

STATEMENTS OF BELIEF
of the
Seventh-day Adventist Church
1874 - 1980

Compiled by

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PREFACE

*The first step of apostasy is to get up a creed,
telling us what we shall believe.*

John N. Loughborough

Speaking of the attempt to remove the name Seventh-day Adventist from the *American Sentinel* in 1890, to make the magazine popular with other denominations, Ellen White stated, “This policy is the first step in a succession of wrong steps.” (*Counsels to Writers and Editors*, page 96, emphasis supplied). In the context of this testimony Ellen White was speaking of the “wrong steps” the leading brethren were taking down the road to ecumenical concessions. However, in 1890 a living prophet was present and this “first step” toward ecumenism was averted.

1. In 1926 the first “wrong step” toward ecumenical concessions was actually taken by the General Conference voting that “We recognize every agency that lifts up Christ before man as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.” (“Relationship To Other Societies,” General Conference Executive Committee, 1926). In 1928 a second “wrong step” toward ecumenism was taken by the acceptance of a new Bible, the *American Revised* version, above the *Authorized King James* version. (See, Art., Wilkinson, Benjamin George, *Seventh-day Adventist Encyclopedia*, Revised Edition, 1976, page 1609). At the 1930 General Conference session, the Committee took a third wrong step, “in a succession of wrong steps,” toward ecumenism by voting to publish a *Church Manual*, and an official “new” Statement of Fundamental Beliefs. (See below).

Leroy Froom played a major role in the three wrong steps “in a succession of wrong steps,” toward ecumenism. Froom came to the General Conference to serve as secretary of the Ministerial Association in 1926, *the year the first “wrong step” was voted*.

“Leroy Edwin Froom . . . was called to the General Conference headquarters, where he was first associate secretary and then secretary of the Ministerial Association from 1926 to 1950,” the *SDA Encyclopedia* states. “During this time he founded *The Ministry* magazine and was its editor for 22 years.” (*ibid*, *Seventh-day Adventist Encyclopedia*, Second Revised Edition, 1995, Review and Herald Publishing Association, emphasis supplied).

2. Two years later, in the second “wrong step” toward ecumenism, articles were published promoting a “new” Bible translation. These articles first appeared in *The Ministry* magazine

founded and edited by Froom in 1928.

“Shortly after the death of Ellen G. White the leadership of the Seventh-day Adventist Church began to publish articles in the *Signs of the Times* and *Ministry* magazines promoting the American Revised Version of the Bible,” so states the *Seventh-day Adventist Encyclopedia*. Who was the editor of *The Ministry* magazine in 1928 when these articles “promoting” the American Revised Version began to appear? Leroy Froom! (See above).

Notice that the time was “shortly after the death of Ellen G. White.” Actually this event took place in 1928, thirteen years after the death of Ellen White. It was much easier to change doctrine and policies without a living prophet to rebuke wrong moves by Seventh-day Adventist Church leadership.

3. In the third “wrong step” toward ecumenism, Froom narrates in his own words the role he played in the formulation of a Creed and the first Seventh-day Adventist *Church Manual*. Because of this ecumenical background, Leroy Froom would later become the most important figure in the ecumenical, Evangelical conferences of 1955-1956. (See, Leroy Edwin Froom, *Movement of Destiny*, pages 469, 470).

The Fascinating Story of the Formation of a New Statements of Belief

“[Edson] Rogers was distressed over the fact that, because of differences, for a number of years there had been no statement of Seventh-day Adventist Beliefs, or Faith, in our annual *Yearbook*,” Leroy Froom stated in his historical book of 1971. (Leroy Edwin Froom, *Movement of Destiny*, page 410, emphasis supplied).

“Because of differences?” The only “differences” over Seventh-day Adventist doctrine was in the mind of Edson Rogers and Leroy Froom. Adventists in 1930 were united in the truth as it was so eloquently stated by James White in the Seventh-day Adventist *Yearbooks* prior to 1914.

In 1930, Edson Rogers was the General Conference statistician. He held that position for 38 years, from 1903 until he retired in 1941. “He [Rogers] *was responsible for the makeup and issuance of the annual Seventh-day Adventist Yearbook.*” (*ibid.*, Froom, MD, page 410, emphasis supplied).

“*The time had come*, he [Edson Rogers] felt, for a *suitable* Statement of Faith to appear in our *Yearbook*,” Froom recalled. “This, he thought, *now to be possible.*” (*ibid.*, Froom, *Movement of Destiny*, page 418, emphasis supplied).

Why was it “now possible” in 1930 to write a new “suitable” Fundamental Statement of Beliefs? Why was it “now possible” since 1928 to promote a new version of the Bible, inspired by the Jesuits of Rome, on a par with the Authorized Bible of pioneer Seventh-day Adventists?

Froom Reveals Why Timing Was Right

“*Back in the spring of 1930,*” Leroy Froom recalled, “Arthur G. Daniells, for more than twenty years president of our General Conference, told me he believed that *at a later time* I should undertake a thorough survey plan of redemption, its principles, provisions, and divine Personalities.” (Leroy Edwin Froom, *Movement of Destiny*, page 17, emphasis supplied).

“Elder Daniells recognized the serious problems involved,” Froom recalled. “He knew that time would be required for certain theological wounds to heal, *and for attitudes to modify on the part of some.*” Froom added further that, “Possibly it would be necessary to wait until certain individuals had dropped out of action.” (*ibid.*, Froom, *Movement of Destiny*, page 17, emphasis supplied).

These statements by Froom are quite revealing. Consider the following three important aspects of why “the timing was right” in 1930.

- (1) The time element in these statements, “the spring of 1930.” Remember this date. Many important events were taking place at this time, not only in Adventism, but also in the world.
- (2) Arthur G. Daniells had told Froom that “time would be required for certain theological wounds to heal,” and time would be required for “attitudes to modify.” What did Daniells mean by these statements? Evidently, Daniells meant that with the passing of time, attitudes would “change” and “modify,” and become more liberal.
- (3) The most astounding statement Froom recalled was that, “Possibly it would be necessary to wait until certain individuals had dropped out of action.” To paraphrase Daniells, this could only mean that, “*it would be necessary to wait until all pioneer Adventists had died!*”

Who were some of these “certain individuals” who had by 1930 passed to their rest. Again, taking “time and place” into consideration, note carefully the dates these pioneer Adventists “passed from the scene”:

- (1) Uriah Smith, “dropped out of action” when he died in 1903.
- (2) Daniel Bourdeau, “dropped out of action” at his death in 1905.
- (3) Ellen G. White, “dropped out of action” at her death in 1915.
- (4) E. J. Waggoner and Dr. David Paulson, “dropped out of action” when they died the following year in 1916.

(5) Stephen Haskell, “dropped out of action” at his death in 1922.

(6) A. T. Jones, “dropped out of action” at his death in 1923.

(7) John Norton Loughborough, “dropped out of action” at his death in 1924, two years before SDA leadership adopted the policy that, “We recognize every agency that lifts up Christ before man as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.”

(“Relationship To Other Societies,” General Conference Executive Committee, 1926, emphasis supplied).

In 1930 the time was now right for change because these “certain individuals” had passed to their rest and would not be able to sound an alarm. Their voices were now silent. Their writings could still speak, but this would not be as effectual as a live pioneer speaking in protest to the changes that began in 1926. For many years the writings of pioneer Adventists have been eliminated from the shelves of Adventist Book Centers. Indeed, the writings of E. J. Waggoner and A. T. Jones have been virtually impossible to find until recent years. *Leaves-Of-Autumn-Books*, and other independent ministries have been responsible for the restoration of pioneer Adventist writings being restored, not only directly to the people, but also to Adventist Book Centers.

“The time had come, he [Edson Rogers] felt, for a suitable Statement of Faith to appear in our *Yearbook*,” Froom stated. (*ibid.*, Froom, *Movement of Destiny*, page 418, emphasis supplied).

“A suitable Statement of Faith?” Why did Edson Rogers, Leroy Froom, and other Seventh-day Adventist Church leaders feel that the old “Fundamental Principles,” published in the *Yearbook* from 1874 through 1914, were no longer “suitable?” Was there error or heresy in the old “Fundamental Principles?” No! Leadership wished to change the old SDA doctrines on, (1) “The Final Atonement in Heaven,” (2) “The Human Nature of Jesus Christ,” (3) “The Place of Scripture and Prophecy in the Church,” and, (4) “The Doctrine of the Trinity as Taught by Evangelicals.”

Other denominations had declarations of faith in their annuals. So as far as other religious bodies could observe, our fundamental beliefs were undefined and unspecified. That troubled Rogers, for he believed that this omission placed us at a decided disadvantage—which was true.

Leroy Edwin Froom, *Movement of Destiny*, page 410, emphasis supplied).

“Other denominations had declarations of faith in their annuals.” Now there is an absurd reason to form a Statement of Beliefs – a creed! Since when should we care what the other denominations of Babylon do in their church policies? The second line: “So as far as other religious bodies could observe,” is another redundant statement. Are we supposed to care what other religious bodies think about our doctrine? We have a commission from God to call those

people out of Babylon, out of their churches and creeds, and into the truth. Froom stated that the omission of a Statement of Beliefs “troubled Rogers.” Obviously it also troubled Froom as he was writing in favor of Roger’s position. As to the omission of a Statement of Beliefs from the annual SDA Church *Yearbook*, it will be clearly seen just who it was that omitted the Statements of Beliefs from the *Yearbooks* starting in 1914!

An “official” Statement of Fundamental Beliefs, published in an “official” *Church Manual*, filled with “official” Church policies. This was something that was carefully avoided by pioneer Seventh-day Adventists – from the great disappointment in 1844, until 1930 – *a period of 86 years!* Remember, Ellen White received visions and direct counsel from the Lord on such matters, and she was alive for 71 of those years. We find nothing in the Spirit of Prophecy instructing or counseling that the Church should publish an “official” *Church Manual*, which would be filled with Church “policies.” Neither is there counsel or instruction that the Church should formulate an “official” Statement of Fundamental Beliefs” that would be a test of faith to Church members.

“In no respect is God’s work to be circumscribed by man-made restrictions,” Ellen White counseled. “*Many of the ambitious plans and policies that have been made are not endorsed by Him.*” (Manuscript Releases, Vol. 1, page 245, emphasis supplied).

Pioneer Adventists Opposed A Creed Or Church Manual

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

Review and Herald, Battle Creek, Mich. Third-Day, October 8, 1861.

“The purpose of the Lord can be clearly discerned in bringing out a distinct people under the proclamation of the second angel’s message—the second call to the ‘supper’-and the ‘midnight cry,’” Loughborough stated. “Precious truths for the last days were to be searched out and proclaimed—*a work which could not be done in ‘creed-bound’ churches* any more than the heralding of the gospel to the world could be accomplished by the apostolic church while retaining a connection with the Jewish sects.” (J. N. Loughborough, *The Second Angel’s Message*, page 178, emphasis supplied).

Loughborough added further that, “God called for separation there, and he also called for separation of the Advent believers *from those who would seek to hold them in the circle of their creeds.*” (*ibid.*, SAM, page 178, emphasis supplied).

“On the subject of creeds, I agree with Bro. Loughborough,” James White stated. “Now I take the ground that creeds stand in direct opposition to the gifts.” (*Review and Herald*, October 8, 1861).

Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, *toward becoming Babylon.*

James White, "Doings of the Battle Creek Conference, October 5 & 6, 1861," *Review and Herald*, Battle Creek, Mich. Third-Day, OCT. 8, 1861.

Notice that if we adapt a creed, or "official" statement of beliefs, we would be taking a step "toward becoming Babylon." If we wish to be like the other denominations, we are taking a step "toward becoming Babylon" ourselves.

(For further documentation and study, see, Neil Livingston, *The Greatest Conspiracy*, www.steps2life.org).

Historic Adventist Landmarks

FUNDAMENTAL PRINCIPLES

James White

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 authority with our people, nor is 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.

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.

James White, Editorial, *Signs of the Times*, June 4, 1874, Vol. 1, Num. 1; *The Living Witness*, "Significant Articles From the *Signs of the Times*," Pacific Press Publishing Association, 1959, pages 1, 2.

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 every-where present by his representative, the Holy Spirit. Ps. 139:7.
2. That there is one Lord Jesus Christ, the Son of the eternal Father, the one by whom 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 persistently come to him; and as the closing portion of 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 born 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.
3. That the Holy Scriptures of the Old and New Testament 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.

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

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

6. 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 in our path (Ps. 119:105; 2 Peter 1:19); that a blessing is pronounced upon those who study it (Rev. 1:1-3); and that, consequently, it is to be understood by the people of God sufficiently to show them their position in the world's history and the special duties required at their hands.

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

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

9. 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 the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which

Paul speaks in Heb. 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (Heb. 8:1-5, etc.); that this, and not the earth, is the sanctuary to be cleansed at the end of the two thousand and three hundred days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith. by making atonement and removing from the sanctuary the sins of believers (Acts 3:19), and occupies a brief but indefinite space in the first apartment (Lev. 16; Heb. 9:22, 23); and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers (Acts 4:19), and occupies a brief but indefinite space of time, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

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

12. 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, as applied to the seventh day, and Christian sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Peter 1:5; Rev. 14:12, etc.

14. That the followers of Christ should be a peculiar people, not following the maxims,

nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies inasmuch as the apostle says that “whosoever therefore will be” in this sense, “a friend of the world is the enemy of God” James 4:4); and Christ says that we can not have two masters, or, at the same time, serve God and mammon. Matt. 6:24.

15. That the Scriptures insist upon plainness and modesty of attire as a prominent mark of discipleship in those who profess to be the followers of Him who was “meek and lowly in heart; “that the wearing of gold, pearls, and costly array, or anything designed merely to adorn the person and foster the pride of the natural heart, is to be discarded, according to such scriptures as 1 Tim. 2:9, 10; 1 Peter 3:3, 4.

16. That means for the support of evangelical work among men should be contributed from love to God and love of souls, not raised by church lotteries, or occasions designed to contribute to the fun-loving, appetite-indulging propensities of the sinner, such as fairs, festivals, crazy socials, etc., which are a disgrace to the professed church of Christ; that the proportion of one’s income required in former dispensations can be no less under the gospel; that it is the same as Abraham (whose children we are, if we are Christ’s. Gal. 3:29) when he gave him a tenth of all (Heb. 7:1-4); the tithe is the Lord’s (Lev. 27:30); and this tenth of one’s income is also to be supplemented by offerings from those who are able, for the support of the gospel. 2 Cor. 9:6; Mal. 3:8, 10.

17. 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.

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

19. 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 operations, 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.

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

21. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message (Rev. 14:9, 10), is a time of investigative judgment, first, with reference to the dead, and secondly, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation, - points which must be determined before the Lord appears.

22. That the grave, whither we all tend, expressed by the Hebrew word "sheol" and the Greek word "hades," is a place, or condition, in which there is no work, device, wisdom, nor knowledge, Eccl. 9:10.

23. 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.

24. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection, the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place in a thousand years thereafter. Rev. 20:4, 6.

25. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and that the risen righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord. 1 Thess. 4:16, 17; 1 Cor. 15:51, 52.

26. 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, chaotic condition (Jer. 4:23-27), 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.

27. 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 on the surface of the yet unrenewed earth, and gather about the city, the camp of the saints (Rev. 20, 9), and fire comes down from God out of heaven and devours them. They are then consumed, root and branch (Mal. 4:1), becoming as though they had not been (Obadiah 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), which is everlasting death. Rom. 6:23; Rev. 20:14, 15. This is the perdition of ungodly men, the fire which consumes them being the fire for which “the heavens and 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.

28. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth with the New Jerusalem for it’s metropolis and capital shall be 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.

Spirit of Prophecy Endorsement

“The past fifty years [1906 > 1844] have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. . .,” Ellen White wrote. “Not a word is changed or denied.” (*The New York Indicator*, February 7, 1906; also; *The Upward Look*, page 352, emphasis supplied).

“That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth,” Ellen White stated further. “The pillars of truth were revealed, and we accepted the foundation principles that have made us what we are-- Seventh-day Adventists, keeping the commandments of God and having the faith of [not IN, but OF] Jesus.” (*ibid.*, *The Upward Look*, page 352, emphasis supplied).

“I was instructed to call upon our physicians and ministers to take a firm stand for the truth,” Ellen White counsiled. “God has led us in the past, giving us truth, eternal truth. *By this truth we are to stand.*” (*Selected Messages*, Book 1, page 162, emphasis supplied).

“*God never contradicts Himself. . .*” Ellen White stated. “But we stand by the old land marks. . . the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.-- Let.-329-1905. (*Notebook Leaflets from the Elmshaven Library*, Vol. 2, pages 157, 158, emphasis supplied).

STATEMENT OF BELIEFS COMPARED

1874 – 1980

There is as great a difference in our faith and that of nominal professors
as the heavens are higher than the earth.
Spiritual Gifts, vol. 2, page 300.

Section 1 – THE BIBLE

1874 through 1914 – Statement in the SDA Church Yearbooks.

THE BIBLE – 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.

1980 – Statement in the SDA Church Manual.

THE BIBLE – The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote by the Holy Spirit. In this Word, God has committed to man the knowledge necessary to salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, and the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history.

Notice that the word “only” is omitted from the new statement of 1980.

God will have a people upon the earth to maintain the Bible and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority-not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘*Thus saith the Lord*’ in its support.

Ellen G. White, *The Great Controversy*, Page 595. (emphasis supplied).

The Bible, and the Bible alone, is to be our creed, the sole bond of union, all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is scribed, The Bible our rule of faith and discipline.

Ellen G. White, *Selected Messages*, book 1, page 416 (emphasis supplied).

Section 2 – THE SPIRIT OF PROPHECY

1874 through 1914 – Statement in the SDA Church Yearbooks.

SPIRIT OF PROPHECY – That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated in I Corinthians 12 and Ephesians 4; that these gifts are not designated to supersede, or to 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 make provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

With this new statement in 1980 the church has now put the gift of prophecy into a person—indeed like the Mormon Church has done with their statement on Joseph Smith. The writings of Ellen G. White are now “a continuing and authoritative source of truth.” In other words, we now have another Scripture source, just like the Mormon Church with the book of mormon.

You are not familiar with the Scriptures. If you had made God’s word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God’s inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

Ellen G. White, *Testimonies for the Church*, vol. 5, pages 664, 665 (emphasis supplied).

1980 – Statement in the SDA Church Manual.

SPIRIT OF PROPHECY – One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings are a continuing and authoritative source of truth and provide of the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.

Section 3 – THE GODHEAD

1874 through 1914 – Statement in the SDA Church Yearbooks.

THE TRINITY – No statement on the Trinity.

1. THE FATHER – 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.

2. THE SON – 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. . . .

THE HOLY SPIRIT – No statement on the Holy Spirit. Statement on the Holy Spirit was included in the statement on GOD THE FATHER.

“God the Father is . . . everywhere present by His representative, the Holy Spirit.”

1980 – Statement in the SDA Church Manual.

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.

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 power exhibited in the Son and the Holy Spirit are also revelations of the Father.

4. THE SON – God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God revealed, the salvation of humanity is accomplished, and the world is judged

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

The Doctrin of the Trinity was inserted in the 1931 Statement. This Statement on the

-Trinity is worded exactly as required for membership in the World Council of Churches. Adventist pioneers did not address the Doctrine of the Trinity because they were not seeking ecumenical ties with Babylon.

Section 4 – THE INCARNATION

1874 through 1914 – Statement in the SDA Church Yearbooks.

2. THE SON – That there is one Lord Jesus Christ, the Son of the Eternal Father . . . 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.

1980 – Statement in the SDA Church Manual.

4. THE SON – God the sternal Son became incarnate in Jesus Christ. . . . 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.

Led by the Holy Spirit we sense our need, acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Lord and Christ, as Substitute and Example.

The 1980 statement now emphasizes the Substitution of Christ's atoning sacrifice. The statement that Christ took on him "the nature of the seed of Abraham" in the old statement is deleted, de-emphasizing the fallen human nature of Christ. Also the Catholic view of emphasizing the roll of the Virgin Mary in the incarnation is added.

TWO VIEWS ON THE NATURE OF CHRIST

The Pioneer View

He [Christ] took on him the nature of the seed of Abraham.

James White, *1874 Statement of Beliefs, op. sit. The Living Witness*, "Significant Articles From the Signs of the Times," 1874-1959, Pacific Press Publishing Association, 1959 (page 2).

Spurious New Seventh-day Adventist View

He [Christ] was like Adam before his fall . . .

Leroy Edwin Froom, *Movement of Destiny*, 1971 (page 428).

Section 5– THE ATONEMENT

1874 through 1914 – Statement in the SDA Church Yearbooks.

THE ATONEMENT – That there is one Lord Jesus Christ . . . that He . . . 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 the 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.

1980 – Statement in the SDA Church Manual.

THE ATONEMENT – 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 sins and provides for our forgiveness . . . The resurrection of Christ proclaims God’s triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death . . .

Notice that the pioneer Seventh-day Adventist 1874 statement states that “the sanctuary in heaven, (is) where, with His own blood, He makes the atonement for our sins . . .”

The new 1980 statement states that we should “accept this atonement,” on the cross, and, “this perfect atonement,” again, “accept the atonement.”

Notice that the 1874 statement states that the cross was, “the offering of the sacrifice.”

TWO VIEWS ON THE ATONEMENT

The Pioneer View

Of those who charge us with teaching strange doctrines because we believe that Christ’s work of atonement for sin was begun rather than completed on Calvary, we ask these questions: If complete and final atonement was made on the cross for all sins, then will not all be saved? for Paul says that He “died for all.” Are we to understand you as being Universalists? “No,” you say, “not all men will be saved.” Well, then, are we to understand that you hold that

Christ made complete atonement on the cross for only a limited few, and that His sacrifice was not world embracing, but only partial? That would be predestination in its worst form.

Francis D. Nichol, *Answers to Objections*, Review and Herald Publishing Association, 1952 edition (page 408) (Emphasis supplied).

Spurious New Seventh-day Adventist View

When, therefore, one hears an Adventist say, or reads in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that *Christ is now making application of the benefits of the sacrificial atonement He made on the cross . . .*

Questions on Doctrine, Review and Herald Publishing Association, 1957, pages 354, 355 (emphasis theirs).

Section 6 – CHRIST’S MINISTRY IN THE HEAVENLY SANCTUARY

1874 through 1914 – Statement in the SDA Church Yearbooks.

OUR HIGH PRIEST – That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great High Priest, is minister; that this sanctuary is the anti-type of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the anti-type of the work of the Jewish priests of the former dispensation; 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 have been transferred to it by means of the ministration in the first apartment; and that this work, in the anti-type, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished.

Notice that the 1980 statement suggests that the atonement was completed and finished on the cross, and that Christ has now entered the second and last phase of His atoning ministry. The church now teaches that this last phase of Christ’s ministry in heaven is judgmental only.

The pioneer 1874 statement of beliefs states that Christ’s ministry in the most holy place is “to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which have been transferred to it by means of the ministration in the first apartment . . .”

1980 – Statement in the SDA Church Manual.

OUR HIGH PRIEST – There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers in our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross . . . In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry.

TWO VIEWS ON THE ATONEMENT IN HEAVEN

The Pioneer View

[Christ] 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 . . .

James White, *1874 Statement of Beliefs, op. cit. The Living Witness*, "Significant Articles From the Signs of the Times, 1874-1959, Pacific Press Publishing Association, 1959, page 3. (emphasis supplied).

Spurious New Seventh-day Adventist View

Jesus our surety entered the "holy places," and appeared in the presence of God for us. But it was not with the *hope* of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross.* And now as our High Priest He ministers the virtues of His atoning sacrifice to us.

Questions on Doctrine, Review and Herald Publishing Association, 1957, page 381. (emphasis theirs).

Section 7 – THE PLACE OF THE STUDY OF PROPHECY

1874 Through 1914 – Statement in the SDA Church Yearbooks.

PROPHECY – That prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction; that it is designed for us and our children; 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; that a blessing is pronounced upon those who study it; 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.

1980 – Statement in the SDA Church Manual.

PROPHECY – No statement on prophecy since 1914.

The statement on prophecy was deleted in the next statement of beliefs written in 1931. The time of the new 1931 statement of beliefs is significant. At this time, when the church was dropping the statement on prophecy, just two years prior, in 1929, the deadly wound of the Papacy was healed. Cardinal Gaspari signed the historic pact with the Italian government returning the Vatican State to the Papacy.

Section 8 – IDENTIFICATION OF THE MAN OF SIN

1874 through 1914 – Statement in the SDA Church Yearbooks.

THE MAN OF SIN – That as the man of sin, the papacy has thought to change times and laws (the law of God, Daniel 7:25), and has misled almost all Christendom in regard to the fourth commandment; we find a prophecy of a reform in this respect to be wrought among believers just before the second coming of Christ.

1980 – Statement in the SDA Church Manual.

THE MAN OF SIN – No statement on the man of sin (the papacy) since 1914.

Again, the statement on “the man of sin” was dropped from the 1931 statements of belief. At the very time the deadly wound of the Papacy was healed.

Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint, and the term, “hierarchy” was used in a pejorative sense to refer to the papal form of church governance, that attitude on the Church’s part was nothing more than a manifestation of widespread anti-papery among conservative protestant denominations in the early part of this century and the latter part of the last, and which has been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned.

Court Brief, EEOC v. PPPA, op. sit. Excerpts Legal Documents, Adventist Laymen’s Foundation, P.O. Box, 69, Ozone, Ar 72854 (page 41) footnote #2. (emphasis supplied).

Shirley Burton, a spokesperson for the denomination [SDA], told the Indianapolis Star daily newspaper the tract was “trash.” The pamphlet, “United States in Prophecy,” calls Catholicism a pagan religion and refers to the pope as a beast.

However, the main body of the Church has moved away from an anti-Catholic position. The new position of co-operation with the Catholic Church was exemplified by the invitation from the Seventh-day Adventists to the Vatican to send an official observer to the conference.

Rev. Thomas J. Murphy, director of the Indianapolis archdiocesan office of ecumenism, acted as the Vatican observer. He addressed the conference July 10 [1990].

Herbert Ford, news director for the denomination, told the Indianapolis Star that Adventists who want to cling to the church’s historic anti-Catholic beliefs represent only about 1,000 of the church’s 750,000 North American members.

ARKANSAS CATHOLIC, July 29, 1990 (Page 8) (emphasis supplied).

The Roman Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of the papacy that existed in past ages exist today. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The papacy that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

Ellen G. White, *The Great Controversy*, (page 571) (emphasis supplied).

Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God . . .

Series A, No. 9, 1897. Repeated January 16, 1907, in *Testimonies to Ministers*, (page 494) (emphasis supplied).

Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is . . .

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan . . .

Ellen G. White, *Testimonies to Ministers*, (pages 409, 410) (emphasis supplied).

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah . . . In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week.

Ellen G. White, *Advent-Review and Sabbath Herald*, Volume 61, # 12, Tuesday, March 18, 1884. (emphasis supplied).

“*God never contradicts Himself . . .*” Ellen White stated. “But we stand by the old land marks. . the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit. – Let.-329-1905. (*Notebook Leaflets from the Elmshaven Library*, Vol. 2, pages 157, 158, emphasis supplied).

A “Thus saith the Lord” is not to be set aside for a
“Thus saith the church” or a “Thus saith the state.”
Acts of the Apostles, page 69.