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133-13GS FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -
AMENDMENT

RECOMMENDED, To amend the Fundamental Beliefs of Seventh-day Adventists, to read as
follows:

Fundamental Beliefs of Seventh-day Adventists

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental
beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the
church’s understanding and expression of the teaching of Scripture. Revision of these statements
may be expected at a General Conference Session when the church is led by the Holy Spirit to a
fuller understanding of Bible truth or finds better language in which to express the teachings of
God’s Holy Word.

1. The Holy Scriptures

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

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is
immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond
human comprehension, yet known through His self-revelation. He God, who is love, is forever
worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8;
Matt. 28:19; John 3:16; 2 Cor. 1, 21, 22, 13:14; Eph. 4:4-6; 1 Peter 1:2.) (Deut. 6:4; Matt. 28:19;
2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He
is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and
faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those
revelations of the Father. (Gen. 1:1; Deut. 4:35; Ps. 118:1, 4; John 3:16; 14:9; 1 Cor. 15:28; 1

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Revised 10-07-13—2tk
God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly human, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God’s power and was attested as God’s promised Messiah. He suffered and died, voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (Isa. 53:4-6; Dan. 9:25-27; Luke 1:35; John 1:1-3, 14; 14:13 5:22; 10:30; 14:1-3, 9; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; Heb. 8:1, 2.) (John 1:1 3, 14; Col. 1:15-19; John 10:30, 14:9; Rom. 6:23; 2 Cor. 5:17 19; John 5:22; Luke 1:35, Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:13.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ’s life with power and enabled Him to accomplish the great redemptive work. 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 minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; 14:13 5:22; 10:30; 14:1-3, 9; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; Heb. 8:1, 2.) (John 1:1 3, 14; Col. 1:15-19; John 10:30, 14:9; Rom. 6:23; 2 Cor. 5:17 19; John 5:22; Luke 1:35, Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:13.)

6. Creation

God is the Creator of all things, and He has revealed in Scripture the authentic and historical account of His creative activity. In six days, a recent six-day creation the Lord made “the heavens and the earth, the sea, and all that is in them” and rested on the seventh day, “the seventh day,” and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His creative work performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today. a week as we experience it today, completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the

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Revised 10-07-13—2tkb
world was finished it was “very good,” declaring the glory of God. (Gen. 1:2-5; 11; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12; Acts 17:24; Col. 1:16; Heb. 11:3; Rev. 10:6; 14:7.) (Gen. 1:2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7. The Nature of Humanity

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

8. The Great Controversy

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

9. The Life, Death, and Resurrection of Christ

In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life, and the whole creation may better understand the infinite and holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and...
Growing in Christ

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

12. The Church

The church is the community of believers who confess Jesus Christ as Lord and Saviour.
In continuity with the people of God in Old Testament times, we are called out from the world,
and we join together for worship, for fellowship, for instruction in the Word, for the celebration
of the Lord’s Supper, for service to humanity, all mankind, and for the worldwide proclamation
of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in
the Scriptures, Word, and from the Scriptures, which are the written Word. The church is God’s
family; adopted by Him as children, its members live on the basis of the new covenant. The
church is the body of Christ, a community of faith of which Christ Himself is the Head. The
church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in
triumph, He will present her to Himself a glorious church, the faithful of all the ages, the
purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3;
Exod. 19:3-7; Matt. 16:13-20; 18:18; 28:19, 20; Acts 2:38-42; 7:38; 1 Cor. 1:2; Eph. 1:22, 23;
2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.) (Gen. 12:3; Acts 7:38; Eph. 1:11-15, 3:8-

13. The Remnant and Its Mission

The universal church is composed of all who truly believe in Christ, but in the last days, a
time of widespread apostasy, a remnant has been called out to keep the commandments of God
and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims
salvation through Christ, and heralds the approach of His second advent. This proclamation is
symbolized by the three angels of Revelation 14; it coincides with the work of judgment in
heaven and results in a work of repentance and reform on earth. Every believer is called to have
a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12;
2 Cor. 3:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)
(Rev. 12:17; 14:6-12; 18:1-4; 2 Cor. 5:10; Jude 3, 14; 1 Peter 1:16-19; 2 Peter 3:10-14; Rev.
21:1-14.)

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Revised 10-07-13—2tkb
14. **Unity in the Body of Christ**

The church is one body with many members, called from every nation, kindred, tongue, and people. In Christ we are a new creation; distinctions of race, culture, learning, and nationality, and differences between high and low, rich and poor, male and female, must not be divisive among us. We are all equal in Christ, who by one Spirit has bonded us into one fellowship with Him and with one another; we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in the Scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the triune God, who has adopted us as His children. (Ps. 133:1; Matt. 28:19, 20; John 17:20-23; Acts 17:26, 27; Rom. 12:4, 5; 1 Cor. 12:12-14; 2 Cor. 5:16, 17; Gal. 3:27-29; Eph. 2:13-16; 4:3-6, 11-16; Col. 3:10-15.)

15. **Baptism**

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

16. **The Lord’s Supper**

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

17. **Spiritual Gifts and Ministries**

God bestows upon all members of His church in every age spiritual gifts which that each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts

Comment: Editorial change based on English usage.

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provide all abilities and ministries needed by the church to fulfill its divinely ordained functions.

According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God’s varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Rom. 12:4-8; 1 Cor. 12:7-11, 27, 28; Eph. 4:8, 11-16; 1 Tim. 3:1-13; 1 Peter 4:10, 11.) (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)

18. The Gift of Prophecy

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

19. The Law of God

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

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Revised 10-07-13—2tkb
20. The Sabbath

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

21. Stewardship

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

22. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with biblical principles of heaven in all aspects of personal and social life. For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things which will produce Christlike purity, health, and joy in our lives. This means that our amusement and entertainment should meet the highest standards of Christian taste and beauty. While recognizing cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit. It also means that because we are bodies the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies,
we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts
and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness.

(Matt. 19:3; 10:11, 12; 2 Cor. 6:14; 1 Cor. 7:1; 7:10, 11; Ex. 20:12; Eph. 5:1-4; 6:14-7:1; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.) (Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 1 Tim. 2-9; 10; Titus 2:11, 12; 1 Peter 3:1-4; 1 John 2:6; 3 John 2.)

23. Marriage and the Family

Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union
between a man and a woman in loving companionship. For the Christian a marriage commitment
is to God as well as to the spouse, and should be entered into only between a man and a woman
partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric
of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the
relationship between Christ and His church. Regarding divorce, Jesus taught that the person who
divorces a spouse, except for fornication, and marries another, commits adultery. Although some
family relationships may fall short of the ideal, marriage partners, a man and a woman who fully
commit themselves to each other in Christ through marriage may achieve loving unity through
the guidance of the Spirit and the nurture of the church. God blesses the family and intends that
its members shall assist each other toward complete maturity.
Increasing family closeness is one
of the earmarks of the final gospel message. Parents are to bring up their children to love and
obey the Lord. By their example and their words they are to teach them that Christ is a loving,
tender, and caring guide loving disciplinarian, ever tender and caring, who wants them to
become members of His body, the family of God which embraces both single and married
persons. Increasing family closeness is one of the earmarks of the final gospel message. (Gen.
2:18-25; Exod. 20:12; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6; Matt. 5:31, 32; 19:3-9,12; Mark 10:11, 12; John 2:1-11; 1 Cor. 7:7, 10, 11; 2 Cor. 6:14; Eph. 5:21-33; 6:1-4.) (Gen. 2:18-25;
Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32; Mark 10:11, 12; Luke
16:18; 1 Cor. 7:10, 11; Ex. 20:12; Eph. 6:1-4; Deut. 6:5-9; Prov. 22:6; Mal. 4:5, 6.)

24. Christ’s Ministry in the Heavenly Sanctuary

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not
humans’ man. In it Christ ministers on our behalf, making available to believers the benefits of
His atoning sacrifice offered once for all on the cross. At His ascension, He was inaugurated as
our great High Priest and the time of His ascension He began His intercessory ministry; at the
time of His, which was symbolized by the work of the high priest in the holy place of the earthly
sanctuary ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the
second and last phase of His atoning ministry, which was symbolized by the work of the high
priest in the most holy place of the earthly sanctuary, ministry. It is a work of investigative
judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the
ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was

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Revised 10-07-13—2tkb
cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent. (Lev. 16; Num. 14:34; Ezek. 4:6; Dan. 7:9-27; 8:13, 14; 9:24-27; Heb. 1:3; 2:16, 17; 4:14-16; 8:1-5; 9:11-28; 10:19-22; Rev. 8:3-5; 11:19; 14:6, 7; 20:12, 14:12; 22:11, 12.) (Heb. 8:1-5; 11:16; 14:6; Lev. 16; Rev. 14:6, 7; 20:12, 14:12; 22:11, 12.)

The second coming of Christ is the blessed hope of the church, the grand climax of the gospel. The Saviour’s coming will be literal, personal, visible, and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of prophecy, together with the present condition of the world, indicates that Christ’s coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matt. 24:14; Rev. 1:7; 14:14-20; 19:11-21; Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:13-18; 5:1-6; 2 Thess. 1:7-10; 2:8; 2 Tim. 3:1-5; Titus 2:13; Heb. 9:28; Rev. 1:7; 14:14-20; 19:11-21; Matt. 24:13, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8; Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

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

The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged; the earth will

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Revised 10-07-13—2tkb
be utterly desolate, without living human inhabitants, but occupied by Satan and his angels. At
its close Christ with His saints and the Holy City will descend from heaven to earth. The
unrighteous dead will then be resurrected, and with Satan and his angels will surround the city;
but fire from God will consume them and cleanse the earth. The universe will thus be freed of sin
and sinners forever. (Jer. 4:23-26; Ezek. 28:18, 19; Mal. 4:1; 1 Cor. 6:2, 3; Rev. 20; 21:1-5.)
(Rev. 20; 1 Cor. 6:2, 3; Jer. 4:23-26; Rev. 21:1-5; Mal. 4:1; Eze. 28:18, 19.)

28. The New Earth

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