



## Summer reading responses

### Re: Spectrum 41-3

My copy of the most recent issue of *Spectrum* recently arrived (up here to Canada). I just wish to say: Excellent job! Kudos to you and all on your staff. I was especially impressed with the student section, and rather pleased to see the amount of representation from students here at Canadian University College—including the wonderful cover art!

Wow!

Thank you,  
JOHN MCDOWELL  
CANADIAN UNIVERSITY COLLEGE  
ALBERTA, CANADA

### Re: "What's an Adventist, Anyway?" by Giampiero Vassallo

Thank you, Giampiero, for your insightful article. Growing up in Canada in a largely First Nations community, within a mixed Irish/Métis family, I saw the conflict between bounded-set and centered-set worldviews on a regular basis. Many of the cultures originating within North America are largely centered-set, in contrast to the Western-style culture that shapes our national governments. Over the past few hundred years, these various cultures have been forced to form bounded-set organizations in order to interact with a bounded-set government otherwise incapable of understanding them. The enforced closed-set nature of these imposed organizations has led to a gradual change in self-identity as we start to believe a bounded story, leading to the creation of divisions within communities based on arbitrary intrinsic concepts like blood quantum, ideas that have no *relational* meaning whatsoever. Where once marriage or friendship meant inclusion, intrinsic boundaries now can keep people separate. Where once the centrality of a way of living with the land



and each other was what defined a community, now this approach to establishing identity has faded in the face of lists of defined intrinsic qualities enforced with violence by authorities, or even by individuals within groups.

Watching this struggle play out in my church is difficult, because I can look back in history and see all the ways in which this approach has played out horribly, resulting in the destruction of relationships and the impossibility of building new ones. When I see the centrality of a way of searching for truth being replaced with lists of group-sanctioned identity markers, I appreciate knowing that there are others who resist resorting to bounded-set shortcuts as a way of defining and structuring our church community. I hope to see a real change as we as a community become aware of the inherent incompatibility of this worldview with the character of Christ.

DALE MCCREERY  
HAZELTON, B.C., CANADA



## Editing the 28



### Annual Council Delegates Review Suggested Rewording to 28 Fundamental Beliefs

BY ELIZABETH LECHLEITNER/ADVENTIST NEWS NETWORK

Annual Council delegates recently approved the next step in a five-year process to better articulate the church's core beliefs, using clearer—and frequently more inclusive—language.

Adventist theologians led delegates through a reading of an edited draft of all 28 Fundamental Beliefs prepared by the church's Fundamental Beliefs Review Committee. The group was appointed in 2011 to follow up on a decision during the 2010 General Conference Session to strengthen the church's interpretation of origins.

It came as no surprise, then, that Fundamental Belief Number 6 received the most red ink. One proposed edit to the church's belief on Creation replaces "In six days, the Lord made" with "In a recent, six-day creation, the Lord made." Another suggested change specifies that creation took place within the span of "six literal days."

The word "literal" closes what some Adventists have

claimed is an interpretive loophole that hypothetically allows theistic evolution to explain the Genesis origins account.

The edited draft also replaces the document's citation of the first verse of Genesis, which states "In the beginning, God created the heavens and the Earth" with a passage from Exodus 20, which says God created "the heavens and the earth, the sea and all that is in them..."

The change allows for differing understandings of whether the creation of the "cosmos," or universe, was coincident with the six-day creation of life on earth. Some creationist Adventist theologians believe Genesis 1:1 may refer to creation in a broader sense (see Job 38:7), whereas Exodus 20:11, the draft states, "seems to restrict the creative act to what took place during the six days of creation."

"The suggested version doesn't bring anything new to the belief. It just states with a firmer voice, or a more clear voice, what we have always believed," said Artur Stele, an Adventist world church vice president and co-chair of the Fundamental Beliefs Review Committee.

Overall, the draft proposes changes—most of which are minor and editorial in nature—to eighteen of the church's 28 Fundamental Beliefs.

Stele provided additional background on the new gender-neutral language that shows up consistently throughout the draft document. "Man and "mankind" now read "human" and "humanity."

"We wanted to determine whether the suggestion was biblical or just reflecting the spirit of the day," Stele said. After a close study of Hebrew usage in the Old Testament, "you cannot conclude words such as 'man' only refer to the masculine gender."

Even in the New Testament, Stele said, inclusivity is the clear biblical intent. The original Greek word "man" was always gender-neutral until the modern era. "It

means human being," he said.

The draft also underscores the church's belief on Marriage and Family, suggesting that the phrase "a man and a woman" replace the current word "partners" to ensure that the church's definition of marriage cannot apply to same-sex unions. The new version "removes any ambiguity," church leaders said, that could be "misused" by Adventists supporting gay, lesbian or transgender marriages. Changes to Fundamental Belief Number 23 also include removing the word "disciplinarian" when urging parents to emulate Christ's relationship with humanity when raising their children.

The draft also does away with outdated English vocabulary and usage. "Which" frequently becomes "that" and "gracious" is now used to describe God, instead of "beneficent." Another change replaces the archaic word "fruitage" with "fruit."

Stele assured delegates that the Fundamental Beliefs Review Committee only included proposed changes that met several criteria. The only included suggestions that survived editorial scrutiny were ones that "deepen" the statement, refrain from "elaborations of ideas already present" or present key ideas currently missing. The committee also **editing the 28** → **continued on page 10...**

## Highlights

<p>4 133-13GS 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 <b>Fundamental Beliefs of Seventh-day Adventists</b> 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 <b>1 The Holy Scriptures</b> 20 21 The Holy Scriptures, Old and New Testaments, are the written Word of God, given by 22 divine inspiration through holy <del>men</del> persons of God who spoke and wrote as they were moved by 23 the Holy Spirit. In this Word, God has committed to <del>men</del> humanity the knowledge necessary for 24 salvation. The Holy Scriptures are the final authority and the infallible revelation of His will. 25 They are the standard of character, the test of experience, the authoritative revealer of doctrines, 26 and the trustworthy record of God's acts in history. (Ps. 119:105; Prov 30:5, 6; Isa. 8:20; 27 John 17:17; 1 Thess. 2:13; 2 Tim. 3:16, 17; Heb. 4:12; 2 Peter 1:20, 21.) (2 Peter 1:20, 21; 28 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.) 29 30 <b>2. The Trinity</b> 31 32 There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is 33 immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond 34 human comprehension, yet known through His self-revelation. He is forever worthy of worship, 35 adoration, and service by the whole creation. (Gen. 1:26; Deut. 6:4; Isa. 6:8; Matt. 28:19; 36 2 Cor. 1:21, 22; 13:14; Eph. 4:1-6; 1 Peter 1:2.) (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; 37 Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.) 38 39 <b>3. The Father</b> 40 41 God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He 42 is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and 43 faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also 44 revelations of the Father. (Gen. 1:1; Exod. 34:6, 7; Deut. 4:35; Ps. 110:1, 4; John 3:16; 14:9; 45 1 Cor. 15:28; 1 Tim. 1:17; 1 John 4:8; Rev. 4:11.) Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 46 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)</p>	<p>Comment [TKB1]: Inclusive language</p> <p>Comment [TKB2]: Inclusive language</p> <p>Comment [TKB3]: This addition aims to make explicit the principle of <i>sola scriptura</i>.</p>
---	--

13 John 1:1-3, 14; 5:22; 10:30; 14:1-3, 9; Rom. 6:23; 1 Cor. 15:3, 4; 2 Cor. 3:18; 5:17-19;  
14 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;  
15 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;  
16 Heb. 8:1, 2; John 14:13.)

## 5. The Holy Spirit

17  
18  
19  
20 God the eternal Spirit was active with the Father and the Son in Creation, incarnation,  
21 and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws  
22 and convicts human beings; and those who respond He renews and transforms into the image of  
23 God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to  
24 the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it  
25 into all truth. (Gen. 1:1, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26;  
26 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21.) (Gen. 1:1, 2;  
27 Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18,  
28 26; 15:26, 27; 16:7-13.)

## 6 Creation

29  
30  
31  
32 God is Creator of all things, and has revealed in Scripture the authentic and historical  
33 account of His creative activity. In six days a recent six-day creation the Lord made "the heavens  
34 and the earth, the sea and all that is in them" and rested on the seventh day, "the heaven and the  
35 earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus  
36 He established the Sabbath as a perpetual memorial of His creative work performed and  
37 completed during six literal days that together with the Sabbath constituted a week as we  
38 experience it today, completed-creative-work. The first man and woman were made in the image  
39 of God as the crowning work of Creation, given dominion over the world, and charged with  
40 responsibility to care for it. When the world was finished it was "very good," declaring the glory  
41 of God. (Gen. 1-2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Isa. 45:12; Acts 17:24; Col. 1:16;  
42 Heb. 11:3; Rev. 10:6; 14:7.) (Gen. 1; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

**Comment [TKB6]:** 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 [TKB6]:** This is the best place to introduce the idea of a recent creation.

**Comment [TKB7]:** 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 [TKB8]:** This is already included in the biblical quotation from Exodus.

**Comment [TKB9]:** We retain the verb "completed" in indicate that the biblical creation account is not describing a still ongoing process.

**Comment [TKB10]:** 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.

8  
9 God, the image of God in them was marred and they became subject to death. Their descendants  
10 share this fallen nature and its consequences. They are born with weaknesses and tendencies to  
11 evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent  
12 mortals the image of their Maker. Created for the glory of God, they are called to love Him and  
13 one another, and to care for their environment. (Gen. 1:26-28; 2:7, 15; 3; Ps. 8:4-8; 51:5, 10;  
14 58:3; Jer. 17:9; Acts 17:24-28; Rom. 5:12-17; 2 Cor. 5:19, 20; Eph. 2:3; 1 John 4:7, 8, 11, 20.)  
15 (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;  
16 Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

## 8 The Great Controversy

17  
18  
19 All humanity is now involved in a great controversy between Christ and Satan regarding  
20 the character of God, His law, and His sovereignty over the universe. This conflict originated in  
21 heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan,  
22 God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of  
23 rebellion into this world when he led Adam and Eve into sin. This human sin resulted in the  
24 distortion of the image of God in humanity, the disordering of the created world, and its eventual  
25 devastation at the time of the worldwide flood, as presented in the historical account of  
26 Genesis 1-11. Flood: Observed by the whole creation, this world became the arena of the  
27 universal conflict, out of which the God of love will ultimately be vindicated. To assist His  
28 people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and  
29 sustain them in the way of salvation. (Gen. 3; 6-8; Job 1:6-12; Isa. 14:12-14; Ezek. 28:12-18;  
30 Rom. 1:19-32; 5:12-21; 8:19-22; 1 Cor. 4:9; Heb. 1:14; 1 Peter 3:8; 2 Peter 3:6; Rev. 12:4-9.)  
31 (Rev. 12:4-9; Isa. 14:12-14; Job. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8;  
32 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

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

33  
34  
35  
36 In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection,  
37 God provided the only means of atonement for human sin, so that those who by faith accept this  
38 atonement may have eternal life, and the whole creation may better understand the infinite and  
39 holy love of the Creator. This perfect atonement vindicates the righteousness of God's law and  
40 the graciousness of His character; for it both condemns our sin and provides for our forgiveness.  
41 The death of Christ is substitutionary and expiatory, reconciling and transforming. The bodily  
42 resurrection of Christ proclaims God's triumph over the forces of evil, and for those who accept

**Comment [TKB12]:** 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 extent"); and third, Statement 48 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.

**Comment [TKB13]:** This makes explicit what is already implicit in the statement.

13 and Lord, ~~Lord and Christ~~, as Substitute and Example. This faith, which receives salvation, ~~faith~~  
14 ~~which receives salvation~~ comes through the divine power of the Word and is the gift of God's  
15 grace. Through Christ we are justified, adopted as God's sons and daughters, and delivered from  
16 the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our  
17 minds, writes God's law of love in our hearts, and we are given the power to live a holy life.  
18 Abiding in Him we become partakers of the divine nature and have the assurance of salvation  
19 now and in the judgment. (Gen. 3:15; Isa. 45:22; 53; Jer. 31:31-34; Ezek. 33:11; 36:25-27; Hab.  
20 2:4; Mark 9:23, 24; John 3:3-8, 16; 16:8; Rom. 3:21-26; 8:1-4, 14-17; 5:6-10; 10:17; 12:2;  
21 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;  
22 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 3:14;  
23 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;  
24 Mark 9:23, 24; Eph. 2:5-10; Rom. 3:21-26; Col. 1:13, 14; Rom. 8:14-17; Gal. 3:26; John 2:3-8;  
25 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.)

## 11 Growing in Christ

29 By His death on the cross Jesus triumphed over the forces of evil. He who subjugated the  
30 demonic spirits during His earthly ministry has broken their power and made certain their  
31 ultimate doom. Jesus' victory gives us victory over the evil forces that still seek to control us, as  
32 we walk with Him in peace, joy, and assurance of His love. Now the Holy Spirit dwells within us  
33 and empowers us. Continually committed to Jesus as our Saviour and Lord, we are set free from  
34 the burden of our past deeds. No longer do we live in the darkness, fear of evil powers,  
35 ignorance, and meaninglessness of our former way of life. In this new freedom in Jesus, we are  
36 called to grow into the likeness of His character, communing with Him daily in prayer, feeding  
37 on His Word, meditating on it and on His providence, singing His praises, gathering together for  
38 worship, and participating in the mission of the Church. We are also called to follow Christ's  
39 example by compassionately ministering to the physical, mental, social, emotional, and spiritual  
40 needs of humanity. As we give ourselves in loving service to those around us and in witnessing  
41 to His salvation, His constant presence with us through the Spirit transforms every moment and  
42 every task into a spiritual experience. (1 Chron. 29:11; Ps. 1:1, 2; 23:4; 77:11, 12;

**Comment [TKB14]:** 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 [TKB15]:** Proper English punctuation.

**Comment [TKB16]:** 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.

2 Gal. 5:22-25; Eph. 5:19, 20; 6:12-18; Phil. 3:7-14; Col. 1:13, 14; 2:6, 14, 15;  
3 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;  
4 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;  
5 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;  
6 Gal. 5:22-25; Rom. 8:38, 39; 1 John 4:4; Heb. 10:25.)

## 12 The Church

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

### 13. The Remnant and Its Mission

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

**Comment [TKB17]:** Inclusive language.

**Comment [TKB18]:** 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 [TKB19]:** This clause is now redundant.

## 23 Marriage and the Family

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

## 24 Christ's Ministry in the Heavenly Sanctuary

23  
24  
25 There is a sanctuary in heaven, the true tabernacle ~~which~~ that the Lord set up and not  
26 ~~humans, men.~~ In it Christ ministers on our behalf, making available to believers the benefits of  
27 His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High  
28 Priest and began His intercessory ministry at the time of His ascension, ~~which was symbolized~~  
29 ~~by the work of the high priest in the holy place of the early sanctuary.~~ ascension. In 1844, at the  
30 end of the prophetic period of 2300 days, He entered the second and last phase of His atoning  
31 ministry, ~~which was symbolized by the work of the high priest in the most holy place of the~~  
32 ~~earthly sanctuary.~~ ministry. It is a work of investigative judgment which is part of the ultimate  
33 disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of  
34 Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices,  
35 but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The  
36 investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ  
37 and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes  
38 manifest who among the living are abiding in Christ, keeping the commandments of God and the  
39 faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This  
40 judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those  
41 who have remained loyal to God shall receive the kingdom. The completion of this ministry of  
42 Christ will mark the close of human probation before the Second Advent. (Lev. 16; Num. 14:34;

Comment [TKB29]: The term "partners" and the phrase "marriage partners" could be misused by those promoting homosexuality. The revision removes any ambiguity.

Comment [TKB30]: The term "partners" and the phrase "marriage partners" could be misused by those promoting homosexuality. The revision removes any ambiguity.

Comment [TKB31]: The phrase "through marriage" reintroduced the term "marriage" deleted from the previous line.

Comment [TKB32]: The English term "disciplinarian" has undergone some change in meaning, giving to the sentence a negative tone. The additions aim at correcting this.

Comment [TKB33]: Editorial change based on English usage.

Comment [TKB34]: Inclusive language

Comment [TKB35]: 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 [TKB36]: 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.

editing the 28 → continued from page 10...

welcomed editorial suggestions meant to clarify or condense the beliefs. Members rejected any suggestions that they felt "primarily promoted a personal agenda," he said.

Adventist world church General Vice President Ben Schoun, who chaired the presentation, reminded delegates that the draft is "not the final copy" and urged them not to spend the afternoon debating semantics. He then invited delegates to lead discussions in their respective church divisions and submit further edits to the Fundamental Beliefs by June 1, 2014.

The Fundamental Beliefs Review Committee will prepare a second draft of the document for the 2014 Annual Council, Schoun said. Ultimately, delegates will vote whether to add the second draft to the agenda of the 2015 General Conference Session, where a final vote would occur. ■

To view the entire document online, go to [http://news.adventist.org/fileadmin/news.adventist.org/files/news/2013/FB\\_pc\\_133GS.pdf](http://news.adventist.org/fileadmin/news.adventist.org/files/news/2013/FB_pc_133GS.pdf)