

KEY DOCTRINAL COMPARISONS

**STATEMENTS of BELIEF
1872 - 1980**

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(Second Printing)

BACKGROUND INFORMATION

In this brochure and on the Cassette tape which accompanies it, we share a comparative analysis of key doctrines as presented in Statements of Belief from 1872 to the present, 1980.

In the first section we note how we have viewed and presently view the Holy Scriptures; and then placed immediately after in the second section the statements regarding the Spirit of Prophecy. How the statements relative to the Bible read, govern what can be said about the writings of Ellen G. White. However much we profess to adhere to the ringing challenge of William Chillingworth - "The Bible, I say, the Bible only, is the religion of Protestants!" - the credal statement voted at the 1980 General Conference Session declares the writings of Ellen G. White to be "a continuing and authoritative source of truth." (GC Bulletin, #9, p. 25) No previous statement ever assigned such authority to the writings of Ellen G. White.

A serious study of the comparison of the other key doctrines as given on the following pages will also be thought provoking. For example, in the voted Dallas Statement, we read concerning the Incarnation - "God the eternal Son became incarnate in Jesus Christ." How do we harmonize this with the concepts in all previous statements that Jesus Christ "while retaining His divine nature, . . . took upon Himself the nature of the human family.?"

We should write a word about our sources. For past "Statements of Belief," we have relied heavily on the Yearbook. The first Yearbook resulted from an action of the General Conference Committee in December, 1882, and when published, contained "the statistics of our denomination, the proceedings of our General Conference, T. and M. [Tract and Missionary] Society, and other associations, the financial condition of our institutions, our General and State Conference constitutions, a good calender, and full directories of all Conferences and various societies throughout the country." (Quoted in SDA Encyclopedia, Rev. Edition, p. 1336) Such made the Yearbook an authoritative voice of the Church's position and standing. A break occurred in the publication of the Yearbook from 1895-1903. During these years it was replaced by the General Conference Bulletins. In 1889, 1905, 1907-1914, the Yearbook contained a section devoted to "Fundamental Principles of Seventh-day Adventists." This statement of beliefs was prefaced by the comment:

Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason 'to every man that asketh' them. The following propositions may be taken as a summary of the principle features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body." (1889 Yearbook, p. 147)

The next Statement of Beliefs to appear in the Yearbook was in 1931, but this was a new statement and revised.

It is interesting to observe that the first Yearbook to contain a Statement of Beliefs was for the year following the 1888 General Conference. It is also noteworthy that no statement appeared again till the time of the Alpha apostasy (circa, 1905) and Special Testimonies, Series B, #2 & 7, were published. It was during this period - 1890-1904 - that a divergent statement was printed in the Membership Directory of the headquarters church at Battle Creek; and the Holy Flesh Movement, which also espoused divergent doctrines, engulfed the Indiana Conference. Then

when the Statement again appeared in the 1905 Yearbook, it was continued only up to the death of Ellen G. White. In other words, we never even exemplified the experience of ancient Israel who "served the Lord all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works of the Lord, that He had done for Israel." (Joshua 24:31)

Section 1 - THE BIBLE

1872 Tract; 1874 Signs of the Times (ST) Editorial; 1889, 1905, 1907-1914 Yearbooks: (Beginning with the 1908 Yearbook, a notation was included which read - "By the late Uriah Smith.")

"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."

1894 - Membership of the Seventh-day Adventist Church of Battle Creek:

"That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, and contain a revelation of His will to man, and are an infallible rule of faith and practice."

1931 Yearbook:

"1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to man, and are the only unerring rule of faith and practice."

1979 - Annual Council Recommended Statements:

"That the Holy Scriptures of the Old and New Testaments are the written Word of God, given by divine inspiration through 'holy men of God' who spake and wrote as they were 'moved by the Holy Spirit.' These Scriptures are the all-sufficient, authoritative, and effective revelation of His gracious purpose and will. They are the source of all true doctrine and the only unerring standard of faith and practice." 1

1980 - Statement given to Delegates, 1980, Dallas, Texas, GC Session.

"The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. These Scriptures are the living, all-sufficient, trustworthy and authoritative revelation of God's gracious purpose and will. They are the source of all true doctrine and the only infallible standard of faith and practice."

1980 - Voted "Fundamental Beliefs of Seventh-day Adventists":

"The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history." 2

Section 2 - THE SPIRIT OF PROPHECY

1872 Tract; 1874 ST Editorial; 1889, 1905, 1907-1914 Yearbooks:

"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 supercede, 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 made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position."

1894 - Battle Creek Church Statement

"That the subject of spiritual gifts is a doctrine clearly taught in the Scriptures, being repeatedly set forth in various books of the Old and New Testaments; and we learn from history that the gifts have continued all along the gospel dispensation; and there is the strongest evidence that the spirit of prophecy has been manifested among those who keep the commandments of God and the faith of Jesus during the last half century."

1931 Yearbook:

"That God has placed in His church the gifts of the Holy Spirit, as enumerated in I Corinthians 12 and Ephesians 4. These gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ."

1950 - General Conference Session added the following two sentences to the Statement as found in the 1931 Yearbook:

"That the gift of the Spirit of Prophecy is one of the identifying marks of the remnant church. The remnant church recognizes that this gift was manifested in the life and ministry of Ellen G. White."

1979 - Annual Council Recommended Statements:

"14. That God has placed in His church spiritual gifts, which are 'inspired by one and the same Spirit, who apportions to each one individually as He wills.' These gifts will continue in the Church to equip the saints for ministry, to build up the body of Christ, and to develop the unity of the faith.

"15. That the presence of the spiritual gift of prophecy is an identifying mark of the remnant Church and was manifested in the ministry of Ellen G. White. As the Lord's messenger she provided guidance to the Church, instruction in the Scriptures, and counsel for spiritual growth. Her writings uplift the Scriptures as the standard of faith and practice, and function as a continuing source of divine counsel."¹

1980 - Given to Delegates, Dallas Session:

"17. The presence of the gift of prophecy, one of the gifts of the Holy Spirit, is an identifying mark of the remnant Church and was manifested in the ministry of Ellen G. White. As the Lord's messenger she provided guidance to the Church, instruction in the Scriptures, and counsel for spiritual growth. Her writings, which uplift the Scriptures as the ultimate standard of faith and practice, provide a continuing source of truth and divine counsel."

1980 - Voted

"One of the gifts of the Holy Spirit is prophecy. This gift in 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."²

Section 3 - THE GODHEAD

1872 Tract; 1874 ST Editorial; 1889, 1905, 1907-1914 Yearbooks; 1894 Battle Creek Church Statement:

"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.

"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. . ."

1931 Yearbook:

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

"That Jesus Christ is very God, being of the same nature and essence as the Eternal Father."

1979 - Annual Council Recommended Statement:

"2. THE TRINITY - That there is one God: Father, Son, and Holy Spirit, a self-existing Unity in Trinity. God is omnipotent, omniscient, and omnipresent, transcendent and immanent, the absolute Reality whose infinite and personal being is a mystery forever beyond human comprehension.

"3. GOD THE FATHER - That God the eternal Father is the Creator, the ultimate Source, Sustainer, and Sovereign of all that is. He is infinite and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness.

"4. GOD THE SON - That 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. . .

"5. GOD THE HOLY SPIRIT - That God the eternal Spirit was active with the Father and the Son in creation, incarnation, and redemption. He inspired the writers of Scripture and filled Christ's life with power. He draws and convicts us, renews and transforms us into the image of God. Sent by the Father and the Son to be always with us, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and leads into all truth."¹

1980 - Given to Delegates, Dallas Session:

"2. THE GODHEAD OR TRINITY - There is one God: Father, Son, and Holy Spirit, a unity of Three co-eternal Persons, the Godhead or Trinity. God is all-powerful, all-knowing, and ever present, above all, through all and in all. He is infinite and beyond human comprehension, yet known through His self-revelation. He acts in and through nature and history. He is forever worthy of worship, adoration, and service by the whole creation.

"3. THE FATHER - God the eternal Father is the Creator, the ultimate 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 Holy Spirit are also revelations of the Father.

"4. THE SON - God the eternal Son is He through whom all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world judged. . .

"5. THE HOLY SPIRIT - God the eternal Spirit was active with the Father and the Son in creation, and the incarnation. He inspired the writers of Scripture. He filled Christ's life with power. Sent by the Father and the Son to be always with us, He is active in redemption. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. He extends spiritual gifts to the Church, empowers her to bear witness to Christ, and in harmony with Scripture leads her into all truth."

1980 - Voted

"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, 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 into all truth." 2

Section 4 - THE INCARNATION

1872 Tract; 1874 ST Editorial; 1889, 1905, 1907-1914 Yearbooks:

"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. . ."

1894 - Battle Creek Church Statement:

That there is one Lord Jesus Christ, the Son of the Eternal Father, . . . that He took of him the nature of man, for the redemption of our fallen race; that He dwelt among men, full of grace and truth, lived our example. . ."

1931 Yearbook:

"That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature, He took upon Himself the nature of the human family, lived on earth as a man, exemplified in His life as our example the principles of righteousness, . . ."

1979 - Annual Council Recommended Statement:

"4. GOD THE SON - That God the eternal Son became incarnate in Jesus Christ. . . Forever truly God, He became truly man, conceived by the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a man, but perfectly exemplified the righteousness and love of God."¹

1980 - Given to Delegates, Dallas Session:

"4. THE SON - Forever truly God, He became truly man, the man Jesus, the Christ. He was conceived by the Holy Spirit and born of the virgin Mary. As our Example, He lived and experienced temptation as a human being, yet without sin. He perfectly exemplified the righteousness and love of God."

1980 - Voted:

"4. THE SON - God the eternal 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."²

"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." ²

Section 5 - THE ATONEMENT

1872 Tract; 1874 ST Editorial: (Elder James White)

"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."

1889, 1905, 1907-1914 Yearbooks: (All except the 1889 Yearbook, have the word - "persistently" - substituted for "penitently."* This could be a type-setting error.)

"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, through the merits of his shed blood, He secures the

pardon and forgiveness of the sins of all those who penitently* come to Him; and as the closing portion of His work as priest, before He takes His throne as king, He will make the great atonement for the sins of all such, and their sins will then be blotted out and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven."

1894 - Battle Creek Church Statement:

"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, through the atoning merits of His blood, He secures the pardon and forgiveness of all who penitently come to God through Him; and as the closing portion of His work as priest before He comes again as King of kings, He will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood."

1931 - Yearbook:

"That Jesus Christ... died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us."

1979 - Annual Council Recommended Statement:

"9. THE DEATH OF CHRIST - That in the suffering and death of Jesus Christ, God Himself provided the only means of atonement for human sin, so that those who accept this atonement by faith have eternal life, and the whole creation understand the infinite and holy love of the Creator. This act of atonement forever established the righteousness of God's law and the graciousness of His character; for it both condemns our sins and forgives it. Thus the death of Christ is a complete and perfect atonement, substitutionary and expiatory, reconciling and transforming." 1

1980 - Given to Delegates, Dallas Session:

"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 act of atonement forever establishes the righteousness of God's law and the graciousness of His character; for it both condemns our sin and provides for our forgiveness. The death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, suffering and death, and makes possible personal victory for those who accept the atonement. It declares the Lordship of Jesus Christ, before whom every knee in heaven and earth will bow."

1980 - Voted:

"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 death of Christ is substitutionary and expiatory, reconciling and transforming. The resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept the atonement assures their final victory over sin and death. It declares the Lordship of Jesus Christ, before whom every knee in heaven and on earth will bow." ²

Section 6 - CHRIST'S HIGH PRIESTLY MINISTRY IN THE HEAVENLY SANCTUARY

1872 Tract; 1874 ST Editorial: (Elder James White)

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; 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 antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world is finished."

1889, 1905, 1907-1914 Yearbooks:

"That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation; 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 the cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by making the atonement and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; and that this work in the antitype, beginning in 1844, consists in actually blotting out the sins of believers, 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."

1894 - Battle Creek Church Statement:

"That the sanctuary of the new covenant is the tabernacle of God in heaven, the antitype of the earthly tabernacle erected by Moses in the wilderness; and that the cleansing of the sanctuary corresponds to the investigative judgment in heaven, which immediately precedes the second coming of Christ."

1931 - Yearbook:

"That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which the Lord Jesus, as our great High Priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as High Priest upon the judgment

phase of His ministry in the heavenly sanctuary, foreshadowed in the earthly service of cleansing the sanctuary on the day of atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation."

1979 - Annual Council Recommended Statement:

"That there is in heaven a sanctuary in which Christ ministers in our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our High Priest and began His intercessory ministry at the time of His ascension; He entered the second and last phase of this atoning work in 1844, at the end of the prophetic period of 2300 days. Thus began an investigative judgment, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement."¹

1980 - Given to Delegates, Dallas Session:

"At His ascension Christ was seated in majesty and authority at God's right hand. He watches ceaselessly over the affairs of His Church and of the race for whom He died. As High Priest of the heavenly sanctuary He draws all to Himself and makes available to those who receive Him the benefits of His atoning sacrifice offered once for all on the cross. At the end of the prophetic period of 2300 days, in 1844, He entered the second and last phase of His ministry: He began a final work of judgment which is a part of the ultimate disposition of all sin, a work typified by the cleansing of the ancient Hebrew sanctuary on the day of atonement."

1980 - Voted:

"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. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is a 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 by the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus."²

Section 7 - THE PLACE OF THE STUDY OF PROPHECY

1872 Tract; 1874 ST Editorial:

"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 chain prophecies; and that these prophecies are now all fulfilled except the closing scenes."

1889, 1905, 1907-1914 Yearbooks:

"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."

1894 - Battle Creek Church Statement:

"That prophecy is a part of God's revelation to man; that a blessing is pronounced on those who study it; and that, as the Saviour himself has called attention to Daniel's prophecy, it is but reasonable to suppose that the prophecies may be understood; that the world's history, the rise and fall of empires, is outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes."

1931 - Yearbook: NONE

1979 - Annual Council Recommended Statement: NONE

1980 - Given to Delegates, Dallas Session: NONE

1980 - Voted: NONE

Section 8 - IDENTIFICATION OF "THE MAN OF SIN"

1872 Tract; 1874 ST Editorial; 1889, 1905, 1907-1914 Yearbooks:

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

1894 - Battle Creek Church Statement:

"That the man of sin, the papal power, has thought to change times and laws (the law of God), and has misled almost all Christendom in regard to the fourth commandment; and that there are numerous prophecies of a great Sabbath reform to be wrought among believers just before the second coming of Christ."

1931 - Yearbook: NONE

1979 - Annual Council Recommended Statement: NONE

1980 - Given to Delegates, Dallas Session: NONE

1980 - Voted: NONE

SOURCES

¹1979 Annual Council Recommended Statement - Adventist Review, February 21, 1980, pp. 8-10 (pp. 40-42, this document)

²1980 Voted Statement of Beliefs, Dallas Session - Adventist Review, May 1, 1980, pp. 23, 25-27 (pp. 36-39, this document)

EARLY CHRISTIAN DOCTRINES

BY

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PRINCIPAL OF ST. EDMUND HALL, OXFORD

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2. *The Church's Faith*

The doctrine of one God, the Father and creator, formed the background and indisputable premiss of the Church's faith. Inherited from Judaism, it was her bulwark against pagan polytheism, Gnostic emanationism and Marcionite dualism. The problem for theology was to integrate with it, intellectually, the fresh data of the specifically Christian revelation. Reduced to their simplest, these were the convictions that God had made Himself known in the Person of Jesus, the Messiah, raising Him from the dead and offering salvation to men through Him, and that He had poured out His Holy Spirit upon the Church. Even at the New Testament stage ideas about Christ's pre-existence and creative role were beginning to take shape, and a profound, if often obscure, awareness of the activity of the Spirit in the Church was emerging. No steps had been taken so far, however, to work all these complex elements into a coherent whole. The Church had to wait for more than three

¹ *Ib.* 2, 17, 7.

² *Ib.* 2, 1, 5.

³ *Ib.* 4, 2, 5.

hundred years for a final synthesis, for not until the council of Constantinople (381) was the formula of one God existing in three co-equal Persons formally ratified. Tentative theories, however, some more and some less satisfactory, were propounded in the preceding centuries, and it will be the business of this chapter and the next to survey the movement of thought down to the council of Nicaea (325).

S O M U C H I N C O M M O N

Documents of interest in the conversations between
the World Council of Churches and the Seventh-day Adventist Church

World Council of Churches
Geneva, 1973

Constitution and Rules
of the World Council of Churches

REVISED CONSTITUTION AND RULES

A. THE CONSTITUTION

I. Basis

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

II. Membership

Those churches shall be eligible for membership in the World Council of Churches which express their agreement with the Basis upon which the Council is founded and satisfy such criteria as the Assembly or the Central Committee may prescribe. Election to membership shall be by a two-thirds vote of the member churches represented at the Assembly, each member church having one vote. Any application for membership between meetings of the Assembly

1979 Annual Council Statement
Recommended

2. The Trinity

That there is one God: Father, Son, and Holy Spirit, a self-existing Unity in Trinity. God is omnipotent, omniscient, and omnipresent, transcendent and immanent, the absolute Reality whose infinite and personal being is a mystery forever beyond human comprehension. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Pet. 1:2; 1 Tim. 1:17; Rev. 14:6, 7.)

11. The Church

That the Church is the company 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 instruction in the Word, for fellowship, for the sacraments of baptism and the Lord's Supper, and for the world-wide proclamation of the gospel. The Church

1980 Dallas GC Session
Voted Statement

2. The Trinity

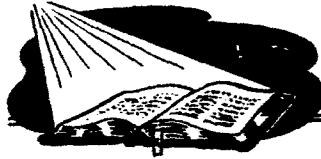
There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of

11. 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 all mankind, and for the world-wide proclamation of the gospel.

Seventh-day Adventists Answer
QUESTIONS on DOCTRINE

AN EXPLANATION OF CERTAIN MAJOR ASPECTS
OF SEVENTH-DAY ADVENTIST BELIEF



Prepared by a Representative Group of
Seventh-day Adventist Leaders, Bible Teachers,
and Editors

REVIEW AND HERALD
PUBLISHING ASSOCIATION
WASHINGTON, D.C.

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,

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ATONEMENT PROVIDED

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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; that He is making it efficacious for us individually, according to our needs and requests. Mrs. White herself, as far back as 1857, clearly explained what she means when she writes of Christ's making atonement for us in His ministry:

The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the *benefits* of His atonement.—*Early Writings*, p. 260. (Italics supplied.)

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all into the holy place (or, holies),* "thus securing an eternal redemption" for us (Heb. 9:12, R.S.V.).

VIII. Redemption Absolute by the Victory of Christ

When He ascended to heaven, He "sat down on the right hand of the Majesty on high" (Heb. 1:3; compare Rom. 8:34; Eph. 1:20; Col. 3:1). The significance of this is lost if we interpret it merely as a posture. It really expresses honor as represented by authority. Stephen pictured Him not sitting but "standing on the right hand of God" (Acts 7:56). While He is our High Priest ministering on our behalf, He is also co-executive with the Father in the government of the universe. How glorious is the thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that 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. Dr. Thomas Charles Edwards has well remarked:

The sacrifice was made and completed on the Cross, as the victims were slain in the outer court. But it was through the blood of those victims the high-priest had authority to enter the holiest place; and when he had entered, he must sprinkle

*The Greek word here translated "holy place" is *hagia*, and is in the plural form. A correct translation would be "the holies," or "holy places," as in Hebrews 9:24. This entrance, Scripture teaches, occurred at His ascension to glory (Acts 1), having already finished His sacrificial work on the cross. The word translated "obtained," in the Greek is from *heurisko*, and is rendered "found," "procured," "gained," or, in R.S.V., "secured," being nominative, masculine, singular, aorist, middle participle.

DECLARATION

OF THE

FUNDAMENTAL PRINCIPLES

TAUGHT AND PRACTICED

— BY —

THE SEVENTH-DAY ADVENTISTS.

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

STEAM PRESS .

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BATTLE CREEK, MICH.:

1872.

FUNDAMENTAL PRINCIPLES.

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

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

As compared with other Adventists, Seventh-day Adventists differ from one class in believing

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

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

— I —

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

— II —

That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth,

lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 3: 4, 5; 9: 6, 7; &c.

— 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.

— 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 acts than that which the Scriptures prescribe, namely, immersion. Rom. 6: 3-5; Col. 2: 12.

— V —

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

— VI —

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

— VII —

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

— VIII —

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

— IX —

That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8: 14, terminated in that year, and

brought us to an event called the cleansing of the sanctuary.

—X—

That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the 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.

—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: 83, 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.

—XII—

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

—XIII—

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

—XIV—

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

—XV—

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

—XVI—

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

—XVII—

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

—XVIII—

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

—XIX—

That the grave, whither we all tend, expressed by the Hebrew *sheol*, and the Greek *hades*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

—XX—

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

—XXI—

That out of this prison house of the grave mankind are to be brought by a bodily resurrec-

DECLARATION OF PRINCIPLES.

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

—XXII—

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

—XXIII—

That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years: Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning by the Greek term *abussos* (*αβυσσος*) 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

14 DECLARATION OF PRINCIPLES.

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

—XXIV—

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

—XXV—

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

MEMBERSHIP

OF THE

Seventh-Day Adventist Church

OF BATTLE CREEK, MICH.,

As it stood April 15, 1894;

Names of Officers, Committees, Trustees,
Regular Meetings, etc.

TOTAL MEMBERSHIP AT DATE

BATTLE CREEK, MICH.
1894.

OFFICIAL DIRECTORY.*

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URIAH SMITH,
H. NICOLA,

A. O. TAIT,
G. W. AMADON,
CLINTON D. RHODES,

Wm. C. SISLEY.

DEACONS.

M. J. CORNELL,
LEANDER GRAVES,
G. H. MURPHY,

JOSEPH SMITH,
Wm. H. HALL,
MARCUS M. ASHLEY,

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JOSEPH H. HAUGHEY, EGBERT C. LOUGHBOROUGH.

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C. D. RHODES,

H. NICOLA.

CHURCH TREASURER.

W. H. EDWARDS.

*NOTE.— All the officers of this church are elected at the beginning of each year; but the Sabbath-school officers are elected semi-annually.

(2)

COLLECTOR OF TITHES.

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TRUSTEES.

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Wm. C. GAGE.

SABBATH-SCHOOL SUPERINTENDENT.

LEROY T. NICOLA.

ASSISTANT.

M. E. CADY.

that the clerk of this church should have the true and full address of every non-resident member. It is also desirable in this large church that there be as few non-resident members as possible; this is the late recommendation of the president of the General Conference. Recently the names of some have been dropped because they fail to report, and do not furnish us their addresses. Many of this class do not get the usual annual church letter, which is intended for all absent members, and which gives important facts concerning the work of God here, that all should have.

SOME THINGS WHICH SEVENTH-DAY
ADVENTISTS BELIEVE.

The S. D. A. people have no creed or discipline except the Bible, but the following are some of the points of their faith upon which there is a quite general agreement: —

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 that he is everywhere present by his representative, the Holy Spirit.

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 consist; that he took on him the nature of man, 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 atoning merits of his blood, he secures the pardon and forgiveness of all who penitently come to God through him; and as the closing portion of his work as priest before he comes again as King of kings, he will make the final atonement for the sins of all believers, and blot them out, as foreshadowed and prefigured by the Levitical priesthood.

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

That baptism is an ordinance of the Christian Church, to follow faith and repentance,—an ordinance by which we commemorate the burial and resurrection of Christ; and that no

other mode fitly represents this except that which the Scriptures point out, namely, immersion. Baptism is the outward sign of an inward work.

That the new birth, or conversion, comprises the moral change necessary to make us children of God; and that this is to be followed by a Christian life. That no one can be a true child of God except by conversion, which is the work of the Holy Spirit, changing and renewing the carnal heart, which in its natural state is at enmity with God and his law.

That prophecy is a part of God's revelation to man; that a blessing is pronounced on those who study it; and that, as the Saviour himself has called attention to Daniel's prophecy (Matt. 24: 15), it is but reasonable to suppose that the prophecies may be understood; that the world's history, the rise and fall of empires, is outlined in numerous great chains of prophecy, and that these prophecies are now all fulfilled except the closing scenes.

That the doctrine of the world's conversion and a temporal millennium is a fable of the last days, calculated to lull souls into a state of carnal security, and cause them to be overtaken by the day of the Lord as by a thief in the night; that the wheat and the tares are to grow together until the end, and that wicked men and seducers are to wax worse and worse.

That the Lord never brings judgments upon men without due warning; consequently the great second advent proclamation which has been stirring the world for the last half century, is in the order of God, and that the error of Adventists in 1844 pertained to the *nature* of the event then to transpire, and not to the time. The sanctuary was to be cleansed at the end of the 2300 days, but that cleansing was not the burning of the earth, as the people supposed; it was Christ's final work as our High Priest in the sanctuary above.

That the sanctuary of the new covenant is the tabernacle of God in heaven, the antitype of the earthly tabernacle erected by Moses in the wilderness; and that the cleansing of the sanctuary corresponds to the investigative judgment in heaven, which immediately precedes the second coming of Christ.

That God's moral requirements are the same upon all men, in all dispensations (for "the Lord changeth not"); and that the law of God on tables of stone in the earthly sanctuary, was but a transcript of the original in the archives of glory.

That the fourth commandment of God's law requires that we devote the seventh day of each week to abstinence from our own labor, and to the performance of sacred and religious duties; and that this is the only weekly Sabbath recognized in the Bible, being the day that the Lord set apart in Paradise before man fell.

That the man of sin, the papal power, has thought to change times and laws (the law of God), and has misled almost all Christendom in regard to the fourth commandment; and that there are numerous prophecies of a great Sabbath reform to be wrought among believers just before the second coming of Christ.

That the followers of Christ should be a "peculiar people," not following the ways of the world, not loving its pleasures nor indulging in its follies; inasmuch as the apostle says that "whoever will be a friend of the world is the enemy of God."

That the Scriptures insist upon plain and modest attire as a mark of discipleship in those who profess to be followers of Christ, and therefore that the wearing of gold, pearls, and costly array, merely for adornment, is contrary to the Scriptures, and should not be indulged in by Christians.

That means for the support of the gospel should be contributed from love to God and not raised by lotteries, fairs, or festivals; that the title of one's earnings belongs wholly to God (see Lev. 27: 30), and will be given to him by those who are walking in the light.

That all mankind have broken God's law, and come short of his glory; and that we are wholly dependent upon Jesus Christ for justification from past sins, and for strength to obey God in time to come.

That Christians are constantly beset by three enemies: the world, the flesh, and the Devil; and that to be preserved from backsliding and ruin, we should take up our daily cross, watch unto prayer, study the Bible, in the meetings bear a testimony to the goodness of God, and work while the day lasts in doing good to others.

That temperance and purity are continually enjoined in both the Old and New Testaments; therefore the use of spirituous drinks and tobacco SHOULD NOT BE TOLERATED; also that tea, coffee, and the use of flesh as food, do not constitute a healthful diet.

That there is a personal, wicked spirit called the Devil and Satan, the enemy of God and his children, that old serpent who

deceived our first parents, and who goeth about like a roaring lion seeking whom he may devour, whom we should resist in the faith, knowing that the God of peace will finally bruise Satan under our feet.

That the subject of spiritual gifts is a doctrine clearly taught in the Scriptures, being repeatedly set forth in various books of the Old and New Testaments; and we learn from history that the gifts have continued all along the gospel dispensation; and there is the strongest evidence that the spirit of prophecy has been manifested among those who keep the commandments of God and the faith of Jesus during the last half century.

That civil government is ordained of God, for the interests and good of society; and that magistrates should be prayed for, and honored and obeyed, except in things opposed to the will of God who is the only Lord of the conscience.

That for over half a century God has been sending forth to the world the great second-advent proclamation concerning the soon-coming of his Son, and that this last phase of the gospel is symbolized by the three messages of Revelation 14, the last message bringing to view the Sabbath reform on the law of God, that his children may obtain a complete readiness for the coming of Christ.

That the cleansing of the sanctuary synchronizes with the time of the proclamation of the third message, the last work of the gospel, and is a time of investigative judgment, first with reference to the righteous dead, and secondly, at the close of probation, with reference to the living saints, 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.

That modern spiritualism is one of the grossest, most unscriptural, and seductive errors of the day, being based entirely on the heathen and Protestant belief that man is conscious in death.

That the grave, whither we all are tending, is, as the Bible says, a place or state in which there is no work, device, wisdom, or knowledge; that death is a condition of total unconsciousness, the believer's life being hid with Christ in God.

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 ad-

vent; the host of the wicked coming up a thousand years later, at the second resurrection.

That just prior to the coming of Christ, probation will end, when the seven vials of God's wrath will be poured out upon the heads of the wicked who have hardened their hearts against the entreaties of God's Spirit; then men will run to and fro through the earth, to seek the word of the Lord, and shall not find it.

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, and so forever to be with the Lord.

That these immortalized ones, with Christ at their head, then ascend to heaven, to the New Jerusalem, in which there are many mansions, where they reign with Christ during the thousand years, judging the world and fallen angels; that during this time the earth lies in a desolate and partially chaotic state, being the prison-house of Satan, where he is to be finally destroyed.

That at the end of the thousand years, Christ descends with the redeemed and the Holy City, the New Jerusalem, the wicked dead are raised, and come up on the surface of the unrenewed earth, and gather about the city, the camp of the saints, when fire descends from God out of heaven and devours them. This is the everlasting fire prepared for the Devil and his angels, the awful perdition of ungodly men.

That new heavens and a new earth shall spring, by the power of God, from the ashes of the old, and that this renewed and regenerated earth, with the new Jerusalem for its metropolis and capital, shall be the eternal inheritance of the saints, the final abode of the righteous, where they shall evermore dwell.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

By the late Uriah Smith.

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

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. 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 his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

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

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 to 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 to 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. See Note 1.

10. That the sanctuary of the new covenant is the tabernacle of God in heaven, of which Paul speaks in Hebrews 8 and onward, and of which our Lord, as great high priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation (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 the atonement and removing from the sanctuary the sins of believers (Acts 3: 19), and occupies a brief but indefinite space in the first apartment (Leviticus 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 the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament (Num. 10: 33; Heb. 9: 4, etc.); that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19.

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) paid to Melchisedec (type of Christ) 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 as 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 offenses, 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 Corinthians 12 and Ephesians 4: that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its 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), 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.

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 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.

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 its 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.

WORKING STATEMENT OF BELIEFS
GIVEN TO DELEGATES, GENERAL CONFERENCE SESSION
DALLAS, TEXAS, 1980

On the following pages (27-35) is reproduced the copy of the working paper given to the delegates as a basis for discussion of a new "Statement of Fundamental Beliefs." Prior to this a copy of the "Fundamental Beliefs of Seventh-day Adventists" as voted by the 1979 Annual Council (Adventist Review, February 21, 1980, pp. 8-10) had been distributed to the world field so that delegates coming from these overseas divisions could be prepared to discuss the changes in the new prepared statements. One delegate became so confused over the switch that had been made that he arose on the floor of the Session and asked - "In the Netherlands we studied and discussed these fundamental beliefs many hours. Is this the same text we received there? It is very difficult for me to understand what is going on now because there appears to be many differences. I don't recognize the contents and contexts of certain theological terms in this manuscript." To this Neal Wilson replied - "I realize that this is a hazard of such an undertaking. Some of these statements will not look the same after our discussion here either." (Adventist Review, April 27, 1980, p. 15) In other words, the Elder from the Netherlands didn't get an answer nor an explanation! Just a brush-off.

In Spectrum (Vol. 11, No. 3, pp. 60-61), Elder B. E. Seton, an Associate Secretary of the General Conference from 1970, and who served as secretary of the Church Manual Committee, gave some behind-the-scenes data in regard to the "Statement of Beliefs" voted by the 1979 Annual Council and recommended for adoption by the Dallas Session. He revealed that an ad hoc committee was appointed early in 1978 to prepare a document for presentation to the GC Session in 1980. When a limited revision was completed in mid-1979, Elder Seton suggested that it be submitted to the theologians at Andrews. He then states that -

"the document went to Andrews University, with the request that it be studied, that comments and emendations be referred back to the ad hoc committee. Those terms of reference did not register, for the University prepared its own set of fundamentals, which were presented to the 1979 Annual Council for eventual presentation to the 1980 Session." (p. 61)

From where did the Document which was presented to the Delegates come? Who or what committee formulated it?

Certain facts become apparent. The Statement voted at the Annual Council was written by the Theologians at Andrews University. This then reflects the thinking of the men who are training the ministry of the Church.

The Annual Council is made up almost completely by the "Cardinals," Archbishops," and "Bishops" of the Church, presided over by "the First Minister." These men placed their stamp of approval on the theology expressed in the Statement formulated at Andrews University.

However, the Statement voted and recommended by the hierarchs of the Church was not presented to the Delegates at the Session. Another Statement as appears on the following pages was substituted. This has never been explained.

1 From Church Manual/HOUP 79AC/GC 79AC/HOO 80GCS to WDE-Session 80

2 X 1535 FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -
3 CHURCH MANUAL REVISION

4
5 RECOMMENDED, To rewrite and reorganize Chapter 2, Fundamental Beliefs
6 of Seventh-day Adventists, CM 32-39, to read as follows:
7

8 Seventh-day Adventists hold certain fundamental beliefs to be the
9 evident teaching of the Holy Scriptures. Affirming that the Bible sets
10 forth a coherent body of truth, we believe that:
11

12 1. The Holy Scriptures

13 The Holy Scriptures, Old and New Testaments, are the written Word
14 of God, given by divine inspiration through holy men of God who spoke
15 and wrote as they were moved by the Holy Spirit. These Scriptures are
16 the living, all-sufficient, trustworthy and authoritative revelation of
17 God's gracious purpose and will. They are the source of all true
18 doctrine and the only infallible standard of faith and practice. (2 Pet.
19 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John
20 10:35; 17:17; 1 Thess. 2:13; Heb. 4:12.)
21
22

23 2. The Godhead or Trinity

24 There is one God: Father, Son, and Holy Spirit, a unity of Three
25 co-eternal Persons, the Godhead or Trinity. God is all-powerful, all-
26 knowing, and ever-present, above all, through all and in all. He is
27 infinite and beyond human comprehension, yet known through His self-
28 revelation. He acts in and through nature and history. He is forever
29 worthy of worship, adoration, and service by the whole creation. (Deut.
30 6:4; 29:29; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Pet. 1:2; 1 Tim.
31 1:17; Rev. 14:6, 7.)
32
33

34 3. The Father

35 God the eternal Father is the Creator, the ultimate Source, Sus-
36 tainer, and Sovereign of all Creation. He is just and holy, merciful
37 and gracious, slow to anger, and abounding in steadfast love and faith-
38 fulness. The qualities and powers exhibited in the Son and the Holy
39 Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1
40 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)
41
42

43 4. The Son

44 God the eternal Son is He through Him all things were created, the
45 character of God is revealed, the salvation of humanity is accomplished,
46 and the world is judged. Forever truly God, He became truly man, the
47 man Jesus, the Christ. He was conceived by the Holy Spirit and born of
48 the virgin Mary. As our Example He lived and experienced temptation as
49 a human being, yet without sin. He perfectly exemplified the righteous-
50 ness and love of God. He suffered and died voluntarily for our sins and
51
52

1 X 1535 FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -- 2

2
3 in our place, was raised bodily from the dead on the third day. He was
4 attested as God's promised Messiah by His miracles, the fulfillment of
5 Old Testament prophecy and His resurrection from the dead. He ascended
6 to minister in the heavenly sanctuary in our behalf. He will come again
7 in glory for the final deliverance of His people and the restoration of
8 all things. (John 1:1-3, 14; 5:22; Col. 1:15-19; John 10:30; 14:9; Rom.
9 1:1-4; 5:18; 6:23; 2 Cor. 5:17-21; Luke 1:35; Phil. 2:5-11; 1 Cor. 15:3,
10 4; Heb. 2:9-18; 4:15; 7:25; 8:1, 2; 9:28; John 14:1-3; Rev. 22:20.)

11
12 5. The Holy Spirit

13
14 God the eternal Spirit was active with the Father and the Son in
15 creation, and the incarnation. He inspired the writers of Scripture.
16 He filled Christ's life with power. Sent by the Father and the Son to be
17 always with us, He is active in redemption. He draws and convicts human
18 beings; and those who respond He renews and transforms into the image of
19 God. He extends spiritual gifts to the Church, empowers her to bear
20 witness to Christ, and in harmony with Scripture leads her into all
21 truth. (Gen. 1:1, 2; Luke 1:35; 2 Pet. 1:21; Luke 4:18; Acts 10:38;
22 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27;
23 16:7-13.)

24
25 6. Creation

26
27 The Holy Scriptures provide the only authoritative account of
28 origins. In six days the Lord made "heaven and earth" and all living
29 things upon the earth, and rested on the seventh day of that first week.
30 Thus He established the Sabbath as a perpetual memorial of His completed
31 creative work. The first man and woman were made in the image of God as
32 the crowning work of creation, given dominion over the world, and charged
33 with responsibility to care for it. When the world was finished it was
34 "very good," declaring the glory of God. (Gen. 1; 2; Ex. 20:8-11; Ps.
35 19:1-6; 33:6, 9; 104; Heb. 11:3; John 1:1-3; Col. 1:16, 17.)

36
37 7. The Nature of Humanity

38
39 Man and woman were made in the image of God with individuality and
40 the power to think and to do. Though created free beings, they are
41 dependent upon God for life and breath and all else. When our first
42 parents denied this dependence by disobedience they fell from their high
43 position under God. The image of God in them was distorted, and they
44 became subject to death and their descendants share this fallen nature
45 and its consequences. But God in Christ reconciled all to Himself and
46 by His Spirit restores in penitent mortals the image of their Maker.
47 Created for the glory of God, they are called to love Him and one an-
48 other, and to care for their environment. (Gen. 1:26-28; Ps. 8:4-8; Acts
49 17:24-28; Gen. 3; Ps 51:5; Rom. 5:12-17.)

50
51
52

1 X 1535 FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -- 3

2
3 8. The Great Controversy

4
5 All humanity is now involved in a great controversy between Christ
6 and Satan regarding the character of God, His law and His sovereignty
7 over the universe. This conflict originated in heaven when a created
8 being, in self-exaltation, became Satan, God's adversary, and led into
9 rebellion a portion of the angels whom God had created. He introduced
10 the spirit of rebellion into this world when he led Adam and Eve into
11 sin in the Garden of Eden. This human sin resulted in the distortion of
12 the image of God in humanity, the disordering of the created world, and
13 its eventual devastation at the time of the flood. Observed by the
14 whole creation, this world became the arena of the universal conflict,
15 out of which the God of love will ultimately be vindicated. As a help
16 to us in this controversy, Christ sends the angels who remained loyal to
17 guide, protect, and sustain us in the way of salvation. (Rev. 12:4-9;
18 Isa. 14:12-14; Ezek. 28:12-18; Gen. 3:6-8; 2 Pet. 3:6; Rom. 1:19-32;
19 5:12-21; 8:19-22; Heb. 1:4-14; 1 Cor. 4:9.)
20

21 9. The Life, Death and Resurrection of Christ

22
23 In Christ's life of perfect obedience to God's will, His suffering,
24 death and resurrection, God provided the only means of atonement for
25 human sin, so that those who by faith accept this atonement may have
26 eternal life, and the whole creation may better understand the infinite
27 and holy love of the Creator. This act of atonement forever establishes
28 the righteousness of God's law and the graciousness of His character;
29 for it both condemns our sin and provides for our forgiveness. The
30 death of Christ is substitutionary and expiatory, reconciling and trans-
31 forming. The resurrection of Christ proclaims God's triumph over the
32 forces of evil, suffering and death, and makes possible personal victory
33 for those who accept the atonement. It declares the Lordship of Jesus
34 Christ, before whom every knee in heaven and on earth will bow. (John
35 3:16; Isa. 53; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4;
36 Phil. 2:6-11; 1 John 2:2; 4:10; Col. 2:15.)
37

38 10. The Experience of Salvation

39
40 In infinite love and mercy God has provided the way whereby all
41 mankind may be delivered from the penalty and power of sin. God so
42 loved the world that He gave His only Son, Jesus Christ the Righteous,
43 who offered Himself a sacrifice for all, that we might be reconciled to
44 God. For our sake He made Christ, who knew no sin, to be sin for us, so
45 that in Him we might be made the righteousness of God. Led by the Holy
46 Spirit we choose to exercise faith in Jesus as Lord and Christ, acknowl-
47 edge our sinfulness, and repent of our transgressions. This faith which
48 receives salvation is the gift of God which comes through the Word and
49 in divine power rather than human wisdom. Through Christ we are justi-
50 fied, adopted as God's sons and daughters, and delivered from the lord-
51 ship of sin. Through the Spirit we are born again and sanctified: the
52 Spirit renews our minds, writes the law of God in our hearts, and pro-

1 X 1535 FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -- 4

2
3 vides the power for us to live a holy life. Abiding in Him we have the
4 assurance of salvation now and in the judgment. (Ps. 27:1; Isa. 12:2;
5 Jonah 2:9; John 3:16; 2 Cor. 5:17-21; Gal. 1:4; 2:19, 20; 3:13; 4:4-7;
6 Rom. 3:24-26; 4:25; 5:6-10; 8:1-4, 14, 15, 26, 27; 1 Cor. 15:3; 4;
7 1 John 1:9; 2:1, 2; Eph. 2:5-10; 3:16-19; Gal. 3:26; John 3:3-8; Matt.
8 18:3; 1 Pet. 1:23; Heb. 8:7-12.)

9
10 11. The Church

11
12 The Church has ever held a central place in God's design for the
13 salvation of the human race. From Abraham, through whom all families of
14 the earth were to be blessed, to the Church of the Exodus, to the nation
15 of Israel, to the remnant returned from exile, the Lord was seeking to
16 establish a community of chosen people to be His representatives. With
17 Christ's advent, the foundations of the Christian Church were laid,
18 first in the apostles and then in those who responded to their witness.
19 The Church is the community of Christian believers who confess that
20 Jesus is the Christ, the Son of the Living God and claim Him as their
21 Saviour and Lord. Called out from the world, they are the people of
22 God, His household or family; adopted by God and heirs in Christ, they
23 live on the basis of the new covenant. They associate together for
24 worship, for fellowship, for instruction in the Word, for baptism and
25 celebration of the Lord's Supper. The Church is likened to Christ's
26 body of which He Himself is the Head, with all members equal in His
27 sight. The Church is the planting of the Lord and she is to bring forth
28 fruit to His glory. Subject to her Lord, she finds and exercises her
29 authority in Him, the Word incarnate, and in the Scriptures, the Word in
30 writing. He has made her responsible for the worldwide proclamation of
31 the Gospel, and through her God's manifold wisdom and eternal purpose
32 are made known not only to all men but to the principalities and powers
33 in heavenly places. (Gen. 12:3; Acts 7:38; Matt. 21:43; 16:13-20; John
34 20:21, 22; Acts 1:8; Rom. 8:15-17; 1 Cor. 12:13-27; Eph. 1:15, 23;
35 2:12; 3:8-11, 15; 4:11-15.)

36
37 12. The Remnant and its Mission

38
39 Scripture indicates that prior to the Lord's return a remnant will
40 be called out who will resist the almost universal rebellion and apos-
41 tasy of that time. In harmony with Christ's commission to preach the
42 gospel to the whole world, and with God's plan of warning humanity of
43 coming events that affect its destiny, the Seventh-day Adventist Church
44 proclaims the arrival of the judgment hour and the approach of the
45 Second Advent. It calls mankind to accept salvation through Christ and
46 to keep the commandments of God and the faith of Jesus. Its proclama-
47 tion is symbolized by the three angels of Revelation 14 and coincides
48 with a judgment in heaven and results in a work of repentance and reform
49 on earth. Every believer in Christ is called to have a personal part in
50 this world-wide witness. When this work is completed, the Church, the
51 bride for whom Christ died that He might sanctify and cleanse her, will
52 be ready for His return. In triumph He will present her to Himself a

1 X 1535 FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -- 5

2
3 glorious Church, the faithful of all the ages, the purchase of His
4 blood, not having spot or wrinkle, but holy and without blemish. (Mark
5 16:15; Matt. 28:18-20; 24:14; 2 Cor 5:10; Rev. 12:17; 14:6-12; 18:1-4;
6 Eph. 5:22-27; Rev. 21: 1-14.)

7
8 13. Unity in the Body of Christ

9
10 The Church is one body with many members, called from every nation,
11 kindred, tongue and people. In Christ we are a new creation; distinc-
12 tions of race, culture, and nationality, and differences between high
13 and low, rich and poor, male and female, must not be divisive among us.
14 We are all equal in Christ, who by one Spirit has bonded us into one
15 fellowship with Him and with one another; we are to serve and be served
16 without partiality or reservation. Through Jesus Christ we share the
17 same faith and hope, and reach out in one witness to all. This unity
18 finds its source and goal in the oneness of the triune God, who has
19 adopted us as His children. (Ps. 133:1; 1 Cor. 12:12-14; Acts 17:26,
20 27; 2 Cor. 5:16, 17; Gal. 3:27-29; Col. 3:10-15; Eph. 4:1-6; John 17:20-
21 23; James 2:2-9; 1 John 5:1.)

22
23 14. Baptism

24
25 Baptism is by immersion and is contingent upon faith and repent-
26 ance. It signifies the forgiveness of sin, the reception of the Holy
27 Spirit and the experience of the new birth. Through baptism we are
28 united to Christ and to the Church which is His body, becoming His
29 people and acknowledging His Lordship. Baptism follows instruction in
30 Christian truth, and is an event of faith in which believers enter into
31 Christ's death and resurrection, so that as He was raised from the dead
32 they too might walk in newness of life. (Matt. 3:13-16; 28:19, 20; Acts
33 2:38; 16:30-33; Rom. 6:1-6; Col. 2:12, 13.)

34
35 15. The Lord's Supper

36
37 In the Lord's Supper the followers of Jesus show their faith in Him
38 as Saviour and Lord as they partake of the emblems of His body and
39 blood, participating joyfully with Him in the special fellowship and
40 communion of this blessed ordinance. As they partake they are one body,
41 proclaiming the all-sufficient death of their Lord until He comes again.
42 In preparation for the Supper, Christ ordained the service of foot
43 washing signifying renewed cleansing, expressing willingness to serve
44 one another in humility, and uniting hearts in love. (Matt. 26:17-30;
45 1 Cor. 11:23-30; 10:16, 17; John 6:48-63; Rev. 3:20; John 13:1-17.)

46
47 16. Spiritual Gifts and Ministries

48
49 God bestows upon members of His Church in all ages spiritual gifts
50 which each member is to employ in loving ministry for the common good of
51 the Church and of humanity. Given by the agency of the Holy Spirit, who
52 apportions to each member as He wills, the gifts include all abilities

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2
3 and ministries needed by the church to fulfill its divinely ordained
4 functions. According to the Scriptures these gifts encompass ministries
5 of faith, healing, prophecy, proclamation, teaching, administration,
6 reconciliation, compassion and self-sacrificing service and charity for
7 the help and encouragement of people. Some members are called of God
8 and endowed by the Spirit for functions recognized by the Church for the
9 pastoral, evangelistic, apostolic and teaching ministries particularly
10 needed to equip the members for service, to build up the Church to
11 spiritual maturity and to foster unity of the faith and knowledge of
12 God. When members employ these spiritual gifts as faithful stewards of
13 God's varied grace, the Church is protected from being tossed about by
14 various winds of doctrine, grows with a growth that is from God, and is
15 built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph.
16 4:8, 11-16; 2 Cor. 5:14-21; Acts 6:1-7; 1 Tim. 2:1-3; 1 Peter 4:10, 11;
17 Col. 2:19.)

18
19 17. The Gift of Prophecy

20
21 The presence of the gift of prophecy, one of the gifts of the Holy
22 Spirit, is an identifying mark of the remnant Church and was manifested
23 in the ministry of Ellen G White. As the Lord's messenger she provided
24 guidance to the Church, instruction in the Scriptures, and counsel for
25 spiritual growth. Her writings, which uplift the Scriptures as the
26 ultimate standard of faith and practice, provide a continuing source of
27 truth and divine counsel. (Joel 2:28, 29; Acts 2:14-21; Rev. 12:17;
28 19:10.)

29
30 18. The Law of God

31
32 The great principles of God's law, expressed in the ten command-
33 ments and exemplified in the life of Christ, are the expression of God's
34 will and His purposes concerning human conduct and relationships, and
35 are binding upon all people in every age. These precepts are part of
36 God's covenant with His people; they point out sin, awaken a sense of
37 need for a Saviour, and are the standard of God's judgment. Salvation
38 is all of grace and not of works and its fruitage is obedience to the
39 Commandments. This obedience develops Christian character and brings
40 well-being to us, is an evidence of our love for the Lord and our
41 concern for our fellow men. It also demonstrates the power of Christ to
42 transform lives, and therefore strengthens Christian witness. (Ex.
43 20:1-17; Matt. 5:17; Deut. 28:1-14; Ps. 19:7-13; John 14:15; Rom. 8:1-4;
44 1 John 5:3; Matt. 22:36-40.)

45
46 19. The Sabbath

47
48 The beneficent Creator, after the six days of creation, instituted
49 the Sabbath for all people. The fourth commandment of God's unchange-
50 able law requires the observance of this seventh-day Sabbath as a day of
51 rest and worship, and ministry in harmony with the teaching and practice
52 of our Lord. The Sabbath calls attention to God as Creator, is a mem-

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2
3 orial of creation and of the divine rest at the end of creation week. It
4 is a day of delightful communion with God and one another. It is a
5 symbol of our redemption in Christ, a sign of our sanctification, a
6 token of our allegiance, and a foretaste of our eternal future in God's
7 kingdom. The Sabbath is the seal, God's perpetual sign of His eternal
8 covenant between Himself and His people. Joyful observance of this holy
9 time from evening to evening, sunset to sunset, is a celebration of
10 God's creative and recreative acts. (Gen. 2:1-3; Ex. 20:8-11; 31:12-17;
11 Luke 4:16; Heb. 4:1-11; Deut. 5:12-15; Isa. 56:5, 6; 58:13, 14; Lev.
12 23:32; Mark 2:27, 28.)

13
14 20. Stewardship

15
16 We are stewards, responsible to God and to one another for the use
17 of our time and opportunities, our abilities and possessions, and the
18 earth and its resources, which He has put in our charge. We acknowledge
19 God's ownership by faithful service, and by returning tithes and giving
20 offerings, for the proclamation of His gospel and the support and growth
21 of His church. (Gen. 1:26-28; 2:15; Hag. 1:3-11; Mal. 3:8-12; Matt.
22 23:23; 1 Cor. 9:9-14.)

23
24 21. Style of Life

25
26 We are called to be a godly people, to reject such worldly princi-
27 ples as result in unholy practices, to take no part in sinful pleasures
28 and follies and to allow the Spirit to reproduce in us the character of
29 our Lord. While recognizing cultural differences, we are to dress
30 neatly, simply and modestly, avoiding ostentation and jewelry while
31 seeking instead the ornament of a meek and quiet spirit. Recognizing
32 ourselves to be temples of the Holy Spirit, we are to take intelligent
33 care of our bodies. We are to adopt a healthful diet, to exclude un-
34 clean foods, to abstain from alcoholic beverages, tobacco, and the
35 harmful use of drugs and narcotics; and to turn away from every defiling
36 practice. We are to bring every thought into captivity to Christ,
37 directing our minds to that which is true, just, pure and gracious.
38 (1 John 2:6; Eph. 5:1-13; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 1 Tim.
39 2:9, 10; Lev. 11:1-47; 2 Cor. 7:1; 1 Pet. 3:1-4; 2 Cor. 10:5; Phil.
40 4:8.)

41
42 22. Marriage and the Family

43
44 Marriage was divinely established in Eden and affirmed by Jesus to
45 be a lifelong union between a man and a woman in loving companionship.
46 Mutual love, honor, respect and responsibility are the fabric of this
47 relationship, which is to reflect the sanctity, closeness and permanence
48 of the relationship between Christ and His church. Regarding divorce,
49 Jesus said that whoever divorces his wife, except for fornication, and
50 marries another, commits adultery. Although some marriages may fall
51 short of the ideal, through the guidance of the Spirit and with the
52 assistance of the Church, those who have committed themselves to each