

1 ADCOM/ADCOM/PREXAD/GCDO13AC/13AC/133-13GS/BRI/ADCOM/ADCOM/PreC/  
2 SecC/TreC/GCDO14AC/14AC/BRI/14AC/124-14GS to AAS-15GCS

3  
4 123-15GS FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS -  
5 AMENDMENT

6  
7 RECOMMENDED, To amend the Fundamental Beliefs of Seventh-day Adventists, to read as  
8 follows:

9  
10 Fundamental Beliefs of Seventh-day Adventists

11  
12 Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental  
13 beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the  
14 church's understanding and expression of the teaching of Scripture. Revision of these statements  
15 may be expected at a General Conference Session when the church is led by the Holy Spirit to a  
16 fuller understanding of Bible truth or finds better language in which to express the teachings of  
17 God's Holy Word.

18  
19 1. The Holy Scriptures

20  
21 The Holy Scriptures, Old and New Testaments, are the written Word of God, given by  
22 divine inspiration through holy men of God who inspiration. The inspired authors spoke and  
23 wrote as they were moved by the Holy Spirit. In this Word, God has committed to ~~man~~ humanity  
24 the knowledge necessary for salvation. The Holy Scriptures are the final, authoritative, and the  
25 infallible revelation of His will. They are the standard of character, the test of experience, the  
26 authoritative definitive revealer of doctrines, and the trustworthy record of God's acts in history.  
27 (Ps. 119:105; Prov 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12;  
28 2 Peter 1:20, 21.) (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20;  
29 John 17:17; 1 Thess. 2:13; Heb. 4:12.)

Comment [TKB1]: Inclusive language

Comment [TKB2]: Inclusive language

Comment [TKB3]: This addition attempts to make explicit the principle of *sola scriptura*.

Comment [TKB4]: To avoid a repetitive use of "authoritative." The word "definitive" establishes an understanding of the Bible as its own standard, without implying that we evaluate the Bible's role relative to a human assessment of rationality.

30  
31 2. The Trinity

32  
33 There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is  
34 immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond  
35 human comprehension, yet known through His self-revelation. He God, who is love, is forever  
36 worthy of worship, adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8;  
37 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;  
38 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

Comment [TKB5]: There is no reference to divine love in this statement about the Godhead. The character of God is at the heart of the cosmic conflict and in the work of Christ.

39  
40 3. The Father

41  
42 God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He  
43 is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and  
44 faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also those  
45 revelations of the Father. (Gen. 1:1; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 1 Cor. 15:28;

Comment [TKB6]: This addition emphasizes the three persons and avoids reading the statement along the lines of modalism (the idea that there is one God who revealed Himself in three different ways; there are not three persons).

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1 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.) Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17;  
2 Ex. 34:6, 7; John 14:9.)

3  
4 4. The Son

5  
6 God the eternal Son became incarnate in Jesus Christ. Through Him all things were  
7 created, the character of God is revealed, the salvation of humanity is accomplished, and the  
8 world is judged. Forever truly God, He became also truly human, man, Jesus the Christ. He was  
9 conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation  
10 as a human being, but perfectly exemplified the righteousness and love of God. By His miracles  
11 He manifested God's power and was attested as God's promised Messiah. He suffered and died  
12 voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to  
13 heaven to minister in the heavenly sanctuary in our behalf. He will come again in glory for the  
14 final deliverance of His people and the restoration of all things. (Isa. 53:4-6; Dan. 9:25-27;  
15 Luke 1:35; John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18;  
16 5:17-19; Phil. 2:5-11; Col. 1:15-19; Heb. 2:9-18; 8:1, 2.) (John 1:1-3, 14; Col. 1:15-19;  
17 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;  
18 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:13.)

19  
20 5. The Holy Spirit

21  
22 God the eternal Spirit was active with the Father and the Son in Creation, incarnation,  
23 and redemption. He is as much a person as are the Father and the Son. He inspired the writers of  
24 Scripture. He filled Christ's life with power. He draws and convicts human beings; and those  
25 who respond He renews and transforms into the image of God. Sent by the Father and the Son to  
26 be always with His children, He extends spiritual gifts to the church, empowers it to bear witness  
27 to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; 2 Sam. 23:2;  
28 Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38;  
29 Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.) (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38;  
30 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

31  
32 6. Creation

33  
34 God is the Creator of all things. He things, and has revealed in Scripture the authentic and  
35 historical account of His creative activity. In six days a recent six-day creation the Lord made  
36 "the heavens and the earth, the sea, and all that is in them" and rested on the seventh day. "the  
37 heaven and the earth" and all living things upon the earth, and rested on the seventh day of that  
38 first week. Thus He established the Sabbath as a perpetual memorial of His creative work,  
39 performed and completed during six literal days that together with the Sabbath constituted the  
40 same unit of time that we call a week today, completed creative work. The first man and woman  
41 were made in the image of God as the crowning work of Creation, given dominion over the  
42 world, and charged with responsibility to care for it. When the world was finished it was "very

**Comment [TKB7]:** Inclusive language

**Comment [TKB8]:** The addition provides consistency in the use of prepositional phrases in the sentence. It also includes the ascension among the events in the life of Jesus listed in the previous sentences.

**Comment [TKB9]:** The addition makes explicit what is implied in the Statement (the personhood of the Son and the Spirit) and thus removes any possible ambiguity.

**Comment [TKB10]:** The article was added for consistency; see # 3.

**Comment [TKB11]:** This may be the best place to incorporate the historicity of the narrative. We can explore other possibilities, but the impression we have is that if we place it somewhere else within the Statement, we may have to elaborate on it.

**Comment [TKB12]:** This is the best place to introduce the idea of a recent creation.

**Comment [TKB13]:** The quote is not from Genesis 1:1, but from Exodus 20:11. The reason is that terminology used in Exodus seems to restrict the creative act to what took place during the six days of creation and is not necessarily dealing with the creation of the cosmos. The Bible makes clear that during the creation of the earth, other intelligent beings already existed in the cosmos (Job 38:7). We also believe that sin originated in heaven among the angels before the creation of humans. Therefore our creation statement should reflect this biblical information without developing it. By quoting Exodus instead of Genesis, we leave open the possibility that Genesis 1:1 is dealing with the creation of the cosmos and the creation week is about life on the planet.

**Comment [TKB14]:** This is already included in the biblical quotation from Exodus.

**Comment [TKB15]:** We retain the verb "completed" to indicate that the biblical creation account is not describing a still ongoing process.

**Comment [TKB16]:** The question of a real week is considered to be important, but it is difficult to find a proper place for it and to express it in language that is clear and that does not add too much to the text.

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1 good,” declaring the glory of God. (Gen. 1:2; 5; 11; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104;  
2 Isa. 45:12; Acts 17:24; Col. 1:16; Heb. 11:3; Rev. 10:6; 14:7.) (~~Gen. 1; 2; Ex. 20:8-11;  
3 Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.~~)

4  
5 7. The Nature of Humanity ~~Man~~

Comment [TKB17]: Inclusive language

6  
7 Man and woman were made in the image of God with individuality, the power and  
8 freedom to think and to do. Though created free beings, each is an indivisible unity of body,  
9 mind, and spirit, dependent upon God for life and breath and all else. When our first parents  
10 disobeyed God, they denied their dependence upon Him and fell from their high position.  
11 ~~position under God.~~ The image of God in them was marred and they became subject to death.  
12 Their descendants share this fallen nature and its consequences. They are born with weaknesses  
13 and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit  
14 restores in penitent mortals the image of their Maker. Created for the glory of God, they are  
15 called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3;  
16 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;  
17 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;  
18 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.~~)

Comment [TKB18]: This short phrase is redundant. It could also be misunderstood in its present context as suggesting that it was under God that Adam and Eve fell into sin.

19  
20 8. The Great Controversy

21  
22 All humanity is now involved in a great controversy between Christ and Satan regarding  
23 the character of God, His law, and His sovereignty over the universe. This conflict originated in  
24 heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan,  
25 God’s adversary, and led into rebellion a portion of the angels. He introduced the spirit of  
26 rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the  
27 distortion of the image of God in humanity, the disordering of the created world, and its eventual  
28 devastation at the time of the worldwide flood, as presented in the historical account of  
29 Genesis 1-11.  ~~flood~~. Observed by the whole creation, this world became the arena of the  
30 universal conflict, out of which the God of love will ultimately be vindicated. To assist His  
31 people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and  
32 sustain them in the way of salvation. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18;  
33 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;  
34 Rev. 12:4-9.) (~~Rev. 12:4-9; Isa. 14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21;  
35 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.~~)

Comment [TKB19]: There are a couple of reasons for placing this sentence here. First, this is the only place in the Statement of Fundamental Beliefs in which the flood is mentioned; second, the phrase “worldwide flood” is the equivalent of the originally suggested reading (“and that the flood was global in nature”); and third, Statement #8 takes us back to creation and the fall making it possible to make a reference to Genesis 1-11 and not only to chapters dealing with the flood.

36  
37 9. The Life, Death, and Resurrection of Christ

38  
39 In Christ’s life of perfect obedience to God’s will, His suffering, death, and resurrection,  
40 God provided the only means of atonement for human sin, so that those who by faith accept this  
41 atonement may have eternal life, and the whole creation may better understand the infinite and  
42 holy love of the Creator. This perfect atonement vindicates the righteousness of God’s law and

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1 the graciousness of His character; for it both condemns our sin and provides for our forgiveness.  
2 The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily  
3 resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept  
4 the atonement assures their final victory over sin and death. It declares the Lordship of Jesus  
5 Christ, before whom every knee in heaven and on earth will bow. (Gen. 3:15; Ps. 22:1; Isa. 53;  
6 John 3:16; 14:30; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21;  
7 Phil. 2:6-11; Col. 2:15; 1 Peter 2:21, 22; 1 John 2:2; 4:10.) (John 3:16; Isa. 53; 1 Peter 2:21, 22;  
8 1 Cor. 15:3, 4, 20-22; 2 Cor. 5:14, 15, 19-21; Rom. 1:4; 3:25; 4:25; 8:3, 4; 1 John 2:2; 4:10;  
9 Col. 2:15; Phil. 2:6-11.)

**Comment [TKB20]:** This makes explicit what is already implicit in the statement.

10  
11 10. The Experience of Salvation

12  
13 In infinite love and mercy God made Christ, who knew no sin, to be sin for us, so that in  
14 Him we might be made the righteousness of God. Led by the Holy Spirit we sense our need,  
15 acknowledge our sinfulness, repent of our transgressions, and exercise faith in Jesus as Saviour  
16 and Lord, Lord and Christ, as Substitute and Example. This saving faith faith which receives  
17 salvation comes through the divine power of the Word and is the gift of God's grace. Through  
18 Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of  
19 sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes  
20 God's law of love in our hearts, and we are given the power to live a holy life. Abiding in Him  
21 we become partakers of the divine nature and have the assurance of salvation now and in the  
22 judgment. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab. 2:4;  
23 Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2;  
24 2 Cor. 5:17-21; Gal. 1:4; 3:13, 14, 26; 4:4-7; Eph. 2:4-10; Col. 1:13, 14; Titus 3:3-7;  
25 Heb. 8:7-12; 1 Peter 1:23; 2:21, 22; 2 Peter 1:3, 4; Rev. 13:8.) (2 Cor. 5:17-21; John 3:16;  
26 Gal. 1:4; 4:4-7; Titus 3:3-7; John 16:8; Gal. 3:13, 14; 1 Peter 2:21, 22; Rom. 10:17; Luke 17:5;  
27 Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 3:3-8;  
28 1 Peter 1:23; Rom. 12:2; Heb. 8:7-12; Eze. 36:25-27; 2 Peter 1:3, 4; Rom. 8:1-4; 5:6-10.)

**Comment [TKB21]:** The reason for using the title "Christ" is not clear. The connection between the two Christological titles and the final clause in the sentence ("as Substitute and Example") also needs clarification. The suggested changes resolve both items.

**Comment [TKB22]:** Proper English punctuation. "Saving faith" is a better option since it is a person that receives salvation and not faith.

29  
30 11. Growing in Christ

31  
32 By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the  
33 demonic spirits during His earthly ministry has broken their power and made certain their  
34 ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as  
35 we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us  
36 and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from  
37 the burden of our past deeds. No longer do we live in the darkness, fear of evil powers,  
38 ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are  
39 called to grow into the likeness of His character, communing with Him daily in prayer, feeding  
40 on His Word, meditating on it and on His providence, singing His praises, gathering together for  
41 worship, and participating in the mission of the Church. We are also called to follow Christ's  
42 example by compassionately ministering to the physical, mental, social, emotional, and spiritual

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1 needs of humanity. As we give ourselves in loving service to those around us and in witnessing  
2 to His salvation, His constant presence with us through the Spirit transforms every moment and  
3 every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12;  
4 Matt. 20:25-28; 25:31-46; Luke 10:17-20; John 20:21; Rom. 8:38, 39; 2 Cor. 3:17, 18;  
5 Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15;  
6 1 Thess. 5:16-18, 23; Heb. 10:25; James 1:27; 2 Peter 2:9; 3:18; 1 John 4:4.) (Ps. 1:1, 2; 23:4;  
7 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;  
8 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;  
9 Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)

**Comment [TKB23]:** This addition summarizes a genuine Seventh-day Adventist concern for service to suffering human beings that is not emphasized in the Statement of Fundamental Beliefs and will make it unnecessary to add a new statement of faith on Christian Social Responsibility.

10  
11 12. The Church

12  
13 The church is the community of believers who confess Jesus Christ as Lord and Saviour.  
14 In continuity with the people of God in Old Testament times, we are called out from the world;  
15 and we join together for worship, for fellowship, for instruction in the Word, for the celebration  
16 of the Lord's Supper, for service to humanity, all mankind, and for the worldwide proclamation  
17 of the gospel. The church derives its authority from Christ, who is the incarnate Word revealed in  
18 the Scriptures, Word, and from the Scriptures, which are the written Word. The church is God's  
19 family; adopted by Him as children, its members live on the basis of the new covenant. The  
20 church is the body of Christ, a community of faith of which Christ Himself is the Head. The  
21 church is the bride for whom Christ died that He might sanctify and cleanse her. At His return in  
22 triumph, He will present her to Himself a glorious church, the faithful of all the ages, the  
23 purchase of His blood, not having spot or wrinkle, but holy and without blemish. (Gen. 12:1-3;  
24 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;  
25 2:19-22; 3:8-11; 5:23-27; Col. 1:17, 18; 1 Peter 2:9.) (Gen. 12:3; Acts 7:38; Eph. 4:11-15;  
26 3:8-11; Matt. 28:19, 20; 16:13-20; 18:18; Eph. 2:19-22; 1:22, 23; 5:23-27; Col. 1:17, 18.)

**Comment [TKB24]:** Inclusive language

**Comment [TKB25]:** The sentence implies that there are two sources of authority for the Church, namely Christ and the Scripture. But what we know about Christ is what the Scripture says or has revealed to us. The revision seeks to clarify this point.

**Comment [TKB26]:** This clause is now redundant.

27  
28 13. The Remnant and Its Mission

29  
30 The universal church is composed of all who truly believe in Christ, but in the last days, a  
31 time of widespread apostasy, a remnant has been called out to keep the commandments of God  
32 and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims  
33 salvation through Christ, and heralds the approach of His second advent. This proclamation is  
34 symbolized by the three angels of Revelation 14; it coincides with the work of judgment in  
35 heaven and results in a work of repentance and reform on earth. Every believer is called to have  
36 a personal part in this worldwide witness. (Dan. 7:9-14; Isa. 1:9; 11:11; Jer. 23:3; Mic. 2:12;  
37 2 Cor. 5:10; 1 Peter 1:16-19; 4:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:6-12; 18:1-4.)  
38 (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;  
39 Rev. 21:1-14.)

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1 14. Unity in the Body of Christ  
2

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

15 15. Baptism  
16

17 By baptism we confess our faith in the death and resurrection of Jesus Christ, and testify  
18 of our death to sin and of our purpose to walk in newness of life. Thus we acknowledge Christ as  
19 Lord and Saviour, become His people, and are received as members by His church. Baptism is a  
20 symbol of our union with Christ, the forgiveness of our sins, and our reception of the Holy Spirit.  
21 It is by immersion in water and is contingent on an affirmation of faith in Jesus and evidence of  
22 repentance of sin. It follows instruction in the Holy Scriptures and acceptance of their teachings.  
23 (Matt. 28:19, 20; Acts 2:38; 16:30-33; 22:16; Rom. 6:1-6; Gal. 3:27; Col. 2:12, 13.) (~~Rom. 6:1-6;~~  
24 ~~Col. 2:12, 13; Acts 16:30-33; 22:16; 2:38; Matt. 28:19, 20.~~)  
25

26 16. The Lord's Supper  
27

28 The Lord's Supper is a participation in the emblems of the body and blood of Jesus as an  
29 expression of faith in Him, our Lord and Saviour. In this experience of communion Christ is  
30 present to meet and strengthen His people. As we partake, we joyfully proclaim the Lord's death  
31 until He comes again. Preparation for the Supper includes self-examination, repentance, and  
32 confession. The Master ordained the service of foot-washing to signify renewed cleansing, to  
33 express a willingness to serve one another in Christlike humility, and to unite our hearts in love.  
34 The communion service is open to all believing Christians. (Matt. 26:17-30; John 6:48-63;  
35 13:1-17; 1 Cor. 10:16, 17; 11:23-30; Rev. 3:20.) (~~1 Cor. 10:16, 17; 11:23-30; Matt. 6:17-30;~~  
36 ~~Rev. 3:20; John 6:48-63; 13:1-17.~~)  
37

38 17. Spiritual Gifts and Ministries  
39

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

**Comment [TKB27]:** Editorial change based on English usage.

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

**Comment [TKB28]:** If this term is retained, it would need to be clearly defined or it could be misunderstood.

14 18. The Gift of Prophecy

16 ~~One~~ The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is  
17 an identifying mark of the remnant church and we believe it was manifested in the ministry of  
18 Ellen G. White. ~~As the Lord's messenger, her~~ Her writings speak with prophetic authority and  
19 provide comfort, guidance, instruction, and correction to the church. ~~are a continuing and~~  
20 ~~authoritative source of truth which provide for the church comfort, guidance, instruction, and~~  
21 ~~correction.~~ They also make clear that the Bible is the standard by which all teaching and  
22 experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28, 29; Acts 2:14-21;  
23 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;~~  
24 ~~Heb. 1:1-3; Rev. 12:17; 19:10.~~)

**Comment [TKB29]:** This addition makes clear that the Church has recognized the manifestation of the biblical gift of prophecy in the ministry of Ellen G White.

**Comment [TKB30]:** This addition makes clear that the church has recognized the manifestation of the biblical gift of prophecy in the ministry of Ellen G White.

**Comment [TKB31]:** The suggested changes seek to avoid giving the impression that Ellen G White and the Bible are equivalent sources of truth. It has also been indicated that the term "source" is difficult to translate into some languages without conveying that idea that her writings are like the Bible.

26 19. The Law of God

28 The great principles of God's law are embodied in the Ten Commandments and  
29 exemplified in the life of Christ. They express God's love, will, and purposes concerning human  
30 conduct and relationships and are binding upon all people in every age. These precepts are the  
31 basis of God's covenant with His people and the standard in God's judgment. Through the  
32 agency of the Holy Spirit they point out sin and awaken a sense of need for a Saviour. Salvation  
33 is all of grace and not of works, ~~but its fruitage~~ and its fruit is obedience to the Commandments.  
34 This obedience develops Christian character and results in a sense of well-being. It is ~~an~~  
35 evidence of our love for the Lord and our concern for our fellow human beings. ~~men.~~ The  
36 obedience of faith demonstrates the power of Christ to transform lives, and therefore strengthens  
37 Christian witness. (Exod. 20:1-17; Deut. 28:1-14; Ps. 19:7-14; 40:7, 8; Matt. 5:17-20; 22:36-40;  
38 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.)  
39 (~~Ex. 20:1-17; Ps. 40:7, 8; Matt. 22:36-40; Deut. 28:1-14; Matt. 5:17-20; Heb. 8:8-10;~~  
40 ~~John 15:7-10; Eph. 2:8-10; 1 John 5:3; Rom. 8:3, 4; Ps. 19:7-14.~~)

**Comment [TKB32]:** The preposition "but" could be understood as antithetical (as expressing an idea that is fundamentally the opposite of the previous one). The conjunction "and" indicates complementarity (obedience is the evidence/fruit of salvation).

**Comment [TKB33]:** Upgrading language

**Comment [TKB34]:** Archaic use of article

**Comment [TKB35]:** Inclusive language

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20. The Sabbath

The ~~beneficent~~ 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; Eze. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.~~)

**Comment [TKB36]:** Upgrading language

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~~ tithe and giving offerings for the proclamation of His gospel and the support and growth of His church. Stewardship is a privilege given to us by God for nurture in love and the victory over selfishness and covetousness. ~~The steward rejoices~~ Stewards rejoice in the blessings that come to others as a result of his 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.~~)

**Comment [TKB37]:** Inclusive language

**Comment [TKB38]:** The plural "tithes" could be read as including the second tithe.

**Comment [TKB39]:** Inclusive language and consistency of using the plural in the Fundamental Beliefs.

22. Christian Behavior

We are called to be a godly people who think, feel, and act in harmony with ~~the~~ biblical principles in all aspects of personal and social life. ~~principles of heaven.~~ For the Spirit to recreate in us the character of our Lord we involve ourselves only in those things ~~which~~ that 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 our bodies are the temples of the Holy Spirit, we are to care for them intelligently. Along with adequate exercise and rest, we are to adopt the most healthful diet possible and abstain from the unclean foods identified in the Scriptures. Since alcoholic beverages, tobacco, and the irresponsible use of drugs and narcotics are harmful to our bodies,

**Comment [TKB40]:** Questions have been raised about the meaning of the phrase "principles of heaven." The change underlines the biblical foundation of the Statement and removes unnecessary ambiguities.

**Comment [TKB41]:** This addition seeks to clarify that Christian behavior does not only have to do with health, dressing, and adornment but also with our interaction with others in the marketplace, in business, etc., thus promoting honesty, integrity, fairness in all we do.

**Comment [TKB42]:** Editorial change based on English usage.

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1 we are to abstain from them as well. Instead, we are to engage in whatever brings our thoughts  
2 and bodies into the discipline of Christ, who desires our wholesomeness, joy, and goodness.  
3 (Gen. 7:2; Exod. 20:15; Lev. 11:1-47; Ps. 106:3; Rom. 12:1, 2; 1 Cor. 6:19, 20; 10:31; 2  
4 Cor. 6:14-7:1; 10:5; Eph. 5:1-21; Phil. 2:4; 4:8; 1 Tim. 2:9, 10; Titus 2:11, 12; 1 Peter 3:1-4;  
5 1 John 2:6; 3 John 2.) (~~Rom. 12:1, 2; 1 John 2:6; Eph. 5:1-21; Phil. 4:8; 2 Cor. 10:5; 6:14-7:1;~~  
6 ~~1 Peter 3:1-4; 1 Cor. 6:19, 20; 10:31; Lev. 11:1-47; 3 John 2.~~)

8 23. Marriage and the Family  
9

10 Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union  
11 between a man and a woman in loving companionship. For the Christian a marriage commitment  
12 is to God as well as to the spouse, and should be entered into only between a man and a woman  
13 partners who share a common faith. Mutual love, honor, respect, and responsibility are the fabric  
14 of this relationship, which is to reflect the love, sanctity, closeness, and permanence of the  
15 relationship between Christ and His church. Regarding divorce, Jesus taught that the person who  
16 divorces a spouse, except for fornication, and marries another, commits adultery. Although some  
17 family relationships may fall short of the ideal, marriage partners a man and a woman who fully  
18 commit themselves to each other in Christ through marriage may achieve loving unity through  
19 the guidance of the Spirit and the nurture of the church. God blesses the family and intends that  
20 its members shall assist each other toward complete maturity. Increasing family closeness is one  
21 of the earmarks of the final gospel message. Parents are to bring up their children to love and  
22 obey the Lord. By their example and their words they are to teach them that Christ is a loving,  
23 tender, and caring guide loving disciplinarian, ever tender and caring, who wants them to  
24 become members of His body, the family of God which embraces both single and married  
25 persons. God. Increasing family closeness is one of the earmarks of the final gospel message.  
26 (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;  
27 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.)  
28 (~~Gen. 2:18-25; Matt. 19:3-9; John 2:1-11; 2 Cor. 6:14; Eph. 5:21-33; Matt. 5:31, 32;~~  
29 ~~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;~~  
30 ~~Mal. 4:5, 6.~~)

32 24. Christ's Ministry in the Heavenly Sanctuary  
33

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

**Comment [TKB43]:** The term "partners" and the phrase "marriage partners" could be misused by those promoting homosexuality. The revision removes any ambiguity.

**Comment [TKB44]:** The term "partners" and the phrase "marriage partners" could be misused by those promoting homosexuality. The revision removes any ambiguity.

**Comment [TKB45]:** The phrase "through marriage" reintroduced the term "marriage" deleted from the previous line.

**Comment [TKB46]:** Used to be the last sentence.

**Comment [TKB47]:** The English term "disciplinarian" has undergone some change in meaning, giving to the sentence a negative tone. The additions aim at correcting this.

**Comment [TKB48]:** This addition acknowledges that single church members are part of the family of God and as valuable to the church as married couples.

**Comment [TKB49]:** The addition made in the previous sentence closes well the paragraph making it necessary to move the last sentence to lines 20 and 21, where it seems to fit better.

**Comment [TKB50]:** Editorial change based on English usage.

**Comment [TKB51]:** Inclusive language

**Comment [TKB52]:** The statement does not mention the typological significance of the work of the high priest in the holy and most holy places of the earthly sanctuary. These additions make the connections clear.

**Comment [TKB53]:** The statement does not mention the typological significance of the work of the high priest in the holy and most holy places of the earthly sanctuary. These additions make the connections clear.

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

14  
15 25. The Second Coming of Christ

16  
17 The second coming of Christ is the blessed hope of the church, the grand climax of the  
18 gospel. The Saviour's coming will be literal, personal, visible, and worldwide. When He returns,  
19 the righteous dead will be resurrected, and together with the righteous living will be glorified and  
20 taken to heaven, but the unrighteous will die. The almost complete fulfillment of most lines of  
21 prophecy, together with the present condition of the world, indicates that Christ's coming is near.  
22 ~~Christ's coming is imminent.~~ The time of that event has not been revealed, and we are therefore  
23 exhorted to be ready at all times. (Matt. 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1  
24 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;  
25 Rev. 1:7; 14:14-20; 19:11-21.) (Titus 2:13; Heb. 9:28; John 14:1-3; Acts 1:9-11; Matt. 24:14;  
26 Rev. 1:7; Matt. 24:43, 44; 1 Thess. 4:13-18; 1 Cor. 15:51-54; 2 Thess. 1:7-10; 2:8;  
27 Rev. 14:14-20; 19:11-21; Matt. 24; Mark 13; Luke 21; 2 Tim. 3:1-5; 1 Thess. 5:1-6.)

**Comment [TKB54]:** It is better to use the biblical term "near."

28  
29 26. Death and Resurrection

30  
31 The wages of sin is death. But God, who alone is immortal, will grant eternal life to His  
32 redeemed. Until that day death is an unconscious state for all people. When Christ, who is our  
33 life, appears, the resurrected righteous and the living righteous will be glorified and caught up to  
34 meet their Lord. The second resurrection, the resurrection of the unrighteous, will take place a  
35 thousand years later. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Dan. 12:2, 13; Isa. 25:8;  
36 John 5:28, 29; 11:11-14; Rom. 6:23; 16; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17;  
37 1 Tim. 6:15; Rev. 20:1-10.) (Rom. 6:23; 1 Tim. 6:15, 16; Eccl. 9:5, 6; Ps. 146:3, 4;  
38 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.)

39  
40  
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1           27.    The Millennium and the End of Sin

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

11  
12           28.    The New Earth

13  
14           On the new earth, in which righteousness dwells, God will provide an eternal home for  
15 the redeemed and a perfect environment for everlasting life, love, joy, and learning in His  
16 presence. For here God Himself will dwell with His people, and suffering and death will have  
17 passed away. The great controversy will be ended, and sin will be no more. All things, animate  
18 and inanimate, will declare that God is love; and He shall reign forever. Amen. (Isa. 35;  
19 65:17-25; Matt. 5:5; 2 Peter 3:13; Rev. 11:15; 21:1-7; 22:1-5.) (~~2 Peter 3:13; Isa. 35; 65:17-25;~~  
20 ~~Matt. 5:5; Rev. 21:1-7; 22:1-5; 11:15.~~)

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