The Gateway Arch in St. Louis, Missouri, is the central focus of the image. It is a large, stainless steel catenary arch that is illuminated from within, creating a vibrant rainbow-like glow. The arch is set against a dramatic sky at sunset or sunrise, with colors ranging from deep blue at the top to bright orange and yellow near the horizon. The sky is filled with soft, wispy clouds. In the foreground, the dark silhouette of a bridge and some trees are visible against the bright horizon.

THE GOD OF THE GENERAL CONFERENCE ARRIVES

**What Happened in 1980 and why it matters
to every Seventh-day Adventist.**

The Gateway Arch sits along the Mississippi River in St. Louis, Missouri, USA. It was designed by Finnish-born American architect Eero Saarinen in 1948 and was constructed between 1963 and 1965. It gets its name from the westward expansion of new settlers in the 19th century as the city's role as the "Gateway to the West."

This monument commemorates the Louisiana Purchase in 1803 from France, doubling the country's size. It opened up the exploration of the west by the military led by Captain Meriwether Lewis and Lieutenant William Clark.

The strong, elegant shape of the arch represents somewhat of a doorway to the western part of the country. The arch is 630 feet (192 meters) tall, and the distance between its two legs is equal to its height. Inside are two trams, each of which consists of eight cars that each carry up to five seated people at a time. Visitors can take a four-minute tram ride to the viewing platform at the top of the arch. Sixteen windows face east, and the same number face west for views of the city, river, and surrounding land. At the base of the Arch, underground is the Museum of Westward Expansion which features displays showing what life was like in the 1800s as well as exhibits on the construction of the Arch as well as a short film in the movie theatre.

When it comes to religion and worshipping a God or Deity, the arch shape can be found abundantly in pagan temples, often connected with the worship of BAAL, a false god.

The "General Conference CORPORATION of Seventh-day Adventist" in 1980 chose a different god than what was the foundation of their faith when they met in Dallas, Texas with Neal C. Wilson at the helm. The God of Abraham, Isaac and Jacob was removed and replaced with the god of Rome.

One generation later as the Bible records as 40 years, the 2020 General Conference session was postponed in Indianapolis, Indiana for the reason of a virus pandemic. Very interesting timing. So here we are after two postponements, meeting in St. Louis, Missouri with Ted N. C. Wilson at the helm, Neal C. Wilson's son. Like father, like son Mr. Ted N. C. Wilson has professed many times on record a belief in what has become the trinity god of the "General Conference CORPORATION of Seventh-day Adventists." They have stepped off the platform and as illustrated in the Old Testament among the children of Israel, have gone off a-whoring after a strange god.

The 2022 General Conference session in St. Louis is being held on the 6th day of the 6th month, and the event will last 6 days. Is that symbolic? Is that prophetic in some way? 666.

The god of the General Conference Arrives

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Referring to Divine Headship	1870 - Vol. 1	1877 - Vol. 2	1878 - Vol. 3	1884 - Vol. 4	King James Bible	Ellen White
God the Father	0	0	0	0	13 times	211 times
Son of God	38	92	104	34	47 times	4,743 times
Spirit of God	2	18	22	33	26 times	6,694 times
Holy Spirit 7x (Holy Ghost 89x)	9	8	13	19	96 times	9,944 times
"Spirit of Jesus" or "Spirit of Christ"	0	1	2	Christ 3	3 times	1,736
Referred to "God and Christ"	2	0	1	0	534 times	214 times
His Holy Spirit	2	0	1	0	3 times	1,270 times
God's Holy Spirit	0	0	0	0	1 time**	64 times
God's Spirit	1	3	0	1	12 times*	321 times
Christ's Spirit	0	0	0	0	0	50 times
God Almighty	2	0	0	3	6	104 times
The Almighty	2	3	3	3	44	238 times
Lord God Almighty	0	0	0	3	5	74 times
Almighty God	1	0	1	1	3	48 times
Lord Almighty	0	0	0	2	1	181 times
Mighty God	1	1	0	0	9	208 times
Referred to "God and the Holy Spirit"	0	0	0	0	0 times	0 times
Called the Holy Spirit a "Being"	0	0	0	0	0 times	0 times
Called the Holy Spirit a "God"	0	0	0	0	0 times	0 times

* Int'l. Std. Version

** New Living Translation

Spirit of Prophecy Vol 1 - 1870 - The Great Controversy between Christ and His Angels and Satan and His Angels.

Spirit of Prophecy Vol 2 - 1877 - The Great Controversy between Christ and Satan. Life, Teachings and Miracles of our Lord Jesus Christ.

Spirit of Prophecy Vol 3 - 1878 - The Great Controversy between Christ and Satan. The Death, Resurrection and Ascension of our Lord Jesus Christ.

Spirit of Prophecy Vol 4 - 1884 - The Great Controversy between Christ and Satan. From the Destruction of Jerusalem to the End of the Controversy.

Trinitarian Phrases	1870 - Vol. 1	1877 - Vol. 2	1878 - Vol. 3	1884 - Vol. 4	King James Bible	Ellen White
God the Holy Spirit	0	0	0	0	0 times	0 times
God the Spirit	0	0	0	0	0 times	0 times
God the Son	0	0	0	0	0 times	0 times
God in three persons	0	0	0	0	0 times	0 times
Trinity	0	0	0	0	0 times	1 times
Triune God	0	0	0	0	0 times	0 times
Co-equal	0	0	0	0	0 times	0 times
Co-eternal	0	0	0	0	0 times	0 times
Consubstantial	0	0	0	0	0 times	0 times
First Person	0	0	0	0	0 times	0 times
Second Person	0	0	0	0	0 times	0 times
Third person	0	0	0	0	0 times	5 times

Introduction

Before we can share with you some information from the 1980 conference, let's take a look at the information we had available to us as a peculiar people. We should have listened and paid attention to those that were led by God and helped form our faith from the beginning. They weren't influenced by the academic system of Universities.

God is causing an awakening among his faithful all over the world to return to the beliefs of the true remnant, the original Seventh-day Adventists and their history.

This History is not a "Godhead" as many people think they are subscribing to today as an alternate. They are distorting the simplicity of the Bible on this. Some have returned to a distorted "historic Adventism" façade pointing back only to 1931. It is around this time that a "Godhead" belief started to be used and is prevalent today in its usage and terminology. However, they are forgetting the previous 80 years which are crucial. And then you have many small ministry "Entertainment Tonight" style You-Tube pastors. Some of these are products of Oakwood College, aka University. They are preaching a Godhead, but not the one of the Bible, but one that has been fabricated from Ellen White's writings, using only what they can, to help distort things to their narrative over time. But what has been confirmed as history is the true non-trinitarian belief of our people that believed in God, as in the Father, and His begotten Son Jesus Christ, a true Son that didn't start at the incarnation, but sometime in eternity. This is the God of our Fathers, the same as Abraham, Isaac and Jacob. Not the god of Rome.

"God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God." — James White, The Third Angels Message, p. 11.3, 1850 (This was written in 1850 by James White reflecting on the experience of coming out from the fallen churches in 1844)

Ellen White wrote about the experience they were brought through, from deep Bible studies.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband (Elder James White), Elder Joseph Bates, Father Pierce, [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.] 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 were 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." — Ellen White, Early Writings, p. xxii.4

Can the 'men in suits who love creeds' who got their doctorate degree or Masters in Divinity really claim that they were like those as described in the above who formed our faith? Why did they think they could mess with the personality of God and Christ by changing who we worship?

"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." — Ellen White, Early Writings 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 confirmer of truth." — Ellen White, Early Writings xxiii.2; See Gospel Workers, 302

The Seventh-Day Adventist church was growing, and it was one of the few non-Trinitarian churches of its time.

Who were they witnessing to? Who were they seeking to convert and bring into our denomination? Sunday keepers! And with that, people that believed in a Trinity doctrine. When people come to America from smaller third world countries, what do they bring with them? Their ideas, concepts and beliefs. Well, the same could be said for the Sunday converts that came in like a flood. Without serious conversion, study and understanding, how could they really change that which was deep in their minds? How could they change the ideology about the God that they believed in? They were coming in more times than not over just the day of worship, the Sabbath.

"By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen....During the lives of the apostles the church remained comparatively pure. But "toward the latter end of the second century most of the churches assumed a new form; the first simplicity dis-appeared, and insensibly, as the old disciples retired to their graves, their children, along with new converts...came

forward and new modeled the cause...” To secure converts, the exalted standard of the Christian faith was lowered, and as the result “a pagan flood, flowing into the church, carried with it its customs, practices, and idols....” Has not the same process been repeated in nearly every church calling itself Protestant?” — Ellen White, Great Controversy, 384.5

The "old disciples" that retired to their graves can be paralleled to as our Pioneers. The people that were the core of our faith that started it all. And were their children as diehard as they were? No. They did not live the experience of 1844. How could they? They weren't old enough. So they weren't as steadfast in the faith as their parents. There is where you will find backsliding, slowly losing the hard core beliefs of the faith. The standard of belief, of "Christian faith was lowered." As a result, a pagan flood came flowing into the SDA church.

"When the power of God testifies to what is truth, the 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 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 to Elder J.A. Burden of Loma Linda, December 14, 1910, PH020, p. 14.2

If only these warnings were heeded during the last 80 years. But men of deceit were in charge, building a bridge between the gap that provided safety between us and other denominations. Men that had to wait for the Pioneers, the "old-timers" to die off. They removed the old landmarks, the pillars of our faith, the foundation that was set upon 50 valuable years (1853 – 1903).

“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 Sister White died. This should be first and foremost on the minds of people searching for truth trying to decide what is right and what is wrong.)

“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 760, pp. 9, 10; Ye Shall Receive Power, p. 235.4

Over time what started out as simply "Fundamental Principles" would be yielded up and changed to a rigid "Fundamental Beliefs" as a man's creed. Going back to the 1950's Leroy Froom, Roy Allan Anderson and a few others thought to entertain the judgment of Evangelicals toward us. They were worried about being labeled a cult, and the "Evangelical Conferences" (mid-1950's) were held privately as we let mainly two Evangelicals dictate and intimidate what we should believe. Were they thinking they could convert them? Hardly. But the Evangelicals were converting US! The world was converting US! And as a result, "Questions on Doctrine" was published in 1957 and a complete embarrassment to the history of our church. We were seeking to "bridge the gulf", close the gap between what "separates the children of light" (us) and "the children of darkness by yielding principle, by compromising the truth."

“. . . It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children of light from the children of darkness by yielding principle, by compromising the truth” — Ellen White, Review & Herald, July 24, 1894

The General Conference at Dallas, Texas in 1980 provided the laity a final opportunity to meet the Omega of Heresy. The main focus of the session was the development of a new statement of beliefs to replace the 1931 statement, which was only to be minor revisions. The final product was an official statement that affirmed the newer trinitarian teaching. This statement has since taken on lion-like jaws of a creed. Those who are found not lining up are dis-fellowshipped.

But wait a minute! The statement made in 1931 wasn't completely honest to begin with. And now we are going to build upon that? Leading up to 1931 church leaders in Africa requested a statement that will "assist in a better understanding of our work." (27 Fundamental's Introduction.). In answer to that, a suitable Statement of Faith is placed in the 1931 Year Book that contradicts what was firm since the beginning of the denomination in print going back to 1872.

The Statement of Belief from the 1931 Year Book was written by one man, Francis McClellan Wilcox who was the editor of the Review & Herald. There was no vote, no official church authorized document that was issued. There was suppose-to be a formal committee that

would generate this and decide it. The General Conference President at the time, C. H. Watson, is voted the authority to select a committee of four men, of which he is a member, to prepare a statement for publication in the Year Book. The four men are Gen. Conf. Associate Secretary M. E. Kern, Review editor Francis M. Wilcox, manager of the Review & Herald E. R. Palmer, and then C. H. Watson.

This “Statement of Belief” would end up being the opinion of one man who was not inspired by God as a co-founder of the denomination as was James White, Joseph Bates or Ellen White. This would find itself in the new Church Manual that was starting to be published in 1932. Going back to 1883, it was decided that we should not have a Church Manual partially in fear of it leading to be a measurement of a creed and how anyone can be measured by it for membership. So, this statement ends up being put together by Francis M. Wilcox with 22 all new Fundamental Beliefs with the approval of the committee and then passes it over to H. Edson Rogers (General Conference Statistician from 1903-1941) who places it in the 1931 Year Book. The church was unaware of this action. President C. H. Watson knows, but doesn’t seek official action for approval which should have gone before a General Conference in Session. It ends up being approved by “common consent” and “accepted without challenge.” — Leroy Froom, Movement of Destiny, p. 414, 1971.

In his paper, “The Seventh-day Adventist Church in Mission: 1919-1979,” Gottfried Oosterwal wrote: “Realizing that the General Conference Committee— or any other church body—would never accept the document in the form in which it was written, Elder Wilcox, with full knowledge of the group, handed the statement directly to Edson Rogers, the General Conference statistician, who published it in the 1931 edition of the Yearbook.” The plan was to initially place this new statement in a publication that most church members never look at, before printing it elsewhere. It succeeded as there were very few complaints that the church was making a creed.

After no major changes from 1872 (the first time we publicly published our beliefs) to 1930, 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 simply identify 3 of something or just 3. There is no doctrine tied to it. Both of these key words have never been used before, and they were 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”. Again, never used before. 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 at the General Conference Session in Dallas, Texas of that year, a full-on Trinity “doctrine” 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.

In 1980, this was the first time that the trinitarian doctrine of belief was made official by voting on it in a General Conference Session. It was not even legitimately discussed then either. The framework was already in the works in prior years leading up to this by a few men in suits in a room. It was a done deal. Game over! More on this development later in this booklet. If you peruse the daily bulletins from the event, a few points of belief were brought up. We will take a look at what was published at that time covering the key event's discussions.

They just voted on all the beliefs as a whole, and included in them was the belief in, and acceptance of, the trinity. This reminds me on past TV shows (when I watched TV) where there would be some legal, or attorney orientated show, and the prosecutor or the defense attorney would object to an action being done as "leading the witness." That is what I am reminded of here at this event. The leaders at the top were leading those under them to accept this. There weren't any real options thrown out there or ramifications to discuss. What took place in 1931 was a step of transformation (a slippery slope) that would allow 1980 to take place. So now, if you are a Seventh-day Adventist, you are officially supposed to believe in the trinitarian doctrine because this is the official teaching of the "CORPORATION" today. The "General Conference CORPORATION of Seventh-day Adventist" was established in 1904. This was only able to come about with the leadership of Arthur G. Daniells and the deaths of the bulk of the Adventist Pioneers.

This is such a significant change from what the pioneers believed. We have been told that they could not have been members of the Church today.

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

To correct Mr. Knight, all of the founders would not be able to join the church, not just most. Imagine this being done to Martin Luther. They wouldn't be Lutherans any more. The New Lutherans would be counterfeits. And today's "CORPORATION" is masquerading as a church, trying to be the remnant church.

"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 it. They would have been starting on a sandy foundation.

So, in reality, it forces you to believe the Pioneers. The Adventist Pioneers knew better than to set up a church creed.

"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) Review & 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 (Chino, California), transgender elders (Hollywood, California), sin being taught in the Adventist Universities, and very WORLDLY music brought in (Spicer University, India). I'm sure the music exists in other places, but the video I saw of a Talent show at Spicer was WOW! You can serve pepperoni on pizza at Adventist Hospitals, especially the Hospitals sold to the Catholics, 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.

I don't know about you, but that doesn't seem right or sit right with me. We will now take a look at some various event proceedings that led to 1980 and then what was recorded in the Adventist Review in April, 1980.

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

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

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

1931 Fundamental Beliefs

The beginning of the Godhead doctrine has arrived.

The Backstory to the Slippery Slope

After the publishing of the 1931 statement of belief, in 1941 the Annual Council met and approved a uniform “Baptismal Vow” and “Baptismal Covenant” based on the 1931 statement. They wanted everything to line up together.

“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 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 formulate 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. Also to bring out the fact of Christ’s death as an atoning sacrifice, and to specifically include Righteousness by Faith.” — 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

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

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

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

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

From page 80 and 81 of the 1942 Church Manual.

THIS IS WHERE the personhood of the Godhead got its start. Prior to this, there was no FIRST PERSON or SECOND PERSON of the Godhead spoken about in any Pioneer or Ellen White writing. And “third person” was used five times by Ellen White, yet published only ten times while she was alive. Upon receiving the phrase from her copy assistant Marian Davis who heard it in presentation from Herbert Camden Lacey, Sister White repurposed it

to point us to the Spirit of Christ that can and will dwell with us to help us gain victory over sin. Refer to: <https://www.truthseeker.church/third-person-of-the-godhead> .

It was self-made church historian Leroy Froom who set this course for the church. In 1928, he wrote a book called "The Coming of the Comforter" and in another book, "Movement of Destiny," published in 1971, he boldly admits that he went to authors outside of our faith for information on the Holy Spirit. Why? Because what we taught wasn't what he wanted. For one reference, all you had to do is go to Adventist Pioneer Joseph Waggoner's book, "The Spirit of God." Or how about just reading Ellen White's older original writings in how she used "the Spirit of God," "God's Spirit," "His Holy Spirit," "God's Holy Spirit," "Christ's Spirit."

So, Froom went to Babylon, Sunday-keepers, for their theology and brought their doctrines into our church. In "Movement of Destiny" he admits that they made alterations to the "standard works" from our history so he could correct "erroneous views on the Godhead" and change the perception that we were trinitarian. Its men like him that brought in what would size up to the "Godhead doctrine" that we have today. But when church attendees start to question their local pastors about this being a trinity doctrine, like Rome's version, they quickly dismiss it and say the Adventist trinity is different than the Catholic one and, then a common additional response is, not everything from Rome is all bad. They believe whatever they are told because they don't study for themselves and neither do the Catholics.

The "Coming of the Comforter" is still sold today in the Adventist Book Center, and it is the reason why we are so confused and argumentative on the Holy Spirit today. In 1946, 31 years AFTER Ellen White died, Froom along with Roy Allan Anderson and Louise Kleuser worked together to bring a compilation to print called, "EVANGELISM." And today this is the local pastor's handbook on what Ellen White wrote. It is a complete debacle. They took a handful of quotes from her, anything they could find on three-some wording and turn it into a perceived belief, and then published them together WITHOUT their context and had the nerve to call it, "Misrepresentations of the Godhead." That is ACTUALLY what it is. Misrepresentations of what Sister White wrote, taught and believed. People today don't know their Bible. They haven't read the volumes of Spiritual Gifts, or the four books which are actually called "The Spirit of Prophecy." They haven't read the "Testimony for the Church" volumes, or other valuable early pieces because men like Froom have done a number to remove items from our Pioneers from print. And then along with others, they modified Uriah Smith's Daniel and the Revelation from 1897. This happened shortly before William Warren Prescott's death (former V.P. and Administrator to the start of many of our Colleges).

So as of 1931, we now have a "Godhead doctrine." This would be republished in the 1942, 1955, 1965-66, 1973-74 and 1975 Yearbooks. The Church manuals would be printed every 4-9 years, varying till 2010. These statements are provided in the back of this book.

In 1946 something positive did take place. A major decision was made at the General Conference Session of that year held in Washington, D.C. It was voted that the Church Manual could only be revised at the General Conference Session. The document or publication was considered too important for any other method of change to be made.

In 1962, the Roman Church repositions itself in relation to the modern world. Major changes occur in the Catholic Church, but the intention is the same. The final stage is set for the Jesuit order's counter reformation to take over all the Protestant churches. The World Council of Churches incorporates the Trinity Doctrine in its prerequisite for membership, and becomes the foremost Ecumenical organization.

In 1965, Bernard Seton and several of our leaders had traveled to Geneva, Switzerland to enter into negotiations for closer contacts with the World Council of Churches headquarters. This sets Seton on a course of thinking we need to revise our Fundamental Beliefs. He writes in to the General Conference administration, expressing his conviction that our Fundamental Beliefs need revision from both a theological and a literary point of view. At the close of Vatican II, General Conference President Ruben Figuhr arranges for Bert Beverly Beach to become the SDA ecumenical liaison with other denominations placing him on an ecumenical board. This was a key doctrinal board of the WCC in Geneva. He would remain in this position until 2000 when he retired.

In 1977, Beach, as representative and his involvement with the Conference of World Communions, ends up in a private audience with Pope Paul VI in the Vatican. He presents the Pope with a gold medallion confirming friendship of the SDA Church with the Vatican. (Review & Herald, August 11, 1977).



Pope John Paul II greets his friend GC Representative Bert B. Beach. (Adventist Review Nov 08, 01 pg. 10)



THE POPE'S GREETING: Under the title, "Seeking the Objectives of Complete Unity", a Catholic newspaper reported this:

"After the general audience of Wednesday, the 18th inst., the Holy Father received the participants of the Conference of Secretaries of World Confessional Families. The group was accompanied by Bishop John Howe, General Secretary of the Anglican Consultative Council, and Mr. B. B. Beach, General Secretary of the Seventh-day Adventists. This was

the first time that representatives of the Seventh-day Adventists met the Pope. To commemorate this significant moment, they offered an artistic gold medal to the Holy Father.

The Holy Father directed the following discourse to them:

Dear brethren in Christ: We rejoice to be able to receive such an important group today, and we welcome you to Peter's See. In you we greet the representatives of a considerable portion of the Christian people, and through you we send our wishes of grace and peace in the Lord to your Confessional Families. [Beach represented the whole church!]. We are happy to express, in your presence, our common faith in Jesus Christ, the Son of God [the Christ in immaculate flesh], the only Mediator with the Father, the Saviour of the world. Yes, brethren, together with the Apostle Peter, we proclaim that Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12. On her part, the Catholic Church is solemnly engaged, through Vatican Council II, in an ecumenism based on increased fidelity to Christ the Lord and on heart conversion. At the same time, she is conscious that nothing is more alien to ecumenism than that false irenicism [methods of securing unity among Christians or harmony and union among the churches; called also Irenical theology] that would harm the Catholic doctrine and obscure its genuine and precise meaning. Reinforced by the power of the word of God, let us therefore pursue, despite all difficulties, the objective of full unity in Christ and in the Church. And, with humble-ness and love, let us direct our thoughts and our hopes to our Lord Jesus Christ. Glory be given to Him, as well as to the Father and to the Holy Spirit, for ever and ever." — Osservatore Romano (Catholic paper, Portuguese edition), May 29, 1977.

We apologize for the poor image, but there are several items on this gold medal which are designed to please the pope. Christ is in a Catholic stance, like the Vatican painting by Francis de Assisi, and idols. His beard is forked. This Christ has no crown on his head while the one in Revelation 19:12 does. It appears that Jesus is standing on the summit of a mountain like Satan will when personating Christ. The true Christ will not touch the earth when he returns. There is a cloud with nine lightning bolts extending from it, just as mystery religions and the medieval papacy used. It was a symbol of Satan in the mysteries. There are eight angels. Eight is the symbol of the sun day. The angels are shown facing toward and worshiping Christ, after he has arrived on earth. (They should be shown as facing the earth with Jesus as they come toward it.) The Christ in Revelation 1:16 has seven stars in his hand. This Christ has six on each side. The Maltese cross is a Vatican symbol. Typically, this has four equal rays flowing outward from a central sun. Each ray expands in width as it radiates outward and terminates in two horns, producing an eight-pointed cross. It is thus a sun symbol in two ways (the radiating sun, and the eight points.)

The New York Times newspaper published on July 12, 1968 shows that the World Council of Churches admitted to full membership representatives from non-member churches, which included the Seventh-day Adventist Church. The churches in Finland in that same year made a formal request from the General Conference for Women to be ordained into the ministry. You can start to see this slippery slope and where it's going.

THEOLOGICAL UNIT GETS 9 CATHOLICS

Step May Lead to Full Role
in World Church Council

By EDWARD B. FISKE
Special to The New York Times

UPPSALA, Sweden, July 11 — The World Council of Churches today admitted nine Roman Catholic theologians to membership in its principal theological body, the Commission on Faith and Order.

The action represents the first time that Catholics have become full participants in a major branch of the council, which represents most major Protestant and Orthodox churches throughout the world.

Leaders of the council said that the move could eventually prove to be the first step toward full membership by Catholics, a subject that was raised in an address last Saturday by the Rev. Roberto Tucci, a prominent Jesuit.

The Rev. Dr. Lukas Vischer, director of the commission, said that the move "does not in any way prejudice the question of full Roman Catholic membership." He added, however, "What will grow out of it, God only knows. We are on a journey."

Vote Is Unanimous

The action was taken by unanimous vote of the 720 delegates to the Fourth Assembly of the 20-year-old ecumenical organization. The assembly is the council's highest policy-making body.

Also admitted to full membership were six representatives of other nonmember churches, including the Seventh Day Adventist Church, the Lutheran Church-Missouri Synod and various Baptist bodies.

Two Americans were among the nine Catholics named. They are the Rev. Raymond E. Brown of St. Mary's Seminary in Baltimore and the Rev. Walter Burghardt, a Jesuit from Woodstock College, Woodstock, Md.

Other Americans named included the Rev. Jaroslav J. Pelikan, a Yale University church historian from the Lutheran Church-Missouri Synod.

The commission on Faith and Order is charged with producing scholarly studies on the various theological questions pertaining to church unity and the ecumenical movement.

Under today's action the number of places on the commission was increased from 120 to 150 in order to offer full privileges to former observers. Fifteen of the new places were filled today, with the remaining 15 left open for future nominations.

Frequently a Bellwether

The Commission on Faith and Order has frequently been a bellwether of theological and ecumenical trends. Last year it decided to pay less attention to issues that divide the various churches, such as the meaning of the sacraments or apostolic succession, and to concentrate on new problems that cross confessional lines, such as the proper relationship between the church and the secular world.

At a news conference today, Konstantin S. Valiseichik, a member of the General Council of the Union of Evangelical Christian Baptists in the Soviet Union, denied that believers in his country were persecuted because of their religious convictions.

"If there are some people who have been sentenced, it is not because of their convictions but because of the violation of some law," he said in answer to a question.

Soviet rules on religious practice include a ban on proselytism outside the church or synagogue and prohibition of religious instruction to anyone under 18 years of age.

Mr. Valiseichik said that he was hopeful that these laws might be modified but he said that so far the major religious groups had not asked for change.

The New York Times

Published: July 12, 1968

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Future General Conference President Jan Paulsen becomes the first Adventist to graduate from ecumenical Tubingen University in Germany. Joseph Aloisius Ratzinger (Pope Benedict XVI) is a professor there in Dogmatic Theology. (1972).

Meanwhile, Australian pastor Desmond Ford receives his second PhD from the University of Manchester while on leave from Avondale College. The effects of outside evangelical teachings from these 'systems of higher learning' will become evident as Ford brings in "New Theology" during the 70's. He would be removed from Avondale in 1977 for the trouble he is causing and shipped off to the USA. He gets placed at the Pacific Union College which enables him to pollute our young people there for three years. He loved to teach that you could sin all you want and still get to Heaven. It downgraded the Law of God. To do this, he gave Christ a pre-Fallen nature which means Christ could not sin while on earth, therefore he could not provide to us an example of being obedient. Christ's atonement was now done at the cross in A.D. 31. That means no Sanctuary work by Christ. The Sanctuary doctrine was one of the original pillars of our faith. Everyone that lived after 31 A.D. could be saved just by saying they accepted Christ. It did away with the Investigative Judgment prior to the Second Advent at which time the sins of men were investigated.

There was such upheaval in the 1970's and Pacific Press Publishing Association was involved in a problem of its own, dealing with equal pay for equal work. They were in a battle with two women employees who were being paid far less than men doing the same work. There is quite the story to this, but at some point, the comparison of church government between the SDA church and the Catholic church was compared in court. However, Neal

C. Wilson found himself testifying at one point and gave a complete lack of a backbone statement when he stated this:

"Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term, hierarchy was used in a pejorative sense to refer to the papal form of church governance, that attitude on the Church's part was nothing more than a manifestation of widespread anti-popery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has now been assigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned." Merikay McLeod lawsuit (p. 4, footnote #2, Docket Entry #84: EEOC vs. PPPA C-74-2025 CBR). Sworn statement dated Feb. 6, 1976.

According to some, in 1976, two concerns were expressed which is why there was an incentive for revision of the 1931 statement. On one hand, some General Conference officials expressed an interest in revising the paragraph on "the Holy Scriptures" to include an explicit assertion that "they give the authentic history of the origin of the world" to Creationism, instead of evolution. At the same time, the Church Manual Committee felt a need for the coordination of three different statements it contained: 1) The Fundamental Beliefs, 2) The Doctrinal Instruction for Baptismal Candidates, and 3) The Baptismal Vow. Each was somewhat different than the others.

So the Church Manual Committee recommended the appointment of an ad hoc [special purpose] committee to consider both matters: making the three statements read alike and "the preparation of an additional 'Fundamental Belief' statement to deal with the Doctrine of Creation."

The General Conference president at this time was Robert Pierson. He did not retire until 1979, when he was replaced by Neal C. Wilson (current General Conference President Ted Wilson's father!).

According to the Minutes of the President's Administrative Committee (PREXAD), March 18, 1976, and the President's Advisory Council (PRADCO), March 24, 1976, PRADCO appointed the members of the committee. The chairman of this committee was W. Duncan Eva and its secretary was Bernard Seton. Its assignment was to prepare a draft copy of a revision of the 1931 Statement of Belief. Both men were very important in the preparation of this preliminary revision and the later adoption of the Andrews' second revision.

W. Duncan Eva, as a General Conference Vice-President, was in a key position. He was a close friend of Desmond Ford and fully in accord with his radical beliefs. After the Glacier View meeting in August 1980, which recommended the ouster of Ford, Eva strongly urged Neal C. Wilson to not fire Ford, but to send him to England to work. But that was not done.

Eva, as chairman of this initial revision committee, was in a position to strongly influence all that followed. A significant amount of events occurred before the final draft was presented to the delegates at the 1980 General Conference Session.

Both Eva (a General Conference vice president), as chairman, and Bernard Seton (a General Conference associate secretary), were very influential on this ad hoc committee. They shared common interests and became close friends. They would end up working hand in hand in all things related to 1980.

The other members of the ad hoc committee were all General Conference personnel: Willis Hackett, Richard Hammill, and Alf Lohne were General Conference vice presidents. In addition, there was Clyde Franz, secretary; Charles Bradford, associate secretary; Gordon Hyde, general field secretary; N. R. Dower, Ministerial Association secretary; and Arthur L. White, secretary of the Ellen G. White Estate.

In Seton's mind, he thought that our doctrinal statement needed modifying so our men meeting in those ecumenical consultations would be able to point to the similarities of our beliefs to those of the other churches. But nothing came of the suggestion at the time. Seton had recorded a chain of events and sent them in a letter containing a lot of historical background, to Lawrence Geraty at La Sierra University.

Fritz Guy, La Sierra University president for a time, later included this letter in a lecture he gave to an audience at Avondale College Church in September 2002. His lecture was entitled "Uncovering the Origins of the Statement of Twenty-seven Fundamental Beliefs."

It was fitting that Guy would tell the faculty and future ministers, at Avondale, how the 1980 Doctrinal Statement came about. Its wording would protect the workers in Australia as well as workers throughout the world field from being fired because of their new theology teachings. Looking back on it, from this historical perspective, we can see that it was all part of a plan. Here are portions of Bernard Seton's letter:

"It became clear that the Manual needed revision. It had additions being made in random fashion by individuals and groups at various times. The 1967 edition revealed the patchwork nature of the volume and cried out for editorial attention. But on page 22 it was recorded, 'All changes or revisions of policy made in the Manual shall be authorized by a General Conference session' (1946). This quotation proved to be a roadblock in every effort to revise any part of the Manual.

"It took several months of interpretive endeavor to convince the committee that editorial, literary revisions in the interest of clarity and consistency were not covered by the above declaration. Then that light dawned. Many pages of editorial recommendations were accepted and eventually presented to the 1975 session of the General Conference in Vienna. Because of the official reluctance to change a jot or tittle of the Manual, I had refrained from including the Statement of Fundamental Beliefs in the initial editorial suggestions.

"After the 1975 Session [at Vienna, Austria], however, the time seemed ripe for attention to the Fundamentals. They seemed surrounded with an aura of untouchability, and the secretary of the committee [Seton himself] seemed to be the only one convinced of the need for revision. I, therefore, produced a complete but cautious revision for presentation to the chairman of the committee and at an early

date to a subcommittee that was appointed on the chairman's initiative. With the initial one-man revision as its base, that subcommittee spent many hours producing a revision for presentation to the full Church Manual Committee."

Working closely with W. Duncan Eva on the committee, Seton was anxious to produce changes needed in the Fundamental Beliefs. Continuing with his account of what happened:

"At every step, however, it was dogged by the tradition of untouchability concerning the Fundamental Beliefs. Indeed, there appeared to be an aura of inspiration that hamstrung most suggestions for refinement and improvement of each statement. If that aura could have been laid to rest, the way would have been open for a much more effective revision. Under that mighty handicap, the subcommittee revised the original statement presented to the full committee for its reaction.

"An ad hoc committee was then appointed with the specific task of preparing a document that via the Church Manual Committee would prepare a statement for presentation to the 1980 session, and that ad hoc committee was commissioned to work within the framework of minimal revisions, in deference to the idea of the sacrosanct nature of the Manual and the sensitivities of the church membership respecting any change that might appear to touch the doctrinal beliefs of the church. Once again the brakes were on, and revision had to be carried out on a very limited basis."

The ad hoc committee did not complete its work until August 1979, when a draft was distributed to officials at the General Conference. W. Duncan Eva was careful to write a cover letter which accompanied the draft, appealing that it be accepted so changes could be made in the Fundamental Beliefs.

Eva noted that both formal and substantive changes had been made. Formally, the sequence of topics had been altered and paragraph headings had been inserted. **Substantively, the sections on the Trinity** (formerly Godhead per 1931) **had been expanded from two paragraphs to four**. And sections had been added concerning angels, creation and the fall, the church, unity in the body of Christ, the Lord's Supper, Christian marriage, and the Christian home and education. **The trinity was a key point**. And it should be noted, that for the first 80 years, that word or any resemblance of a belief, no matter what version, did not live in the Seventh-day Adventist Church. The other churches believed that instead of a Godhead consisting of three separate Persons (this is what our theologians came up with in their thought process in 1931), there was a trinity, which consisted of one God, who took the form of three Persons. And then you have the language from others of one God who is three gods but not three gods, or the language of literally three gods. The 1980 Statement of Belief would become the first one in our history to EVER have anything to do with a three-in-one concept of god (lower case on purpose). If this sounds confusing, that is because it is Babylonian, from the roots of confusion.

In his cover letter, W. Duncan Eva stated that it was imperative that the draft copy of the Fundamental Beliefs revision be sent to the "theologians" at Andrews University, before it

was sent on to the Dallas Session for ratification. He didn't want any last minute surprises. Eva explained the procedure as to how this should be done. If Eva had not pushed for this, the liberals at Andrews would never have gotten their hands on it.

“Eva also said that before the new statement would be submitted to the full Church Manual Committee, it would be presented to ‘certain professors at the Seminary with whom we will meet in September.’ After the Church Manual committee gave its approval, the statement would proceed to the [General Conference] officers, the union [conference] presidents, the Annual Council, and finally to the General Conference session in Dallas [the following summer].”

Remember, this is 1979 that all this is taking place, way ahead of the big event later in 1980. In order to make certain that the draft is sent to Andrews, Seton added his own urging to that expressed by Eva, that the Andrews' theologians should check over the document, lest they publicly object at the Dallas Session.

Seton: “When that further limited revision was completed, I ventured to suggest that it would be wise to submit the document to our professional theologians on the basis that it would be better to have their reactions before the document went further rather than await their strictures on the session floor. There was some hesitation, but eventually the suggestion was accepted and the document went to Andrews University with the request that it be studied, that comments and recommendations be referred back to the ad hoc committee. Those terms of reference [only provide a few “comments”] did not register, for the University prepared its own set of Fundamentals.”

W. Duncan Eva had probably notified his friends at Andrews, that Ad hoc had approved sending the draft to them. So they were ready for it when it arrived!

As soon as the Bible teachers at Andrews received that draft, they went to work on it. Indeed, their own continued employment depended on it. As their later letter to Neal C. Wilson, pleading that Ford not be fired, clearly revealed: If the draft was not watered down sufficiently, they themselves could be called to account for teaching Ford's views to their students. Afterall, the students are to be the future ministers of the church.

When Walter Scragg, at that time a General Conference officer, received back the draft from Andrews, as explained by Seton, he was startled by the fact that it was “not a reworking of the material submitted **but a completely rewritten document**. The Andrews document “became the basis of the one recommended by the 1979 Annual Council to the 1980 General Conference Session.

As part of the setup, this newly rounded statement of belief was published in the February 21, 1980 Advent Review after a “Spring Council” approved of its last revised draft. As printed prior to the new list of beliefs is found this statement:

[“About this statement on doctrines](#)

The Statement of Fundamental Beliefs of Seventh-day Adventists as published in the Church Manual and the Yearbook is an endeavor to set forth in comprehensive form the doctrines that the Seventh-day Adventist Church holds. It is not intended as a creed, but, as the introduction to the statement affirms, as a way in which the church's beliefs "may be summarized."

For a number of years there has been a growing feeling among church members and workers that these beliefs should be restated so that they may be expressed more clearly and that certain points of faith not now covered should be included. For more than a year a group appointed by the General Conference has worked on this matter. Its members have taken wide counsel within the church and have been assisted by a group of scholars at the SDA Theological Seminary in Berrien Springs, Michigan.

The statement of beliefs drawn up was presented to the 1979 Annual Council, which voted that the rewritten statement be recommended to the General Conference session in Dallas in April, 1980. The statement as adopted by the Annual Council appears below. We urgently invite church members to consider it carefully and to send comments or suggestions, if they have any, to: W. Duncan Eva, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In the meantime, to assure that delegates to the General Conference session at Dallas are informed, copies of the recommended statement incorporating suggestions received from the world field thus far will be mailed to delegates at least six weeks before the session convenes.

In harmony with the accepted practice of the church and as required by the Church Manual, changes in the Statement of Fundamental Beliefs must be adopted by the General Conference in session. — EDITORS."

Who was on that Andrews committee? The president of Andrews University appointed the Vice President for Academic Administration, the Dean of the Seventh-day Adventist Theological Seminary, and eight members of the Seminary faculty. They were appointed by the president to meet with W. Duncan Eva. Two additional faculty members were added later. So Eva, the man who would later urge Neal C. Wilson to not fire Ford but to send him to England, managed to have himself sent to Andrews to help coordinate their revision of the draft statement!

According to Lawrence Geraty, the special revision committee included Richard Schwarz, professor of history and vice president for academic administration; Thomas Blincoe, professor of theology and dean of the Seminary; Ivan Blazen, professor of New Testament; Raoul Dederen, professor of theology; Lawrence Geraty, professor of Old Testament; Roy Graham, professor of theology and provost of the university; William Johnsson, professor of New Testament and associate dean of the seminary; Hans LaRondelle, professor of theology; Gottfried Oosterwal, professor of mission; and William Shea, professor of Old Testament. Kenneth Strand, professor of church history, and Fritz Guy were subsequently added, making a total of twelve. Fritz Guy held the important post of secretary of the committee. It was his task to bring all the suggestions into final shape.

William Shea might have been the only good committee member on this list and could have held to the oldest version of the foundation of our faith.

From Fritz Guy's lecture, "Uncovering the Origins of the Statement of Twenty-seven Fundamental Beliefs," given at Avondale College Church, September 2002:

"In general the statement prepared by the ad hoc committee in Washington was uneven in its organization and style with mixed terminology, a lack of balance with regard to length of individual sections, differences in the way documentation was handled, and a general administrative concern with events and behavior rather than meaning . . . We decided almost immediately that what was needed was not more editing but a complete rewriting.

"So we went to work, deciding what should be included and assigning various sections to different members of the committee. For example, Lawrence Geraty produced the original draft of section 6, 'Creation'; Ivan Blazen drafted section 23, 'Christ's Ministry in the Heavenly Sanctuary'; and I [Fritz Guy] drafted sections 2, 'The Trinity,' and 3, 'The Father.'

"Of course, many minor and some major changes were made not only by the faculty group but also by later committees at the General Conference head- quarters and at the General Conference session, so the final content and wording cannot properly be attributed to this initial drafting. New materials beyond the 1931 statement included the sections on creation and family life.

"As it finally turned out, the statement had a deliberate structure; it was not just twenty-seven beads on string. Indeed, it reflected a very traditional theological pattern:

"Prolegomena. Preamble. 1 – The Holy Scriptures. 2 – The Trinity. 3 – The Father. 4 – The Son. 5 – The Holy Spirit. 6 – Creation. 7 – The Nature of Man [Salvation]. 8 – The Great Controversy. 9 – The Life, Death, and Resurrection of Christ. 10 – The Experience of Salvation. 11 – The Church. 12 – The Remnant and Its Mission. 13 – Unity in the Body of Christ. 14 – Baptism. 15 – Lord's Supper. 16 – Spiritual Gifts and Ministries. 17 – The Gift of Prophecy. 18 – The Law of God. 19 – The Sabbath. 20 – Stewardship. 21 – Christian Behavior. 22 – Marriage and the Family. 23 – Christ's Ministry in the Heavenly Sanctuary. 24 – The Second Coming of Christ. 25 – Death and Resurrection. 26 – The Millennium and the End of Sin. 27 – The New Earth.

"But this was merely a plausible, traditional structure, certainly not the 'right,' 'holy,' or 'God-given' structure."

As examples of how the Statement could be divided into sections, Fritz Guy then refers the reader to how other denominations have done it. **Andrews' professors have been trained to give close attention to the teachings of the other denominations. Indeed, they generally know them better than they know the Spirit of Prophecy. In their theological articles, they quote extensively from non-Adventist theologians, but almost never from our own Inspired books.**

“The number twenty-seven was a fairly arbitrary initiative of mine. As secretary of the group, I was given the task of recording and organizing the results of our deliberations. Since there was no predetermined number of sections, we could have come out with twenty-six or twenty-eight; but I preferred twenty-seven. Twenty-six seemed (to me) to be a dull, uninteresting number; twenty-eight seemed better because it was four times seven, the arithmetical product of two numbers prominent in the Book of Revelation.

“But twenty-seven seemed more interesting still: it was three to the third power, three times three times three. Given the importance of the Trinity (Matt. 28:19; 2 Cor. 13:13 [14]), and the threefold praise of the angels, ‘Holy, Holy, Holy’ (Isa. 6:3), the other numbers didn’t have a chance. Twenty-seven it would be. During the subsequent discussion at the General Conference, the number of sections was increased to twenty-eight, but subsequently reduced again to twenty-seven. So twenty-seven it remained, and the statement is some- times identified informally as ‘the twenty-seven.’

“Some other details may be of interest although they are not significant enough to have been included in the historical record of the project:

“The group invested the most time and effort on section 23, ‘Christ’s Ministry in the Heavenly Sanctuary.’ Because exegetical and experiential questions had been publicly raised about the traditional doctrine of the sanctuary in heaven and its ‘cleansing,’ we tried to construct a cautious statement that would fairly represent what we understood to be a broad consensus of the church membership.

“The group decided not to include a section on Christian education after all, on the grounds that if we thus highlighted the work of one of the church’s major organizational departments, we would in fairness have to highlight others as well (Sabbath School, health care, youth ministry, etc.), and that would make the statement too much like an organizational chart.

“Section 15, ‘The Lord’s Supper,’ evoked considerable debate over the participation of children. In spite of the Adventist tradition of open communion, some members of the group were convinced that only children who had been baptized should be permitted to participate; others were equally convinced that a child who was old enough to know what the symbols meant should be able to participate. We reached an impasse we could not resolve, so this issue was not (and is not) mentioned in the statement.

“But most important was a sense of excitement and an awareness of the importance of the task. We were trying to be both descriptive (expressing beliefs of our community of faith) and instructive (leading the community of faith to greater perception and clarity). Had we been writing our own personal statements of belief, each of us would have written somewhat differently, reflecting our individual backgrounds, perspectives, and understandings.

“Then came the wider discussion. The proposed revision went back to the General Conference where it was modified slightly by the Church Manual Committee and approved in principle at the Annual Council in October 1979.

“It was published in the Review in February 1980 (“Fundamental Beliefs of Seventh-day Adventists,” *Adventist Review* 157/8 [21 February 1980]) with a request for comments from readers around the world. There were many suggestions,

ranging from the superficial to the extremely thoughtful; probably the most thorough examination was given by the religion faculty at Pacific Union College.”

As we will discover later in this historical report, both the faculties at Pacific Union College and Andrews University were deeply concerned about what events the summer of 1980 would bring. Two important gatherings were planned. First was the Dallas Session, April 21-25. The second was the meeting at Glacier View summer camp in Colorado, August 1-15.

From events which occurred on August 15 and 16, we can know that the Bible teachers at both institutions were not asleep to what W. Duncan Eva and Bernard Seton at world headquarters were trying to do, and what Fritz Guy and his associate Bible teachers at Andrews had been able to accomplish.

It is only in hindsight that God’s faithful ones can begin to grasp the terrific impact which the 1980 Statement of Belief had on our denomination. But Jesus warned us that the children of this world are wiser in their generation than the children of light. While we were sleeping in the late 1970s, new theology (Fordite) advocates in high places were hard at work to saddle the church with a doctrinal statement which our liberals could use to protect themselves, so they could more openly promote new theology teachings.

In 1980, the beginning of the end was about to happen. The central core of Evangelical Protestant teachings (it is safe to sin, obedience to the law of God is not important, and we are saved as soon as we accept Christ) was about to pour into our local churches and into our camp meetings. By the mid-1980s it would be appearing in our journals and books.

Finally the statement was ready to be presented for consideration by 2000 delegates coming to the fifty-third session of the General Conference session in Dallas, Texas in April.

Because many of our people were fearful about this proposed revision, when the discussion on it was about to begin, President Neal C. Wilson gave a rather lengthy introduction, assuring everyone in the audience at Dallas that changing the doctrinal statement was both safe and necessary. Here is part of what he said:

“For some time we have been considering a refinement of our Statement on Fundamental Beliefs... No doubt you have done both some studying and some praying...

“I can understand how individuals far removed from where some of these things are being studied, and who may not themselves have been asked to participate in a restudy or refinement of wording, might feel that there is something very sinister, mysterious, and secret going on that will suddenly confront us, and that it may contribute to the ultimate detriment and demise of the Seventh-day Adventist Church... I assure you that no one who has been struggling with some of these matters has any such intention...

“I fully recognize, and am very willing to admit, that we do need to use extreme care, including a wholesome variety of minds with training and background, to provide input on this kind of statement. However, I do not think anyone should

become frightened when the wording of such a document is studied. Perhaps I should go one step further and say that the Seventh-day Adventist Church does not have a creed as such. Nothing set in concrete in terms of human words. The time never comes when any human document cannot be improved upon. We feel that every 20, 30, or 50 years it is a very good thing for us to be sure we are using the right terminology and approach . . . Certain terms mean today what they did not mean 50 years ago. . . It is extremely important that we should understand what we believe and that we should express it simply, clearly, and in the most concise way possible.” — Neal C. Wilson, quoted in “Seventh Business Meeting, Fifty-third General Conference session, April 21, 1980, 3:15 p.m.; Session Proceedings,” *Adventist Review* 157/20 (23 Apr. 1980).

Then the process of going over the document, which had been heavily loaded by the Andrews’ self-made “theologians,” began. What is an Adventist “theologian”? He is a man who has obtained a doctrinal degree in a narrowed, obscure, religious topic in an outside university; all of which are either secular (atheistic), Evangelical, or Catholic. He must personally accept the beliefs of his doctoral supervisor, or he will not receive his doctorate! He has to go to Babylon to be educated.

What were the problems with this draft revision which was presented to the Session delegates at Dallas? First and foremost, it contained watered-down phrasings which, because they did not clearly state the doctrine, could be interpreted as supporting either historic or new theology teachings. Second, it contained additions and omissions, some of which strengthened liberal positions in the church.

We will now take a look at Fritz Guy’s overview of the Dallas Session, which provides us with additional helpful information:

“Recalling the aphorism that ‘a camel looks like a horse designed by committee,’ anyone can recognize that a committee of nearly two thousand members [at the Dallas Session] is not an ideal group to revise any document.”

Fritz Guy’s point is correct. Given the short amount of time in which to work, and so many people, it was impossible for the delegates at Dallas to significantly alter the draft statement from the one which Andrews hammered into shape.

“Perhaps as important as the revisions that were made were the revisions that were not made. These included a number of suggestions for greater specificity regarding the days of creation week [7 days or long ages], the beginning of the Sabbath, the place(s) of Christ’s ministry in the heavenly sanctuary [which apartment did He enter in A.D. 31?], ways of supporting the church financially, and proscribed behaviors such as card-playing, theater-going, and dancing [everything dealing with conduct and standards was omitted at Andrews].

“The discussion at the General Conference session should have included more scholars. Blincoe was there as dean of the Seminary, and Geraty was there

as the elected representative of the Seminary faculty; both were members of the editorial committee and Geraty was actively involved in the discussion....

“As statements of belief go, the number twenty-seven is not unusually large: in the Anglican tradition there are the famous ‘Thirty-nine Articles of Religion,’ and in the Lutheran tradition the Augsburg Confession contains twenty-eight articles, some of which are several pages long. (See ‘Articles of Religion,’ in the Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church (New York: Seabury, 1979), 867-76; ‘The Augsburg Confession,’ in The Book of Concord; The Confessions of the Evangelical Lutheran Church, ed. Theodore G. Tappert [Philadelphia: Fortress, 1959, 27-96].

“So is it a ‘creed’ after all? In one way it certainly is: it is a formal, official, and therefore ‘authoritative’ statement of belief. This is true in spite of the fact that the opening lines insist that ‘Seventh-day Adventists accept the Bible as their only creed,’ and in spite of Wilson’s assurance to the General Conference delegates that ‘the Seventh-day Adventist church does not have a creed as such.’ So claims that it is not a creed may seem somewhat strained....

“As a community of faith grows, the need for organization becomes increasingly obvious, and so does the need for theological self-definition. The world in which we live and serve [the other churches], and to which we witness, needs to know who we are and what we believe. Oncoming generations also need to know who we are and what we believe.” — Fritz Guy, “Uncovering the Origins of the Statement of Twenty-seven Fundamental Beliefs.” This lecture was presented at Avondale College Church in September 2002.

It was fully believed by supporters, at Pacific Union College and Andrews University, that the approval by the Dallas Session of this revised doctrinal statement would guarantee that their friend and mentor, Desmond Ford, would not be discharged at the special hearing at Glacier View (August 1-15, 1980), which began about three months after the end of the Session.

But when, on Friday morning, the delegates (many of them reluctantly) voted to recommend that Ford be discharged, the news was immediately relayed to Pacific Union College and Andrews. Ford had been the leading Bible teacher at Pacific Union College since the mid-1970s. Nearly all of its faculty were solidly new theology. Almost all of the religion teachers at Andrews University were new theology. It was at Andrews University that the major draft changes had been made.

Totally stunned at the news, the great majority of the faculty of Andrews University signed and sent a letter to Neal C. Wilson, pleading with him not to proceed with the firing of Ford! This was a daring thing to do, but it was born of desperation. For, if Ford could be discharged, many of their own jobs were on the line if they continued teaching their liberal views.

The next day, during the holy hours of Sabbath afternoon, a large number of Pacific Union College faculty members sent a telegram, from a town in nearby Napa Valley, to Neal C. Wilson, pleading with him not to fire Ford! When Wilson returned to church headquarters, W. Duncan Eva was also waiting for him. He urged him to not discharge Ford, but send him

to England to help our people over there. All this was the height of desperation. Yet, in the long run, all their fears proved unfounded. The new 27-point Statement of Beliefs was a 'New Age of Adventism' that every liberal could accept. After April 1980, whenever any question was raised as to someone's teachings in our schools, or his preaching in our churches, he could reply with assurance, "I accept the Dallas Statement." It was almost like secret society code for 'the new way.'

The years to follow in the 1980's and 1990's, conservatives that held onto the prior beliefs and even those from the earliest days throughout their families' generations of Adventism found themselves leaving. Many couldn't stand what happened in 1980 once they realized it. Many tried to hang on but would find no support from their local pastors or conferences. They were on the paycheck plan. Do as your told Mr. employee. Adventism seemed to go through a coasting stage trying to maintain its numbers. It would find growth thou in Africa and other countries outside the USA over time to where it is today.

The new "Fundamental Beliefs" document now was able to help promote new theology teachings within the church and it helped our denomination's outreach efforts to other denominations to show them we were just like them. Now we could legitimately have conversations with theologians from the other side, other churches. And liberal pastors could start to carry on in a variety of change of lifestyle teachings, (it's okay to sin, we will be sinning till Jesus comes, no sanctuary message—it was all done at the cross) without being reprimanded from leadership. This is why people are totally blind to the fact that it is Christ that is our Comforter. Ellen White even taught this many times over. But no, a mystery ghost is much more desirable.

What we have today that began in 1931, was finished in 1980, is a place at the WCC (World Council of Churches) table to acceptance from all the other ecumenists. As for me and my family and through my generations in Adventism, we didn't have a problem being labeled a cult. All you had to do is point out all the funny looking clothes from the priest, cardinals, bishops of other churches, dressed for Halloween all year around, plus their candles, burning incense, relics and statutes. It is straight up paganism!

1980 General Conference Event - Dallas, Texas USA
53rd General Conference Session of the Seventh-Day Adventists –
Dallas, Texas
Thursday, April 17, 1980 to Sabbath, April 26, 1980

April 21, 1980, 3:15pm, Seventh business meeting:

NEAL C. WILSON: For some time we have been considering a refinement of our Statement on Fundamental Beliefs. I think you have that document in your hands. No doubt you have done both some studying and some praying.

We have heard a variety of interesting rumors. Some, it is said, understand that the church leaders want to destroy completely the foundations of the church and set the church on a course that would be un-Biblical, contrary to the tradition of the past and to historical Adventism. My fellow delegates, there is nothing that is further from the truth.

We have also heard that any time we touch the Statement on Fundamental Beliefs we would be introducing the Omega, the final confusion of theological and doctrinal positions of the Seventh-day Adventist Church. I suggest to you that this is also a very unfortunate statement.

I can understand how individuals far removed from where some of these things are being studied, and who may not themselves have been asked to participate in a restudy or refinement of wording, might feel that there is something very sinister, mysterious, and secret going on that will suddenly confront us, and that it may contribute to the ultimate detriment and demise of the Seventh-day Adventist Church. My fellow delegates, I assure you that no one who has been struggling with some of these matters has any such intention.

There are others who think they know why this is being done. They believe it is being prepared as a club to batter someone over the head, to try to get people into a narrow concept of theology, not leaving any opportunity for individual interpretation of prophecy, or any individual views with respect to theology or certain areas of doctrine. This also is unfortunate, because this never has been and is not the intention of any study that has been given to the Statement on Fundamental Beliefs.

Some academicians, theologians, and others have expressed the fear that this statement was being developed so that the church could confront them with a checklist to determine whether they should be disqualified from teaching in one of our institutions of higher education. It is very, very tragic when these kinds of rumors begin to develop.

I fully recognize, and am very willing to admit, that we do need to use extreme care, including a wholesome variety of minds with training and background, to provide input on this kind of statement. However, I do not think anyone should become frightened when the wording of

such a document is studied. Perhaps I should go one step further and say that the Seventh-day Adventist Church does not have a creed as such. Nothing is set in concrete in terms of human words. The time never comes when any human document cannot be improved upon. We feel that every 20, 30, or 50 years it is a very good thing for us to be sure we are using the right terminology and approach. Schools of theological thought are constantly changing. Certain terms mean today what they did not mean 50 years ago. There are certain presuppositions that people develop, and certain terminology is used to describe these presuppositions. It is extremely important that we should understand what we believe and that we should express it simply, clearly, and in the most concise way possible. We should not only state our beliefs but be certain that those who read them do not misunderstand and that they are unable to read three or four meanings into the same sentences or words.

It is just as important today to say what one does not mean as it is to say positively what one does mean in order to make sure that people do not just use words with different presuppositions to arrive at an entirely different conclusion.

We see only good coming from a careful rearrangement, rewording, and perhaps some restructuring.

The most cohesive thing in this church is our message. Some people say that what holds us together as a great world family is our organization and our policies. Thank God for organization! But what keeps this church together as one in all the world, in spite of all the fragmenting philosophies and the cultural-sociological-racial differences and linguistic problems, is not organization or policy—it is our message.

So it is important that we look at this statement carefully and that when we have finished looking, we know that we have not done violence, that we have not allowed anything to become eroded or weakened, but rather that we have strengthened and helped, and perhaps become more lucid and clear.

We are not suggesting changing any belief or doctrine that this church has held. We have no interest in tearing up any of the foundations of historical Adventism. This document is not designed to do that, nor to open the way so that it can be done. It should be clear that we are not adding anything nor are we deleting anything in terms of historical Adventist theology. We are trying to express our beliefs in a way that will be understood today.

There are a great many individuals, for instance, who write to the General Conference Ministerial Association requesting a simple statement of our fundamental beliefs. We would like to feel that when such a statement is sent to those who are theologically educated or who are proficient in stating Biblical truth simply, they will understand not what they see but rather what we see and what we believe. It is one thing for me to apply a certain set of values and theological-doctrinal principles to a statement and find that it all fits together. Someone else reading the same statement might not perceive the same truth.

Some say to me, "Well, you know, it [the Statement] is not ready yet. It needs a lot more

study." I would like to say that it will never be perfect, no matter how many people work on it and for how long. I do not think we should ever be afraid to look at our beliefs carefully and ask ourselves, Can it be said better?

We really should not take the time of this whole group to deal with minute editorial matters. We will provide for a competent editorial committee of scholars and theologians to consider such details. If someone has a really clear point to make that seems to be extremely sensitive or important in terms of content and substance and theology, then I think this whole group would like to hear it.

Now, you say, are you hoping to get this document voted at this meeting? I would say, Yes. But I also am a realist. If we find ourselves in too much trouble on some rewording, a delay will not create a great problem in this church. We *have* a statement of beliefs now. Nobody needs to think that we are all up in the air, that we don't know what we believe, that we have nothing to tie to, that the anchors are all pulled up and we are adrift. No one is adrift. We have a clear statement of fundamental beliefs, and we will hold to it until together we decide to refine, reword, and restate it in today's language.

I want to make it very clear that the introduction of this Statement does not suggest that we are not really sure what we believe and that there is a great deal of indecisiveness. This is not the case. There are a few little pockets of concern here and there, and there always will be. We can expect a lot more of those in the future. We have seen only the beginnings of questions, attacks, and endeavors to wipe out certain beliefs. There are those who would like to see some things changed or diluted, watered down, or even wiped out.

I want W. Duncan Eva to make a further statement of the way this matter has developed. After that, we will look at this document, section by section.

W. Duncan EVA: Mr. Chairman and brethren and sisters, **the need for restating—not changing, but restating, as Elder Wilson has so clearly indicated—has been felt for several years. About two years ago a committee spent many days studying the beliefs as they are now stated. A number of theologians looked at the Statement prepared by this committee and made suggestions that resulted in a rewording of the Statement. This was brought to the Annual Council in 1979 and was accepted in principle,** with the understanding that it would receive wide exposure to the world field and that written suggestions would be welcome. It was sent to members of the division committees immediately after the Annual Council and also to our unions and overseas colleges. The Statement appeared in the ADVENTIST REVIEW and after still further study was sent to all delegates to this General Conference session. Last week the Home and Overseas Officers considered the Statement again, and the suggestions, as far as possible, were included. It was reedited in its present form here.

NEAL C. WILSON: I think we are ready to begin with Section 1, "The Holy Scriptures."

J. W. BOTHE: [Read Item 1, "The Holy Scriptures."]

R. H. BROWN: I could wish that, as a church, we were able to simply say that we base our belief and practice on the Bible, the Bible alone, and the entire Bible. But unfortunately the enemy has confused the situation so that it becomes essential for us to declare to the world and to ourselves what we mean by such a statement. We have to specify where in the spectrum of theological viewpoints we stand and what we understand to be the nature and authority of the Bible. Seventh-day Adventists accept the Bible on a broader basis than only that of faith and practice. We accept it as historically valid. To meet the needs of the church, we need to strengthen this section on the Holy Scriptures to make it express fully the attitude of the Seventh-day Adventist Church toward Holy Scripture. To accomplish this, I would like to suggest a rewording of the second sentence to read like this: "These Scriptures are the living, all-sufficient, trustworthy, and authoritative revelation of God's gracious purpose, His will, and His activities in human history." I feel that this addition is absolutely essential in order to state to the world and to ourselves where we really stand with respect to the testimony of Holy Scripture. The same suggestion should be included where Ellen White's attitude toward Scripture is referred to.

JAMES LONDIS: I think, Brother Chairman, that there is no doubt that the Statement would be strengthened by the word *historical* or the words *historical* activities. As it stands, it can be misinterpreted, I fear, by people who are unfamiliar with the difference between the existential approach to the Bible and the *historical* approach.

I would also like to comment on another point.

NEAL C. WILSON: Surely.

JAMES LONDIS: I wish to sound a word of caution about using the word *infallible* in any statement with respect to the Scripture. We have bypassed using it in reference to Scripture as a revelation of God's gracious purpose and will. Rather, we have said it is authoritative and trustworthy. To be consistent we ought not to use that word with respect to faith and practice.

NEAL C. WILSON: Would somebody like to comment on this matter of the use of the word *infallible*?

W. R. MAY: I would strenuously object to deleting the word *infallible*. I think it is imperative that it remain.

NEAL C. WILSON: In that exact place?

W. R. MAY: Either there or somewhere else.

NEAL C. WILSON: Jim, do you see it fitting in some other place in the document?

JAMES LONDIS: My concern is that Seventh-day Adventists avoid being designated as verbal inspirationists. I also appreciate the concern of those who do not want to diminish the authority of the Bible.

ROBERT OLSON: I can appreciate what Jim Londis is speaking about, but I don't think that this expression as it stands gives the wrong impression. Ellen White speaks about the Bible as the infallible revelation of God's will to us. She does not call the Bible inerrant. I do not think we should use the word *inerrant*, but expressing that the Bible is the infallible revelation of God's will, I think, is very correct. It certainly is in harmony with the Spirit of Prophecy.

J. J. BATTISTONE: I would like to speak to the two points Dr. Londis mentioned. First, with respect to the Holy Scriptures and the reference to the historical witness of the Scriptures to God's presence. Doctrine number two brings this out; so if the first statement were amended, it would be consistent with the reference to God, who acts in and through nature and history.

The second point has to do with the word *infallible*. Are we sacrificing anything substantial when we omit the word *infallible*, substituting for it the word *authoritative*?

LEWIS O. ANDERSON: I feel that we should retain the word *infallible* where it is. I think that this is a proper statement of our view concerning the Bible. If we remove that now, it will be seriously misunderstood by many people.

RUSSELL STANDISH: I want to support Dr. Brown's statement that we recognize the Bible as authoritative when it comes to the area of history. I think we are all aware that we are not talking in a vacuum today. There are many among our believers who project the concept that the Scriptures are perfect for their purpose. Now, that sounds like a benign statement until it is understood that what is meant is that Scripture is authoritative as a guide to salvation, but it contains many errors of history and science. I believe that the Holy Word of God is just as authoritative in matters of history and science as it is in matters of salvation. I would even go further than Dr. Brown and insert science into this statement as well as history. I believe, as have most of the other speakers, that the word *infallible* is very proper and that we would lose very much if we drop it.

JAMES LONDIS: In keeping with your statement at the beginning that we must be careful to say not only what we mean but what we do not mean. If we use the word *infallible*, I would suggest that we then state what we do not mean by *infallible*, that it is defined as absolutely perfect and unerring in a verbal inspiration sense.

NEAL C. WILSON: That is something that might be worthwhile for this church to state.

J. J. AITKEN: The great genius of the Seventh-day Adventist Church is that we believe in the infallibility of the Holy Word of God. There are many teachings today that would discredit certain parts of the Bible.

W. DUNCAN EVA: I would like to make a suggestion that will satisfy as many as possible. I would suggest that instead of the word "authoritative" on line 18, we use the word *infallible*. And that instead of the word "infallible" on line 20, we use the word *authoritative*. In other words, transpose those two words. I would suggest further that we refer the question of a definition for the term *infallible*, as Dr. Londis has suggested, to an editing committee, with

the suggestion that a footnote be added defining what we mean by "infallible." I think it would be difficult to write it into the text.

MARIO VELOSO: I would like to support the presence of this word *infallible*. A definition, if desired, would be better placed in the text because footnotes are easily lost. I think the word *infallible* does not give any wrong impression. We will not lose anything by retaining it, and changing it could be misunderstood by many Adventists.

NEAL C. WILSON: Very well stated. Thank you, Dr. Veloso. Let me get a reaction from you. Let us tentatively agree that we will use the word *infallible* in connection with revelation. This is really in harmony with how Ellen White used it. Then let us use the word authoritative for the standard of faith and practice, and ask a small committee to submit a statement with respect to our understanding of the definition of the word *infallible*. We can decide later whether the definition should be part of the body or a footnote.

[A straw vote was taken, and the suggestion was overwhelmingly supported.]

NEAL C. WILSON: Now, I would like to settle the desirability of including something in terms of history. Could I have an expression from you about that? [A straw vote was taken, and the suggestion was supported.]

NEAL C. WILSON: Now, I would like an idea from you about this very sensitive area of science; that is a word which can be broadly interpreted and can be a stumbling block. We should be cautious not to suggest that we do not feel that Scripture has anything to say about science.

R. H. BROWN: Thank you, Elder Wilson. I greatly appreciate the suggestion of Brother Standish with respect to including the term *science* here. But I think that for our purposes, the term "God's activities in human history" includes what many of us consider to be science. A statement like this is strengthened if it can be made as succinct as possible, with as few divergent terms as possible. I do not think the addition of the word *science* is necessary.

LAWRENCE GERATY: I am very pleased with the statement the way it is with the modifications that you have suggested. I think all of us feel that the word *infallible* would be in relation to the revelation of God's gracious purpose and will. I, however, would have a very difficult time as a teacher of history to state here that the Bible is all sufficient in matters of history and science. There are many areas in which I have questions, and I wish the Bible said more. Unfortunately, it is not all sufficient. In areas where it speaks, it speaks the truth and it is certainly trustworthy.

NEAL C. WILSON: The group here did rather overwhelmingly feel that they would like to see something included with respect to God's activities in human history. Is your objection to that phrase, which was overwhelmingly accepted here, or to the inclusion also of science?

LAWRENCE GERATY: I have no problem with God's activities in human history. What I am afraid of is the way that Dr. Brown suggested that it be added here. In that way the Bible

would be presented as all sufficient and infallible in matters of history. That would not be good, and adding science would make it just that much worse. In other words, the Bible is not a textbook in these areas.

----- 1980 Godhead change enters here -----

NEAL C. WILSON: I believe we understand your point about God's activity in human history. We feel that Scripture is a revelation of that. I think, in that case, let the editing group try to reword this for us and bring it back, so we can see it on paper.

Now, could I get an expression from you on the matter of the word *science*? How many of you feel that something ought to be included about the word science? Those of you who feel we ought to include science, will you raise your hands? [Few hands raised.]

All right, apparently we will not include that word or refer that to our small editing committee.

Well, I think that pretty nicely does Section No. 1. I would like to suggest that we go on to No. 2 at this point.

J. W. BOTHE: [Read Section 2 of the Statement.]

NEAL C. WILSON: Here are several lines packed with a lot of meaning. Who has some help for us on this or some question with regards to the Godhead or Trinity?

A. V. WALLENKAMPF: I will read the whole of the third sentence: "He is infinite and beyond human comprehension, yet known through His self-revelation." I am somewhat apprehensive of the statement, "His self revelation." To me it opens the door too wide. It could open the door to almost anything, and certainly pseudocharismatics will crawl in through it. Instead of saying "His self-revelation," I would like to say "the Holy Scriptures."

There is one more observation on the next line, "He acts in and through nature and history." This is the very reverse of the other one. This does not describe my God. This limits God to acting only through nature and history. My God acts through nature and history, and any other way He pleases. He is not limited to nature and history. I would like to add a few words at the end of that sentence: "He acts in and through nature and history and beyond both," or something similar. He has other means that supersede both nature and history.

MARIO VELOSO: The sentence that begins, "God is all-powerful, all-knowing, and ever-present" is followed by phrases that concern me, "above all, through all and in all" which is almost a quotation taken from another context. In the context of the church, this is true, but in the context of everything which is referred to here, it takes on the connotation of pantheism. **I would like to suggest that this sentence "above all, through all and in all" be deleted.** It would be just fine to put the period after "ever-present." I would also like to support Elder Wallenkampf on the sentence, "He acts in and through nature and history."

LIEF HANSEN: In this discussion of the Trinity, which is always a difficult matter to discuss, I wonder if a certain misunderstanding could be eliminated by saying "a unity in purpose" so that the matter of physical unity may be eliminated.

NEAL C. WILSON: I see your point there. Maybe we ought to make it a unity in purpose rather than a physical unity.

J. G. BENNETT: The statement about the Godhead and the Trinity goes on to use the pronoun *He*. Later as the Father, Son, and the Holy Ghost are discussed, we use the same pronoun *He*. I do recognize and accept the Trinity as a collective unity, but I would have a little difficulty in applying the pronoun *He* to the Trinity or the Godhead. For me this has deep theological implications.

VICTOR H. HALL: I refer to the phrase "Yet known through His self-revelation." Surely the only self-revelation that God has made is in His Son.

NEAL C. WILSON: We had a suggestion that rather than "self-revelation" we ought to use "Holy Scriptures." Now, of course, Christ is the Word and your point is that His revelation is in the Son.

VICTOR H. HALL: No one has seen God at any time.

NEAL C. WILSON: You have a point there. The problem is, how do we see God today if it has to be through the Son? We have to see the Son through the Scriptures. I think the intent of those who drafted the statement was that there is no way for us to see God or the Son today except through Scripture.

H. J. HARRIS: It seems to me we have a conflict or a contradiction in this statement, "There is one God: Father, Son, and Holy Spirit, a unity of Three co-eternal Persons." Would not it be more clear if we were to say "There is one God consisting of Father, Son, and Holy Spirit"? We begin with "one God." Then, without any explanation, we use "Father, Son, and Holy Spirit." Later, we go to "a unity of Three."

RICHARD HAMMILL: There are several comments I would like to make. **Regarding this last suggestion, I think it is rather difficult to use the verb consist with God. I think we ought to be very careful in using terms that the Bible does not use of Him.** When we framed this statement we tried to use Biblical phrases as much as we could.

The next concept has to do with that of self-revelation. I think it would be a mistake to limit this, because God reveals Himself in many ways. He reveals Himself certainly through the Scriptures, as we have stated. He has revealed Himself in nature. Ellen White explicitly says there are two books—the book of the Written Word and the book of nature—and God sometimes reveals Himself in ways the Bible says we don't expect and don't always understand. So we tried to be no more or less explicit than the Bible is here. If we define this word, we rule out others that I think we have to understand when this is read.

The next matter is the concept about God in and through all. This is an exact Biblical statement. It could be in quotes except stylistically we have not been putting Biblical phrases in quotes. **But Ephesians 4:5 uses these phrases with the verb is—God "is."** **Just because there have been some pantheistic views in our past history, I don't think that we ought to try to rewrite the Bible, not wanting to use this verse of Scripture. The Bible does say that God is in all, and through all, and above all, in ways that we do not understand. Since this is a Biblical clause, I think we should try to maintain it.**

My last comment has to do with the thought that God acts in and through nature and history. This does not say that these are the only ways that God acts. God acts in many, many ways, but the Bible explicitly says that He does act in nature and in history. When we say that, we are not denying others, but we are making an affirmation of that which the Bible clearly states.

MIGUEL CASTILLO: It has been interesting to me to find a statement of Ellen White that says that God acts in each natural phenomenon. This is in perfect agreement with the Biblical statement "My Father worketh . . . and I work." The statement, therefore, that He acts in all, above all, and through all, is in perfect agreement with both the Scripture and the Spirit of Prophecy as far as I am concerned.

W. G. C. MURDOCH: **I would suggest that we use the expression "The Godhead or Trinity" rather than "Trinity."**

J. J. BATTISTONE: **There was a reference to the pronoun *He*. We are talking about the Godhead, so the antecedent of the pronoun is God, not the three persons. In the reference to His self-revelation in Scripture, I prefer that reading.**

PAUL C. CHIMA: I would suggest that when this goes back to the committee, Sister White's writings be studied to see what term she used to describe God the Father and the Holy Spirit. Let us use a lot of her terminology to define this. Whatever decisions are made and expressions found, let us be content with them.

W. R. LESHER: **I am concerned about words and phrases that would seem to limit God or to change the view of God that is given to us in Scripture. One of these is the suggestion that was made that we not use the word *He*.** I presume that the speaker was referring to the use of "They" in paragraph 2. And, of course, the statement of Scripture is that "The Lord our God is One Lord." And to speak of "They" or some other pronoun than "He" would make us tri-theist, instead of believing in one God. The expression "consisting of Father, Son, and Holy Spirit" might read more nicely. It seems to me it does introduce a limiting factor. It is much more in harmony with the mystery of God to simply say there is one God—Father, Son, and Holy Spirit. **My same observation would apply to the expression "a unity of purpose." We assume that there is a unity of purpose in the Godhead. Still, God is a mystery.** And we do not know in what ways that unity might exist other than in purpose. **There are some ways in which we can seem to say that God is not a unity. But even then we are not sure what we are talking about. The idea of three Beings**

that are One is a mystery, and it seems to me that we should not try to remove all of that mystery from the statement.

NEAL C. WILSON: I would like now to appoint a committee to do some editing for us with these suggestions in mind. I would like to suggest that Dr. Richard Hammill serve as chairman and that the following serve as members:

Thomas H. Blincoe, dean of Andrews Theological Seminary
W. Duncan Eva, of the General Conference
Larry Geraty, of Andrews University
W. R. Leshner, from the Biblical Research Institute
James Londis, pastor and Biblical scholar
Robert Olson, from the White Estate,
Jan Paulsen, from Newbold College
Mario Veloso, from South America
G. R. Thompson, chairman of the Church Manual Committee
M. T. Battle, secretary of the Church Manual Committee

This makes a committee of 11. It might be well to add R. H. Brown also, since we are dealing with some areas of science.

W. J. HACKETT: We have a report from the Nominating Committee, which we will release at this time.

H. H. SCHMIDT: We will ask J. G. Smoot, our secretary, to bring the report.

J. G. SMOOT: We have a rather lengthy slate to present this evening. [The report was presented and accepted. It appeared on p. 32 of Bulletin 4.]

L. M. HAWKES: [Benediction.]

NEAL C. WILSON, Chairman
W. J. HACKETT, Chairman
D. H. BAASCH, Proceedings Secretary
J. W. BOTHE, Actions Secretary

April 25, 1980, 9:30am

After opening statements and acknowledgements of those retiring, this takes place early in the day:

W. J. HACKETT: This morning we have another distinguished guest. Dr. B. B. Beach will introduce him.

B. B. BEACH: We welcome the representative of the Anglican Consultative Council for the world, Bishop Robert Terwilliger, who will give us a few words of greeting from the Anglican communion.

BISHOP ROBERT TERWILLIGER: Dr. Beach, Elder Hackett, I bring you greetings in the name of the Lord. As I have been with you in your conference, I have noticed several things. First is that it is the healthiest-looking group of human beings that I have seen in many an age, even in Texas. You also seem to have happiness—I would even say joy, the joy of believers. I know that you believe that the world has a destiny and that destiny is God's—God's will, God's act. As I have read the beliefs set before you for revision, I hoped to find some degree of disagreement. I had the most awful disappointment. I found increasingly that we are together in our faith. Therefore, the unity that we share is not simply a unity of goodwill and fellowship but unity in faith increasingly, a unity in Christ. Therefore, the peace of the Lord be always with you.

[**Publisher's comment:** Why would the General Conference session need a representative of the ANGLICAN CONSULTATIVE COUNCIL FOR THE WORLD to be present?? Because that is what “Bishop” Robert Terwilliger was. He was from the Episcopal Diocese of Dallas and founded Trinity Church on Wall Street in Manhattan (New York City). He comments that he is pleased to find a unity in faith. He was expecting to disagree in some way when analyzing the statement of beliefs, but couldn't because they unified with what he believed. All these world unions have one common denominator, and that is to profess the TRINITY DOCTRINE! That should be an alarm trigger.]

Continuing on now with the meeting notes:

NEAL C. WILSON: Last night while some of us were sleeping others were preparing the report of the special editorial committee for the Statement of Beliefs. Will Dr. Hammill, chairman of that committee, tell us about the process used to bring us the report this morning?

RICHARD HAMMILL: The committee has met quite regularly since its appointment, right through this morning. We did our very best, under the constraints of time, to consider every suggestion. You must recognize that because of the quantity it was impossible to give much time to each one.

Some were accepted and are embodied in the report you have in your hands. Some were rejected. I think I should mention that though some were not accepted, it was not because they were not true nor because they were not good. It has been our aim to keep this document short.

This is not a full and complete statement of all aspects of doctrinal belief and subsidiary points. Some very good ideas are covered in our statement for instruction of candidates who desire admission into the church, and others are included in the baptismal vow, but it is necessary in this brief Statement of Fundamental Beliefs to state only basic, fundamental points. There simply is not room to cover practical and exhortatory aspects, such as wills and legacies and calendars in different countries in this succinct statement of the fundamental beliefs of the church.

Some suggestions had to do with shades of doctrinal exposition. As much as we could, we included these, but there are, I think you must know, some moot points on which the church has not seen fit to make a statement for many, many years. For instance, aspects of the sanctuary doctrine were introduced which have not appeared even in our present statement, written in 1931. For 50 years the church has not tried to make a statement, for instance, about geographical divisions in the heavenly sanctuary, though some of you may not have thought of this. It may be found in more lengthy expositions of our beliefs, but not in this Statement of Fundamental Beliefs.

Things like conditional immortality were introduced on the floor. This is not a Biblical phrase. There are different views on the interpretation of the text. You heard the interchange of discussion—the quoting of the text, "God only hath immortality," which is granted at the present time, and then the quoting of a verse in 1 Corinthians 15, where, it is claimed, God says the saints shall be given immortality. Our committee tried to use words in such a way as not to make this aspect prominent.

We are aware that this document now may have some punctuation out of place or even a singular verb with a plural noun. Please, let us not, in the limited time remaining, draw our attention to these. The secretary will indicate a few places where a phrase or word has been added, or the order of clauses has been changed, which, on more recent examination, was needed to make the sentence move just right. These will appear in the REVIEW. It might be helpful to look at the preamble first.

NEAL C. WILSON: Thank you, Dr. Hammill, for the good suggestions as to how we might proceed. You have also given a rather *adequate* report of how the committee functioned and what is being presented this morning.

All suggestions and comments have been extremely helpful. I did ask four members of the committee three questions. First, "Do you feel reasonably satisfied with the work that you have done, taking into consideration the suggestions that were made by the delegates?" All responded that they felt reasonably satisfied. Human words can always be improved and some improvement might still be possible, but they did feel satisfied.

My second question was, "Do you feel that this statement is better than the one we have had? Is it clearer? Do you think it will be more beneficial for the church?" Without exception they strongly affirmed that it was a big improvement.

My third question was, "Do you think that it is worthy of adoption at this session?" Without hesitation their response was, "Yes, we really do."

M. T. BATTLE: [Read the "Preamble for Fundamental Beliefs of Seventh-day Adventists" found on p. 231

ERNEST LOGAN: I am a little concerned with the expression that **"the church is led by the Holy Spirit to a deeper understanding."** Non-Adventists might misunderstand this. I suggest "continuing understanding."

JOHN W. FOWLER: I greatly appreciate the openness of this meeting and the improved revision of our doctrinal statement. I am very happy with it. I do have a question about the word *current*. Could some who might be characterized as super-conservative see in that word a frightening change, causing further criticism?

NEAL C. WILSON: Why don't we just leave it out? It isn't that important to the statement.

CALVIN A. TOWNEND: Would the third sentence be more clear and specific if it said "Revision of this statement" rather than "Revision of these formulations"?

NEAL C. WILSON: That is an option. I believe, however, that Dr. Hammill was appealing that we not try to spend too much time on optional words. Would "statement" be a preferable rendering? It is more direct. Unless someone objects, shall we agree to go that direction?

PIETRO COPIZ: Should not *and* follow the words "their only creed," rather than *but*?

NEAL C. WILSON: That is a much better conjunction. Let us read the first section now.

M. T. BATTLE: [Read section 1, "The Holy Spirit."]

A. LEROY MOORE: I refer to the sentence "The Holy Scriptures are the only infallible revelation of His will." In 1888, Ellen White wrote a sharp rebuttal regarding articles by Elder Butler that had been printed several years before, in which he had outlined degrees of inspiration. These had been taught in the college. After having clearly indicated that man has no right to suggest that there are degrees of inspiration, she indicated that this same principle applied to her own works.

Now I would suggest that the word *only* be used in a different manner. Could we not state, rather, "The Holy Scriptures are the infallible revelation of His will, the only test of truth"? It is true that all the gifts, including the gift of prophecy, must be tested by Scripture. It is also true that Scripture and Ellen White teach that there are no degrees of inspiration, though

there are differences in function. The gift of prophecy is for the edification of the church, and not for the church's use to the world. There are other differences also. However, it would be wise, I think, to avoid any statement that would seem to indicate degrees of inspiration, with the Bible on one level of revelation and the gift of prophecy, as manifested through Ellen White, on another.

RICHARD HAMMILL: This was discussed. There is a difference of opinion. This paragraph, except for the introductory sentence, is a quotation from Ellen White's *The Great Controversy*.

HENRY L. BRUNER: The fourth sentence says that the Bible is, among other things, the "test of experience." Should it not also say something about the source of our faith?

RICHARD HAMMILL: There are many things that could be said here, but we chose what seemed to be the best statement from the Spirit of Prophecy. The Holy Spirit is the one who gives the measure of faith.

HENRY L. BRUNER: Faith cometh by hearing and hearing by the Word of God.

NEAL C. WILSON: We must remember that we are talking about a group of statements. That is why it was suggested this morning we might not want to say only "this statement," but rather "these statements," because they all do tie together. Thus we have the totality of the picture, while every separate one may not say everything about our belief.

GEORGE E. KNOWLES: I refer to the phrase "the knowledge necessary for salvation." Some religious groups make salvation entirely dependent upon a correct understanding and knowledge. Would this be strengthened by inserting "the knowledge necessary for a decision affecting salvation?"

RICHARD HAMMILL: We are not dealing with doctrinal matters when we make suggestions like this. We are editing this paper, which does not change any doctrinal position. And it seems to me that we should not deal with editing and rephrasing and better choice of words, or we will not complete our work.

RONALD D. GRAYBILL: One of the values of the preamble is that some of these things can be cared for later. I suggest that we read the entire document through at one time so that we will all be put under the discipline of having to raise only the most important questions at the end.

LAWRENCE GERATY: Whether the word *only* is in this particular quotation or not, it is in other Spirit of Prophecy quotations. I feel quite strongly that it ought to be here to make clear to people, of whatever communion, where we stand as to our source of truth. If we believe the Spirit of Prophecy, we will leave the word "only" here.

R. R. HEGSTAD: There is a distinction between "an infallible" and "the infallible." "The infallible" is much stronger than "an infallible." I do not think we need only.

ROBERT G. HUNTER: I support striking the word *only* and even support the use of the word *an* instead of *the*. The Holy Scriptures are "the infallible" revelation of God's will, but Jesus Christ is an even clearer infallible revelation of God's will. We know Jesus, and test all our understanding, through the Word, the final authority. My concern is that we confine ourselves to this only and nothing else when we understand that Jesus Himself is the perfect revelation of God's will.

NEAL C. WILSON: I would like to take a count now of our feeling. [Straw vote indicated to eliminate the word "only"]

W. J. HACKETT: We have another special feature. Will Dr. Winton H. Beaven come to the desk while the REVIEWS are being distributed?

WINTON H. BEAVEN: Friday evening a presentation was made to Elder William Fagal on behalf of the Weniger Memorial Committee. The committee, each calendar year, chooses two or three Adventist church leaders for this honor. This year a young man was chosen who has distinguished himself as a leader of our Egyptian mission, as president of the Columbia Union Conference, as vice-president for the North American Division, and who now serves as our General Conference president. The committee recognizes that he demonstrates the principles of excellence that were the hallmark of Charles Elliott Weniger. It is my privilege on behalf of the committee to present the Medallion for Excellence to Elder Neal Wilson, president of the General Conference.

NEAL C. WILSON: Please express my deep appreciation to the committee. I feel sure that if they had more time, they could have found a much more worthy candidate. I happen to have had the privilege of studying under Dr. Weniger. Several of you here this morning have had the same privilege. He did set before us the highest of ideals. We have not been able to reach all of them, but I feel greatly honored and certainly humbled to think that the committee has selected me in this way. I hope that I can live up to the high expectations that the committee has and that were certainly embodied in the life of Dr. Charles Weniger.

SAMSON B. KISEKKA: [Benediction in Luganda.]

W. J. HACKETT,
Chairman
N. C. WILSON,
Chairman
D. A. ROTH,
Proceedings Secretary
M. T. BATTLE,
Actions Secretary

April 25, 1980, 1:30pm

NEAL C. WILSON: Let us come back to our *Statement of Fundamental Beliefs*. I hope you remember that we are not really seeking what wording you would prefer, but rather a consensus whether this clearly and adequately states what we believe. We will ask our secretary to read it for us. I feel it should be read in its entirety. After that, I will ask you three or four questions. I want to learn how close together we are. If we are unified, we need not waste a great deal of time on wording. If we are badly divided, more time will be needed. I will ask you, Have we in this statement, in your judgment, departed from, or stayed close to, the basic beliefs of the Seventh-day Adventist Church? I also will ask that you search your heart, asking yourself whether we have weakened our theological position as God's special representatives, with a distinctive message to the world.

So, Elder Bothe, please read the document through.

J. W. BOTHE: Mr. Chairman, I will read from corrected copy, which has slight changes in a few places.

[Read the Statement of Fundamental Beliefs as revised by the committee appointed to consider the observations made during the discussion of this item by the delegates to this session. The full revised text of this statement, including the minor changes made at this fifteenth meeting, is found on p. 23.]

NEAL C. WILSON: This sounds good to me. I could present and defend this in any circle I know. I would now like to know how close together we are. I ask you again: In your judgment, does this ring true to the gospel in the setting of the three angels' messages, and does it represent the fundamental beliefs of the Seventh-day Adventist Church as you know and believe them?

This is not a vote—Will those who do feel that it fairly represents the fundamental beliefs of the Seventh-day Adventist Church please express that by raising your hands? [Many hands were raised.]

Thank you very much.

Those of you who feel that you cannot accept this as an expression of the fundamental beliefs of Seventh-day Adventists, may we see your hands? [Very few hands were raised.]

NEAL C. WILSON: The response is overwhelmingly favorable, with the exception of maybe a half-dozen persons. Now, my brothers and sisters, what would you like to do about this?

HAROLD E. METCALF: This committee has done a splendid job, but if you would permit me, I would like to point out at least one serious thing in Article 15, "The Lord's Supper." The last sentence says, "The communion service is open to all baptized Christians." As long as

I have been preaching this message, we have practiced open communion. I suggest that we amend it to read, "The communion service is open to all believing Christians." I would move that change.

NEAL C. WILSON: OK. I will follow the same procedure, requesting an expression without motions at this time.

RICHARD HAMMILL: The committee talked about this a great deal. Some were concerned particularly with the matter of small children partaking of the Communion.

There is developing in some of our *churches* a very definite *trend* toward rather small, unbaptized children receiving the emblems. In some places families, with all the children, partake together. It was as a result of this representation that we felt there should be some way to say that small, unbaptized children should not participate in the Lord's Supper. This was the best way we knew how to embody this concept. If the word *baptized* is changed to all *believing* Christians, this problem is still not resolved. In our churches we have not favored children participating in this service.

NEAL C. WILSON: May I see the hands of those who would rather see the word *believing* instead of *baptized*? [Many hands.] Let me see the hands of those who would rather have the word *baptized*. [A few hands.] I accept this show of hands as an indication of the preference of this body. There is no point in discussing it or debating it further at this time.

HAROLD E. METCALF: Brother Chairman, I have another observation about Article 23, "Christ's Ministry in the Heavenly Sanctuary." Here again the committee has done a tremendous job. However, this is one of our fundamental beliefs that ought not to be tampered with. I suggest an addition to the third sentence, which reads, "He was inaugurated as our *great* High Priest and began His intercessory ministry at the time of His ascension," of the following words, "which had been prefigured by the ministry of the priest in the first apartment of the earthly sanctuary." Then, I suggest an addition to the next sentence, "In 1844, at the end of the prophetic period of 2300 days, He entered the second and the last phase of His atoning ministry," these words, "typified by the work of the High Priest on the Day of Atonement in the Most Holy Place of the earthly sanctuary."

I am well aware of some of the positions that are being taken today, and I understand clearly why the wording is as it is here. But I believe that the words that I have suggested could be added. It does not say that there is a holy or a Most Holy Place in heaven. It simply points out that what Christ does at the beginning of His ministry and what He does in the closing phase of His ministry have all been typified by what went on in the earthly sanctuary.

W. DUNCAN EVA: As far as the first suggestion is concerned, I don't know that I object to the thought—although it seems it could be stated in far fewer words.

NEAL C. WILSON: I will ask now, How many would like to see that first suggested wording added, indicating that this was typified by the priests in the first apartment of the earthly

sanctuary?

RICHARD HAMMILL: This is a very complex issue. I personally believe that Christ did begin the first-apartment phase of His ministry in heaven when He ascended. But great care must be taken in this wording, because Ellen White does say very clearly that when Christ ascended to heaven He did go also into the Most Holy Place, as well as the holy place. A careful study of these concepts, and particularly of Hebrews 9, reveals that it is talking there about the dedication, among other things, of the heavenly sanctuary. When Hebrews uses the example of the sprinkling of the different pieces of furniture in the earthly sanctuary and applies it to the heavenly, it is not referring only to a first-apartment ministry but to the whole heavenly sanctuary. Our committee noted those statements, and the very illuminatory statements of Ellen White. We have worded this article very carefully so that it does not exclude either or any of those concepts that, we understand, happened when Christ ascended to heaven. I hesitate to see us tie this down to just one aspect. And I wish we could keep the wording that we have here.

NEAL C. WILSON: We will take an expression now. [The expression clearly was to leave the wording as it was.]

ALAN B. JOHNSON: Thank you, Mr. Chairman, for your patience with us as we have considered this most historic document. I appreciate your request that we discuss only theological matters and not editorial questions.

NEAL C. WILSON: Correct. That is all we are doing now.

ALAN B. JOHNSON: But sometimes, Brother Chairman, we laymen really can't distinguish between what is editorial and what is theological. I have a question in the first sentence of Article 10. I am concerned with just one word, but it might have theological implications. It says, "In infinite love and mercy God *made* Christ." I would much prefer that it read, "God *sent* Christ."

RICHARD HAMMILL: In several places the Bible uses this exact expression, and I have thought often about all that is included in it. It is a very pregnant expression with a lot of meaning. I am not sure I could explain all there is in it, but it is a very clear and explicit Biblical expression.

NEAL C. WILSON: [Requested an expression from the delegates. No change was indicated.]

ALAN B. JOHNSON: Also on that line are the words "to be sin for us." Again, as a layman, I am not sure I really understand that we mean Christ is sin. Could it not better say "to take upon Himself our sins" instead of "to be sin for us?"

NEAL C. WILSON: Again, it is a Biblical statement. In fact, it is the same Bible verse. We have already expressed our desire to stay with Scripture.

J. R. SPANGLER: I do appreciate this document, because we need to clarify our beliefs in order to send them to the numbers of non-Adventist clergy who are constantly asking us for an authoritative statement of our beliefs. I hope, Brother Chairman, that this will be voted today. We must not fail to do this. We are embarrassed to send the Statement of Beliefs we have now because it contains many loopholes and some things are omitted. I would like to make a suggestion on Article 17. If I remember correctly, we were asked to strengthen this statement on the gift of prophecy. Instead, I believe we have qualified it. In the third sentence, I would just change one word in the phrase "source of truth which provide," substituting "and" for "which" so that it would read, "source of truth and provide for the church comfort.

OTTO PETER: May I please express myself in regard to Article 17. It is my opinion that we should stay as close as possible to the words of the Bible. In the third sentence, "A continuing and authoritative source of truth" can easily lead to misunderstandings. According to 1 Corinthians 14:3, the gift of prophecy is for edifying the church, for comforting, and for admonishing. I fear that this new wording might lead to new misunderstandings and new problems. Therefore, I urge that we do not word it the way it appears in the new suggestion. We always confirm the Bible, and the Bible alone, as the authoritative source of truth. I think this wording does not express our basic belief.

N. C. WILSON: The last sentence makes it very clear that the Bible is the test of teaching and experience. I will ask for an expression. [The expression indicated no change.]

J. R. SPANGLER: I have one more point on Article 2. Some of us still have problems with this term in the third sentence, *self-revelation*. To me this is indefinite and unclear. What does it mean? I suggest that we use words to the effect that He [God] is "infinite and beyond human comprehension, yet known authoritatively through Jesus Christ and the Scriptures." This is more tangible.

NEAL C. WILSON: All right, we will find out right now how the group feels. [The expression was not decisive.]

RICHARD HAMMILL: If this body feels the change is preferable, I would go along. But bear in mind that in other articles, corroborated by the Spirit of Prophecy, it is stated that God is revealed also through His second book, creation. In this article we made no attempt to define all the ways. In other places, it is stated that He is known through the Scriptures, through Jesus Christ, and through nature. The fact that it is not qualified here does not mean that it is unqualified in the total statement. It seems to me that it is not advisable every time we use the word *self-revelation* to try to mention all the ways in which God reveals Himself, but to say it in the appropriate place.

NEAL C. WILSON: All right, we will take one more expression. [The expression indicated no change.]

J. A. MC MILLAN: May I go back to Brother Metcalf's statement on Article 15, "The Lord's Supper"? I have waited a long time to make a speech on this and would like to make it now.

It will be brief.

I think we should add another phrase to the last sentence, "and all Seventh-day Adventist children who have been baptized." We tend to confuse here two things that are clearly separate, and develop a false antithesis. We are committed to the concept that all believing adult Christians of other denominations are free to take communion with us. This leads some to say all children who want to partake should be included. Surely, if a child is old enough and committed enough to accept the Lord's Supper, he is old enough and committed enough to accept baptism in anticipation of taking the Lord's Supper. If that concept is omitted, the problem is raised, At what age is a child allowed to partake?

LEWIS O. ANDERSON: I have two points, one on this very issue. If we say the Communion is open to all baptized Christians, this would not jeopardize our open Communion, because we allow everyone present to judge himself.

NEAL C. WILSON: What about those communions that do not follow baptism? There are many. That is why some do not want it limited to baptized believers.

LEWIS O. ANDERSON: My other point was on Article 21, "Christian Behavior." The first statement mentioned jewelry as one item of adornment. Jewelry has been taken out of this statement. I feel the statement is weakened somewhat, which weakens the hands of pastors. It may be misunderstood by the field.

RICHARD HAMMILL: Brother Chairman, we felt that the word jewelry covers a broad aspect of what people wear. Some wear a tie clasp, others wear a small brooch on the dress, or something similar. Today the word jewelry covers such a vast sweep that we felt in this fundamental statement we should limit ourselves to clearly stated principles. I think in a fundamental belief statement this is what should be stressed.

NEAL C. WILSON: I want to come back to the discussion we had about the children and the Lord's Supper and get a reading of your expression. [The expression indicated no change.]

CHARLES UPSHAW: I have a question on Article 2, "The Trinity." I believe when we first studied the document the term was Godhead. My objection to the use of the word *Trinity* is the fact that in many Christian congregations it refers to one God and also means one person. Yet in our explanation we refer to three co-eternal persons, and in Article 13 we refer to a triune God. I would like to suggest that we either change the title to "The Godhead" or "The Triune Godhead."

W. DUNCAN EVA: We discussed this back and forth. We had both, and we did not like that. Now we have used one of them and this isn't popular. We had "Godhead" in the old *Manual* and we didn't like that. I think it would be better just to ask the folk to express what they would prefer. *Trinity* to me seems to be a perfectly good word, even though we don't like some of its connotations. Many other words have connotations we are not happy with either.

RICHARD HAMMILL: **We used the word *Godhead* here earlier because it was a Biblical term. When we really checked it in the Greek New Testament, we found it was not an accurate translation. The word that appears in the King James Version as *Godhead* is really *Deity*. Because it was not a Biblical term, we felt we should leave this word that is Biblical, as it is better understood in the Christian world at large.**

NEAL C. WILSON: [Requested an expression. No change was indicated.]

NEAL C. WILSON: **We should have been out of this hall now. Our brethren will be under extreme pressure to get everything moved to the Grand Hall unless we are out within 15 or 20 minutes.**

GEORGE T. L. ATIGA: **I would like to express deep appreciation for the beautiful way you have handled the revision of our fundamental beliefs for the *Church Manual*. I also want to express appreciation for the editing committee. I move that we accept this document as the expression of the fundamental beliefs of the Seventh-Day Adventist Church, and that any further editorial matters be referred to the editorial committee.**

NEAL C. WILSON: **There seems to be quite a number who would like to proceed that way. The chair will be guided by this group. We have tried to give ample opportunity for expression. Our time is gone, but I don't want to force or hurry this if someone feels that what he wishes to suggest will clearly affect the beliefs of this church. I appreciate that motion and will accept it as soon as we have listened to the few individuals who feel they have something greatly important to say.**

HEDWIG JEMISON: Article 6, "Creation," as discussed yesterday, read, "God is Creator of all things, and has revealed in Scripture the authentic account of His creativity." Wednesday it read, "the authoritative account of His creative activity." I feel that it would be greatly to our benefit if the previous wording could be returned. I do not remember any discussion against it Wednesday.

In Article 8, "The Great Controversy," the fourth sentence ends, "the disordering of the created world, and its eventual devastation at the time of the Flood." I wish we could add there "the worldwide flood," because there is an increasing number of people who believe it was a very limited flood.

NEAL C. WILSON: Let me find a consensus. The first point was *authentic* versus *authoritative*.

LAWRENCE GERATY: think *authentic* is stronger here. In my field there are a number of authoritative accounts from the ancient Near East, but they are not authentic.

NEAL C. WILSON: So *authentic* is felt to be stronger than *authoritative*. [An expression was requested. The consensus was to retain *authentic*.]

Now in Article 8, would you like to expand this to say "a worldwide flood," or do you wish it left as it is? [The consensus was to retain "worldwide flood."]

E. E. ZINKE: In Article 12, "The Remnant and Its Mission," there is a new idea regarding the universal church that was not in our previous document. Furthermore, we have taken out the reference to Seventh-day Adventists as being the remnant movement. Now I would be happy to leave in the reference to the universal church. I do not think we have time to debate this issue here. It would help me theologically, however, if the title could be "The Remnant *Church* and Its Mission" in contrast to the "universal church."

Then I would appreciate it if, editorially, the secretary could again insert the idea that the Seventh-day Adventist Church is specifically linked to the remnant.

NEAL C. WILSON: You have heard this particular comment. I think we understand the issue here. Those of you that would like to see it remain the way it is written, let me see your hands. [No change indicated.]

Anyone, of course, who reads this document knows that we are talking about the Seventh-day Adventist Church, but the question is the "universal church" versus the "Seventh-day Adventist Church."

RICHARD HAMMILL: Notice the clear delineation here of Revelation 14, the three angels' messages, and so on. This could be understood in no other way. Yet our committee felt this is a little more delicate way of setting this belief before the world. I believe it is adequate.

NEAL C. WILSON: May I see the hands of those of you who would like to see us include here more specificity, stating it is the Seventh-day Adventist Church. [No change was indicated.]

E. E. ZINKE: One of the key questions in theology is, How do we arrive at a knowledge of God? This is also one of the key doctrines of Scripture. It is answered that we arrive at a knowledge of God primarily through Jesus Christ and the Scriptures, and secondarily through nature, history, experience, et cetera. It would seem to me to be important for us in our statement of beliefs to state explicitly how it is that we arrive at a knowledge of God. This was very well supported when it came to the floor the first time. Furthermore, I would like to point out that it is appropriate when we speak about God to also talk about how we arrive at a knowledge of Him.

RICHARD HAMMILL: We have tried in the article on the Holy Scriptures to state very clearly that it is through this means that God reveals Himself. We were also under pressure every time we came to a certain subject to keep repeating over and over again all the qualifications about it that appear in the rest of the document. Our committee feels that stylistically this is not good.

E. E. ZINKE: Mr. Chairman, let me point out that the section on Scripture does not say how we arrive at knowledge of God. It says how we arrive at all kinds of other things,

but it does not deal with the question of the knowledge of God.

NEAL C. WILSON: Very good. We will decide now. [An expression was requested. No change was indicated.]

NEAL C. WILSON: Now I am going to do something that I dislike to do, but I feel I must in view of the fact some of our brethren have been charged with the responsibility of getting the equipment set up in the Grand Hall for tonight. I will ask whether you feel you want to vote now, or discuss this longer.

[The opinion expressed was to vote.]

We had a motion, seconded by several, that we accept this as the Statement of Fundamental Beliefs of the Seventh-day Adventist Church. May I suggest that we prayerfully study these great truths so that they will become very much a part of our lives, our homes, and our institutions.

I will call for the vote. [The motion carried overwhelmingly.]

J. W. BOTHE: [Presented the recommendation, "Baptismal Vow and Baptism—Church Manual Amendment," found on page 27.]

I move that we adopt this recommendation without reading. [Motion was seconded and voted.]

J. W. BOTHE: [Presented "Reasons for Which Members Should Be Disciplined," found in Bulletin 10.]

I would like to move its adoption. [Motion was seconded and voted.]

J. W. BOTHE: [Presented "Organizing, Uniting, Disbanding, and Expelling Churches," found in Bulletin 10.]

I move the adoption without reading. [Motion was seconded and voted.]

J. W. BOTHE: [Presented the recommendation, "General Conference Institutional Representation—GC Nominating Committee—Constitutional Amendment Directive," found in Bulletin 10.]

I would like to move the adoption of this constitutional amendment. [Motion was seconded and voted.]

J. W. BOTHE: [Presented the recommendation, "Executive Committee—50 Additional—Constitutional Amendment Directive," found on p. 28.]

I move it, Mr. Chairman. (Motion was seconded and voted.)

J. W. BOTHE: [Presented recommendation "Constitution Provision—Delegates to Session—Constitutional Amendment Directive," found on p. 28.]

Mr. Chairman, I move the adoption of this recommendation [Motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, there are three items from the Plans Committee. I move that these be referred to the General Conference Committee, with the exception of the one on gratitude. [Motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, there is one additional item you might wish to present before the Resolution of Gratitude.

NEAL C. WILSON: We bring to you one item that we think should be handled here. The Nominating Committee completed its work, but there has been a change in one of the divisions. Elder Thompson will present it to us.

G. R. THOMPSON: Mr. Chairman, the secretary of the Far Eastern Division, elected earlier, has accepted another appointment, leaving a vacancy. The Far Eastern Division Committee met this morning and recommends to this group for secretary of that division the name of Dr. A. C. Segovia. I move it, Brother Chairman.

NEAL C. WILSON: Those of you who are acquainted with Dr. and Mrs. Segovia will know that they are a lovely couple. I wish you could all know them. Are you ready to vote on this? With the vote we are wishing them God's special blessing as they take up this responsibility. [The motion was seconded and voted.]

J. W. BOTHE: Mr. Chairman, the statement on gratitude was distributed in the morning meeting. Unless you instruct me otherwise, I would like to move that we adopt it without reading.

NEAL C. WILSON: If you haven't read it, please do so. It states some very basic thoughts about who we are and the fact that only by His Spirit and His love will we be able to achieve His great objectives.

It is a beautiful expression of thanks. I read it through this morning, and I certainly would endorse it with my full heart. Those favoring this, please make it known by standing with us. [All stood.]

R. F. WILLIAMS: We just need permission, Brother Chairman, to reincorporate in the list of regular delegates the name that was deleted of Edward E. Marifosque, of the Far Eastern Division. He arrived this morning. I move it, Brother Chairman.

[Motion was seconded and voted.]

RAY GLENDRANGE: [Benediction.]

NEAL C. WILSON, Chairman
D. H. BAASCH, Proceedings Secretary
J. W. BOTHE, Actions Secretary

Publisher's note: Charles Upshaw and Richard Hammill were on the cusp of bringing to light the larger issue or wording the proper usage of it, and what the real meaning of where they were going with this really meant. Then we have the "men in suits" ramming this through the delegates. Then Neal C. Wilson is quick to rush the conversation into, hurry up, we have to get out of this meeting hall. Perhaps onto lunch?

Session actions

Fundamental Beliefs of Seventh-day Adventists—Church Manual Revision

Voted, To rewrite and reorganize Chapter 2, Fundamental Beliefs of Seventh-day Adventists, CM 32-39, to read as follows:

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.

1. The Holy Scriptures

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 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 10:35; 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship,

adoration, and service by the whole creation. (Deut. 6:4; 29:29; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:6, 7.)

3. The Father

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

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; 5:22; Col. 1:15-19; John 10:30; 14:9; Rom. 5:18; 6:23; 2 Cor. 5:17-21; Luke 1:35; Phil. 2:5-11; 1 Cor. 15:3, 4; Heb. 2:9-18; 4:15; 7:25; 8:1, 2; 9:28; John 14:1-3; 1 Peter 2:21; Rev.22:20.)

5. The Holy Spirit

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

6. Creation

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. (Gen. 1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3; John 1:1-3; Col. 1:16, 17.)

13. Unity in the Body of Christ

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.)

Publisher's note: This book is intended to focus on the main issues of who God is and the description given Him, along with His only begotten Son, and the Holy Spirit which is "His Spirit." A complete listing will not be provided here as we just don't have the space. Again we don't have the space, but it is important to lay the ground work for another publication in covering what would develop as a result from this next "Session action." The General Conference got approved an outline on how to deal with those that won't tow the line in the future and go along with the changes forced in "who God is." They could foresee that in the future rebel causes and holdouts to what took place would happen. So they put into the constitution a way to wield a sword in how to deal with them. In a few months to follow, they would file and get approved a TRADEMARK on the name, Seventh-day Adventist so any independents could not use the name. And it is very historical in how they went after a number of people in the next 20 years or so with Catholic lawyers, suing various parties and even having a number of people put IN JAIL! Note the wording below in the belief of the personhood of three titled gods.

Session actions

**Adventist Review May 8, 1980 vol. 157, #25.
Fifty-third General Conference session**

**Fifteenth business meeting
April 25, 1980, 1:30 P.M.**

Session Actions continued from Bulletin #9

Organizing, Uniting, Disbanding, and Expelling Churches—Church Manual Amendment

Voted, To amend Chapter 14, Organizing, Uniting, Disbanding, and Expelling Churches, CM 256-263, as follows:

1. The section Organization of a Church (CM 256, par. 3) as follows:

The baptized believers being assembled, it is well to present a brief review of the leading principles of our faith, such as belief in the Godhead with the personhood of God the Father, God the Son, and God the Holy Spirit, salvation by grace through faith, the new birth, the priesthood of Christ, the Second Advent, the Law of God, the Sabbath, the nature of man, the state of the dead, the judgment, the Church, baptism, the communion service, spiritual gifts, Christian stewardship, health and temperance, the oneness of the human family in Christ Jesus,

and Christian social standards. Two or three representative texts should be cited in support of each teaching.

2. The section Organization of a Church (CM 257, lines 8-12) as follows:

If, however, there are none present who have such membership elsewhere, then three members (preferably established Sabbath keepers among those present) should be selected as a nucleus.

3. The title Disbanding Churches (CM 260) as follows:

Disbanding or Expelling Churches

4. The section Disbanding Churches, p. 261, par. 1, and sections Loss of Members, Disciplinary Reasons, and Apostasy (CM 261-263) as follows:

Churches may be disbanded or expelled from the sisterhood of churches for the following reasons:

1. Loss of Members.—There are occasions when, in spite of endeavors to preserve a church, so many members are lost by removal from its neighborhood, or by death, or by apostasy that the existence of the church is threatened. Under such circumstances the conference/mission committee should take action recommending to the church concerned its disbandment.

Before a church takes final action to disband, remaining members shall be invited to transfer their membership to other churches.

If enough members remain this may be done by the calling of a meeting to be presided over by the conference/mission president or by a minister designated by him. At such a meeting letters of transfer may be voted to all remaining members who are in good and regular standing to unite with other churches. In this way the church disbands itself upon recommendation of the conference/mission committee. The way will thus be opened for the conference/mission committee to take action recording the disbandment of the church.

If, in the judgment of the conference/mission committee, there are too few members available for the calling of such a meeting, the conference/mission committee shall have the authority to recommend such members as are in good and regular standing to other churches or to the conference church. In this way the church is disbanded.

If at the time of disbandment there are members who are under discipline, or who cannot be granted letters saying they are in good and regular standing, their membership shall be provisionally held in the conference/mission church while conference/mission administration ensures that every effort is made as soon as possible to help such members to a satisfactory Christian experience. If the effort is successful, their membership may be then confirmed in the conference/mission church, or letters may be granted to them for transfer to other churches. If they cannot be helped and reclaimed, they should be dropped by vote of the conference/mission committee.

2. Disciplinary Reasons.—Occasions for disbanding churches for disciplinary reasons are fortunately rare, for the mission of the church is to seek and to save. Where serious problems persist earnest efforts should be made to avert the need for disbandment. The pastor should

seek to deepen the spiritual life of the church through his preaching and personal visitation ministry. With conference cooperation, a series of revival meetings should be held to lead the members to renew their covenant with their Lord. If these efforts are not successful, the pastor, in cooperation with the conference/mission committee, should counsel with the church and its leadership, seeking to bring healing and reconciliation and to preserve the church as a witness for God and His saving truth.

The spirit of Christ should permeate all efforts to help an erring church and all aspects of any discipline that may be applied. That spirit is beautifully and persuasively portrayed in Ephesians 5:25-30:

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish... For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones."

Such remedial measures are preferable to permitting the deterioration of relationships which could lead to disbandment of the church.

However, if all efforts to preserve the church fail, the conference/mission committee should give careful study to the question of disbandment of the church. If such action is decided upon, there should then be recorded in its minutes a recommendation for disbandment, with a statement of supporting reasons. This in turn should be presented to the union committee for its study and recommendation. Following this, since a church may be disbanded for disciplinary reasons only by its own decision, the matter is referred to the church itself. The action to disband should be by a majority vote of the church in business session. The authority of the conference/mission committee in such cases is limited to recommending that a church be disbanded; it has no authority to disband a church.

3. Apostasy or Rebellion.—Where a conference/mission committee has determined that a church or the majority of its members has apostatized, or where a church refuses to submit to order and discipline, or is in rebellion, it is the duty of the conference/mission committee to counsel that church concerning the seriousness of its conduct. If conciliatory efforts fail, the conference/mission committee should seek the counsel of the union committee. Following this, if the church refuses to disband itself on recommendation of the conference/mission committee, the conference/mission committee will then present a statement of the facts to a regular or special session of the conference/mission. After careful consideration the conference/mission in session may, by a majority vote, expel the offending church from the sisterhood of churches. The expelled church then ceases to exist.

Care of Members.—In the membership of a church disbanded or expelled for disciplinary reasons, there may be loyal members who desire to remain with the Seventh-day Adventist communion. To ensure their welfare, the membership of the expelled church shall be provisionally held for up to ninety days in the conference church to allow opportunity for those who desire to do so to have their membership in the conference/mission church confirmed or to transfer to another church of their choice. Their standing shall be evaluated by the conference/mission committee, and, if satisfactory, such may be recommended for membership

in the conference/mission church or the church of their choice. The church membership of all other persons is lost as a result of the disbandment or expulsion of the church from the sisterhood of churches.

The names of members of a disbanded or an expelled church who are under discipline shall be referred to the conference/mission secretary for early attention by the conference/mission committee as set out in section 1 above regarding the disbandment of churches because of loss of membership.

Conference or Mission Session to Act in All Cases.—In any case of disbandment of a church, for whatever reason, a statement of the facts shall be presented at the next session of the conference or mission and action shall be taken to drop the church from the list of constituent churches.

Church Assets, Funds and Records.—On disbandment of a church for loss of members or for disciplinary reasons or on the expulsion of a church from the sisterhood of churches, all offerings, financial accounts, and all property real or personal, whether held in the name of the local church or the conference/mission or other denominational legal association, are held in trust for the conference/mission. The conference/mission therefore has the right, the authority, and the duty to administer, protect, or dispose of said property and funds. All books and records of such a church are to be held in the custody of the conference/mission secretary and/or treasurer.

Church Manual, page 68, shall have the following paragraph added after the third paragraph of the section "Not to Vote Letter Without Member's Approval."

In the case of a church expelled from the sisterhood of churches by the action of a conference/mission session, it is necessary in order to safeguard the church membership of loyal members to transfer all members of an expelled church to the conference/mission church on a provisional basis except those who refuse to be thus transferred. Such individual memberships will be considered dropped upon the expulsion of the church. The conference/mission church is empowered then to issue letters of transfer to loyal members as requested and to deal with other memberships as may be necessary. (See pp. 256-263.)

GC Institutional Representation—GCS Nominating Committee—Constitutional Amendment Directive

Voted, To amend the General Conference Bylaws, Article H, Standing Committees, Section 2-a-2, by deleting the provision for Loma Linda Foods, Riverside Hospital, and Southern Publishing Association to have membership on the Nominating Committee, and to provide that the Christian Record Braille Foundation and Home Study Institute will have one member each on the Nominating Committee rather than be on a rotating basis as now provided for.

Publisher's note: Now for a look at our original Beliefs, and the years to follow before any major changes to who we should worship.

Short Summary of Belief in the SDA Church

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 - That the Spirit of God was promised to manifest itself in the church through certain gifts... (Belief #16)

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.



Compare the last 1980 version to 1872. Look carefully at the subtle changes in 1931 and 1942 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.

1872 Seventh-day Adventist 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.

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. Psalms 139:7

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 Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.

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 of rule of faith and practice.

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. Rom. 6:3-5; Col. 2:12.

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.

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 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.

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.

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.

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 Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

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 anti-type of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the anti-type of the work of the Jewish priests of the former dispensation. Heb. 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 ministrations 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.

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. Num. 10:33, Heb. 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." Rev. 11:19.

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, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 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.

XIII. That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan 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. Isa. 56:1, 2, 1 Pet. 1:5, Rev. 14:12, etc.

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.

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.

XVI. **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 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.

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 Rev. 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.

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.

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. Eccl. 9:10.

XX. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, etc.

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. Rev. 20:4-6.

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.

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; 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 (ἄβυσσος) 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.

XXIV. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 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, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them, Matt. 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 Pet. 3:7-12.

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 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

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

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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 most 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 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.

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THE PERSONALITY OF GOD.

BY ELDER B. H. CANNIBY.

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

There is but one true and living God, 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 earth. No one who reads the Old Testament can fail to notice that this is the burden of those writings; viz., to set forth and enforce in every possible manner, 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, by the whole world had adopted either polytheism or Pantheism. Polytheism held that there were many gods, even beside of them. Athens is said to have thirty thousand gods. Rome had its gods, Greece had its gods, Egypt had its gods. Each was willing to allow that the gods were just as good as its own, by 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 the doctrine of many gods was a lie, and that there was one God, Jehovah, the living God.

The doctrine of Pantheism at that time prevailed largely. It teaches that everything is God,—the sun, the stars, the air, water, fire,—everything. Put them together and you have God. But this serious error the Bible denounces, and sets forth in its steepest truth,—that all 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.

"Thou shalt 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 keynote 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, am he, and there is no god with me." Deut. 32:36.

"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 kingdoms 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.

"Bless, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Neh. 9:3.

"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? yea, 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. Thus 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. 3:20; 1 Tim. 1:17. There is, then, only one wise God. 1 Tim. 2:5; Deut. 1:4. 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," "trine 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 man and the Father, but not between man 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 he died.
22. He is the omnipotent God, but an angel strangled 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 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, Trine, 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." Rom. 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 Tim. 3:16. 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 Cor. 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." Matt. 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 hast 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.

The Personality of God — what we Believed in 1878

Trinitarian creeds contradict the word of God thus:—

CREEDS SAY:	BIBLE SAYS:
1. Trinity.	God. Gen. 1:1.
2. Trine.	One.
3. God is three.	God is one. Gal. 3:20.
4. God is three Lords.	God is one Lord. Deut. 6:4.
5. His name is three.	His name is one. Zech. 14:9.
6. Holy three.	Holy one. Isa. 12:6.
7. God the Spirit.	The Spirit of God. Gen. 1:2.
8. God died for us.	The Son of God died. Matt. 27:54.
9. Worship the Trinity.	Worship God. Rev. 22:9.
10. When ye pray say, "Holy When ye pray say, "Our Father, Trinity."— <i>Ep. Fr. Book.</i>	ther." Luke 11:2.
11. "The Son and Holy Ghost are Father, as much the true God as the Father."	"that they might know thee, the only true God." John 17:3.
12. Christ is equal with God.	"My Father is greater than I." John 14:28.

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. {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 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](#). {FP1889 151.8}

FUNDAMENTAL PRINCIPLES OF SEVENTH- DAY ADVENTISTS.

1872

1889

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

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

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

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

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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.

5. That the prophetic scriptures are a part of God's revelation to man, a light that shines in a dark place, a warning of judgments to come, a blessing to those who hear and heed it, God's time-table of world events, and is therefore to be understood. 2 Peter 1:19; Amos 3:7; Rev. 1:1-3; Deut. 29:29; Dan. 12:10.

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.

10. That our Lord promised that He would come again as literally as He went away, personally and visibly (Acts 1:9-11; Rev. 1:7); that great lines of prophecy and special signs will mark when that coming is near, but none shall know the day or hour, consequently this people have never set times, nor can they ever while they hold to fundamental principles (Daniel and the Revelation; Luke 21:25-27; Matt. 24:33-36); and that a message of warning shall precede His coming (Joel 2:1; Matt. 24:14).

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

1911 and still the same foundational belief in God. This would remain through 1930.
Not all of the statement is shown here in order to save space.

1931 Year Book of the Seventh-day Adventist Denomination

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 cannot 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 convicts 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}

Publisher's note: 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.

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.

Point to ponder:

Friends and fellow beloved Seventh-day Adventists, on April 21, 1980, in Neal Wilson's opening statement, he misleads his audience very much. His statement was: "We have heard a variety of interesting rumors. Some, it is said, understand that the church leaders want to destroy completely the foundations of the church and set the church on a course that would be un-Biblical, contrary to the tradition of the past and to historical Adventism. My fellow delegates, there is nothing that is further from the truth. We have also heard that any time we touch the Statement on Fundamental Beliefs we would be introducing the Omega, the final confusion of theological and doctrinal positions of the Seventh-day Adventist Church. I suggest to you that this is also a very unfortunate statement."

Whether the church leaders "wanted" to destroy the foundations of the church might be a little strong, however they allowed the 'spirit from another' to lead them on this course. They were not being led by the SPIRIT OF GOD, but by their new mystery ghost, god the (un) holy spirit. This is a significant departure from the Fundamental Principles that God led the pioneers to establish with His blessings which we therefore were to hold firmly, with the grip of faith.

Where we use to believe the Father was the only eternal One who had no beginning, in 1980 we now have three co-eternal Beings. in the new 1980 statement, we now have:

#3 is pertaining to God the Eternal Father;
#4 is pertaining to God the eternal Son;
#5 is pertaining to God the Holy Spirit.
Three Gods which are called the Trinity.

Some Adventists believe in the Catholic view of a three in one, while others believe in the Tritheism view, three distinct and separate Gods. Others repeat and insist on three persons that make up the one God. Either way, none of this is supported or taught by the Bible unless you use HUMAN CONSTRUCTION. What is that? It means you are adding to the Bible, using your own human reasoning and wording. The Bible advises against doing that.

Proverbs 30:5-6 — "Every word of God is pure: he is a shield unto them that put their trust in him. ADD THOU NOT UNTO HIS WORDS, lest he reprove thee, and thou be found a liar."

Satan really doesn't care which of these multiple views you believe, just as long as you accept this General Conference "CORPORATION" of Seventh-day Adventist version in place of what was the faith and belief handed down to the remnant church. You see, Satan has crafted for this time this "CORPORATION" that is masquerading as a church. It has adopted Babylon's confusion of teachings now.

We have a church that has literally done away with the first commandment with a third god, just as the Papacy did away with the fourth commandment. In Catholic book resources,

they publish and acknowledge that the Sabbath (Saturday) is the seventh day of the week. But you turn the page in it, and they say, “BUT WE KEEP SUNDAY because.....” So you have truth mixed with error.

God's command is to cry aloud and spare not and I for one can do no less. How could this have happened? We have the answer in Acts of the Apostles, written by Ellen White.

“But after a time the zeal of the believers began to wane, and their love for God and for one another grew less. Coldness crept into the church. Some forgot the wonderful manner in which they had received the truth. One by one the old standard-bearers fell at their post. Some of the younger workers, who might have shared the burdens of these pioneers, and thus have been prepared for wise leadership, had become weary of oft-repeated truths. In their desire for something novel and startling, they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief.” — Ellen White, Acts of the Apostles, p. 580.1

Even though this was describing a time in the early Christian church, it perfectly describes the Laodicean church and the cause of the apostasy. It describes what just happened in our own denomination in 1980 before 99% of the current membership had even joined this “CORPORATION” since then, and they are far from suspecting any wrongs as they repeat what to believe.

“What has been will be again, and what has been done will be done again; there is nothing new under the sun.” — Ecclesiastes 1:9, Berean Study Bible

“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.” — Ellen White, Testimonies for the Church, vol. 8, p. 298.2, 1904.

“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” — Ellen White, Testimonies for the Church, Vol. 6, p. 17.2, 1901.

The pioneers of the Seventh-day Adventist Church were consistent in their beliefs and teachings. They believed that Jesus was truly The Son of The Eternal God and that He was begotten far back in the days of eternity before creation! They believed also that He was fully divine, one with his Father, equal in power and authority, possessing all the attributes of The Father and that they were one in character, mind, purpose and Spirit.

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years [1853 onward to 1903] would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” — Ellen White, Letter 242, October 19, 1903; SpTB02 p. 54.3, 1904; Selected Messages, book 1, p. 204 [bracketed info supplied by publisher]

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 relabel old error as 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

“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.”

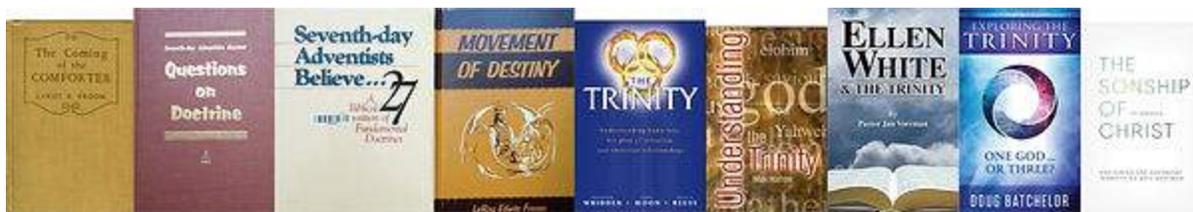
To correct Mr. Knight, **all of the founders would not be able to join the church, not just most.** Imagine this being done to Martin Luther. They wouldn't be Lutherans any more. This should be startling to the congregation to learn this fact. And they should be searching why, and asking why.

“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.

“Our religion would be changed.”

April 1980, Dallas, Texas – General Conference Session
Fundamental Beliefs as printed in the 1981 Year Book
**“#2 The Trinity – There is one God: Father, Son and Holy Spirit,
a unity of three co-eternal Persons....**



“Books of a new order would be Written”

Just some of the books written to reprogram our people and their Beliefs from 1928 to 2002.

- **“The Coming of the Comforter” – Leroy Froom**
- **“Questions on Doctrine” – Leroy Froom, Walter E. Read, R. A. 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**

More are being written and published all the time now!

Towards the end of the GC session, "His Spirit" was being spoken about like another being separate from God and Christ in the dialogue shown in this book. Yet the Bible reveals and speaks to us as if it is the Spirit of God, as in the Father's own Spirit! Numbers 11:29; Job 26:13; Isaiah 48:16; Zechariah 7:12; 1 Corinthians 2:10; Ephesians 3:16; 1 John 4:13. This isn't that difficult to study and understand.

Up until 1979, Creation was attributed to the Father or the Father through the Son. But after the Dallas conference in 1980, Creation is now ALSO attributed to god the eternal spirit, or god the holy spirit, whichever you prefer. However, that is not what Ellen White believed or taught, nor her husband. This is what happens when you go to the "Universities" to get your education from the Jesuit system of academia in theology.

“In the formation of our world, God was not beholden to pre-existent substance or matter. For the "things which are seen were not made of things which do appear." On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.” — Ellen White, Selected Messages, vol. 3, p. 312.1

“The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and

hatred. He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of God.” — Ellen White, *Spiritual Gifts*, p. 17.1 (also *Early Writings*, p. 145.1)

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, “Let us make man in our image.” As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble—perfect in symmetry, and very beautiful.” — Ellen White, *Spiritual Gifts*, vol. 3, p. 33.2

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, “Let us make man in our image.” — Ellen White, *Spirit of Prophecy*, vol. 1 p. 24.2, 1870

“The Father and the Son were one in man’s creation, and in his redemption. Said the Father to the Son, “Let us make man in our image.” — *Life Incidents*, p. 343, James S. White

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.” — Ellen White, *Patriarchs and Prophets*, p. 34.1

ADD THOU NOT UNTO HIS WORDS, lest he reprove thee, and thou be found a liar!

By officially approving the trinity doctrine as a fundamental doctrine of the Seventh-day Adventist, the denomination has publicly declared to the world that she is following in the steps of the daughters (fallen Churches) of the mother of harlots (the Roman Catholic church) whose central pillar doctrine is the Trinity. Therefore the SDA church has left the original mission (proclaiming the three angels’ messages) of God’s calling, and the firm foundation of our faith (Fundamental Principles) that are based upon unquestionable authority. No longer can the present SDA denomination be considered as the “remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ”, but now simply a counterfeit “new movement” as prophesied in 1903 by Ellen White. They

are now Ecumenical ready and compatible with the World Council of Churches. We now subscribe to a God the Father, god the son, and god the holy spirit. (lower case letters used on purpose.) This is the exact belief that the early Advent Pioneers removed themselves from in the 1840's and 1850's when they left the fallen churches to form what would become, the Seventh-day Adventist Church!

Adventist Review, July 30, 1981 - Special Issue on Bible Doctrines - The Trinity doctrine is explained one year after it was voted as an official doctrine (which was in 1980). It states, "While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times... Only by faith can we accept the existence of the Trinity." (p. 4)

"The concept of the Trinity, namely the idea that the three are one, is not explicitly stated but only assumed." — (Fernando L. Canale, Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopedia, vol. 12, p. 138, 'Doctrine of God')

“The Lord has a people for whom he prays that they may be one with him as he is one with the Father. If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; for by his Holy Spirit Jesus can bind heart to heart. We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. They will have the mind which was in Christ Jesus.” — Ellen White, Advent Review & Sabbath Herald, May 27, 1890, par. 1

“The third angel’s message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God’s people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges. Messages bearing the divine credentials have been sent to God’s people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice.” — Ellen White, Advent Review & Sabbath Herald, May 27, 1890, par. 6}



TIME CHART showing the emergence and consolidation of the Trinity within the Seventh-day Adventist church

1946 - 1980	
Key Objectors against the Trinity	Key Influencers for the Trinity
J.S. Washburn C.S. Longacre W.R. French	Leroy E. Froom R.R. Figuhr R.A. Anderson

1919 - 1946	
Key Objectors against the Trinity	Proponents for the Trinity
L.L. Caviness T.E. Bowen O.A. Tait W.H. Wakeman C.P. Bollman B.G. Wilkinson W.R. French J.S. Washburn	W.W. Prescott F.M. Wilcox L.E. Froom

Certain individuals within the leadership were now looking at the trinity as greater light. It is well documented that the leadership held to the 1872 statement of beliefs until 1931 and non-trinitarian concepts even well after this time. The vast majority of converts were flooding in from the Sunday trinity churches

1888 - 1919	
Key Personnel	
Ellen G. White G.I. Butler S.N. Haskell J.N. Loughborough A.T. Jones E.J. Waggoner B.G. Wilkinson	W.W. Prescott M.C. Wilcox J.S. Washburn W.C. White H.W. Cottrell H.W. Carr W.R. French

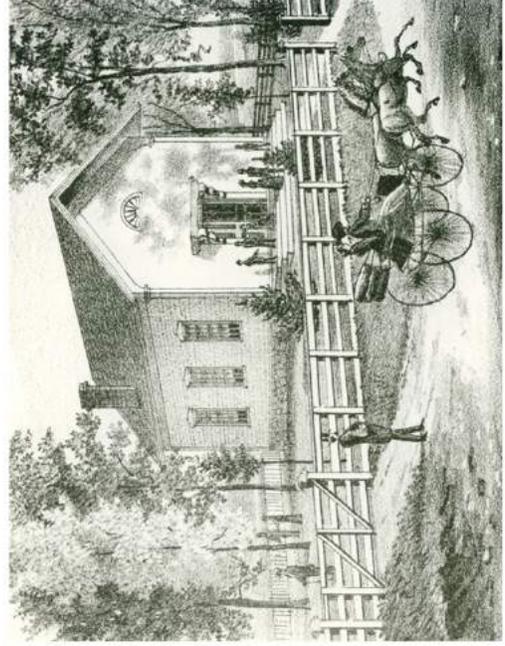
SDA Leadership continues with the original Fundamental Principles as laid out and documented in 1872 (some at the turn of the century begin to flirt with Trinitarian concepts; however this is not the foundation of our faith as given to the earlier SDA denomination by God)

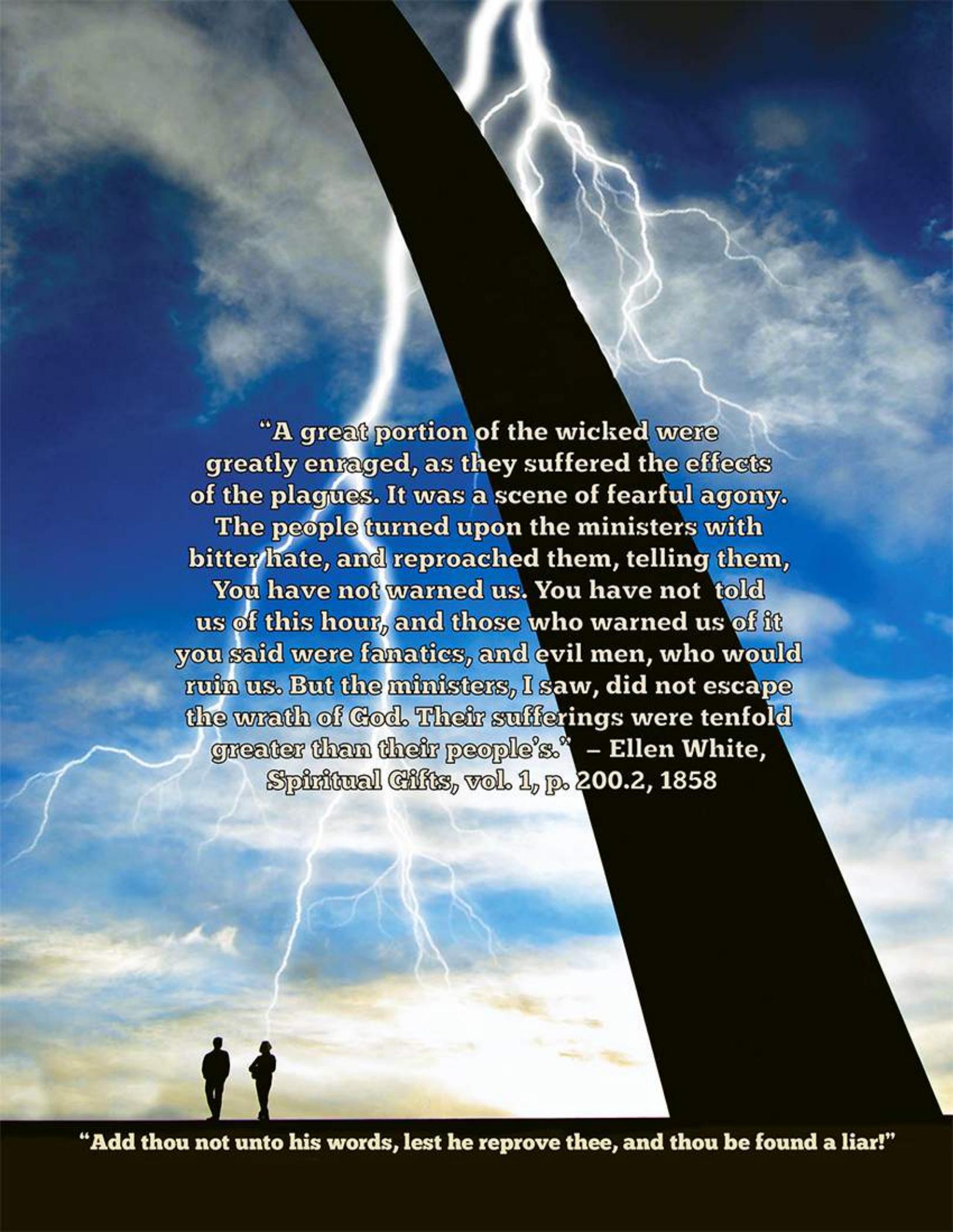
1863 - 1888	
Key Personnel	
James White Ellen G. White J.N. Andrews S.N. Haskell R.F. Cottrell G.I. Butler J.G. Matteson	J.N. Loughborough Uriah Smith J.H. Waggoner G.W. Amadon J.H. Morrison A.T. Jones M.E. Cornell

SDA Leadership rejects the Trinity Holds firm to the 1872 statement of beliefs

1844 - 1863	
Key Personnel	
Joseph Bates James White Ellen G. White J.N. Loughborough Uriah Smith J.H. Waggoner R.F. Cottrell	M.E. Cornell John Matteson C.W. Stone G.W. Amadon A.J. Morton J.B. Frisbie

SDA Leadership totally rejects the Trinity (they already came out of the fallen churches with this doctrine)





“A great portion of the wicked were greatly enraged, as they suffered the effects of the plagues. It was a scene of fearful agony. The people turned upon the ministers with bitter hate, and reproached them, telling them, You have not warned us. You have not told us of this hour, and those who warned us of it you said were fanatics, and evil men, who would ruin us. But the ministers, I saw, did not escape the wrath of God. Their sufferings were tenfold greater than their people’s.” – Ellen White, Spiritual Gifts, vol. 1, p. 200.2, 1858

“Add thou not unto his words, lest he reprove thee, and thou be found a liar!”