



## Seventh-day Adventist Fundamentals Fundamental Principles Changed

**“The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.”**(Ellen White Selected Messages bk.1, p. 204 written in 1904)

“Adventist beliefs have changed over the years under the impact of ‘present truth.’ **Most startling** is the teaching regarding Jesus Christ, our Saviour and Lord. 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, **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 G. Johnsson in the Adventist Review, Jan. 6, 1994 p.10)

*Below are the original Fundamental Principles before they were changed as prophesied by Ellen G. White and publicized in our modern church publications. Specifically principle’s number’s 1 and number 2 are changed among other differences which stem off of these two primary pillars of our faith.*

**FUNDAMENTAL PRINCIPLES  
TAUGHT AND PRACTICED  
◇◇◇ BY ◇◇◇  
THE SEVENTH-DAY ADVENTISTS**

<sup>20</sup> ... are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; Ephesians 2:20

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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.

Fundamental Principles

*We will now compare the Fundamental Principles that our pioneers adhered to compared with what the church teaches today.*

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.

#### 2015 Fundamental Beliefs of Seventh-day Adventists

##### *1 The Holy Scriptures*

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration. The inspired authors spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to humanity the knowledge necessary for salvation. The Holy Scriptures are the supreme, authoritative, and the infallible revelation of His will. They are the standard of character, the test of experience, the definitive revealer of doctrines, and the trustworthy record of God's acts in history. (Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21.)

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; c.

##### *2 The Trinity*

There is **one God: Father, Son, and Holy Spirit, a unity of three coeternal 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. **God**, who is love, is forever worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; John 3:16 2 Cor. 1:21, 22; 13:14; Eph. 4:4-6; 1 Peter 1:2.)

*How different from what Seventh-day Adventist's once believed, never does the word trinity appear in the Bible or in any Spirit of Prophecy writings..*

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.

##### *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 those of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.)

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.

##### *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 human, 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 heaven

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. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.)

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

#### *5 The Holy Spirit*

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. 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; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.)

*Never in the Bible or Spirit of Prophecy do you find God the Son or God the Holy Spirit.*

**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.

#### *6 Creation*

God has revealed in Scripture the authentic and historical account of His creative activity. He created the universe, and in a recent six-day creation the Lord made "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. 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; 5; 11; Exod. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12, 18; Acts 17:24; Col. 1:16; Heb. 1:2; 11:3; Rev. 10:6; 14:7.)

**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.

#### *7 The Nature of Humanity*

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and spirit, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position. The image of God in them was marred and they became subject to death. Their descendants share this fallen nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3; Ps. 8:4-8; 51:5, 10; 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 Thess. 5:23; 1 John 3:4; 4:7, 8, 11, 20.) *The Great Controversy*

**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.

#### *8 The Great Controversy*

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the global flood, as presented in the historical account of Genesis 1-11. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated. To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18; Rom. 1:19-32; 3:4; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 5:8; 2 Peter 3:6; Rev. 12:4-9.)

**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.

#### *9 The Life, Death, and Resurrection of Christ*

In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow. (Gen. 3:15; Ps. 22:1; Isa. 53; John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.)

**X.** That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation. Heb. 8:1-5, c.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment, 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.

#### *10 The Experience of Salvation*

In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Saviour and Lord, Substitute and Example. This saving faith comes through the divine power of the Word and is the gift of God's grace. Through Christ we are justified, adopted as

God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him we become partakers of the divine nature and have the assurance of salvation now and in the judgment. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2; 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7; Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.)

**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, c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; 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.

### *11 Growing in Christ*

By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the demonic spirits during His earthly ministry has broken their power and made certain their ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from the burden of our past deeds. No longer do we live in the darkness, fear of evil powers, ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are called to grow into the likeness of His character, communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. We are also called to follow Christ's example by compassionately ministering to the physical, mental, social, emotional, and spiritual needs of humanity. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12; Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18; Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15; 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.)

**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.

### *12 The Church*

The church is the community of believers who confess Jesus Christ as Lord and Saviour. In continuity with the people of God in Old Testament times, we are called out from the world; and we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord's Supper, for service to humanity, and for the worldwide proclamation of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in the Scriptures. The church is God's family; adopted by Him as children, its members live on the basis of the new covenant. The church is the body of Christ, a community of faith of which Christ Himself is the Head. The church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in triumph, He will present her to Himself a glorious church, the faithful of all the ages, the purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3; Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23; 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.)

**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, c.

*13 The Remnant and Its Mission*

The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)

**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.

*14 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. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)

**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 offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

*15 Baptism*

By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as Lord and Saviour, become His people, and are received as members by His church. Baptism is a symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit. It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings. (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.)

**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 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.

### *16 The Lord's Supper*

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

**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; and 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.

### *17 Spiritual Gifts and Ministries*

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

**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.

### *18 The Gift of Prophecy*

The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21; 2 Tim. 3:16, 17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9.)

**XIX.** That the grave, whether 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, nor knowledge. Eccl. 9:10.

### *19 The Law of God*

The great principles of God's law are embodied in the Ten Commandments and exemplified in the life of Christ. They express God's love, will, and purposes concerning human conduct and relationships and are binding upon all people in every age. These precepts are the basis of God's covenant with His people and the standard in God's judgment. Through the agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation is all of grace and not of works, and its fruit is obedience to the Commandments. This obedience develops Christian character and results in a sense of well-being. It is evidence of our love for the Lord and our concern for our fellow human beings. The obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens Christian witness. (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; 22:36-40; John 14:15; 15:7-10; Rom. 8:3, 4; Eph. 2:8-10; Heb. 8:8-10; 1 John 2:3; 5:3; Rev. 12:17; 14:12.)



**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, c.

#### *20 The Sabbath*

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

**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.

#### *21 Stewardship*

We are God's stewards, entrusted by Him with time and opportunities, abilities and possessions, and the blessings of the earth and its resources. We are responsible to Him for their proper use. We acknowledge God's ownership by faithful service to Him and our fellow human beings, and by returning tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. Stewards rejoice in the blessings that come to others as a result of their faithfulness. (Gen. 1:26-28; 2:15; 1 Chron. 29:14; Haggai 1:3-11; Mal. 3:8-12; Matt. 23:23; Rom. 15:26, 27; 1 Cor. 9:9-14; 2 Cor. 8:1-15; 9:7.)

**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.

#### *22 Christian Behaviour*

We are called to be a godly people who think, feel, and act in harmony with biblical principles in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things that will produce Christ like purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies, we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness. (Gen. 7:2; Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

**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.4:23-27, described, as in the beginning by the Greek term *abussos* )bottomless pit (Septuagint of Gen. 1:2); and that here Satan is \_\_\_\_\_ ( confined during the thousand years, Rev. 20:1, 2, and here finally destroyed, Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being

appropriately made for a time, his gloomy prison house, and then the place of his final execution.

### *23 Marriage and the Family*

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

**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 on the surface of the yet unrenewed earth, and gather about the city, the camp of the saint, 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 Peter 3:7-12.

### *24 Christ's Ministry in the Heavenly Sanctuary*

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

**XXV.** That new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Peter 3:13; Ps. 37:11, 29; Matt. 5:5.

#### *25 The Second Coming of Christ*

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfilment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21.)

#### *26 Death and Resurrection*

The wages of sin is death. But God, who alone is immortal, will grant eternal life to His redeemed. Until that day death is an unconscious state for all people. When Christ, who is our life, appears, the resurrected righteous and the living righteous will be glorified and caught up to meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a thousand years later. ( Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8; John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10.)

#### *27 The Millennium and the End of Sin*

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

#### *28 The New Earth*

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

<https://www.adventist.org/fileadmin/adventist.org/files/articles/official-statements/28Beliefs-Web.pdf>



*Seventh-day Adventist no longer worship God the Father and His Son as did our pioneers, now they worship a trinity a unity of three coeternal Persons why might that be?*

*Many Seventh-day Adventist surprisingly have practically no knowledge of why they believe in the trinity and believe that this doctrine was one of the "Fundamental" beliefs of our founding pioneers and of Ellen White herself. It was not, I also was not aware of its history within our denomination, I had never even thought to question it when joining the Church, but the surprising fact is that "one man" was primarily responsible for its induction into the SDA Church and it's growth as an accepted belief.*

*It is important for us to note that the Catholic Church considers the doctrine of the Trinity to be the "central doctrine" of their faith: "The mystery of the trinity is the central doctrine of the Catholic faith. Upon it are based all the other teachings of the church." (Handbook for Today's Catholic. Pg. 16).*

So how did the "central doctrine" of the Catholic Church make its way into, and end up as a central doctrine of the Seventh-day Adventist faith? It may come as a surprise to many that LeRoy Froom (perhaps our Church's most prominent historian) was primarily responsible for introducing the trinitarian doctrine to the Seventh Day Adventist Church, he very purposefully set about to promote its acceptance and institute it into the beliefs of the Church. In his book "Movement of Destiny", which was published in 1971, he tells us how he came to write about the Holy Spirit and how he came to believe in the "trinity." You can read a full study on this in a document located in – Entrance of Trinity Into Church

But interesting to note is how Mr Froom came to believe in the Trinity, and the method he employed to arrive at his conclusions. Mr. Froom did not start his study with the Bible and then move on to the writings of Ellen White before turning to "outside" sources. Indeed, Mr. Froom did his study in the exact opposite order! He began with the writings and theologies of "men outside our faith" and worked his way back to the writings of Ellen White in order to find support for his conclusions.

**Note of Interest:** *Questions On Doctrine*, is published at the request of evangelicals Barnhouse and Martin. (See pp. 11,22.) Martin was preparing to write the book, *Kingdom of the Cults*, and call the SDA Church a "cult," until the SDA Church leaders quickly changed SDA doctrines. **This avoided the stigma of being labeled a "cult,"** as Barnhouse and Martin would label all anti-Trinitarians. - *The SDA Church connects with the World Council of Churches and National Council of Churches.* (The WCC requires a statement of belief in the Trinity in order to become a member church.) (Full study of this can be found in - *Entrance of Trinity into Church - document World Council of Churches*).

1 Peter 2:9 <sup>9</sup>But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

**These words point out the high standard that we should maintain before the world.** The God of heaven has done everything that He could do to win our allegiance. He made an infinite sacrifice that we might be brought out of darkness into His marvelous light.  
1888 129.2

The calling and the character of **God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time.** They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. 10, especially from the 6th to the 15th verse.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance **will be peculiar, yes, so peculiar that God places a mark upon them as his, wholly his.** Think ye that God will receive, honor, and acknowledge, a people so mixed up with the world that they differ from them only in name? Read again Titus 2:13-15. It is soon to be known who is on the Lord's side--who will not be ashamed of Jesus. **Those who have not moral courage to take their**

**position conscientiously in the face of unbelievers**, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. Second Advent Review and Sabbath Herald-1875 – 8. Article Title: A Peculiar People

Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. Testimonies for the Church Volume Seven : Page 138

*How very sad that we are no longer the peculiar people we were called to be, but rather wanting to blend in and not be different. Just as Israel of old we have gone after other gods.*

“Study the 9th chapter of Ezekiel. These words will be literally fulfilled.” {1MR 260.2}

*I believe we are living in the fulfilment of this prophecy.*

### **Blending in:**

#### **Presbyterian**

Web Site of the Grace Presbyterian Church "CHAPTER II. Of God, and of the Holy Trinity. I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most III. In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

#### **Baptist**

Baptist Confession of Faith Web Site of Truth for Eternity Ministries is the outreach ministry of the Reformed Baptist Church of Grand Rapids, MI; 3181 Bradford NE, Grand Rapids, MI 49506 "Chapter 2: Of God and of the Holy Trinity.

1. \_\_\_\_ The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection; whose essence cannot be comprehended by any but himself; a most pure spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto; "

#### **Seventh-day Adventists**

1. 1980 Fundamental Beliefs of Seventh-day Adventists, # 2 “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.” Seventh-day Adventists Believe p. 16 “God is omnipresent (Ps 139:7-12; Heb 4:13), transcending all space. Yet He is fully present in every part of space. He is eternal (Ps 90:2; Rev 1:8), exceeding the limits of time, yet is fully present in every moment of time.” Seventh-day Adventists Believe p. 20

## **Orthodox Catholic**

### **Orthodox Confession of Faith of the Catholic and Apostolic Eastern Church**

Peter Mohila, Metropolitan of Kiev (1633-47) translated by Ronald Peter Popivchak - Copyright 1975, Rev. Ronald Peter Popivchak, All Rights Reserved. These pages are hosted by Dr. Kent L. Norman with the written permission of Rev. Ronald Peter Popivchak.

Q. 12. Which are the divine personal attributes?

R. ...And so the holy apostolic orthodox-catholic Church teaches the belief and confession in one God in the most Holy Trinity, concerning which the First Council at Nicaea and the Second Ecumenical Council, Constantinople, the first in the city of that name, spoke.

Q. 13. Which are the divine attributes of essence?

R. The divine attributes of essence are those which conform equally to God the Father as well as to the Son and the Holy Spirit: that God is eternal, that he is without beginning and end, that he is good, that he is the creator and governor, present everywhere and filling all things, uncircumscribable.

Q. 15. If God is uncircumscribed and everywhere, how can he be said to be in heaven and particularly in certain other places?

R. It is not as if heaven or Sion or any other place circumscribes the immaterial and incorporeal divinity, because God has no place, but is unto himself a place."

## **Roman Catholic**

This statement of beliefs, was quoted by James White, in an article previously given in this study. For ease of reference and comparison we give it here again.

Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5.

"Question. Where is God?

Answer. God is everywhere.

Q. Does God see and know all things?

A. Yes, he does know and see all things.

Q. Has God any body?

A. No; God has no body, he is a pure Spirit.

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more persons than one in God?

A. Yes; in God there are three persons.

Q. Which are they? A. God the Father, God the Son and God the Holy Ghost.

Q. Are there not three Gods?

A. No; the Father, the Son and the Holy Ghost, are all but one and the same God."

## **Methodist**

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

## **Evangelical Lutheran Church in America**

Confession of Faith of the Evangelical Lutheran Church in America here follows the official text as it appears in the Constitution of the Evangelical Lutheran Church in America. "This church confesses the Triune God, Father, Son, and Holy Spirit. This church accepts the Apostles', Nicene, and Athanasian Creeds as true declarations of the faith of this church."

### **Athanasian Creed**

...And in this Trinity, no one is before or after, greater or less than the other; but all three persons are in themselves, co-eternal and coequal; and so we must worship the Trinity in unity and the one God in three persons. Whoever wants to be saved should think thus about the Trinity

Jeremiah 6:16 <sup>16</sup> Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.

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. LS 196.2