²⁵ each having the whole Divine Essence, yet the Essence undivided.²⁶ The Father is of none, neither Begotten nor Proceeding; the Son is Eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding.²⁷ All Infinite, without Beginning, therefore but one God, who is Indivisible, and not to be divided in Nature, or Being, but distinguished by several Properties and Personal Relations; and we worship and adore a Trinity in Unity; and a Unity in Trinity, three Persons, and but one God; which

Doctrine of the Trinity, is the foundation of all our Communion with God,²⁸ and comfortable Dependence on him.

And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, I John 5.7. Baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Mat. 28.19.

¹³ Mal. 3.6, Numb. 23.19. ¹⁴ Lev. 20.26. ¹⁵ Rom. 16.27, Ps.

119.68, Deut. 32.4. ¹⁶ Ex. 34.6. ¹⁷ Isa. 41.4. Job 33.13.

¹⁸ 1 John 5.7. John 15.26, 2 Cor. 13.13, Gen. 1.26, Mat. 3.16, 17.

¹⁹ John 5.17. Gal 1:13. ²⁰ Mat. 16.16. ²¹ Mat. 12.32. ²² Heb. 1.3. ²³

Gen. 1.2, 26. ²⁴ Rev. 1.8 ²⁵ 1 Cor. 12.6, 11. ²⁶ John 14.11, 1 John 5.7. ²⁷ John 15.26, Gal. 4.6, 1 Pet. 1.11. ²⁸ 2 Cor. 13.14.

**Methodist Articles of Religion
Adopted in 1784, from the 39 Articles of the
Church of England.**

Article I - Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article II - Of the Word, or Son of God, Who Was Made Very Man

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile us to His Father, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Article IV - Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

[Question to the reader: Does your spirit make you into a second person? Then how can the Holy Spirit, the Spirit of God be made into a different god from the Father? Church doctrines are called “DOGMA” for a reason.]

Assemblies of God USA - From their Statement of 16 Fundamental Truths:

2. There is only one true God who exists as a Trinity.
 3. Jesus Christ is the Son of God and, as the second person of the Trinity, is God.
-

Southern Baptist Church, USA

God: There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. A.) God the Father. B.) God the Son. Christ is the eternal Son of God.... C.) God the Holy Spirit. The Holy Spirit is the Spirit of God.

[Question to the reader: If Christ is the Son of God, and the Holy Spirit is the Spirit of God, then how or why could you use non-Biblical terms of God the Son and God the Holy Spirit. For now you have three gods in total.]

The Catholic Catechism

Section Two, The Profession of Christian Faith

II. The Revelation of God as Trinity

232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit⁵³ Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity."⁵⁴

233 Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*,⁵⁵ for there is only one God, the almighty Father, his only Son and the Holy Spirit: the Most Holy Trinity.

234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".⁵⁶ The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".⁵⁷

II. The Revelation of God as Trinity – The Father and the Son revealed by the Spirit

244 The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.⁶⁹ The sending of the person of the Spirit after Jesus' glorification⁷⁰ reveals in its fullness the mystery of the Holy Trinity.

245 The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father."⁷¹ By this confession, the Church recognizes the Father as "the source and origin of the whole divinity".⁷² But the eternal origin

of the Spirit is not unconnected with the Son's origin: "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature. . . . Yet he is not called the Spirit of the Father alone, . . . but the Spirit of both the Father and the Son."⁷³ The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."⁷⁴

III. The Holy Trinity in the Teaching of the Faith

The Formulation of the Trinitarian dogma

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".⁸²

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵

254 *The divine persons are really distinct from one another.* "God is one but not solitary."⁸⁶ "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor

is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son.⁸⁷ They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."⁸⁸ The divine Unity is Triune.

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."⁹⁷ However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".⁹⁸ It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn 14:26*) and by the Son "from the Father" (*Jn 15:26*), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, *CPG* § 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

Handbook for Today's Catholic

3. One God, Three Divine Persons

The Catholic Church teaches that the fathomless mystery we call God has revealed himself to humankind as a Trinity of Persons—the Father, the Son, and the Holy Spirit.

Three Persons, One God

The mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church. In the New Testament there is frequent mention of the Father, the Son, and the Holy Spirit. A careful reading of these scriptural passages leads to one unmistakable conclusion: each of these Persons is presented as having qualities that can belong only to God. But if there is only one God, how can this be?

The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons—the Father, the Son, and the Holy Spirit—truly distinct one from another. Thus, in the words of the Athanasian Creed: **"The Father is God, the Son**

is God, and the Holy Spirit is God, and yet there are not three gods but one God.”

The Seventh-day Adventist Fundamental Beliefs – Today (concerning the Father, Son and Holy Spirit)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19; John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

- 2. The Trinity. There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.**
- 3. The Father. God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation.**
- 4. The Son. God the eternal Son became incarnate in Jesus Christ.**

Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ.

5. The Holy Spirit. **God the eternal Spirit** was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture.

13. Unity in the Body of Christ. This unity has its source in the oneness of **the triune God**, who has adopted us as His children.

“There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to His will shall see His face; His name will be in the foreheads of all who are pure and holy.” — Ellen G. White, Letter 5, 1896.14, December 18, 1896

Point to ponder: The Bible teaches us that the knowledge of God is important, and that we must know who God is in order to have eternal life. **John 17:3** — “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

The Bible tells us that truly our fellowship is only with the Father and the Son.

1 John 1:3 — “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.”

The Author of Serpent theology and his reason for it:

“Lucifer was the most beautiful angel in the heavenly courts next to Jesus Christ, but Christ was one with God, assimilated to the image of God to do the will of God. **Satan, knowing that Christ had the first place next to God, began to insinuate to the angels that he should be next to God. His great beauty and exalted position made him feel that he was not receiving due honor in being**

second to Christ. Therefore he would suggest this to the angels, and this suggestion [began] to be communicated to the heavenly angels, and finally [it was] brought before God that Lucifer was the one who should be next to God. Thus the seed was sown and the result was that angels sympathized with Lucifer; next, there was war in heaven. Lucifer's beautiful appearance was constantly exalted and the Lord God of heaven [saw] that Lucifer and his party were very strong against Christ.

War came and the result was that Lucifer, with his party, was thrown out of heaven; and thus there has been in our world a rebellious party ever since. Let no man suppose that these angels became saints. Through satanic agencies, the great exaltation of certain ones became united to have a change in the divine order. The efforts made to correct the evil matter were not a success. There was war in heaven and the rebellion was overcome. Heaven was closed against them." — Ellen White, Ms90-1910.4-5

"It is Satan's studied plan to clothe sin with garments of light to hide its deformity, and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. **Vain philosophy, false creeds,** and infidelity, are on the increase. And **many who bear the name of Christ's followers** are, through pride of heart, seeking popularity, and are drifting away from the established land-marks. The plain commands of God in his word are discarded because they are so plain and old-fashioned, while **vain and vague theories** attract the mind and please the fancy. In these scenes of church festivities, there is a union with the world that the word of God does not justify. Christians and worldlings are united in them." — Ellen White, Signs of the Times, April 19, 1883, par. 10

Contrary to what you might have been told: "God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of

them." Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. **Where two or three are present who love and obey the commandments of God, Jesus there presides**, let it be the desolate place of the earth, in the wilderness, in the city, (or) enclosed in prison walls." — Ellen White, Manuscript Releases, vol. 17, p. 82

Are you saved? "We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. "We are laborers together with God." "Without me," says Christ, "ye can do nothing." In and through the grace of Christ we can do all things." — Ellen White, Review & Herald, February 10, 1891, par. 6

People give up understanding for themselves and place it with their leaders: "Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders." — Ellen White, Desire of Ages, p. 459

Don't rest your faith on them: "There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the

bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. **We are to take a stand for the truth by profession, and the principles of truth must become a part of our life.**" — Ellen White, Review and Herald October 1, 1889, par. 4

Sleeping Preachers:

"Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. **Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!** A great work must be accomplished for ministers in order for them to make the preaching of the truth a success. The word of God should be thoroughly studied. All other reading is inferior to this." — Ellen White, Testimonies for the Church, Vol. 2, p.337.2, 1868

Prior to the Loud Cry, stand with the Remnant: "I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and **all who are honest will leave the fallen churches, and take their stand with the remnant.**" — Ellen White, Early Writings, p. 261.1

Always remember this stark warning given to the denomination by Ellen White in 1903:

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error.

A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." — Letter 242, October 19, 1903; Selected Messages 1, p. 204

This warning should ring loud and clear. Because every bit of it has taken place. This document illustrates where the church started with it's first statement of beliefs in 1872. The "Principles" as they were called, were an outline of their belief, but not held over your head like a "creed." They didn't want to get to where we are today, where if you don't entirely subscribe to the 28 Fundamental Beliefs of today (no longer Principles or an outline, but a stern doctrine now), you will find yourself dis-fellowshipped.

THE LAW OF GOD.

I

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II

THOU SHALT NOT MAKE UNTO THEE ANY CRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH:
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Seventh-day Adventists Believe...



A
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Position of
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THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

X

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE, THOU SHALT NOT COVET THY
NEIGHBOR'S WIFE, NOR HIS MAN-SERVANT, NOR HIS MAID-SERVANT, NOR HIS OX, NOR
HIS ASS, NOR ANY THING THAT IS THY NEIGHBOR'S.