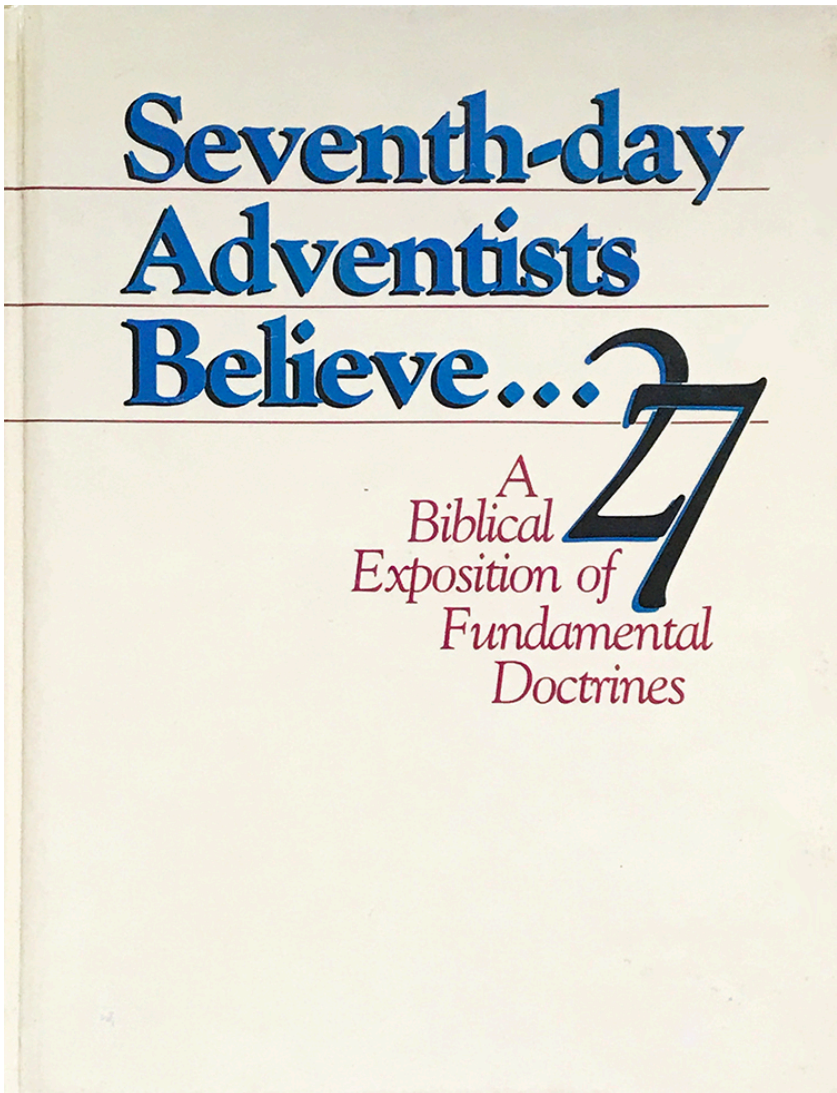


FUNDAMENTAL PRINCIPLES vs
FUNDAMENTAL BELIEFS



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

Introduction

As the membership swells to over 20 million, (shrinking in the USA, but growing abroad in Africa and other newer developed nations), a large percentage or majority have come into the denomination in the last 20 to 30 years.

Whether upon baptism or entering by declaration or statement of faith, they are led through a checklist of what to believe. Never does it enter someone's mind about the denomination's history. And if some of that comes about, the finer details are largely obscured or blurred.

However there are many 70 to 80 year olds, and some 50 to 60 year olds that this booklet will resonate with. Why? Because they were around when drastic changes came into the denomination in 1980. As it was prophesied in 1903 by Ellen White (co-founder), our religion would be changed. And how do you change religions? By changing gods. A new organization would be established. The Fundamental Principles that sustained our work through the first fifty years would be called and accounted as error. The principles of truth that God had given to the "remnant church" would be discarded. This was written in 1903. So what would be the last fifty years? 1853 to 1903. That is the beginning, the foundation, the root of our faith. Our people were staunchly non-Trinitarian. And who were we witnessing to? Trinitarians from Sunday churches. And they would come into our denomination by the droves. And what did they bring with them? Their concepts of who they were worshiping which was different than the Adventist Pioneers. As the Pioneers passed to their rest, Sunday converts came in like a flood.

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

Back in the early 1980's there was a feverish pitch to undertake the task of reprogramming the people as soon as our doctrines had transformed their change. Many conservative Adventists protested but it was on deaf ears. Many would leave the building in disgust never to return. They were paying attention and made the removal of their support and tithes most vocal with their feet, by leaving. We as a denomination have been hard at work trying to be liked and accepted by the Protestants. This is most evident by the historical event referred to as the Evangelical Conferences of the 1950's. Finally we have adopted their version of a Trinity god. No longer could we be considered as a cult by them.

But that history is not only forgotten, but not known. How many Catholics today ignore the Dark and Middle Ages? How about the Spanish inquisition? They show up every week to listen to what the Priest tells them, oblivious to the wrongs that happened in the previous one thousand years.

The whole issue from the beginning of time is over worship. Who do you worship? In this booklet we will take a look at only the aspect of how God is defined in our belief system. While there were plenty of other issues over time, we will only focus on the most important. And that is, what do we believe in, and whom do we worship.

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

- 1) The God of the Bible and the Pioneers – 1872 Fundamental Principles
- 2) The Theologians and Scholars version of God - 1931
- 3) The God of the Theologians and Scholars – 1941
- 4) Baptismal Vows
- 5) The God of the General Conference Corporation - 1980

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

FUNDAMENTAL PRINCIPLES vs FUNDAMENTAL BELIEFS

The God of the Bible and the Pioneers 1872 Fundamental Principles (25 Fundamental Principles based on 1 Corinthians 8:6)

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

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

Psalms 139:7 - Whither shall I go from thy spirit? or whither shall I flee from thy presence?

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible of rule of faith and practice.”

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

Joseph Bates, James White, Sister Ellen White, Hiram Edson, Joseph Harvey Waggoner, John Byington, Joseph Frisbie, George Storrs, John Andrews, Roswell F. Cottrell, Merritt E. Cornell, John G. Matteson, Uriah Smith, Thomas Preble, Owen Crosier, W.C. Gage, George Butler, Wolcott Littlejohn, Stephen Haskell, John Loughborough.

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

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

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



John Norton Loughborough

Early Adventism – the Pioneers

Doctrines were established early and held firm through Sister White's lifetime

Believed in: God the Father

Jesus Christ, the Son of God

Spirit of God also referred to as the Holy Spirit

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

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

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

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

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

Here we have clear statements that show, that Ellen White believed that Christ in His pre-existence, is literally the begotten Son of God. Here she was speaking in opposition to two heretical views of His origins (creation or a created being and adoption). Begotten is not created. This statement is also in keeping with what was then the denominational faith of Seventh-day Adventists.

We believed that Jesus redeems us and sanctifies us by the indwelling of the Holy Spirit. This is a second personality of Christ as the Spirit of Christ. It originates from the Father as the Spirit of God. He would have come to us in the flesh, in person, and now he comes to us in the Spirit.

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

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

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

Seventh-Day Adventist YEAR BOOK

OF
STATISTICS FOR 1889,

COMPRISING THE

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

SUPPLEMENTED WITH A

DEPARTMENT OF GENERAL INFORMATION,

INTERSPERSED WITH PRACTICAL COMMENTS ON THE

Proposed Religious Amendment to the Constitution
of the United States.

ILLUSTRATED.

REVIEW & HERALD PUBLISHING CO.,

BATTLE CREEK, MICH.; 26 AND 28 COLLEGE PLACE, CHICAGO, ILL.; TORONTO, ONT.

1889.



At the last session of the Seventh-day Adventist General Conference that was held in Rome, NY on December 7, 1882, it was decided on and passed that a book entitled, "The Seventh-day Adventist Year Book" be published. In it shall be "portions of the proceedings of the General Conference, and such other matters, as the Committee may think best to insert therein."

So in 1883, the very first "Year Book" was published. This would start out as a yearly publication but would skip the years of 1895-1903. For those years, the directories of the denomination were issued in the G.C. Bulletin. It wouldn't be until 1889 that the Fundamental Principles (not called Beliefs at that time) were published just as they were framed in 1872. They had been on guard about developing a creed that would measure people and their beliefs, as previously shown by John N. Loughborough from 1861.

From the 1889 Year Book:

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

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

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

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

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

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

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

She stated:

- 1) A reformation would take place**
- 2) Our doctrines / pillars of faith would be given up**
- 3) Engage in Reorganization**
- 4) What was given to the remnant church by God, the Principles of Truth, would be discarded**
- 5) Our religion would be changed**
- 6) the Fundamental Principles for the last fifty years would be called error (1853-1903)**
- 7) A New Organization would be established (a counterfeit or the original SDA church, today's General Conference Corporation)**
- 8) Books of a new order would be written**
 - “The Coming of the Comforter” – LeRoy Froom;
 - “Questions on Doctrine” – LeRoy Froom, Roy Allan Anderson, W. E. Read, T. E. Unruh;
 - “Movement of Destiny” – LeRoy Froom;
 - “Seventh-Day Adventists Believe...27, A Biblical Exposition of Fundamental Doctrines”;

- "Understanding the Trinity" – Max Hatton;
- "The Trinity" – Woodrow Whidden, Jerry Moon, John Reeve)
- 7) Intellectual Philosophy would be introduced (Scholars and Theologians took over-only those with academic degrees)
- 8) Nothing would stand in the way of this new movement

Keep this prophecy quote in mind as you go through this booklet. Sister White had been in some turmoil with the General Conference in recent years leading up to this besides the Dr. Kellogg crisis. She had stated the following:

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

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

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

And then in 1904, the General Conference officially forms a **"New Organization"** as it "Reorganizes" itself into a **CORPORATION**. This would now be called the **General Conference Corporation of Seventh-day Adventists**. This can be found in the 1905 Year Book.

1905

YEAR BOOK

Of the Seventh-day Adventist
Denomination

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

"A new organization would be established."

GENERAL CONFERENCE CORPORATION

Organized, 1904.

Office Address: Takoma Park Station, Washington, D. C.

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

Officers: Pres., A. G. Daniells; Sec., W. A. Spicer; Treas., I. H. Evans.

General Conference Corporation of Seventh-day Adventists.

ARTICLES OF INCORPORATION.

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

Article I — Name.

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

Article II — Duration.

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

Article III — Business and Objects.

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

Just one year later, prophecy began to be fulfilled.

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

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

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. Trinitarian-ism was definitely not held by the early Adventists.

"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.

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

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

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

The Theologian and Scholar's version of God 1931

FUNDAMENTAL BELIEFS OF SEVENTH- DAY ADVENTISTS

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

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

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

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

The above statement from the 1931 Year Book, was written by one man, Francis McClellan Wilcox who was the editor of the Review & Herald. There was no vote, no committee or official church authorized document that was issued. This was the opinion of one man who was not inspired by God as a co-founder of the denomination as was James White, Joseph Bates or Ellen White. And this would find itself in the new Church Manual that was starting to be published in 1932.

The word "Godhead" and "Trinity" both pop into view as a test to see if there is any push back. Godhead means divinity, not trinity. To many, the word trinity is used to describe a three-some power for lack of a better description, or to simply identity 3 of something. There is no doctrine tied to it. Both of these key words are inserted into the Year Book without question or scrutiny. Then the addition of "third person of the Godhead" is added along with the nature description of Jesus being "very God". These might seem harmless

and subtle. But that is how you make changes. Now multiply this over the course of fifty years (1931-1980) and you will have the transformation of our doctrine into something else. Eventually with word changes being subtle to the point where in 1980, a full-on Trinity onslaught version would be brought in. There was very little upheaval and kickback, as the majority that had a hold of the denomination in years past have now died off years ago. There was hardly an inkling standing for the way God has shown his remnant. There wasn't even a minority now. The people were put to sleep over time and new converts more than outnumbered any original bloodline from our Pioneers. This was not who we were as a peculiar people.

**The founding Fathers of the “New Organization”
of Seventh-Day Adventists (Counterfeit movement)
that began with its Incorporation in 1904;
Introduced a Godhead doctrine of belief (1931-1980):**

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

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

The God of the Theologians and Scholars -1941

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

Because now we have a first person of the Godhead, a second person of the Godhead, and third person of the Godhead for the first time. The Bible does not lay out a membership or number of persons in the Godhead.

October 27, 1941

Summary of Fundamental Beliefs

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

1. The true and living God, the First Person of the Godhead, is our heavenly Father, and by His Son, Christ Jesus, created all things. Matt. 28:18,19; 1 Cor. 8:5,6; Eph. 3:9; Jer. 10:10-12; Heb. 1:1-3; Acts 17:22-29; Col. 1:16-18.
2. Jesus Christ, the Second Person of the Godhead, and the eternal Son of God, is the only Saviour from sin; and man's salvation is by grace through faith in Him. Matt. 28:18,19; John 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; 16:7-16; Rom. 8:1-10; Eph. 4:30.

This new summary was quite different from F.M. Wilcox's Fundamentals in 1931. It used "Godhead" and did not mention the word "Trinity." While the Wilcox listing offered but few supporting texts, the summary provided an abundance of scripture including important ones like 1 Corinthians 8:6, Hebrews 1:1-3, Micah 5:2 which were frequently quoted by Adventist pioneers.

"Our religion would be changed."

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

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

BAPTISMAL VOWS

1874

1) Do you accept all the Bible as the inspired word of God, and do you take it as your only rule of faith? Is it your purpose to ever walk according to its teachings?

2 Tim. 3:16, 17; Acts 20:32.

2) Have you received the Lord Jesus Christ as your personal Saviour for salvation from sin, for a real change of heart, and will you permit Him by the Holy Spirit to live in you daily? John 1:12, 13; Gal.2:20.

3) Have you repented of, and confessed all known sin to God, and do you believe that He, for Christ's sake has forgiven you, and as far as possible have you tried to make matters right with your fellowmen? 1 John 1:9; Matt.5:23-26; Eze.33:15.

4) Is it your purpose, by the grace of God, to live a true Christian life, by surrendering all – soul, body, spirit – to God, to do His will in all things and keep the commandments of God? Rom. 12:1; Col. 3:17; Rev. 14:12.

5) Will you seek to maintain a true spiritual experience by the daily study of God's Word and prayer, and will you endeavour by your consistent life and personal effort to win souls to Christ?

6) Do you believe and accept the great truths of the Word of God concerning the personal, visible, literal, imminent return of Christ (Acts 1:9-11); immortality only through Christ (2 Tim. 1:10); the unconscious state of the dead (Eccl. 9:5, 6); the destruction of the wicked (Mal. 4:1-3); and the other kindred truths that comprise the special message of Revelation 14:6-12?

7) Is it your purpose to keep the seventh day of the week from Friday sunset to Saturday sunset as the Lord's holy day according to the fourth commandment? Luke 23:56; Ex. 20:8-11.

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

Deut. 16:17; Luke 6:38.

9) Is it your purpose to obey the command to eat and drink to the glory of God (1 Cor. 10:31) by abstaining from all intoxicating liquors

(Pro.23:29-32), tobacco in all its forms (1 Cor. 3:16, 17) swine's flesh (Isa. 66:15, 17), narcotics, tea, coffee, and other harmful things?

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

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

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

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

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

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

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

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

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

1974 (still the same as 1941)

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

Baptismal Vows Today (compare Today with 1874-1974)

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

In 1980, the full-blown trinity doctrine was brought into the church. So the Pioneers who left the fallen churches of Babylon from 1844, now have a false lineage that returns to the doctrine of the wine of Babylon. Eighty years of purity from 1850-1930, GONE! Fifty years of reeling us in as a daughter of the Mother Harlot (1931-1980), and now 38 years under the umbrella of the Mother Harlot (1980-today).

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

Fundamental Beliefs – 1980

Prior to the Dallas General Conference in 1980

Note: There was not an actual real Trinity doctrine yet even though the word was used. It was similar language from 1931. It did not lay out three Gods in name as in God the Father, God the Son, God the Holy Spirit

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

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

What does the Spirit of Prophecy say?

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor.” – Ellen White, Manuscript Release 62 - 1905.14

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

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

**All of this has taken place along the way!
In fact, it happened before many of you were even born.**

The God of the General Conference Corporation New Theology - the Trinity God arrives

The Founding Fathers returning us to Babylonian worship:

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

Fundamental Beliefs – 1981

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

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

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

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

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

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

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

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

So what is this Trinity doctrine suppose to mean? The trinity doctrine states that...

1. There is one and only one God.
2. God eternally exists in three distinct divine persons.
3. The Father is God, the Son is God, and the Holy Spirit is God.
4. The Father is not the Son, the Son is not the Father, the Father is not the Holy Spirit.

The trinity doctrine further states:

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

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

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

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

Ephesians 4:6 – **One God and Father of all**, who is above all, and through all, and in you all.

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

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

“God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us, but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God.”

- James White, The Third Angels Message, p. 11.3, 1850

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

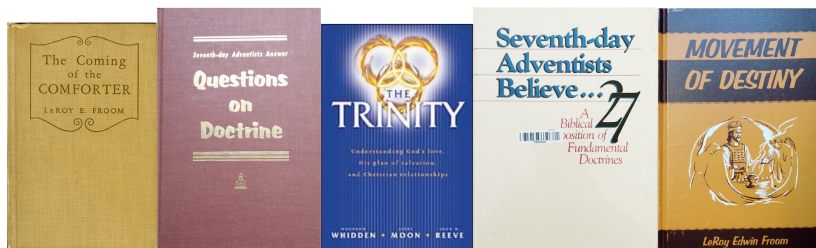
Yet as the Pioneers died, there would be little resistance to fight. This was done by Scholars and Theologians, not the founders of the denomination. Therefore, the religion has been changed as prophesied by Sister White.

“Our religion would be changed.”

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

Modern Adventism today now has a **God the Father, God the Son, and God the Holy Spirit.**

“Books of a new order would be written.”



Just some of the books written to reprogram our people and their beliefs from 1928 - 2002

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

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

We were warned from the writings of Sister White that 'changes would be made'. A great work would be done, but the truths that were well established would be cast aside. All the work of the Pioneers would be called error. Wasn't Sister White a Pioneer? She was literally a co-founder of the denomination. So if you call the Pioneers or refer to them as being in error, then you don't honestly adhere to the counsel of God's messenger. Theology and scholars have now replaced the detail and inspiration of bible study. Our people have become dumbed down to pew warmers attending church like a spectator sport. God has now been placed into the spiritual realm of a mystery and we can't understand it. Spiritual formation and contemplative prayer have been brought in by the enemy. WAKE UP FOLKS! We are looking for the enemy from in front of us when we have already been taken from behind decades ago.

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

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

- Ellen White, 1SP, pp. 24, 25

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

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

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

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

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

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

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

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

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

Sister White pointed out who the third rank in heaven was, and it was Lucifer before his fall. Now he enters the picture under a false trinity doctrine to get worship. He wanted to be like the most-High, God (Isaiah 14:12-14). "Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son." – Ellen White, Spirit of Prophecy, vol. 1, p. 17.1

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

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

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

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

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

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

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

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

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

FACT: The words, “God the Son”, “God the Holy Spirit”, “God in three persons” “three persons” “trinity”, “triune”, CANNOT be found in the Bible or Sister White’s writings. Yet this is ignored. Is adding to the word of God acceptable to you? How about worshipping the same god as Rome?

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

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

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

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

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

"The mystery of the Trinity is the central doctrine of the Catholic faith. This declaration made by the Roman Catholic Church is embraced universally by every Christian community which is not designated a cult. (If you don't agree with this, then you are labeled a cult.) Acceptance of the Trinity is therefore regarded as the foremost test of Christian orthodoxy. The Roman Catholic Church declares that it is the foundation doctrine for all the other teachings of the church. " – Handbook for Today's Catholic

Do you see that? **All teachings are based on the Trinity as the foundation. This would include Sunday observance and worship!** Wake up people!

When you think of the mystery of the Trinity, connect the dots to the **"Mystery Babylon" of Revelation 17**. It's the religion of the Beast power.

It doesn't matter how you slice it, one God in three persons, three persons make up one person, three persons labeled three gods.

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

2. The Trinity

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

3. The Father

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

4. The Son

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

5. The Holy Spirit

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

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

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

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

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

The Author of Serpent theology and his reason for it:

“Lucifer was the most beautiful angel in the heavenly courts next to Jesus Christ, but Christ was one with God, assimilated to the image of God to do the will of God. Satan, knowing that Christ had the first place next to God, began to insinuate to the angels that he should be next to God. His great beauty and exalted position made him feel that he was not receiving due honor in being second to Christ. Therefore he would suggest this to the angels, and this suggestion [began] to be communicated to the heavenly angels, and finally [it was] brought before God that Lucifer was the one who should be next to God. Thus the seed was sown and the result was that angels sympathized with Lucifer; next, there was war in heaven. Lucifer’s beautiful appearance was constantly exalted and the Lord God of heaven [saw] that Lucifer and his party were very strong against Christ.

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

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

Contrary to what you might have been told:

"God has a church. It is not the great cathedral, neither is it the national establishment, **neither is it the various denominations; it is the people who love God and keep His commandments.** **"Where two or three are gathered together in My name, there am I in the midst of them."** Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. **Where two or three are present who love and obey the commandments of God, Jesus there presides,** let it be the desolate place of the earth, in the wilderness, in the city, (or) enclosed in prison walls." - Ellen White, Manuscript Releases, vol. 17, p. 82

Are you saved?

"We are not saved as a sect; no denominational name has any virtue to bring us into favor with God. We are saved individually as believers in the Lord Jesus Christ. And "by grace are ye saved through faith; and that not of yourselves; it is the gift of God." **We may have our names recorded on the books of the most spiritual of the churches, and yet we may not belong to Christ, and our names may not be written on the Lamb's book of life. Christ said, "I am the way, the truth, and the life: no man cometh**

unto the Father, but by me.” By beholding Christ they will be changed into his image, and Christ will be represented to the world by his followers. If we are branches of the True Vine, precious clusters of rich fruit will appear in the life as the natural result. Practical faith in Christ will result in the doing of his words; the believer in Jesus will work the works of God. “We are laborers together with God.” “Without me,” says Christ, “ye can do nothing.” In and through the grace of Christ we can do all things.” – Ellen White, Review & Herald, February 10, 1891, par. 6

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

Don’t rest your faith on them:

“There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister’s word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, “Behold, the bridegroom cometh,” found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. **We are to take a stand for the truth by profession, and the principles of truth must become a part of our life.”**

– Ellen White, Review and Herald October 1, 1889, par. 4

Sleeping Preachers:

“Ministers should become Bible students. Are the truths which they handle mighty? Then they should seek to handle them skillfully. Their ideas should be clear and strong, and their spirits fervent, or they will weaken the force of the truth which they handle. **Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!** A great work must be accomplished for ministers in order for them to make the preaching of the truth a success. The word of God should be thoroughly studied. All other reading is inferior to this.” - Ellen White, Testimonies for the Church, p.337.2, 3

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

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

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

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

THE LAW OF GOD.

I
THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II

THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH: THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I, THE LORD THY GOD, AM A JEALOUS GOD, AND I WILL VISIT THE INIQUITY OF THE FATHERS UPON THE CHILDREN, UPON THE THIRD AND FOURTH GENERATION OF THEM THAT HATE ME.

THOU SHALT NOT HOLD

REMEMBER ALL THY WORDS: FOR THOU SHALT BE JUST, AND THOU SHALT BE SERVED, AND THY GATES SHALL NOT BE SHUT, THAT IN THE SABBATH

HONOR THY FATHER, WHICH TH

Seventh-day Adventists Believe...



A
Biblical
Position of
Fundamental
Doctrines

27

THUS SAYETH THE CHURCH

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

X

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

14 HUTTEN'S LITH. BOSTON