

ked one." "Let both grow harvest." "The harvest is at." "And tribulation were to be church of God in all ages, of the faithful who had before, who had trial of scourgings, yea, moreover smitten; they were stoned, under, were tempted, were stoned; they wandered about in deserts, and in dens and caves of the earth, having obtained a good report not the promise; God the better thing for us, that could not be made perfect."

He also points to the future, and all that will live shall suffer persecution."

of human probation have the favored period for the great work of converting the prophets of the Old Testament represent God as saying could be glorious. Jesus the New Testament never types as a period of triumph rather as the days of her special watching; the long and tears and importunation. Paul describes "This know, also, that in times shall come; for of their own selves, covetous, blasphemers, disobedient, unthankful, unholy, without shame-breakers, false accusers, despisers of those that study, high-minded, lovers of money; having but denying the power to turn away." 2 Tim.

There shall come in the walking after their own ways. There is the promise of 2 Tim. 3:3, 4. How could we deny his coming, and his existence in the last days, long before his coming? embrace the very last day, the coming of the Son of the coming of the Son of like the days of Noah; it was in the days of in the days of the Son of they drank, they married in marriage, unhelp entered into the ark, and destroyed them all, as in the days of Lot; and, they bought, they yeilded; but the same at of Sodom it rained fire and heaven, and destroyed them all; shall it be in the day it is revealed." Luke 17:

at conversion, awaits the age when many popular and delusive hope of a good see no danger, and brand those who obey the prophet; how ye the trumpet in alarm in my holy mountain of the land tremble. Lord cometh, for it is 2:1. But, says the prophet, Peace and destruction cometh upon

probation, who have beat their lonely footstep in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity. Not one of these had come out of that imaginary period of a converted world. No; not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7.

FUNDAMENTAL PRINCIPLES.

In presenting to the public this synopsis of our faith we wish to have it distinct

ible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36.

6. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction; 2 Tim. 3:16; that it is designed for us and our children; Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path; Ps. 119:105; 2 Pet. 2:19; that a blessing is pronounced upon those who study it; Rev. 1:1-3; and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires and chronological succession of

among believers just before the coming of Christ. Isa. 56:1, 2; 1 Pet. 1:5; Rev. 14:12, &c.

14. That, as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholiness for holiness; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12, and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us

alive, any more than the Bible can be of the Holy Spirit; that in specifying channels of its operation, that Spirit made provision for its own existence with the people of God to the end of leading to an understanding of that word inspired, to convince of sin, and work a change in the heart and life; and that those who the Spirit its place and operation do that part of the Bible which assigns to and position.

God, in accordance with his uniformity in the race, sends forth a proclamation at the second advent of Christ; that symbolized by the three messages of last one bringing to view the work of the law of God, that his people may achieve readiness for that event.

the time of the cleansing of the sanctuary (X), synchronizing with the proclamation of the third message, is a judgmental judgment, first, with reference to, at the close of probation, with the living, to determine who of the sleeping in the dust of the earth are sent in the first resurrection, and who multitudes are worthy of translation—must be determined before the Lord

the grave, whether we all tend, expressed in the Greek *hades*, is a place in which there is no work, device, wisdom. Eccl. 9:10.

the state to which we are reduced by of alienage, inactivity, and sin; Dan. Ps. 146:4; Eccl. 9:5, 6; Dan.

out of this prison house of the grave, to be brought by a bodily resurrection; having part in the first resurrection,

which takes place at the second advent of Christ; the wicked, in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trumpet, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning, by the Greek term *abussos* bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years, Rev. 20:1, 2, and here finally destroyed; Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

STATEMENTS OF BELIEF IN THE SEVENTH-DAY ADVENTIST DENOMINATION

1872 - 1981

FROM THE BEGINNING TILL WHAT REMAINS TODAY

FROM PRESENT TRUTH TO OLD ERROR

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With these remarks, we wish the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

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. Ps. 139:7.

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,

being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant, or testament"; Num. 10:33; Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament;

“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, SDA Theologian, 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. Because today's church would have been built upon a lie and the foundation therefore was built on sand and crumbles. Think about it for a moment. So in reality, it forces you to believe what the pioneers believed and taught.

The main focus of this booklet is to direct you to think about WHO are you worshiping and those changes that have come about. What other religion or Christian denomination has changed what they believe? It is unheard of. It has now been a full generation, 40 years since the wine of Babylon has fully entered the SDA denomination. Only 40 years since the full effect of a Trinity doctrine has come into the denomination. 99% of today's members have come in since 1980 and have no clue of our history or the implications of the changes made along the way since 1931.

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* Present Truth 1872-1930 ^ Transformation of Error 1931-1979
< Old Error 1980 - today

Short Summary of Belief in the SDA church over time

God, the Father:

1872 - 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**.

1931 - 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.

1942 - The true and living God, the First Person of the Godhead, is our Heavenly Father, and by His Son, Christ Jesus, created all things.

1980 - 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.

NOTE: In regards to the use of the words Godhead and Trinity interchangeably in 1931, they do not have the same meaning. Godhead refers to "Deity" or "Divinity". Trinity before you add a doctrine or dogma to it, just simply means three.

Jesus Christ, the Son of God:

1872 - 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.

1931 - 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 lives to make intercession for us.

1942 - Jesus Christ, the Second Person of the Godhead, and the eternal Son of God, is the only Savior from sin; and man's salvation is by grace through faith in Him.

1980 - 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 an 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.

The Holy Spirit:

1872 - no definition given separate from the Father.

1931 - no separate listing. However used under the Father's listing, it is detailed as the "third person of the Godhead".

1942 - 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.

1980 - 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.

There is the additional paragraph from the 1980 Fundamentals.

It is #2, then follows the Father, the Son, the Holy Spirit as #3, 4 and 5:

"#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."**

Compare the last 1980 version to 1872. Look carefully at the subtle changes in 1931 and 1941 vs 1872. Changes are really gradually, until they are not noticed any longer.

Now we can see why people are praying and want to worship a 'third being'. It is even carried out and illustrated on 3ABN television (Adventist TV network). It is being done in some of the churches.

It is included in belief #2 as a division of God in three persons or parts. This third god now is given credit for creation, redemption (salvation), inspiring the writers of scripture, fills Christ's life with power, etc. Not the Spirit of God, but a new 'being' called god the holy spirit. That is not what real Adventists believed back in time. This was brought in with the changes in 1980.

**A DECLARATION OF THE
Fundamental Principles
TAUGHT AND PRACTICED
-BY-
THE SEVENTH-DAY ADVENTISTS.**

“Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Ephesians 2:20.

**STEAM PRESS
OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION,
BATTLE CREEK, MICH.: 1872.**

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity. {FP1872 3.1}

As Seventh-day Adventists we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God. {FP1872 3.2}

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures. {FP1872 3.3}

With these remarks, we ask the attention of the reader to the following propositions, which aim to be a concise statement of the more prominent features of our faith. {FP1872 4.1}

-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. Psalm 139:7. {FP1872 4.2}

-II- 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 Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc. {FP1872 4.3}

-III- 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. {FP1872 5.1}

-IV- That Baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. *Romans 6:3-5; Colossians 2:12.* {FP1872 5.2}

-V- That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: first, a moral change, wrought by conversion and a Christian life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. *John 3:3, 5; Luke 20:36.* {FP1872 6.1}

-VI- We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction, *2 Timothy 3:16*; that it is designed for us and our children. *Deuteronomy 29:29*; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path, *Psalm 119:105, 2 Peter 2:19*; that a blessing is pronounced upon those who study it, *Revelation 1:1-3*; and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history, and the special duties required at their hands. {FP1872 6.2}

-VII- That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes. {FP1872 7.1}

-VIII- That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares. {FP1872 7.2}

-IX- That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of *Daniel 8:14*, terminated in that year, and brought us to an event called the cleansing of the sanctuary. {FP1872 7.3}

-X- That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in *Hebrews 8*, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. *Hebrews 8:1-5*, etc.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, *Hebrews 9:22, 23*; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished. {FP1872 8.1}

-XI- That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament. *Numbers 10:33, Hebrews 9:4*, etc.; that this law is immutable and perpetual, being a

transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." [Revelation 11:19. {FP1872 8.2}](#)

-XII- That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, [Genesis 2:2, 3](#), and which will be observed in paradise restored, [Isaiah 66:22, 23](#); that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning. [{FP1872 9.1}](#)

-XIII- That as the man of sin, the papacy, has thought to change times and laws (the laws of God), [Daniel 7:25](#), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. [Isaiah 56:1, 2; 1 Peter 1:5, Revelation 14:12](#), etc. [{FP1872 10.1}](#)

-XIV- That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion. [{FP1872 10.2}](#)

-XV- That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offences, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come. [{FP1872 10.3}](#)

-XVI- That [the Spirit of God was promised to manifest itself in the church through certain gifts](#), enumerated especially in [1 Corinthians 12](#) and [Ephesians 4](#); that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position. [{FP1872 11.1}](#)

-XVII- That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of [Revelation 14](#), the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event. [{FP1872 11.2}](#)

-XVIII- That the time of the cleansing of the sanctuary (see proposition X), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first with reference to the dead, and at the close of probation with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation-points which must be determined before the Lord appears. [{FP1872 12.1}](#)

-XIX- That the grave, whither we all tend, expressed by the Hebrew *sheol*, and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. [Ecclesiastes 9:10. {FP1872 12.2}](#)

-XX- That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. [Psalm 146:4; Ecclesiastes 9:5, 6; Daniel 12:2](#), etc. [{FP1872 12.3}](#)

-XXI- That out of this prison house of the grave mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second advent of Christ, the wicked in the second resurrection, which takes place a thousand years thereafter. [Revelation 20:4-6](#). [{FP1872 12.4}](#)

-XXII- That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. [{FP1872 13.1}](#)

-XXIII- That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, [John 14:1-3](#), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; [Revelation 20:4; 1 Corinthians 6:2, 3](#); that during this time the earth lies in a desolate and chaotic condition, [Jeremiah 4:20-27](#), described, as in the beginning by the Greek term *abussos*(*ἄβυσσος* *iò*) bottomless pit (*Septuagint of Genesis 1:2*); and that here Satan is confined during the thousand years, [Revelation 20:1, 2](#), and here finally destroyed, [Revelation 20:10; Malachi 4:1](#); the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution. [{FP1872 13.2}](#)

-XXIV- That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, [Revelation 21:2](#), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, [Revelation 20:9](#), and fire comes down from God out of heaven and devours them. They are then consumed root and branch, [Malachi 4:1](#), becoming as though they had not been. [Obadiah 15, 16](#). In this everlasting destruction from the presence of the Lord, [2 Thessalonians 1:9](#), the wicked meet the everlasting punishment threatened against them, [Matthew 25:46](#). This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. [2 Peter 3:7-12](#). [{FP1872 14.1}](#)

-XXV- That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. [2 Peter 3:13; Psalm 37:11, 29; Matthew 5:5](#). [{FP1872 14.2}](#)

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii: 12

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, JUNE 4, 1874.

NUMBER 1.

FUNDAMENTAL PRINCIPLES.

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

As Seventh-day Adventists, we desire simply that our position shall be understood; and we are the more solicitous for this because there are many who call themselves Adventists, who hold views with which we can have no sympathy, some of which, we think, are subversive of the plainest and most important principles set forth in the word of God.

As compared with other Adventists, Seventh-day Adventists differ from one class in believing in the unconscious state of the dead, and the final destruction of the unrepentant wicked; from another, in believing in the perpetuity of the law of God, as summarily contained in the ten commandments, in the operation of the Holy Spirit in the church, and in setting no times for the advent to occur; from all, in the observance of the seventh day of the week as the Sabbath of the Lord, and in many applications of the prophetic scriptures.

With these remarks, we ask the attention of the reader to the following propositions which aim to be a concise statement of the more prominent features of our faith.

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. Ps. 139: 7.

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; &c.

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.

1874

The Signs of the Times, June 4, 1874

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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 mad 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 Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc.
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The Advent Review

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

VOLUME 52.

BATTLE CREEK, MICH., FIFTH-DAY, AUGUST 29, 1878.

NUMBER 10.

THE PERSONALITY OF GOD.

BY HENRY D. M. HANRICK.

REV. "But to us there is but one God, the Father, whom are all things." 1 Cor. 8:6. **THEE**, but one true living God, is eternal, omnipotent, omniscient, omnipresent, just, holy, and worthy of all praise and worship. He is the Creator of all things, visible and invisible, of the heavens and of earth. No one who reads the Old Testament can fail to notice that this is the burden of those writings; viz., to set and enforce in every possible manner, on every occasion, the great fact that *He* is but one true God, and that he is a wise, conscious, intelligent Being, possessed of feeling, affection, and sympathy, at the time when the Bible was written, the whole world had adopted other gods, and the Father. In Paganism, it is taught, that there were many gods, even tens of thousands of them. Athens is said to have had thirty thousand gods. Rome had its gods, Greece had its gods, Egypt had its gods. Each was willing to allow that the other's gods were just as good as its own. Every nation, every city, and even every individual, had its peculiar god. In opposition to this, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah, the living God. He does not say that at that time, prevalent largely. In saying that *He* is God, the sun, the stars, the water, fire,—everything. Put them together and you have God. But this vicious error the Bible denounces, and forth in its stead the truth,—that all material things were created by a wise, intelligent, personal Being, who is inseparably above them all. This doctrine is so plainly taught in the Bible that it is scarcely necessary to argue it at length. We will quote a few of the plainest scriptures upon this point, asking the reader to notice them particularly.

"Then shall have no other gods before me." Ex. 20:3. All others were false.

"Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." Deut. 4:35. This declaration is emphatic. There is no God beside the Lord.

"Hear, O Israel: The Lord our God is one Lord." Deut. 6:4. Here we strike the key-note of the doctrine of the Deity. "The Lord our God is one Lord." Not many, not a thousand, not a hundred, not ten, not three, but only ONE,—one God.

"See now that I, even I, say he, and there is no god with me." Deut. 32:39.

"Thou art great, O Lord God; for there is none like thee, neither is there any God beside thee." 2 Sam. 7:22.

"Thou art the God, even thou alone, of all the kingdom of the earth; thou hast made heaven and earth." 2 Kings 19:15.

This one God is the Creator of the heavens and the earth.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all thy host, the earth, and all things that are therein, the sea, and all that is therein, and thou preservest them all." Nah. 9:6.

"For thou art great, and doest wondrous things; thou art God alone." Ps. 86:10.

"Before me there was no God formed, neither shall there be after me." Isa. 43:10. This is very strong language. "Before me there was no God formed, neither shall there be after me."

"I am the first, and I am the last; and beside me there is no God." . . . Is there a God beside me? yes, there is no God; I know not any." Isa. 44:6, 8.

"I am the Lord, and there is none else, there is no God beside me." Isa. 45:5. "I am God, and there is none else." Verse 22. No comments of ours can make these declarations plainer. There is just one eternal God and no more,—one who is the Author and Father of all things.

Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself. He taught it and reiterated it many times. This he says: "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul. . . . And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he." Mark 12:29-32.

The scribe said, "There is one God, and there is none other but he." To this declaration Jesus assented. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Jesus says his Father is the only true God. "But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is. Now were I, on going into a place, to inquire for a minister of the gospel; and one were to inform me that Roger Roe was the only minister of the gospel in the place, and another were to tell me that two other persons were just as truly ministers of the gospel as Elder Roe, surely the latter would contradict the former. And precisely so do Trinitarians contradict the Saviour in this text."

"There is none other God but one. For though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many); 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." 1 Cor. 8:4-6.

Says the great apostle, "There is none other God but one," and "there is but one God, the Father, of whom are all things." He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 2:20; 1 Tim. 1:17. There is, then, only one wise God. 1 Tim. 2:5; Deut. 6:4. Those who are familiar with the Bible will see that I have selected only a few of the plainest texts upon this doctrine. How the doctrine of the trinity, of three Gods, can be reconciled with these positive statements I do not know. It seems to me that nothing can be framed which more clearly denies the doctrine of the trinity, than do the scriptures above quoted.

And then the Bible never uses the phrases, "trinity," "three God," "three in one," "the holy three," "God the Holy Ghost," etc. But it does emphatically say there is only one God, the Father. And every argument of the Trinitarian to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible. Any one who is familiar with the teachings of Trinitarians will readily see that we do not at all misrepresent them in the following statements:

1. They place the Father first in the Trinity, and the Son second, and the Holy Spirit third. If they are all equal, why do this?

2. They have a mediator between men and the Father, but not between men and the Son or the Holy Spirit. Then they do not themselves regard them as equals.

3. The Son prays, but the Father does not.

4. The Son has a body, but neither the Father nor Spirit has, according to them.

5. The Son died, but neither the Father nor the Spirit have seen death.

6. They do not pray to the Son in the name of the Father, as they do to the Father in the name of the Son.

7. The Father does not plead with the Son, as the Son does with the Father.

8. They do not offer any sacrifice to the Holy Ghost, as they do to the Father.

9. Their continual effort to prove the Son equal with the Father is virtually proof that he is not. They never try to prove the Father equal with the Son.

According to Trinitarians,—

10. Greater and less imply perfect equality. "My Father is greater than I." John 14:28.

11. The Sender and Sent are both one. "Thou didst send me." John 17:8.

12. The self-existent God has a Father. John 20:17.

13. The expressions one and three mean the same. Eph. 4:6.

14. The Father and Son are the same. Matt. 3:17.

15. Christ prayed to himself.

16. Jesus was that Father who sent him.

17. He was that God who gave him.

18. They teach that God sent himself, came out from himself, prayed to himself, thanked himself, bore witness of himself, went back to himself, sits at the right hand of himself, is his own Father and his own Son, pleads with himself, left Heaven, and was there all the time.

19. Jesus is very God and very man.

20. He is the invisible God, but was often seen.

21. He is the immortal God, but died.

22. He is the omnipotent God, but an angel strengthened him.

23. He is the omniscient God, but did not know the day and hour of his appearing. Mark 13:32.

24. He is equal with the Father, and yet is the Father.

25. He is the Son, but is as old as the Father.

26. He is as great as his Father, though his Father is greater than he. John 14:28.

27. He is the begotten Son, and the unbegotten God.

28. He has a Father, and is the God who has no Father.

29. Divinity and humanity were united, never to be divided (so say the creeds), yet the divinity forsook the humanity on the cross.

30. They are never to be divided; yet one was dead, the other living.

31. God has no body, yet "he took again his body."—*Creeds*.

32. God is eternal, but was "begotten before all worlds."

33. The Son has a Father, but the Father has no Father.

34. The Father has a Son, but the Son has no Son.

35. God never gives thanks, but the Son does.

36. The Father is never second, but the Son always is.

37. God does not receive his power from another, but the Son does.

38. The Father was never crucified, never forsaken by his God, and did not receive his life from another, but all this is true of the Son.

The Personality Of God — what we Believed in 1878

Trinitarian creeds contradict the word of God thus:—

CREEDS SAY:

1. Trinity.
2. Trium.
3. God is three.
4. God is three Lords.
5. His name is three.
6. Holy three.
7. God the Spirit.
8. God died for us.
9. Worship the Trinity.
10. When ye pray say, "Holy When ye pray say, "Our Father."—*Ep. Pr. Book*.
11. The Son and Holy Ghost are Father, "that they might know as much the true God as the thee, the only true God." John 17:3.
12. Christ is equal with God. "My Father is greater than I." John 14:28.

BIBLE SAYS:

- God. Gen. 1:1.
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- God is one. Gal. 3:20.
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The Personality of God by Elder D. M. Canright

Advent Review and Sabbath Herald, August 29, 1878, Number 10, Volume 52.

TEXT: "But to us there is but one God, the Father, whom are all things." 1 Corinthians 8:6

There is but one true and living God. He is eternal, omnipotent, omniscient, omniscient, just, holy, and worthy of all praise and worship. He is the Creator of all things, visible and invisible, of the heavens and of the earth. No one who reads the Old Testament can fail to notice that this is the last burden of those writings; viz., to set forth and enforce in every possible manner, and on every occasion, the great fact that there is but one true God, and that he is a being, conscious, intelligent Being, possessed of feeling, affection, and sympathy. At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. Polytheism taught that there were many gods, even thousands of them. Athens is said to have over thirty thousand gods. Rome had its gods, Greece had its gods, Egypt had its gods. Each was willing to allow that the others gods were just as good as its own. Every nation, every city, and even every household, had its peculiar god. In opposition to this, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was only one God, Jehovah, the living God.

The doctrine of Pantheism at that time had prevailed largely. It teaches that everything is God,—the sun, the stars, the moon, water, fire,—everything. Put them together and you have God. But this monstrous error the Bible denounces, and put forth in its stead the truth,—that all the material things were created by a living intelligent, personal Being, who is infinitely above them all. This doctrine is so plainly taught in the Bible that it is scarcely necessary to argue it at length. We will quote a few of the plainest scriptures upon this point, asking the reader to notice them particularly.

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18. They teach that God sent himself, came out from himself, prayed to himself, thanked himself, bore witness of himself, went back to himself, sits at the right hand of himself, is his own Father and his own Son, pleads with himself, left Heaven, and was there all the time.
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20. He is the invisible God, but was often seen.
21. He is the immortal God, but he died.
22. He is the omnipotent God, but an angel strengthened him.
23. He is the omnipotent God, but did not know the day and hour of his appearing. Mark 13:32.
24. He is equal with the Father, and yet is the Father.
25. He is the Son, but is as old as the Father.
26. He is as great as his Father, though his Father is greater than he. John 14:28.
27. He is the begotten Son, and the unbegotten God.
28. He has a Father, and is the God who has no Father.
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32. God is eternal, but was "begotten before all worlds"
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3. God is three.
4. God is three Lords.
5. His name is three.
6. Holy three.
7. God the Spirit.
8. God died for us.
9. Worship the trinity.
10. When ye pray, say, "Holy Trinity" – Episcopal Prayer Book
11. The Son and Holy Ghost are as much the true God as the Father.
12. Christ is equal with God.

Bible says:

God. – Genesis 1:1	
One.	
God is one. Galatians 3:20	
God is one Lord. Deuteronomy 6:4	
His name is one. Zechariah 14:9	
Holy one. Isaiah 12:6	
The Spirit of God. Genesis 1:2	
The Son of God died. Matthew 27:54	
Worship God. Revelation 22:9	
When you pray say "Our Father" Luke 11:2	
"Father, that they might know thee, the ONLY true God." John 17:3	
"My Father is greater than I." John 14:28	

The Bible says nothing about the trinity. God never mentions it, Jesus never named it, the apostles never did. Now men dare to call God, Trinity, Triune, etc. It is a great thing to name our God. We may name our horse, our child; but who presumes to name God? The child should not name its father. We should not name God.

God is self-existent, and the source and author of all things,—of angels of men, of all the worlds, —of everything. Thus Paul says, “For of him, and through him, and to him, are all things; to whom be glory forever. Amen.” Romans 11:36.

He is the source of all life and immortality. Thus, speaking of the Father, Paul says, “Who only hath immortality, dwelling in the light which no man can approach unto.” 1 Timothy 6:16. Notice that this glorious God is the only one who, in himself, possesses immortality. That is, he is the fountain-head, the source of all life and immortality. Even Jesus Christ, the Son of God, derives his existence and his life from the Father, for so he himself says, “As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.” John 6:57. “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” John 5:26. This statement is unequivocal. The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came.

In harmony with this, the apostle says, “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.” 1 Corinthians 8:6.

How carefully Paul distinguishes between the Father and the son. He says, “The Father, *of whom* are all things,” and “Jesus Christ, *by whom* are all things.” The Father is the source of everything. Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father. It was given to him, he had it not in himself. “And Jesus came and spake

Unto them, saying, All power is given unto me in Heaven and in earth.” Matthew 28:18. A belief in this doctrine is very important. Indeed, it cannot be too strongly insisted upon. Jesus even declares that the knowledge of this truth is necessary to eternal life. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.” John 17:3

We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the Holy Bible.

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,— {FP1889 147.1}

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. Psalm 139:7. {FP1889 147.2}

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 3:19) 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 Leviticus 16; Hebrews 8:4, 5; 9:6, 7; etc. 1 {FP1889 147.3}

III. 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. {FP1889 148.1}

IV. That baptism is an ordinance of the Christian church, to follow faith and repentance,—an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and through that, in the resurrection of all the saints at the last day; and that no other mode more fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Romans 6:3-5; Colossians 2:12. {FP1889 148.2}

V. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts; First, a moral change wrought by conversion and a Christian life (John 3:3, 5); second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and if living, are changed to immortality in a moment, in the twinkling of an eye. Luke 20:36; 1 Corinthians 15:51, 52. {FP1889 148.3}

VI. That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction (2 Timothy 3:16); that it is designed for us and our children (Deuteronomy 29:29); that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path (Psalm 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Revelation 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands. {FP1889 148.4}

VII. That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes. {FP1889 148.5}

VIII. That the doctrine of the world's conversion and a temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night ([1 Thessalonians 5:3](#)); that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue ([2 Thessalonians 2:8](#)), the wheat and tares grow together ([Matthew 13:29, 30, 39](#)), and evil men and seducers wax worse and worse, as the word of God declares. [2 Timothy 3:1, 13. {FP1889 148.6}](#)

IX. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of [Daniel 8:14](#), terminated in 1844, and brought us to an event called the cleansing of the sanctuary. [1 {FP1889 148.7}](#)

X. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in [Hebrews 8](#) and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation ([Hebrews 8:1-5](#), etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment ([Leviticus 16; Hebrews 9:22, 23](#)); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers ([Acts 3:19](#)), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place. [{FP1889 149.1}](#)

XI. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament ([Numbers 10:33; Hebrews 9:4](#), etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." [Revelation 11:19. {FP1889 149.2}](#)

XII. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost ([Genesis 2:2, 3](#)), and which will be observed in Paradise restored ([Isaiah 66:22, 23](#)); that the facts upon which the Sabbath institution ¹ is based confine it to the seventh day, as they are not true of any other day; and that the terms *Jewish Sabbath*, as applied to the seventh day, and *Christian Sabbath*, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning. [{FP1889 149.3}](#)

XIII. That as the man of sin, the papacy, has thought to change times and laws (the law of God, [Daniel 7:25](#)), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. [Isaiah 56:1, 2; 1 Peter 1:5; Revelation 14:12](#), etc. [{FP1889 150.1}](#)

XIV. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever therefore will be" in this sense, "a friend of the world, is the enemy of God" ([James 4:4](#)); and Christ says that we cannot have two masters, or, at the same time, serve God and mammon. [Matthew 6:24. {FP1889 150.2}](#)

XV. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was, "meek and lowly in heart," that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as [1 Timothy 2:9, 10](#); [1 Peter 3:3, 4.](#) [{FP1889 150.3}](#)

XVI. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, oyster suppers, tea, broom, donkey, and crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one's income required in former dispensation can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ's, [Galatians 3:29](#)) paid to Melchisedec (type of Christ) when he gave him a tenth of all ([Hebrews 7:1-4](#)); the title is the Lord's ([Leviticus 27:30](#)); and this tenth of one's income is also to be supplemented by offerings from those who are able, for the support of the gospel. [2 Corinthians 9:6](#); [Malachi 3:8, 10.](#) [{FP1889 150.4}](#)

XVII. That as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration, or conversion. [{FP1889 150.5}](#)

XVIII. That as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come. [{FP1889 150.6}](#)

XIX. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in [1 Corinthians 12](#) and [Ephesians 4](#); that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position. [{FP1889 150.7}](#)

XX. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; and that this work is symbolized by the three messages of [Revelation 14](#), the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event. [{FP1889 150.8}](#)

XXI. That the time of the cleansing of the sanctuary (See proposition X.), synchronizing with the time of the proclamation of the third message ([Revelation 14:9, 10](#)), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation,—points which must be determined before the Lord appears. [{FP1889 151.1}](#)

XXII. That the grave, whether we all tend, expressed by the Hebrew word *sheol* and the Greek word *hades*, is a place, or condition, in which there is no work, device, wisdom, nor knowledge. [Ecclesiastes 9:10.](#) [{FP1889 151.2}](#)

XXIII. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. [Psalm 146:4](#); [Ecclesiastes 9:5, 6](#); [Daniel 12:2.](#) [{FP1889 151.3}](#)

XXIV. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming

of Christ; the wicked, in the second resurrection, which takes place in a thousand years thereafter. [Revelation 20:4-6. {FP1889 151.4}](#)

XXV. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. [1 Thessalonians 4:16, 17; 1 Corinthians 15:51, 52. {FP1889 151.5}](#)

XXVI. That these immortalized ones are then taken to heaven, to the New Jerusalem, the Father's house, in which there are many mansions ([John 14:1-3](#)), where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years ([Revelation 20:4; 1 Corinthians 6:2, 3](#)); that during this time the earth lies in a desolate and chaotic condition ([Jeremiah 4:23-27](#)), described, as in the beginning, by the Greek term *abussos??* "bottomless pit" ([Septuagint of Genesis 1:2](#)); and that here Satan is confined during the thousand years ([Revelation 20:1, 2](#)), and here finally destroyed ([Revelation 20:10; Malachi 4:1](#)); the theater of the ruin he has wrought in the universe being appropriately made, for a time, his gloomy prison-house, and then the place of his final execution. [{FP1889 151.6}](#)

XXVII. That at the end of the thousand years the Lord descends with his people and the New Jerusalem ([Revelation 21:2](#)), the wicked dead are raised, and come up on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints ([Revelation 20:9](#)), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch ([Malachi 4:1](#)), becoming as though they had not been. [Obadiah 15, 16](#). In this everlasting destruction from the presence of the Lord ([2 Thessalonians 1:9](#)), the wicked meet the "everlasting punishment" threatened against them ([Matthew 25:46](#)), which is everlasting death. [Romans 6:23; Revelation 20:14, 15](#). This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth, which are now,... are kept in store." which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. [2 Peter 3:7-12. {FP1889 151.7}](#)

XXVIII. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell. [2 Peter 3:13; Psalm 37:11, 29; Matthew 5:5. 1 {FP1889 151.8}](#)

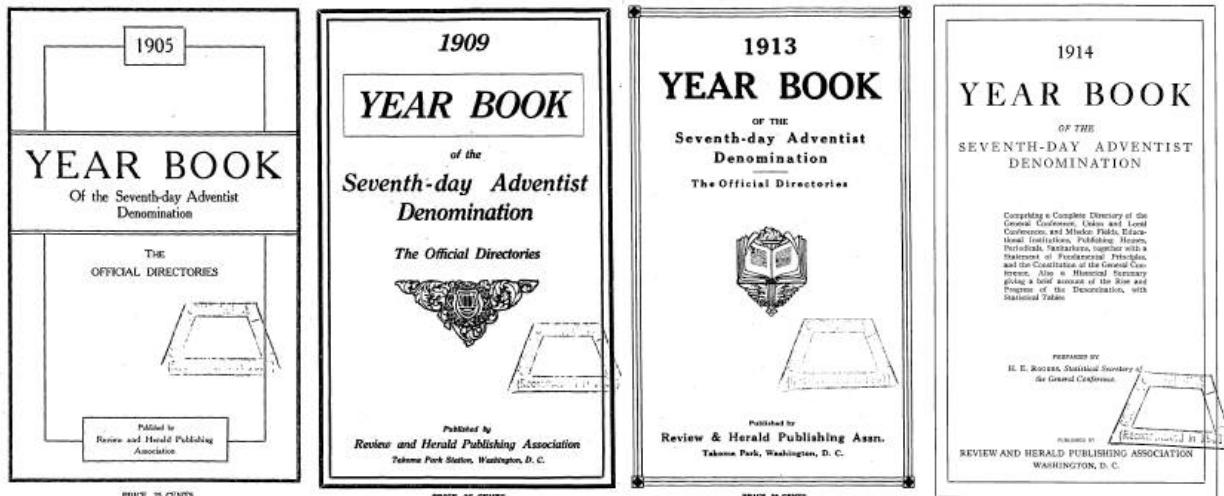
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This outline of fundamental principles was the Present Truth that remained the same from 1872 to 1930 and was reprinted in 1905, 1909, 1913 and 1914. It was unpublished in other years. It wasn't until 1931 that this would be changed by a whole new generation of Adventists that had come into the church and starting a new movement.



1911 – A sampling of Principles shared with the world. No major changes through 1930.



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Some Fundamental Principles Held by Seventh-Day Adventists



THE people who publish this paper have no human creed, no formulated principles to which believers must subscribe. Their norm of faith is the Bible. They unitedly hold, however, to certain clearly defined teachings of the Bible, some of the more important of which may be stated as follows, altho these are not a creed:

1. "There is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8:6, A.R.V.

2. That God, the Creator of the heavens and earth, is infinite in every attribute of knowledge, wisdom, power, goodness, truth, mercy, and love; unchangeable in character, and omnipresent by His Holy Spirit. Isa. 40:28; Ps. 145:3, 8, 9, 17; Ps. 147:5; James 1:17; Ps. 139:7; Rev. 4:11, et al.

3. That the only mediator between God and man is our Lord Jesus Christ, one with the Father before the world was, who gave Himself to save His fallen creatures and vindicate the character of Deity (1 Tim. 2:5; John 17:5; 1:1-3; 1 Peter 1:18-20; Titus 2:14); that the Father joined in this sacrifice (John 3:16); that in the development of this purpose Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8); that in this He took upon Him our nature, lived our example, "full of grace and truth," died for our offenses, was raised for our justification, ascended to the right hand of the Father as priest in the heavenly temple, where He ministers the merits of His blood in our behalf (Rom. 1:3; Heb. 2:17; 1 Peter 2:21; John 1:14; Rom. 4:25; 2 Cor. 5:21; Eph. 1:20-23); that in the close of this priesthood all sin is put away, perfect atonement is completed, His ministry closes in a judgment work (Heb. 8:1; 9:12-15; Rev. 10:7; 14:7); that His sacrifice and priesthood are typified in the services of the sanctuary and temple in the past dispensation, and that at the close of this priesthood our Lord will enter upon His eternal reign as king (Heb. 8:4, 5; 9:8, 9, 11, 12, 24, 25; 1 Cor. 15:24-28).

4. That the Holy Scriptures of the Old and the New Testament are given by inspiration of God, and are a perfect and full revelation of God's will to man, and the only infallible rule of faith and practise. 2 Tim. 3:16; Ps. 138:2; Acts 20:32.

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6. That God is the great moral governor of the universe (Ps. 103:19); that His moral requirements are the same upon all in all ages (Eccl. 12:13, 14; Mal. 3:6; Ps. 111:7, 8; Matt. 5:17-20); that these are summarily comprehended in the Ten Commandments, spoken by the great Jehovah from Sinai, written by His own finger on tables of stone, deposited in the holy ark, confirmed and kept by our Lord Jesus Christ, pointing out all sin, witnessing to the righteousness of God by faith, written and established in the heart by faith in Christ, and will be the rule of judgment in the last day (Deut. 5:22; 10:1-5; Isa. 42:21; John 15:10; Ps. 40:7, 8; Rom. 3:20; 7:7; 3:21; Heb. 8:10; Rom. 3:31; James 2:8-12).

7. That the fourth commandment of God's holy law, of equal sacredness, obligation, and authority with all, requires the observance of the seventh day of each week, from what is called Friday night at sunset to Saturday night at sunset; that this is the only weekly Sabbath known to the Bible; that it was observed before sin entered, and will be observed when the earth is made new. Ex. 20:8-11; Gen. 2:1-3; Mark 2:27; Isa. 66:22, 23.

8. That the grace of our Lord Jesus Christ is manifest not to save us in sin, but from sin, not in disobedience, but from disobedience (Matt. 1:21; Titus 2:14); that this may be, we renounce all, must be born from above, and His law written in our hearts, so we shall say, "This is the love of God, that we keep His commandments: and His commandments are not grievous" (Luke 14: 33; John 3:3-5; Heb. 8:10; 1 John 5:3); that this new birth includes the moral change wrought by conversion and sanctification, and the change to immortality at Christ's coming and the resurrection of the righteous (John 3:3-5; Matt. 18:3; 1 Cor. 15:51-54).

9. That baptism follows faith and repentance, and is the visible means before men, the marriage ceremony, which unites us to Christ; and by this act we show our faith in the death, burial, and resurrection of our Lord, of which immersion only is a fit symbol. Rom. 6:3-5; 7:4; Gal. 3:27; Col. 2:12.

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11. That prophecy clearly foretold the falling away from apostolic truth and holiness, predicted the coming of apostasy, the change of God's law, and the trampling of God's truth underfoot (Acts 20:29, 30; 2 Thess. 2:3, 4; 2 Tim. 4:3, 4; Dan. 7:25; Rev. 13:5-8); that it also foretells a reform respecting God's Sabbath and law, and the giving of a great threefold message to the

Signs of the Times, October 31, 1911

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12. That the Spirit of God convicts the sinner, regenerates the believer, is the life bond of union among believers, and is designed to be manifest among Christians in various spiritual gifts for the service of God, among which are apostleship, prophecy, evangelists, pastors, teachers, gifts of healing, wisdom, knowledge, ministry, etc. (John 16:7-10; Ephesians 4:4; 1 Corinthians 12:13; Romans 12:3-5; 1 Corinthians 12:1-11, 28; Ephesians 4:8, 11, 12); that these gifts, tho lost in part to the church, will be restored in all their fulness as men return to God and His holy law (Proverbs 29:18; John 14:15, 16; Acts 2:17, 18, 37, 38; Ephesians 4:13; 1 Corinthians 1:5-7).
13. That the earth was created not in vain, and when purified and cleansed will be the eternal home of the immortal children of God. Isaiah 45:17, 18; Matthew 5:5; Daniel 7:27; Matthew 25:34; Revelation 11:15; 2 Peter 3:7, 13; Revelation 21:1-7.
14. That man was created a candidate for righteousness or unrighteousness, for life or for death (Genesis 2:7, 17; Proverbs 12:28; Ezekiel 18:4); that he chose sin and therefore became mortal, dying (Genesis 3:17-19, 22-24); that death is a state of unconsciousness (Psalm 146:3, 4; Ecclesiastes 9:5, 6); that God only hath immortality (1 Timothy 6:16; 1:17); that man, to obtain life, must believe on the Lord Jesus Christ, apart from whom eventuates eternal death (John 3:16, 36; 2 Thessalonians 1:9); that immortality will be bestowed upon the faithful when Christ comes, and not till then (1 Corinthians 15:51-54), necessitating our Lord's coming and the resurrection (John 5:28, 29; 1 Thessalonians 4:13-18; 1 Corinthians 15:16-18).
15. That the immortal saints will be taken to heaven at Christ's coming, where they begin their reign with Christ in the New Jerusalem, the earth will be desolated for one thousand years, the wicked dead will then be raised, the city and people of God descend, all sin and all those who have identified themselves with sin will be destroyed, sin will be blotted out forever, the earth shall come forth new from the hand of God, and "there shall be no more curse." John 14:1-3; Revelation 19:1; Isaiah 24:1-

3; Jeremiah 4:23-27; Revelation 20:5, 7-10; Zechariah 14:4, 5; Revelation 20:13-15; 21:1-7; 22:1-3, et. al.

16. That the support of the Gospel ministry and the work of God should not be left to wordly, uncertain, or questionable methods, but to the Lord's own plan of tithes and offerings. Leviticus 27:30; Malachi 3:10; Matthew 23:23, etc.
17. That God's people should be a devoted, earnest, honest people, frugal, temperate in manner, in dress, in appetite, faithful followers of the meek and lowly Jesus. James 4:4; 1 John 2:15-17; Matthew 6:24; 1 Timothy 2:9, 10; 1 Peter 3:3, 4; 1 Corinthians 9:27; 10:31; Titus 2:11-14.

So as you can see first hand, we have shown the published "Fundamental Principles" in their exact form from various publications in **1872, 1874, 1878, 1889, 1905, 1909, 1911, 1913** and **1914**. They were not published in any other Year Books than what has been shown, nor have they shown up otherwise. After 1914 (Sister White died in 1915), the publications remained silent until 1931. It is in 1931 that for the first time, any kind of change or attempt to change our beliefs would happen.

WHAT? Did you say change to our beliefs? HOW?

The staunch men of our denomination passed to their graves. Men that were the Adventist Pioneers who were the leaders like Joseph Bates, James White, John Nevins Andrews, J.B. Frisbie, Joseph Harvey Waggoner, Roswell F. Cottrell. Then Uriah Smith died in 1903, Daniel Bordeau in 1905, Ellen White in 1915, Ellet J. Waggoner (2nd gen. SDA) and Dr. David Paulson in 1916. Elders George I. Butler, James H. Morrison and W.H. Littlejohn died in 1918. This was a big hit in one year. It paved the way for the 1919 Bible & Teachers Conference to happen which was a major attempt to change what we believe in that year. But there was enough of a push back for a brief moment. Stephen N. Haskell died in 1922, Alonzo T. Jones (2nd gen. SDA) in 1923, John Norton Loughborough (last significant pioneer) in 1924.

By the middle of the 1920's the last remaining "old guard" pioneers had died and a new generation of Sunday keeping converts who would become Adventist leaders, was coming into prominence. The timing was possible for the change in 1931 because certain individuals would not be able to sound the alarm. Their voices were now silent. Their writings could still speak but this would not be as effectual as a live pioneer speaking in protest to the changes that started to take place in 1919 with the Bible and Teachers Conference. The transcripts to this were buried and lost until 1974, after Leroy Froom's death. Leroy Froom was a major component in the new direction the denomination would go in. From the late 1920's till his death in 1974, he would be a frontman to the Evangelicals, caving into their demands of what we were suppose to believe, coming out with a compilation of manipulated Ellen White's writings under disquise with her name on it.

The Name "Seventh day Adventist" was given to this Church when it was non-Trinitarian, not when it became Trinitarian in 1980.

Some of the writings were changed like Bible Readings for the Home Circle, Daniel and the Revelation, Great Controversy. Other key material was discontinued from print because the agenda to change this church's belief was on. The publications of the Pioneers would be discontinued. Books of a new order were written to redefine our faith and how we were to believe by church scholars educated by Jesuit academia.

NON-TRINITARIANS ARE IN FACT THE TRUE SEVENTH-DAY ADVENTISTS.

Keep these items in mind:

- 1) It is better to be divided by truth than united in error.
- 2) It is better to speak the truth that hurts than falsehoods that comfort.
Remember, truth might hurt your feelings, but error will kill you in the end.
- 3) It is better to be hated for telling the truth than liked for telling a lie.
- 4) It is better to stand alone with truth than to be wrong with the majority or multitude.
Jesus and his followers were definitely the minority.
- 5) Speaking truth will not win you a popularity contest. Jesus spoke the truth and they crucified Him.

Should we follow the Majority?

Whenever we challenge the mainstream teaching on some doctrine, we always tend to get a number of people saying, "Well, this has been the belief of the majority for centuries, so it must be right. I'm not going to go along with just a few who believe differently. It's the majority that have the truth."

So I thought I would take a look in the Bible and see if this statement is correct or not, and what did I find? The Bible shows us the complete opposite! Take a look:

MAJORITY OR FEW? In the days of Noah, who had the truth? The majority or the few?
It was the few, as only 8 people were saved from the flood.

Now think about this carefully. The days of Noah were not that far from creation, so there must have been MANY people who 'believed' in God. There are various thoughts on how many people were living in the time of Noah. Some say millions, some might say even billions. And yet ONLY 8 people were clinging to the truth and were saved!

MAJORITY OR FEW? When Elijah was on the mount with 450 'prophets' of Baal, who had the truth?
The majority? No, only ONE PERSON had the truth amongst 450!

Again, we have ONE prophet of God amongst 450 so called prophets of Baal on the mount. Now what do you think the prophets of Baal were thinking at that time? Could it be suggested that they maybe thought, "There are 450 of us and only one of you! We must be right!" But as we know, Elijah proved them to be wrong, as the Lord was AGAIN, on the side of the 'few'.

MAJORITY OR FEW? When the king of Babylon, Nebuchadnezzar issued a decree for all to bow to the golden image, and Daniel's three friends refused. Who was in the right? The majority who did bow down and conform to the state, or the few who didn't? The few were right!

MAJORITY OR FEW? When the command was given during the reign of king Darius to not to pray to God for thirty days, were the majority who went along with that decree in the right, or the few? Yet again, the few. One man Daniel continued to do what was right and prayed to God.

MAJORITY OR FEW? During the days of Jeremiah the prophet of God. Did the majority have the truth or the few? The few!

God was giving a very important warning message to His professed people during the days of Jeremiah, and yet NO ONE listened! The few (Jeremiah ALONE) had the truth, and yet the majority went about their ways thinking that because they were the majority, they were right and had the truth. I mean, who would listen to just one man, right? How could just one man have the truth!? And yet, this is how it was.

MAJORITY OR FEW? During the time of Jesus Christ, who had the truth? The majority or the few? Yes, you guessed it, the few!

Ellen White said, 'Let the Pioneers speak'

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial." — Ellen White, Manuscript 62, 1905, p. 6. "A Warning against False Theories," May 24, 1905 printed in *Manuscript Releases*, vol. 1, p. 55)

"I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. I desire that my sermons given at camp meetings and in churches may live and do their appointed work." — Ellen White, Letter 99, 1905, *Counsels to Writers and Editors*, page 26

"God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced." — Ellen G. White, *Counsels to Writers and Editors*, page 28

"Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this me, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the re-printing of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time." — Ellen White, Letter 329,

December 11, 1905; MR760 19.1

"Not one pin is to be removed from that which the Lord has established.... Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?....We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure.... The word given me is, Let that which these men have written in the past be reproduced." — Ellen White, Review & Herald, May 25, 1905

Let the Pioneers Identify Truth

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit."

"A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time."

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." — Ellen White, Letter 329, December 11, 1905, par. 17-19

The Stark Warning

We were warned by Sister White just five months before she died, the following:

"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 (five months before she would die)

But twelve years earlier, 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 anything to do with him. Spiritual formation and contemplative prayer have been brought in by the enemy. WAKE UP FOLKS! We are looking for the enemy from in front of us when we have already been taken from behind decades ago.

Lets 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 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. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. 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. Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" - Ellen White, Selected Messages Book 1, p. 204; Letter 242, par. 13, 14, October 1903

Ellen White 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. We changed gods in 1980, officially drinking from the wine cup of Rome.
- 6) The Fundamental Principles for the last fifty years would be called error (1853-1903)
We have had theologians referring to the Pioneers as uneducated, ignorant, not inspired by God. Today it is supposedly "new light", "present truth." But you can't call Old Error, present truth.
- 7) A New Organization would be established (a counterfeit of the original SDA remnant church is today's General Conference Corporation of Seventh-day Adventists which was formed in 1904, just one year after this prophecy. And along the way that Corporation became a 501c3 in 1950, and then yielded the strong arm of Catholic lawyers with many trademark registrations in 1980.)

8) BOOKS OF A NEW ORDER WOULD BE WRITTEN

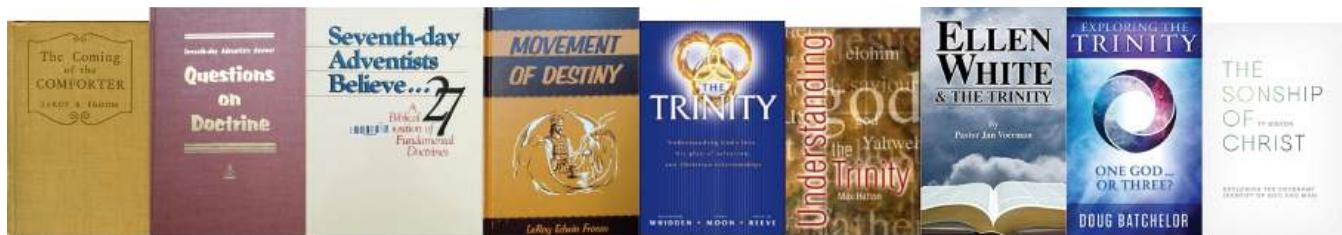
9) Intellectual Philosophy would be introduced (Scholars and Theologians took over)

10) Nothing would stand in the way of this new movement

BOOKS OF A NEW ORDER WOULD BE WRITTEN

Just some of the books written to reprogram our people and their Beliefs from 1928-2019. There are many others from theologians, scholars and pastors who love to see their name on a book as author.

(“The Coming of the Comforter” – Leroy Froom; “Questions on Doctrine” – Leroy Froom, W. E. Read, Roy Allan Anderson, T. E. Unruh; “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)



“The principles of truth that God in His wisdom has given to the remnant church, would be discarded.”

"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. Trinitarianism was definitely not held by the early Adventists. They were all united as non-Trinitarians.

"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

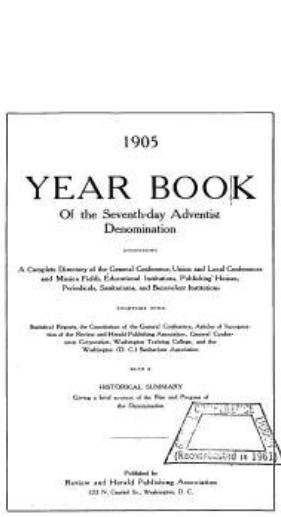
“The fundamental principles that have sustained the work for the last fifty years would be accounted as error.”

To correct Mr. Knight, **all of the founders would not be able to join the church, 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.

"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.

In **1904** the General Conference fulfills the beginning of prophesy as they officially form a **"New Organization"** as it "Reorganizes" itself into a **CORPORATION**. This would now be called the **General Conference CORPORATION of Seventh-day Adventists**. This can be found in the 1905 Year Book.



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 E. Nicola, of Washington, D. C.; Arthur G. Daniels, of Takoma Park, Md.; and Amos P. Needham of Takoma Park, a 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 501 to 604 inclusive, of subdivision B of the Act of March 3, 1901, entitled "An Act to Incorporate the General Conference of Seventh-day Adventists," 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 other similar organizations and methods appropriate for any 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 movable property; to lease, let, and hire the same; to sell, convey, and 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 conveyances as may be suitable; it being, however, expressly declared that this corporation is not for the purpose of 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.

GENERAL CONFERENCE CORPORATION

Organized 1904.

Office Address: Takoma Park

Station, Washington, D. C.

Board of Trustees: A. G. Daniels, H. W. Cottrell, W. W. Prescott, A. P. Needham, S. N. Curtiss, G. A. Irwin, I. H. Evans.

Officers: Pres., A. G. Daniels; Sec., W. A. Spier; Treas., I. H. Evans.

"Our religion would be changed."

Sister White had been in some turmoil with the General Conference in recent years leading up to 1903 besides what she was experiencing with 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

"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.

AND THEN 1931 HAPPENED.
THE FIRST CHANGE OF A FEW WHICH WOULD BE A SLIPPERY SLOPE.



The Statement of Belief from the 1931 Year Book on the following few pages, 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. This was 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 1932. It was decided in 1883 that we should not have a Church Manual because it would lead to a measurement of a creed and how one is measured by it for membership.

The word "Godhead" and "Trinity" both pop into view as a test to see if there is any push back. Godhead means divinity, 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 doctrine tied to it. 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 a hold 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.

1931 Year Book of the Seventh-day Adventist Denomination

Comprising a Complete Directory of the General Conference, all Union and Local Conferences, Mission Fields, Educational Institutions, Publishing Houses, Periodicals, and Sanitariums.

PREPARED BY

H. E. ROGERS, *Statistical Secretary of the General Conference.*

PUBLISHED BY

REVIEW AND HERALD PUBLISHING ASSOCIATION
WASHINGTON, D. C.

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: {FB1931 377.1}

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 Timothy 3:15-17. {FB1931 377.2}

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. Matthew 28:19. {FB1931 377.3}

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; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25. {FB1931 377.4}

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matthew 18:3; Acts 2:37-39. {FB1931 377.5}

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Romans 6:1-6; Acts 16:30-33. {FB1931 377.6}

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Exodus 20:1-17. {FB1931 377.7}

7. That the fourth commandment of this unchangeable law requires the observance of the seventh day Sabbath. This holy institution is at the same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Genesis 2:1-3; Exodus 20:8-11; 31:12-17; Hebrews 4:1-10. {FB1931 377.8}

8. That the law of ten commandments points out sin, the penalty of which is death. The law can not save the transgressor from his sin, not impart power to keep him from sinning. In infinite love and

mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." [2 Corinthians 5:21](#). That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God, justified by His blood for the sins of the past, and saved from the power of sin by his indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin-Bearer, inducting the believer into the new covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. [1 John 3:4](#); [Romans 7:7](#); [Romans 3:20](#); [Ephesians 2:8-10](#); [1 John 2:1](#), [2](#); [Romans 5:8-10](#); [Galatians 2:20](#); [Ephesians 3:17](#); [Hebrews 8:8-12](#). [{FB1931 377.9}](#)

9. That God only hath immortality. Mortal man possesses a nature inherently sinful and dying. Immortality and eternal life come only through the gospel, and are bestowed as the free gift of God at the second advent of Jesus Christ our Lord. [1 Timothy 6:15, 16](#); [1 Corinthians 15:51-55](#). [{FB1931 378.1}](#)

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. [Ecclesiastes 9:5, 6](#); [Psalm 146:3, 4](#); [John 5:28, 29](#). [{FB1931 378.2}](#)

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. [John 5:28, 29](#); [1 Thessalonians 4:13-18](#); [Revelation 20:5-10](#). [{FB1931 378.3}](#)

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of non-existence, becoming as though they had not been, thus purging the universe of God of sin and sinners. [Romans 6:23](#); [Malachi 4:1-3](#); [Revelation 20:9, 10](#); [Obadiah 16](#). [{FB1931 378.4}](#)

13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2300 days of [Daniel 8:14](#), terminated in 1844, and brought us to an event called the cleansing of the sanctuary. [{FB1931 378.5}](#)

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in Heaven, of which Paul speaks in [Hebrews 8](#) and onward, and of which the Lord Jesus, as our great high priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of [Daniel 8:14](#); its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the high priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation. [{FB1931 378.6}](#)

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny ([Amos 3:6, 7](#)), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of [Revelation 14](#); and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming. [{FB1931 379.1}](#)

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of [Revelation 14](#), is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. [1 Peter 4:17, 18](#); [Daniel 7:9, 10](#); [Revelation 14:6, 7](#); [Luke 20:35](#). [{FB1931 379.2}](#)

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becometh a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body- and soul-defiling habit and practice. **1 Corinthians 3:16, 17; 9:25; 10:31; 1 Timothy 2:9, 10; 1 John 2:6.** {FB1931 379.3}

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. **Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15.** {FB1931 379.4}

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in **1 Corinthians 12** and **Ephesians 4**. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. **Revelation 12:17; 19:10; 1 Corinthians 1:5-7.** {FB1931 379.5}

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. **Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Revelation 1:7; Hebrews 9:28; James 5:1-8; Joel 3:9-16; 2 Timothy 3:1-5; Daniel 7:27; Matthew 24:36, 44.** {FB1931 379.6}

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in Heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of Heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. **Revelation 20; Zechariah 14:1-4; 2 Peter 3:7-10.** {FB1931 380.1}

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme and every creature which is in heaven and on the earth and under the earth, and such as are in the sea will ascribe blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever. **Genesis 13:14-17; Romans 4:13; Hebrews 11:8-16; Matthew 5:5; Isaiah 35; Revelation 21:1-7; Daniel 7:27; Revelation 5:13.** {FB1931 380.2}

These same 22 Fundamental Beliefs would be republished in the 1942, 1955, 1965-66 and 1975 edition of the Seventh-day Adventist Year Books. This change in belief was not brought about by the founders of the faith. It was not brought on by a General Conference in session, but primarily an editor for the Review & Herald. Our religion has been changed!

FOR THE NEXT FIFTY YEARS, 1931 – 1980 there was a new group of men who had replaced the Adventist Pioneers. They would introduce a GODHEAD doctrine of belief. They would claim even today that we don't believe in the Trinity even thou it is in the Fundamental Beliefs, but a Godhead. Or, that the Adventist version of the Trinity is different than that of the Catholic faith. But both denominations claim that God is three persons to this very day.

THESE ARE YOUR NEW REPLACEMENTS THAT WERE "MEN IN SUITS WHO LOVE CREEDS" AND SUNDAY KEEPER THEOLOGY. THEY WOULD BRING US COMPLETELY AWAY FROM THE PIONEER'S FOUNDATION OF OUR FAITH AND INTO NEW LIGHT. JUST REMEMBER, OLD ERROR IS NOT NEW LIGHT.

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.

So these new BELIEFS would stick around and be reprinted in the following Year Books: 1942, 1955, 1965-66 (combined years) and 1975.

However, in the fall of 1941, a new outline of Fundamental Beliefs was organized and approved by the General Conference Annual Council for inclusion in the 1942 Church Manual that would tie baptism to this outline of belief. This is where we get three persons of the Godhead. It is a mixture of truth with error in its description. It is NOT from the Spirit of Prophecy as many are blindly led to believe. It was primarily the longtime work of Herbert Camden Lacey, William Warren Prescott and Leroy Froom. Only in this Church Manual will you get a "FIRST PERSON OF THE GODHEAD, SECOND PERSON OF THE GODHEAD" and "THIRD PERSON OF THE GODHEAD." This was the birth of new language and wording. And this would continue on until 1980 and beyond. In 1883 it was decided back then that a Church manual should not be produced. Because it would be the beginning of setting up a creed, which would then be the measuring stick for whether you adhere to "thus saith the church" or not and would decide whether you have membership or not. However in 1932, that was the first year of a Church manual and the beginning of how to discipline because of a creed.

The dangers of having a creed as a measuring stick were brought front and center by one of the actual Pioneers: "The first step of apostasy is to get 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." - **John Loughborough (Adventist Pioneer) Advent Review & Sabbath Herald, October 8, 1861**

And yet today in the modern SDA church, the pastor and church board yield an invisible sword against their members called the 28 Fundamental Beliefs. You can be in open sin, the Adventist Hospitals can abort babies, there is baptism of gays, transgender elders, sin being taught in the Adventist Universities.... But if you don't subscribe to their Trinity god (adopted only in 1980), off with your head! The stoning of Stephen will take place and you will be dis-fellowshipped.

WE WERE WARNED THIS WOULD HAPPEN



"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. 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. - Ellen White, Ltr 242, Oct 1903

"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, Movement of Destiny, 322, 422



Leroy Froom, Letter written November 22, 1966 written to R.A. Andersen, J.L. Schuler, D.E. Reebok, A.W. Peterson, W.G. Turner and J.E. Weaver:

"I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant...Elder Branson was the chairman and I was the secretary. Elder McElhaney, (J.F.) Wright, Ruhling, and (A.B.) Russell are all deceased. The task of this committee was to form a Baptismal Covenant, and Vow, based on the 1931 Fundamental Beliefs statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third persons of the Godhead."

"I was compelled to search out a score of valuable books written by men outside of our faith....The next logical inevitable step in the implementing of our unified "Fundamental Beliefs" involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted "Fundamental Beliefs" set forth in the Church Manual, and with the uniform "Baptismal Covenant" and "Vow" based thereon, which, in certificate form, was now used for all candidates seeking admission to membership in the church." - Leroy Froom, Movement of Destiny, p. 322, 422, 1971

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. This is largely why we believe what we believe today about the Holy Spirit. But it is apostate to our original beliefs and position handed down to the Seventh-day Adventist Pioneers by God.

1941-1942

In 1941, the General Conference Committee votes that the Statement of Beliefs is made available in leaflet form and officially released as our accepted Statement of Faith. The committee also approves a uniform 'Baptismal Covenant' or 'Vow' in certificate form, based on the now generally accepted Fundamental Beliefs declaration of 1931. (G.C Session was in San Francisco, California USA). Thirteen men led by William Warren Prescott formulate the Trinitarian-worded baptismal vow. They call the Father the first person, Jesus the second person, and the Holy Spirit the third person. The word Trinity is not used. The raw form of the Baptismal Vows has no serious issues, but the Fundamental Beliefs are where the problem is.

BAPTISMAL VOWS — 1942 CHURCH MANUAL

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?
2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?
3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as our personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?
4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?
5. Do you believe that the Bible is God's inspired word, and that it constitutes the only rule of faith and practice for the Christian?
6. Do you accept the ten commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?
7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?
8. Is the soon coming of Jesus "a blessed hope" in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?
9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?
10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in the forgiveness of your sins and of acceptance with Christ?
11. Do you believe that the Seventh-day Adventist Church *constitutes* the remnant church, and do you desire to be accepted into its membership?

Ministers Should Thoroughly Instruct Candidates Previous to Baptism.—A minister should not present any candidate for baptism and church membership until he can thoroughly satisfy the church by a public examination of the candidate that he has been well instructed and is ready for such a step. His work is not completed until he has so thoroughly instructed all the candidates that they are familiar with all points of the faith, and are prepared to assume the responsibilities of church membership. Our churches should insist on the application of this as a guiding principle in the reception of new members. One of the best means of giving such instruction is to organize baptismal classes.

Baptismal Covenant.—A summary of Fundamental Beliefs, Baptismal Vow, and Certificate of Baptism have been adopted by the denomination. A printed *copy*, with the Certificate of Baptism properly filled out, is furnished all those who are accepted for baptism and church membership.

Summary of Fundamental Beliefs.—The following is a brief summary of the fundamental beliefs of Seventh-day Adventist, 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 He, by His Son, Christ Jesus, created all things. Matthew 28:18, 19; 1 Corinthians 8:5, 6; Ephesians 3:9; Jeremiah 10:10-12; Hebrews 1:1-3; Acts 17:22-29; Colossians 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. Matthew 28:18, 19; John 3:16; Micah 5:2. Cf. Matthew 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Ephesians 1:9-15; 2:48; Romans 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. Matthew 28:18, 19; John 14:26; 15:26; 16:7-15; Romans 8:1-10; Ephesians 4:30.

(only the first three of the Beliefs are listed because that is where the real issue is and to keep this as short as possible in the space available in this booklet).

Years later in 1966, trouble maker Leroy Froom pens a letter to a few of those that were involved in this event. He is preparing to write a book and is looking to confirm history based on his memory of the events. So he is writing to gain confirmation from these other men, besides what they might also recall and be able to add to the story. Here is the letter typed out with an image of the original following it.

Nov. 22, 1966

R. A. Anderson J. L. Shuler D. E. Rebok A. W. Peterson
W. G. Turner J. E. Weaver

Dear Brethren:

I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1941 to frame a uniform Baptismal Covenant, Vow, and Certificate. Elder Branson was chairman and I was secretary. Elder McElhaney, (J. F.) Wright, Ruhling, and (A. B.) Russell are all deceased.

You may recall the conglomerate of certain union, local, and individual evangelist's certificates and tests that antedated it, which were thus brought to an end. One man, that I recall, required a pledge of faithfully raising the annual Ingathering goal; another, of reporting periodically to the Church, etc. Do you recall any other such "extensions"?

The task of this committee was to formulate a uniform Baptismal Covenant, and Vow, based on the 1931 "Fundamental Beliefs" Statement in the Yearbook and Manual. It was also to point up a bit more sharply the First, Second, and Third Persons of the Godhead. Also to bring out the fact of Christ's death as an atoning sacrifice, and to specifically include Righteousness by Faith.

I am just writing a chapter, in my tracement of the historical development of our doctrines, and this historical item is part of the story. I just wanted to check with you for accuracy. Will send along the tentative draft of a portion of this chapter. Very few records were kept—just the finished product.

Thanks for any help.

Fraternally yours,

L. E. Froom

R. A. Anderson
J. L. Shuler
D. M. Cook
A. W. Peterson
W. T. Turner
J. F. Weaver

Dear Brethren:

I am writing to you brethren as a group, for you are the only living members of the original committee of thirteen, appointed in 1931 to frame a uniform Baptismal Covenant, Vow, and Certificate. Elder Branson was chairman and I was secretary. Elder McElhaney, (J. F.) Wright, Muhling, and (A. E.) Russell are all deceased.

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Thanks for any help.

Fraternally yours,

L. E. Froom

L. E. Froom

**1942 YEAR BOOK
OF THE SEVENTH-DAY ADVENTIST DENOMINATION**

**Comprising a Directory of the General Conference, Union and Local Conferences,
Mission Fields, Educational Institutions, Publishing Houses, Periodicals, and
Sanitariums.
PREPARED BY
Claude Conard, *Statistical Secretary of the General Conference*
PUBLISHED BY
REVIEW AND HERALD PUBLISHING ASSOCIATION
WASHINGTON, D. C.
PRINTED IN THE U. S. A.**

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: {FB1942 4.1}

- 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 Timothy 3:15-17. {FB1942 4.2}
- 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. Matthew 28:19. {FB1942 4.3}
- 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; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25. {FB1942 4.4}
- 4.** That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matthew 18:3; Acts 2:37-39. {FB1942 4.5}
- 5.** That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Romans 6:1-6; Acts 16:30-33. {FB1942 4.6}

(To save space, only the first five beliefs are provided as they are a duplicate to 1931)

**1955 YEAR BOOK
OF THE SEVENTH-DAY ADVENTIST DENOMINATION**

A Directory of

**The General Conference, World Divisions, Union and Local Conferences and Missions,
Educational Institutions, Hospitals and Sanitariums, Publishing Houses, Periodicals,
and Denominational Workers.**

Edited and Compiled by

**H. W. Klaser, *Statistical Secretary,
General Conference***

Published by

**REVIEW AND HERALD PUBLISHING ASSOCIATION
WASHINGTON, D.C. 20012
PRINTED IN U.S.A.**

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: {FB1955 4.1}

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 Timothy 3:15-17. {FB1955 4.2}

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. Matthew 28:19. {FB1955 4.3}

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; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25. {FB1955 4.4}

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matthew 18:3; Acts 2:37-39. {FB1955 4.5}

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Romans 6:1-6; Acts 16:30-33. {FB1955 4.6}

(To save space, only the first five beliefs are provided as they are a duplicate to 1931)

**1965-1966 YEAR BOOK
OF THE SEVENTH-DAY ADVENTIST DENOMINATION**

**A Directory of
The General Conference, World Divisions, Union and Local Conferences and Missions,
Educational Institutions, Hospitals and Sanitariums, Publishing Houses, Periodicals,
and Denominational Workers.**

**Edited and Compiled at
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Seventh-day Adventists**

**Review and Herald Publishing Association
Washington, D.C. 20012**

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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: **{FB1965 5.0}**

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 Timothy 3:15-17. {FB1965 5.1}**

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. **Matthew 28:19. {FB1965 5.2}**

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; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25. {FB1965 5.3}**

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. **John 3:16; Matthew 18:3; Acts 2:37-39. {FB1965 5.4}**

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. **Romans 6:1-6; Acts 16:30-33. {FB1965 5.5}**

(To save space, only the first five beliefs are provided as they are a duplicate to 1931)

Seventh-day Adventist 1975 YEAR BOOK

A Directory of

**The General Conference, World Divisions, Union and Local Conferences and Missions,
Educational Institutions, Food Companies, Hospitals and Sanitariums, Publishing
Houses, Periodicals, and Denominational Workers.**

**Compiled and Edited by the Office of Jesse O. Gibson, *Statistical Secretary*
General Conference of Seventh-day Adventists**

6840 Eastern Avenue, N.W.

Washington, D.C. 20012

REVIEW AND HERALD PUBLISHING ASSOCIATION

WASHINGTON, D.C. 20012

PRINTED IN U.S.A.

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: {FB1975 5.1}

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 Timothy 3:15-17. {FB1975 5.2}

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. Isaiah 44:6; 48:13; Matthew 12:32; 28:19; 2 Corinthians 13:14; Revelation 1:8, 11. {FB1975 5.3}

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; Hebrews 2:9-18; 8:1, 2; 4:14-16; 7:25. {FB1975 5.4}

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the recreative power of God through faith in the Lord Jesus Christ. John 3:16; Matthew 18:3; Acts 2:37-39. {FB1975 5.5}

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Romans 6:1-6; Acts 16:30-33. {FB1975 5.6}

(To save space, only the first five beliefs are provided as they are a duplicate to 1931)

“OUR RELIGION WOULD BE CHANGED.”

— Ellen White, 1903 prophecy —

THESE ARE THE MEN THAT LED THE APOSTASY CLAIMING NEW LIGHT:

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.

But old error is NOT new light. And it isn't Present truth either!! And then in 1980, the god of the General Conference Corporation of Seventh-day Adventist arrives.

April 1980, Dallas, Texas USA – General Conference Session

A new god is born. New Fundamental Beliefs are published in the 1981 Year Book.

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

IF ONLY JAMES WHITE WAS ALIVE TODAY

“The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, the trinity, and Sunday-keeping, the church would now be free from her unscriptural errors.” – James White, *Review & Herald*, Feb. 7, 1856

“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. 113, 1850 (He was reflecting on the experience of 1844 and leaving Babylon fallen.)

“Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption.” – James White, *Life Incidents*, p. 343, 1868

“The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.” – James White, *The Day Star*, January 24, 1846

1981 YEAR BOOK

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word. {FB1981 5.1}

1. The Holy Scriptures {FB1981 5.2}

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Timothy 3:16, 17; Psalm 119:105; Proverbs 30:5, 6; Isaiah 8:20; John 17:17; 1 Thessalonians 2:13; Hebrews 4:12.) {FB1981 5.3}

2. The Trinity {FB1981 5.4}

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. (Deuteronomy 6:4; Matthew 28:19; 2 Corinthians 13:14; Ephesians 4:6; 1 Peter 1:2; 1 Timothy 1:17; Revelation 14:7.) {FB1981 5.5}

3. The Father {FB1981 5.6}

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. (Genesis 1:1; Revelation 4:11; 1 Corinthians 15:28; John 3:16; 1 John 4:8; 1 Timothy 1:17; Exodus 34:6, 7; John 14:9.) {FB1981 5.7}

4. The Son {FB1981 5.8}

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; Colossians 1:15-19; John 10:30; 14:9; Romans 6:23; 2 Corinthians 5:17-19; John 5:22; Luke 1:35; Philippians 2:5-11; Hebrews 2:9-18; 1 Corinthians 15:3, 4; Hebrews 8:1, 2; John 14:1-3.) {FB1981 5.9}

5. The Holy Spirit {FB1981 5.10}

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. (Genesis 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Corinthians 3:18; Ephesians 4:11, 12; Acts 1:8; John 14:16-18, 26, 27; 16:17-13.) {FB1981 5.11}

6. Creation {FB1981 5.12}

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Genesis 1; 2; Exodus 20:8-11; Psalm 17:1-6; 33:6, 9; 104; Hebrews 11:3.) {FB1981 5.13}

7. The Nature of Man {FB1981 5.14}

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen, nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Genesis 1:26-28; 2:7 Psalm 8:4-8; Acts 17:24-28; Genesis 3; Psalm 51:5; Romans 5:12-17; 2 Corinthians 5:19, 20; Psalm 51:10; 1 John 4:7, 8, 11, 20; Genesis 2:15.) {FB1981 5.15}

8. The Great Controversy {FB1981 5.16}

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Revelation 12:4-9; Isaiah 14:12-14; Ezekiel 28:12-18; Genesis 3; Romans 1:19-32; 5:12-21; 8:19-22; Genesis 6-8; 2 Peter 3:6; 1 Corinthians 4:9; Hebrews 1:14.) {FB1981 6.1}

9. The Life, Death, and Resurrection of Christ {FB1981 6.2}

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement

assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (John 3:16; Isaiah 53; 1 Peter 2:21, 22; 1 Corinthians 15:3, 4, 20-22; 2 Corinthians 5:14, 15, 19-21; Romans 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10; Colossians 2:15; Philippians 2:6-11.) {FB1981 6.3}

10. The Experience of Salvation {FB1981 6.4}

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example. This faith which receives salvation comes through the divine power of the World and is the gift of God's grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (2 Corinthians 5:17-21; John 3:16; Galatians 1:4; 4:4-7; Titus 3:3-7; John 16:8; Galatians 3:13, 14; 1 Peter 2:21, 22; Romans 10:17; Luke 17:5; Mark 9:23, 24; Ephesians 2:5-10; Romans 3:21-26; Colossians 1:13, 14; Romans 8:14-17; Galatians 3:26; John 3:3-8; 1 Peter 1:23; Romans 12:2; Hebrews 8:7-12; Ezekiel 36:25-27; 2 Peter 1:3, 4; Romans 8:1-4; 5:6-10.) {FB1981 6.5}

11. The Church {FB1981 6.6}

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to all mankind, and for the world-wide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word, and from the Scriptures, which are the written Word. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Genesis 12:3; Acts 7:38; Ephesians 4:11-15; 3:8-11; Matthew 28:19, 20; 16:13-20; 18:18; Ephesians 2:19-22; 1:22, 23; 5:23-27; Colossians 1:17, 18.) {FB1981 6.7}

12. The Remnant and Its Mission {FB1981 6.8}

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of [Revelation 14](#); it coincides with the work of judgment in heaven and results in a work of repentance and reform form on earth. Every believer is called to have a personal part in this worldwide witness. ([Revelation 12:17](#); [14:6-12](#); [18:1-4](#); [2 Corinthians 5:10](#); [Jude 1:3-14](#); [1 Peter 1:16-19](#); [2 Peter 3:10-14](#); [Revelation 21:1-14](#).) {FB1981 6.9}

13. Unity in the Body of Christ {FB1981 6.10}

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the

revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. **This unity has its source in the oneness of the triune God**, who has adopted us as His children. (Romans 12:4, 5; 1 Corinthians 12:12-14; Matthew 28:19, 20; Psalm 133:1; 2 Corinthians 5:16, 17; Acts 17:26, 27; Galatians 3:27, 29; Colossians 3:10-15; Ephesians 4:14-16; 4:1-6; John 17:20-23.) {FB1981 6.11}

14. Baptism {FB1981 6.12}

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Romans 6:1-6; Colossians 2:12, 13; Acts 16:30-33; 2:16; 2:38; Matthew 28:19, 20.) {FB1981 6.13}

15. The Lord's Supper {FB1981 6.14}

The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death until He comes again. Preparation for the Supper includes self-examination, repentance, and confession. The Master ordained the service of foot washing to signify renewed cleansing, to express a willingness to serve one another in Christlike humility, and to unite our hearts in love. The communion service is open to all believing Christians. (1 Corinthians 10:16, 17; 11:23-30; Matthew 26:17-30; Revelation 3:20; John 6:48-63; 13:1-17.) {FB1981 6.15}

16. Spiritual Gifts and Ministries {FB1981 7.1}

God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Romans 12:4-8; 1 Corinthians 12:9-11, 27, 28; Ephesians 4:8, 11-16; Acts 6:1-7; 1 Timothy 2:1-3; 1 Peter 4:10, 11.) {FB1981 7.2}

17. The Gift of Prophecy {FB1981 7.3}

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Hebrews 1:1-3; Revelation 12:17; 19:10.) {FB1981 7.4}

18. The Law of God {FB1981 7.5}

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is an evidence of our love for the Lord and our concern for our fellow men. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exodus 20:1-17; Psalm 40:7, 8; Matthew 22:36-40; Deuteronomy 28:1-14; Matthew 5:17-20; Hebrews 8:8-10; John 16:7-10; Ephesians 2:8-10; 1 John 5:3; Romans 8:3, 4; Psalm 19:7-14.) {FB1981 7.6}

19. The Sabbath {FB1981 7.7}

The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Genesis 2:1-3; Exodus 20:8-11; Luke 4:16; Isaiah 56:5, 6; 58:13, 14; Matthew 12:1-12; Exodus 31:13-17; Ezekiel 20:12, 20; Deuteronomy 5:12-15; Hebrews 4:1-11; Leviticus 23:32; Mark 1:32.) {FB1981 7.8}

20. Stewardship {FB1981 7.9}

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow men, and by returning tithes and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. The steward rejoices in the blessings that come to others as a result of his faithfulness. (Genesis 1:26-28; 2:15; 1 Chronicles 29:14; Haggai 1:3-11; Malachi 3:8-12; 1 Corinthians 9:9-14; Matthew 23:23; 2 Corinthians 8:1-15; Romans 15:26, 27.) {FB1981 7.10}

21. Christian Behaviour {FB1981 7.11}

We are called to be a godly people who think, feel, and act in harmony with the principles of heaven. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and

goodness. (Romans 12:1, 2; 1 John 2:6; Ephesians 5:1-21; Philippians 4:8; 2 Corinthians 10:5; 6:14-71; 1 Peter 3:1-4; 1 Corinthians 6:19, 20; 10:31; Leviticus 11:1-47; 3 John 2.) {FB1981 7.12}

22. Marriage and the Family {FB1981 7.13}

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in loving companionship. For the Christian a marriage commitment is to God as well as to the spouse, and should be entered into only between partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the relationship between Christ and His church. Regarding divorce, Jesus taught that the person who divorces a spouse, except for fornication, and marries another, commits adultery. Although some family relationships may fall short of the ideal, marriage partners who fully commit themselves to each other in Christ may achieve loving unity through the guidance of the Spirit and the nurture of the church. God blesses the family and intends that its members shall assist each other toward complete maturity. Parents are to bring up their children to love and obey the Lord. By their example and their words they are to teach them that Christ is a loving disciplinarian, ever tender and caring, who wants them to become members of His body, the family of God. Increasing family closeness is one of the earmarks of the final gospel message. (Genesis 2:18-25; Matthew 19:3-9; John 2:1-11; 2 Corinthians 6:14; Ephesians 5:21-33; Matthew 5:31, 32; Mark 10:11, 12; Luke 16:18; 1 Corinthians 7:10, 11; Exodus 20:12; Ephesians 6:1-4; Deuteronomy 6:5-9; Proverbs 22:6; Malachi 4:5, 6.) {FB1981 7.14}

23. Christ's Ministry in the Heavenly Sanctuary {FB1981 8.1}

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who, among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Hebrews 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16, 17; Daniel 7:9-27; 8:13, 14; 9:24-27; Numbers 14:34; Ezekiel 4:6; Leviticus 16; Revelation 14:6, 7; 20:12; 14:12; 22:12.) {FB1981 8.2}

24. The Second Coming of Christ {FB1981 8.3}

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is imminent. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Titus 2:13; Hebrews 9:28; John 14:1-3; Acts 1:9-11; Matthew 24:14; Revelation

1:7; Matthew 26:43, 44; 1 Thessalonians 4:13-18; 1 Corinthians 15:51-54; 2 Thessalonians 1:7-10; 2:8; Revelation 14:14-20; 19:11-21; Matthew 24; Mark 13; Luke 21; 2 Timothy 3:1-5; 1 Thessalonians 5:1-6.) {FB1981 8.4}

25. Death and Resurrection {FB1981 8.5}

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. (Romans 6:23; 1 Timothy 6:15, 16; Ecclesiastes 9:5, 6; Psalm 146:3, 4; John 11:11-14; Colossians 3:4; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-17; John 5:28, 29; Revelation 20:1-10.) {FB1981 8.6}

26. The Millennium and the End of Sin {FB1981 8.7}

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At its close Christ with His saints and the Holy City will descend from heaven to earth. The unrighteous dead will then be resurrected, and with Satan and his angels will surround the city; but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin and sinners forever. (Revelation 20; 1 Corinthians 6:2, 3; Jeremiah 4:23-26; Revelation 21:1-5; Malachi 4:1; Ezekiel 28:18, 19.) {FB1981 8.8}

27. The New Earth {FB1981 8.9}

On the new earth, in which righteousness dwells, God will provide an internal home for the redeemed and a perfect environment for everlasting life, love, joy, and learning in His presence. For here God Himself will dwell with His people, and suffering and death will have passed away. The great controversy will be ended, and sin will be no more. All things, animate and inanimate, will declare that God is love; and He shall reign forever. Amen. (2 Peter 3:13; Isaiah 35; 65:17-25; Matthew 5:5; Revelation 21:1-7; 22:1-5; 11:15.) {FB1981 8.10}

Did Ellen White Change What She Believed

WHAT ABOUT THAT FAMOUS LIE THAT ELLEN WHITE CHANGED WHAT SHE BELIEVED WHEN SHE GOT OLDER?

SHALL WE LET HER EXPLAIN WHAT SHE BELIEVES?
YOU WILL NEVER HEAR THIS FROM THE PULPITS.

"They have **one God and one Saviour; and one Spirit—the Spirit of Christ**—is to bring unity into their ranks." — Testimonies for the Church, vol. 9, p. 189.3, **1909** (a very non-Trinitarian statement made 11 years after she supposedly changed – no god the holy spirit, but Christ Himself coming to us as the Comforter)

"Let them study the seventeenth of John, and learn how to pray and how to live the prayer of **Christ. He is the Comforter.**" — Review & Herald, Jan. 27, **1903**

"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**, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." — Review and Herald, August 26, **1890**, 'The righteousness of Christ'

"The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ.** If we commune with God, we shall have strength and grace and efficiency." —Letter 66 to W.W. Prescott, April 10, **1894**, par. 18

"**While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you always, even unto the end of the world."** Matt. 28:20 While He delegates His power to inferior ministers, His energizing presence is still with His church." — Desire of Ages, 166.2, **1898**

"**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.**" — The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, **1897**, par. 3

"**The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency.**" — Letter 11a, January 2, **1894**, par. 23.

And so Ellen White likewise wrote and confirms that the Father and Son are one in Spirit.

"**They were two, yet little short of being identical; two in individuality, yet ONE IN SPIRIT, and heart, and character.**" — Youth Instructor, December 16, **1897**

Fallacies using Ellen White's name

Fallacies are done using Ellen White's name today, yesterday, and even before she past away. From Dr. John H. Kellogg, to Leroy Froom, to learned men from the Jesuit academic system including professors to pastors. The Theologians say, 'Ellen White matured as she got older and changed her beliefs. She became a trinitarian later in life.' This has become really commonplace today. Well how old do you need to be to be considered mature or having matured?

Ellen White was born on November 26, 1827. So when her husband James S. White died in 1881, she was almost 54 years old. Would that be considered mature? When the Desire of Ages was published, she would have been about 70 years old. That is the pinnacle time that our leaders say she changed her mind. Please keep in mind she came out of the Methodist church. She and her family were kicked out of the Methodist denomination because they were considered fanatics for expecting Christ's second coming while following the Millerite movement in the early 1840's.

She knew what was written in the many creeds of history from the Methodist creed, Nicene creed to the Athanasian creed. Her husband and early Adventist Pioneers spoke out vehemently against any creed that wasn't the Bible. And she stated this as well. They stood on the platform that **the Bible just as it reads should be their creed.**

She did not use distinct Trinitarian language (God the Holy Spirit, God in three persons, God the Son, God the Spirit, Triune God, Trinity, Co-equal, Co-eternal, Consubstantial, First person of the Godhead, Second person of the Godhead) in her writings. But it is well recorded that she did identify the Holy Spirit using Spirit of God, Spirit of Christ, His Spirit (referring to the Father or Son) God's Holy Spirit, His Holy Spirit (after referring to God in the same sentence), Spirit of Jesus, Christ's Spirit. There are countless statements that contain these that are completely ignored. She did however later in her years, have to write in a way that Trinitarians who came in like a flood could identify with (three living personalities in the heavenly trio). And this has been taken and magnified without its proper context and has caused massive confusion within the beloved denomination today. Those many Sunday-keeping converts came into the denomination because of the Sabbath. And they brought their trinity god in their mindset with them. And over time they became a new majority and have overtaken the denomination and allowed changes made in what we believe (1931 to today with the largest change being made in 1980).

Strangely today, theologians and leaders seem to ignore Ellen White's many no-change-for-50-years statements made well after the Desire of Ages was released in 1898. This book is the basis for their usage of the term, "third person of the Godhead." (During her lifetime, these words were printed only 27 times, but from only 5 original statements.) But it is only a few sentences later that she revealed what she meant, starting with, "***Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.***" (page 671) The only way to overcome sin is to have Christ's Spirit. Although, it has been said by many pastors that we will be sinning until Christ comes. I imagine they are not led by the Spirit of God or of Christ, but by the enemy's invention of a god the holy spirit.

Ellen White tells us about her Ministry Timeline and Experience

1882 (reflecting back on the experiences of the 1840's)

"In the providence of God the several Sabbathkeeping ministers who led out in teaching these new-found truths in company with a number of their followers, came together in 1848 in five Sabbath conferences. Through periods of fasting and prayer they studied the word of God. Elder Bates, the apostle of the Sabbath truth, took the lead in advocating the binding claims of the Sabbath. Hiram Edson and his associates, who attended some of the conferences, were strong in their presentation of the sanctuary light. James White, a careful student of prophecy, focused his attention on events that must take place before Jesus comes again. At these meetings the leading doctrines held today by Seventh-day Adventists were brought together." — **Early Writings, p. xxii.2**

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "we can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we are to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. **A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."** — **Early Writings, p. xxii.4** [Older brethren among the pioneers are here thus reminiscently referred to. "Father Pierce" was Stephen Pierce, who served in ministerial and administrative work in the early days.]

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." — **Early Writings, p. xxiii.1; Selected Messages 1, p. 206, 207**

"Thus the doctrinal foundation of the Seventh-day Adventist Church was laid in the faithful study of the Word of God, and when the pioneers could not make headway, Ellen White was given light that helped to explain their difficulty and opened the way for the study to continue. The visions also placed the stamp of God's approval upon correct conclusions. Thus the prophetic gift acted as a corrector of error and a confirmor of truth." — **Early Writings, p. xxiii.2**

1892 – letter written to the Brethren of the General Conference, December 19, Melbourne, Victoria

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. **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.** We are now a strong people, if we will put our trust in the Lord; **for we are handling the mighty truths of the word of God.** We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God.” — **Ellen White, General Conference Daily Bulletin, January 29, 1893, Art. B, par. 28**

1903 – last fifty years (1853-1903)

“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. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. 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 1903, par. 13; also Selected Messages, book 1**

1905 – last fifty years (1855-1905)

“We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. **The word given me is, Let that which these men have written in the past be reproduced.**” — **Ellen White, Review & Herald, May 25, 1905, par. 21**

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established.** The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is the point on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?**” — **Ellen White, Review & Herald, May 25, 1905, par. 28**

1905 - last fifty years (1855-1905)

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." — Ellen White, Letter 329, December 11, 1905, par. 19 (past fifty years - 1855-1905)

"After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning. Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon the foundation of Bible truth; those who know the waymarks that have pointed out the right path are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. **The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.**" — Ellen White, Ms 129, par. 5, 6, December 24, 1905

"That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." — Ellen White, Review & Herald, Jan 26, 1905

"We want solid pillars for the building. Not one pin is to be removed from that which the LORD has established." — Ellen White, Review and Herald, May 25, 1905

1906 - Half a Century

"I should be an unfaithful watchman, were I to hold my peace, when I see the very foundations of our faith being torn away by those who have departed from the faith, and who are now adrift, without an anchor. In this time, when false doctrines are being taught, we are to teach the same truth that we have taught for the past half century. I have not changed my faith one jot or one tittle." — Ellen White, Letter 150, May 15, 1906

"Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third

chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light." — **Ellen White, Letter 230, 1906, p. 4**

1906 – looking back on 1844, 1845, 1846

"And now, after half a century of clear light from the Word as to what is truth, there are arising many false theories, to unsettle minds. But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular." — Ellen White, Letter 38, 1906 (It was in this three year period that the pillars of faith were established; 1844, 1845 and 1846.)

"The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in an answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light." — Ellen White, Letter 50, 1906.3

1906 – sixty years – 1846-1906

"I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do." — Ellen White, Review & Herald, July 26, 1906, par. 20 (This is Sister White talking about herself using what is called third person language or technique. The same grammatical usage was done by Jesus speaking about himself as the Son of Man, the Spirit of Truth, and in the context of the Comforter and the Son of God.)

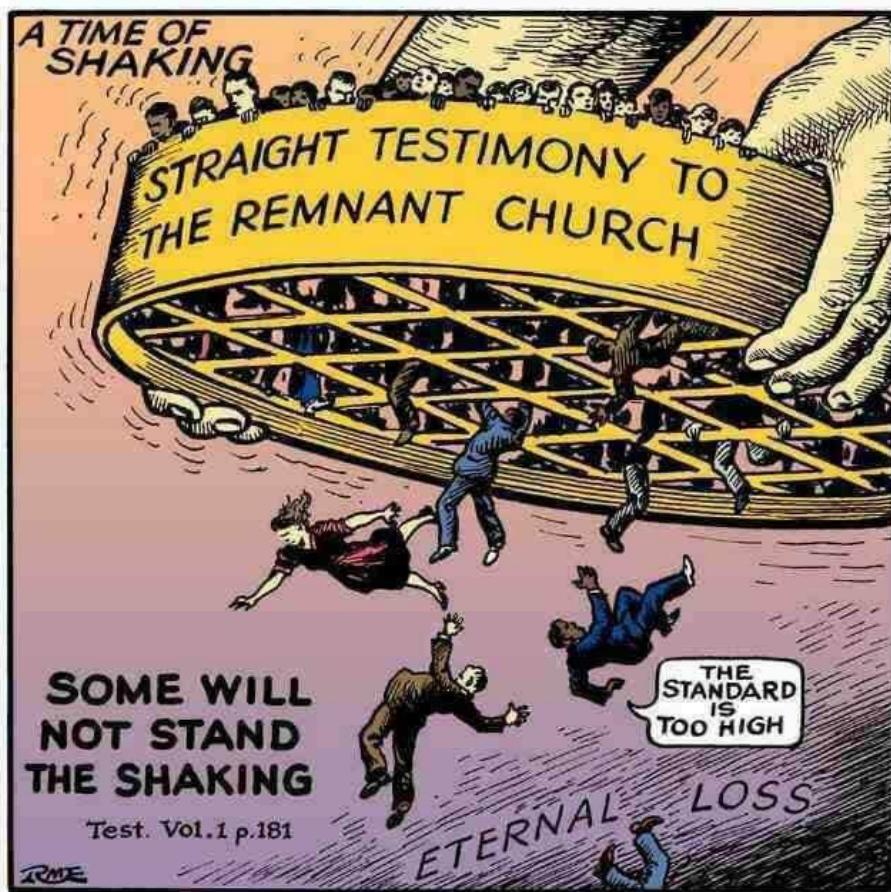
"The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers." — Ellen White, Letter 24, 1907, p. 3

A MESSENGER OF GOD DOES NOT CHANGE THEIR RELIGION OR BELIEFS.

The Shaking

"I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." — Ellen White, Review & Herald, Dec. 31, 1857, par. 5; Testimonies for the Church, vol. 1, p. 181.1; Early Writings, p. 270.2, 1882

2 Thessalonians 2:10-12 — "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. v11 And for this cause God shall send them strong delusion, that they should believe a lie: v12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness."



Those that cannot handle the standard of the straight testimony of truth given to the Laodiceans will fall out from among the remnant. They falsely believe the fables told to them by their leaders that they are the remnant church. But when you change gods and change beliefs along the way in 1931, 1942 and finally 1980, drinking from the wine cup of Babylon isn't part of the remnant plan of the one true and living God.

The True Witness

"What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the **True Witness** finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, **the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness.** The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct." — **Ellen White, Testimonies for the Church, vol. 3, p. 252.4**

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the reproofs and warnings given them. **The True Witness condemns the lukewarm condition of the people of God,** which gives Satan great power over them in this waiting, watching time. The selfish, the proud, and the lovers of sin are ever assailed with doubts. **Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends,** and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for disbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the **weight of evidence.**" — **Ellen White, Testimonies for the Church, vol. 3, p. 255.1**

What is the sin against the Holy Spirit? Is it rejecting a person?

"The evil heart of unbelief will make falsehood appear as truth and truth as falsehood and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from heaven <through His delegated messengers.> They enter upon a path that leads to the darkness of midnight. **They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them.** They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because **pride and persistent stubbornness lead them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error.** <They will not yield their stubborn wills.>" — **Ellen White, Ms30, 1890.15 <brackets are in the original provided>**

"In this, our day, men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession, therefore they cannot find mercy and pardon. **The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed—it is the firm, determined resistance of truth and evidence.**" — **Ellen White, Ms30, 1890.16**

Babylon and her Daughters

"The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. **It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories.** Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,—the work of Satan." —

The Spirit of Prophecy, vol. 4, p. 232.3, 1884

"In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of the saints and martyrs. **The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message.**" — **The Spirit of Prophecy, vol. 4, p. 233.1, 1884**

"Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. **The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt.** Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith." — **Ellen White, Great Controversy, p. 382.3, 1888**

"Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth;" the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories." — **Ellen White, Great Controversy, p. 383.1, 1888**

"We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?" — **Ellen White, Letter 51, September 6, 1886; Manuscript Releases, Volume 21, p. 380**

"The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie." **2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete.** The change is a progressive one, and the perfect fulfillment of **Revelation 14:8** is yet future." — Ellen White, **Great Controversy**, p. 389.3, 1888

"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, **1858 Great Controversy**, p. 172; **Early Writings**, p. 261.1, 1882**

Is the SDA church today a worldly church or the church of God?

"The line of demarcation between worldlings and many professed Christians is almost indistinguishable. Many who once were earnest **Adventists are conforming to the world—to its practices, its customs, its selfishness**. Instead of leading the world to render obedience to God's law, the church is uniting more and more closely with the world in transgression. **Daily the church is becoming converted to the world**. How many professing Christians are slaves of mammon! Their indulgence of appetite, their extravagant expenditure of money for selfish gratification, greatly dishonors God." — **Ellen White, Testimonies for the Church, vol. 8, p. 118.4, 1904**

The most misconstrued lie told today leaves many Seventh-day Adventists comfortable in their sins and belief that only the Seventh-day Adventist church is going to be saved. Or perhaps, primarily the only one. Just keep the Sabbath, or in some cases, just show up for church on Saturday. Enjoy the potluck. We will tell you everything you need to believe, don't worry about doing a deep Bible Study on your own. Just agree with whatever you are told from the pulpit and believe that the 28 Fundamental beliefs and Church Manual stand above the Bible.

But here is the honest truth that will shock you:

"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." (Matthew 18:20) 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." — **Ellen White, Letter 108, October 23, 1886, par. 17**

"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." If we could reach heaven through our own merits and efforts, then Christ need not have come to the world, to endure suffering, reproach, and shame, to be subjected to humiliation, mockery, insult, and death. He made an infinite sacrifice, because it was the only way whereby man could be saved. Those who believe in Christ will reveal it in their life and character. 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**

Revelation 14:12 – "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (God's True Church!)

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 Almhighties, 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.]

Fundamental Beliefs of Seventh-Day Adventists **1981.**

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.

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.”**

person who seeks by reading, discussing, thinking, or praying eventually sees light. The person who talks to God even when God is "not there" is alive with faith.

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11

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."

Creator, Savior, Sanctifier

All effects of God's action upon his creatures are produced by the three divine Persons in common. But because certain effects of the divine action in creation remind us more of one divine Person than another, the Church ascribes particular effects to one or the other divine Person. Thus, we speak of the Father as Creator of all that is, of the Son, the Word of God, as our Savior or Redeemer, and of the Holy Spirit — the love of God "poured into our hearts" — as our Sanctifier.

To believe that God is Father means to believe that you are son or daughter; that God your Father accepts and loves you; that God your Father has created you as a love-worthy human being.

To believe that God is saving Word means to believe that you are a listener; that your response to God's Word is to open yourself to his liberating gospel which frees you to choose union with God and brotherhood with your neighbor.

To believe that God is Spirit means to believe that on this earth you are meant to live a sanctifying, supernatural life that is a created sharing in God's

From the HANDBOOK FOR TODAY'S CATHOLIC, p. 11-12

This description is the same words used often by pastoral leaders in our own denomination today.

**THE CATHOLIC PLAN TO EVANGELIZE
SEVENTH-DAY ADVENTISTS**
by Samuele Bacchiocchi

The following was taken from THE END TIMES newsletter, volume 5, No. 4 by
Dr. Samuele Bacchiocchi.

SPECIAL DOCUMENT FROM THE VATICAN (1997-2002)

**PROJECT:
"The Most Desirable Sectarian Group"**

MAIN POINT:

"To evangelize the Seventh-day Adventists with the true gospel, constitutes the greatest gain of the Catholic Church to return the Protestants to Rome."

1. To infiltrate among the Adventists, ideas, projects that could aid in bringing about a Catholic-Adventist closeness.
2. Make concessions that would tend to bring together Catholic thinking among the Adventist.
3. To look for, analyze, with the Seventh-day Adventists common objectives for evangelization.
4. To dismember mistaken paradigms that the Adventists have about the Roman Catholic Church.
5. To demonstrate to the Seventh-day Adventist Church. that its origin as a church has no biblical basis.
6. To demonstrate to the Seventh-day Adventists the falsehood of the writings of Ellen White.
7. To demonstrate to the Seventh-day Adventists how prejudicial (dangerous) to World peace, are their positions about the Pope, the Virgin Mary and Sunday as the day of rest.
8. To point out to the Seventh-day Adventists that their church has the highest level of a Apostasy among the Protestants, due to the theological shakings that characterized it.
9. To bare before the world the steps that the Adventist Church has taken. Through its legitimate leaders toward the Catholics and ecumenism.
10. That the Seventh-day Adventist understand that not to unite with Catholics and Protestant, to search for world peace together, they would be blamed for all the evils and/or disasters that may befall the world.

Warnings from the Messenger of the Lord

“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

“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 Release 62 - 1905.14

“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

“I have written unto you, fathers, because ye have known Him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” The apostle here links the experience of the fathers with that of the young men; in like manner **there is a link between the old disciples in this cause and those who are younger, who have not had an experience in the early events of this message. Those who were young when the message arose will have to be educated by the old standard-bearers.** These teachers must realize that too great pains cannot be taken to fit men for their holy trust while the standard-bearers are still able to hold the standard aloft. And yet those who have so long fought in the battles may still win victories. **They have been so thoroughly acquainted with the wiles of Satan that they will not be easily moved from the old paths.** They remember the days of old. They know Him who is from the beginning. They may ever be light bearers, faithful witnesses for God, living epistles, known and read of all men.”
— **Testimonies for the Church, vol. 5, p. 584.3** [Old disciples and old standard-bearers are the men of age, referred to as experienced Adventist Pioneers]

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.”

It is time to adapt our thinking to the Bible and not the Bible to our thinking.

The Last Message of Mercy – Heed the Warning

“I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that young and old should not attend their assemblies; for it is wrong to encourage them by attending their meetings while they teach error that is poisonous, and death to the soul, and teach for doctrines the commandments of men. And the influence is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith he has set us free, and rejoice in the truth. **God is displeased with those who go to listen to error, when they are not obliged to; for unless he sends us to these meetings, where error is forced home to the people by the power of the will, he will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him, and the power of his evil angels; and **the light around us becomes contaminated with the darkness.**” — Ellen White in vision - ExV54, p. 45.2, 1854; Early Writings, p. 124.3, 1882**

“I saw that we had no time to throw away in listening to fables. Our minds should not be thus diverted; but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position; that with meekness we may give a reason of our hope from the Scriptures. While the mind is occupied in hearing false doctrines, and dangerous error, pressed upon the hearers, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.” — Ellen White in vision - ExV54, p. 46.1 – Supplement to the Experience and Views of Ellen White, 1854; Early Writings, p. 125.1, 1882

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. **Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, “But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, **That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**” At that time Jesus answered and said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.” — Ellen White, Review & Herald, August 1, 1893, par. 5 [brackets are in the original writing from Ellen White]**

