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# PRINCIPLES OF FAITH

of the  
International Missionary Society  
of the Seventh-day Adventist  
Reform Movement

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# CONTENTS

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|                                                 |    |
|-------------------------------------------------|----|
| Foreword . . . . .                              | 5  |
| 1. The Holy Scriptures . . . . .                | 7  |
| 2. God the Father . . . . .                     | 7  |
| 3. Jesus Christ . . . . .                       | 7  |
| 4. The Holy Spirit . . . . .                    | 8  |
| 5. Origin of the Human Race . . . . .           | 8  |
| 6. The Plan of Redemption . . . . .             | 9  |
| 7. God's Law—The Ten Commandments . . . . .     | 9  |
| 8. The Fourth Commandment—The Sabbath . . . . . | 11 |
| 9. Marriage . . . . .                           | 12 |
| 10. The Change in God's Law . . . . .           | 13 |
| 11. The Mosaic Ceremonial Law . . . . .         | 14 |
| 12. Man's Condition . . . . .                   | 15 |
| 13. God's Offer of Grace . . . . .              | 15 |
| 14. Christ Our Righteousness . . . . .          | 16 |
| 15. Repentance . . . . .                        | 17 |
| 16. Confession of Sin . . . . .                 | 18 |
| 17. The New Birth . . . . .                     | 18 |
| 18. Biblical Baptism . . . . .                  | 19 |
| 19. The Church of the Lord . . . . .            | 20 |
| 20. Feet Washing . . . . .                      | 20 |
| 21. The Lord's Supper . . . . .                 | 21 |
| 22. The Spirit of Prophecy . . . . .            | 21 |
| 23. Health Reform . . . . .                     | 22 |

|     |                                                   |    |
|-----|---------------------------------------------------|----|
| 24. | The Government .....                              | 24 |
| 25. | Oath Taking. ....                                 | 24 |
| 26. | The Sanctuary. ....                               | 24 |
| 27. | The 2,300 Days .....                              | 25 |
| 28. | The Preaching of the Gospel .....                 | 26 |
| 29. | Means for Proclaiming the Gospel .....            | 27 |
| 30. | The Three Angels' Messages .....                  | 27 |
| 31. | The Loud Cry and the Angel of Revelation 18 ..... | 28 |
| 32. | The Sealing of the 144,000 .....                  | 29 |
| 33. | Jesus' Second Coming. ....                        | 30 |
| 34. | The State of the Dead .....                       | 31 |
| 35. | The Resurrection .....                            | 31 |
| 36. | The Thousand Years .....                          | 31 |
| 37. | The Home of the Redeemed. ....                    | 32 |

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## FOREWORD

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As long as God's church remains in this dark world to fight against every kind of false doctrine, it must have a well-defined confession of faith so its members know what to believe and preach as present truth. This is the reason why, from one century to another and in the face of one apostasy after another, God's children have had to establish doctrinal principles which identify them in the world as His people.

When, by God's grace, the Reform Movement came into being as a remnant according to prophecy and in response to the apostasy among the Adventist people during World War I, it was necessary to restore and exalt the Biblical principles of faith which distinguish God's people living in the end time. Therefore, at the General Conference in 1925 in Germany, the 37 principles of faith were approved which we today present to our people in a revised form. It is our sincere desire that these principles be a guideline for each heart that loves Jesus as his personal Saviour and achieve the unity of faith that is according to God's will.

The General Conference Brethren  
July 1997



## 1. THE HOLY SCRIPTURES

We believe the Bible is God's word. God Himself is the Author. In the Old and New Testaments He reveals His will to us. 1 Thessalonians 2:13; Psalm 119:105; Jeremiah 15:16.

They are directly inspired by God, for the Holy Spirit enlightened the understanding of the writers. 2 Peter 1:19-21; 2 Timothy 3:15-17.

They report the origin of our world and the human race, the entrance of sin, and the divine plan of redemption. Only through Jesus can a happy, eternal life be obtained in the new earth.

They contain statements that reveal past, present, and future events to us. The prophecies which have already been fulfilled are proof of their divine origin. Isaiah 46:9, 10.

The Bible reveals to us the necessary knowledge of and way to our soul's salvation.

The Holy Scriptures, as the true, complete revelation of God, are the only infallible standard for our faith and life.

## 2. GOD THE FATHER

We believe in an eternal, omnipotent, omnipresent, omniscient God. He is the Creator, Ruler, and Preserver of the entire universe. Genesis 17:1; Psalm 90:1, 2; 91:1, 2; 139:1-12; Isaiah 44:6; 45:5, 6, 18; 1 Timothy 6:16.

We believe "*God is a Spirit*" and a personal Being. John 4:24. In creating man in "*His own image*," He revealed Himself as a personal God. Genesis 1:26, 27; Daniel 7:9, 10.

Only through faith in Christ can we come to God. Hebrews 11:6.

## 3. JESUS CHRIST

We believe Jesus Christ is the Son of God. He is the express image of His Father. Hebrews 1:1-3, 8; Colossians 1:15; 2:9; 1 Timothy 3:16.

- (a) We believe Jesus Christ existed in heaven in His divine nature before coming to earth. John 1:1, 2; Philippians 2:5, 6; Colossians 2:9; John 1:14; Micah 5:2.
- (b) He was born on this earth of the virgin Mary, "*conceived in her ... of the Holy Ghost*." Matthew 1:18-23.

## PRINCIPLES OF FAITH

- (c) God created everything through Him. John 1:1-3; Colossians 1:16, 17.  
“As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father’s glory, ‘and the express image of His person’ (Hebrews 1:3), was on earth found in fashion as a man.”  
–*Testimonies for the Church*, vol. 8, p. 265.
- (d) Through His incarnation, crucifixion, and resurrection, Jesus manifested Himself as the Redeemer. He is the only Mediator between God and fallen mankind. His life is a unique example for all humanity and especially for all His followers. Acts 4:12; Philippians 2:5-8; 1 Timothy 2:5, 6; Hebrews 2:17; 1 Peter 2:21; Deuteronomy 18:15; John 18:37.
- (e) Today He is our High Priest in the Most Holy Place of the heavenly sanctuary and is performing the final work of atonement. Hebrews 8:1, 2; 7:24, 25; 4:15, 16; 9:24-26.

### 4. THE HOLY SPIRIT

We believe the Holy Spirit has been at work from the beginning and is constantly active in redemption. Genesis 1:2; Psalm 51:11; Isaiah 63:10, 11.

In its very first pages, the Bible informs us of His work in the hearts of men. Genesis 6:3.

We believe the Holy Spirit is Christ’s representative on earth. He convinces of sin and leads to repentance and conversion. He renews and transforms man. He also guides into truth and the knowledge of the divine will and gives strength for obedience and victory over sin. John 3:5, 6; 14:16, 17; 16:13.

Interpreting Bible truth according to God’s will is possible only through the Holy Spirit. John 14:26; Acts 1:8. However, the nature of the Holy Spirit remains a mystery. –*The Acts of the Apostles*, p. 52.

In accordance with Jesus’ commission, baptism is to be performed in the name of the Father, the Son, and the Holy Spirit. Matthew 28:18-20.

### 5. ORIGIN OF THE HUMAN RACE

We believe that on the sixth day of creation God created man in His own image, perfect, and with a free will. Genesis 1:26-28.

“His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his

appetites and passions were under the control of reason. He was holy and happy....” –*Patriarchs and Prophets*, p. 45.

The origin of the human race can be understood. The divine plan of creation is so clearly described that there is no reason for erroneous conclusions.

“There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man’s narrow, earthly conceptions.” –*Patriarchs and Prophets*, p. 45.

## 6. THE PLAN OF REDEMPTION

We believe that, through his disobedience to the divine law, man brought sin into the world. Genesis 2:16, 17; 3:6. Thus man’s nature became evil. The result of sin is death. Romans 5:12; 6:23; Psalm 14:3; Job 14:4.

“*God is love.*” This unfathomable love had provided a way of salvation for lost humanity. The only possibility was for Jesus to accept the guilt and punishment for sin. 1 John 4:16; John 3:16; Isaiah 53:4-6; 1 Peter 2:24.

Forgiveness of sin and justification are possible only through the representative death of Jesus and His righteous life. Romans 4:25; 5:1; 3:24. Jesus Christ is the Lamb of God who carries the sin of the world, provided by God before the foundation of the world. John 1:29; 1 Peter 1:18-20.

Through faith in Jesus as his personal Saviour, shown in faithful obedience, the sinner receives eternal life. Obedience is the genuine fruit of salvation. Romans 8:1-4; John 14:15, 21.

Motivated by love and thankfulness for God’s immeasurable gift, through the power of the Holy Spirit, the believer is obedient to all of God’s requirements. Ephesians 2:8, 9; John 15:10; 1 John 5:3.

## 7. GOD’S LAW—THE TEN COMMANDMENTS

We believe that the Ten Commandments are perfect and that they are valid guidelines for the life and conduct of all men. Ecclesiastes 12:13; Matthew 5:17, 18; Romans 3:28, 31; 7:12; Revelation 12:17; 14:12.

The Bible teaches that God Himself spoke the Ten Commandments on Mount Sinai and wrote them on the two tables of stone with His own finger. Exodus 31:18; 32:15, 16; Deuteronomy 4:12, 13.

## PRINCIPLES OF FAITH

When we acknowledge and keep God's holy Ten Commandments, we show that we love God the Father and His Son. God's law is a revelation of His will and character. It is a picture of the divine perfection and reflects the true character of God. The law especially displays the principles of love, righteousness, and divine order. Romans 13:10; 1 John 5:3.

Since it is spiritual, it can be kept only through the power of God and faith in Jesus Christ. Thus, amid trial and persecution, the only answer should be, *"We ought to obey God rather than men."* Acts 5:29.

The Ten Commandments, given by God (Exodus 20:2-17), read as follows:

### I.

*"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me."*

### II.

*"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; And shewing mercy unto thousands of them that love Me and keep My commandments."*

### III.

*"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."*

### IV.

*"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."*

### V.

*"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."*

## PRINCIPLES OF FAITH

### VI.

*"Thou shalt not kill."*

### VII.

*"Thou shalt not commit adultery."*

### VIII.

*"Thou shalt not steal."*

### IX.

*"Thou shalt not bear false witness against thy neighbour."*

### X.

*"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."*

## 8. THE FOURTH COMMANDMENT—THE SABBATH

We believe that the fourth commandment, along with the others, is unchangeable and valid for all people. The Sabbath day was instituted by God after six days of creation, blessed and hallowed, and distinguished in that God rested on it. It was given as a memorial of creation and a day of rest for mankind. Therefore, it is also designated as the Lord's day. God enjoins us to keep this day holy by resting from work, worshipping Him, and performing religious service. The Sabbath is also a symbol of redemption, a sign of sanctification, a testimony of obedience, and a foretaste of eternal life in God's kingdom. The divine rest day is the special sign of His obedient children in the end times. Genesis 2:1-3; Exodus 20:8-11; 31:15; Leviticus 23:3; Mark 2:27, 28; Luke 16:17.

On Friday (preparation day) all preparation for the seventh day should be finished. This includes food preparation for the Sabbath day, house cleaning, preparing one's clothing, and bathing, so we can begin the Sabbath day in peace and quiet. Exodus 16:23.

"There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'confess your faults one to another, and pray one for another, that ye may be healed.' James 5:16." —*Testimonies for the Church*, vol. 6, p. 356.

Concerning travel we read: "In order to reach the churches that need our help, and to give them the message that God desires them to hear, it may be necessary for us to travel on the Sabbath; but so far as possible we should secure our tickets and make all necessary arrangements on some other day. When starting on a journey we should make every possible effort to plan so as to avoid reaching our destination on the Sabbath." –*Testimonies for the Church*, vol. 6, p. 360.

On the Sabbath, we are to abstain from all secular and business travel, conversation, and activities. Our conversation should be of a spiritual character and be for God's praise and our spiritual edification. Isaiah 58:13, 14.

"God has directed that the sick and suffering be cared for; the labor required to make them comfortable is a work of mercy, and no violation of the Sabbath; but all unnecessary work should be avoided." –*Patriarchs and Prophets*, p. 296.

We also request that our children be exempted from attending secular school on the Sabbath.

In harmony with the order of creation, a day begins and ends at sunset. Therefore, the Sabbath begins on Friday evening at sunset and ends on Sabbath evening at sunset. Genesis 1:5; Leviticus 23:32; Luke 4:31, 40.

## 9. MARRIAGE

We believe that God instituted marriage in paradise and that it is blessed and sanctified by Him.

"Thus the institution has for its originator the Creator of the universe.... It is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise." –*Patriarchs and Prophets*, p. 46.

Marriage was instituted: (a) so that man and woman would help complement each other in love (Genesis 2:18); (b) for the reproduction of the human race (Genesis 1:27, 28). 1 Corinthians 7:1-9.

Marriage is a covenant which should be based on the lifelong love and faithfulness of a man and a woman. Matthew 19:4; Malachi 2:14, last part. God established marriage on the principles of unselfishness, love, honor, respect, self-forgetfulness, and responsibility. Man was created first; he is the natural leader and support of the family. The woman needs to respect the man's leadership; and the man, love his wife as Christ loved the church, for whom He died. Ephesians 5:23, 25.

True marriage is a spiritual, mental, and physical union—harmony of faith, heart, and body. Woman and man form one flesh. Genesis 2:24; Matthew 19:5, 6.

We believe Christians are to observe the principle of moderation, so that their physical and mental strength is not sacrificed on the altar of passion and lower fleshly lusts. The counsel given in God's word in this regard is a guide to purity and a life that is pleasing to God. 1 Thessalonians 4:3-5.

We believe church members should not marry those of other faiths, or unbelievers. The Holy Scriptures consider such marriages sin. Deuteronomy 7:3, 4, 6; 2 Corinthians 6:14, 15.

We believe that divorce is not God's will. Matthew 19:3-9; Mark 10:9-12; Romans 7:1-3; 1 Corinthians 7:10, 11.

"Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. 'Everyone,' He said, 'that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.' [Matthew 19:9] R.V." —*Thoughts from the Mount of Blessing*, p. 63. Furthermore, should marriage partners separate or divorce, they are to remain unmarried until a reconciliation takes place. 1 Corinthians 7:10, 11, 39.

"This vow links the destinies of the two individuals with bonds which nought but the hand of death should sever." —*Testimonies for the Church*, vol. 4, p. 507.

We further believe that marriage is to be contracted before both civil authorities and the church.

All who contemplate marriage should, after careful consideration and earnest prayer, seek the counsel of believing parents and spiritual advisors.

## 10. THE CHANGE IN GOD'S LAW

We believe that the prophecy of Daniel 7:25—"think to change times and laws"—has been fulfilled. The second commandment, which forbids honoring and worshiping images, was removed from the Ten Commandments. The Sabbath of the fourth commandment was changed

through the unauthorized introduction of the first day of the week, Sunday, as the civil and ecclesiastical rest day. The tenth commandment was divided into two to restore the number to ten.

## 11. THE MOSAIC CEREMONIAL LAW

We believe that God, through Moses, gave the people of Israel various statutes concerning the sacrificial system and ceremonies of the temple service. They illustrated the redemptive work of Christ and were a shadow and symbol of things to come. The validity of the ceremonial law ceased when on the cross Jesus cried, *"It is finished."* Hebrews 10:1; Colossians 2:17.

"As Jesus died on Calvary, He cried, 'It is finished,' and the veil of the temple was rent in twain, from the top to the bottom....

"The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted,..." —*Early Writings*, pp. 253, 259, 260.

### – The Ceremonial or Shadow Sabbaths

We believe that the ceremonial sabbaths, of which Paul wrote in Colossians 2:16, 17 and Galatians 4:10, were only a shadow of the sacrifice of Christ and redemption. Thus, they must not be confused with the weekly Sabbath, which was given to mankind as a rest day. It is the Lord's day, which was instituted at creation. Genesis 2:1-3; Exodus 20:8-11; Leviticus 23:3; Isaiah 58:13; Mark 2:27, 28.

The ceremonial law included the following shadow sabbaths:

**Feast of Unleavened Bread:** The passover preceded the Feast of Unleavened Bread. The fifteenth and twenty-first days of the first month of the Jewish year were celebrated as sabbaths with all servile work set aside. Leviticus 23:5-8.

**Pentecost or Feast of Weeks:** The fiftieth day, counted from the sixteenth day of the first month, was celebrated as a sabbath. Leviticus 23:15, 16, 21; Exodus 34:22.

**Feast of Trumpets:** The first day of the seventh month, the day of the blowing of trumpets, was held in preparation for the Day of Atonement. Leviticus 23:24, 25.

**Day of Atonement:** The tenth day of the seventh month, known as the Day of Atonement, was designated as a most sacred sabbath. It was the climax in the series of ceremonial sabbaths. Leviticus 23:27, 28, 31, 32.

**Feast of Tabernacles:** The fifteenth and twenty-second days of the seventh month were joyfully celebrated as sabbaths of the feast of tabernacles. Leviticus 23:34-36, 39, 40.

If Jesus had abolished the weekly Sabbath and instituted Sunday by His death, then a specific command to that effect would have to be found in the Bible. Neither Jesus nor the apostles reported such a change. Just the opposite is proven by the following texts: Matthew 5:17, 18; 24:20; Acts 13:13, 14, 42-44; 16:13; 17:2; 18:2-4, 11.

## 12. MAN'S CONDITION

We believe that after the fall man lost his exalted position before God. Since then, all mankind has been under sin with its results. Man is born with weakness and a tendency to evil and is subject to the power of death.

"His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil..."

"In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion." —*Steps to Christ*, pp. 17, 20.

"When man transgressed the divine law, his nature became evil,..." —*The Great Controversy*, p. 505.

"Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness." —*Patriarchs and Prophets*, p. 64.

This is how mankind's situation became hopeless. Romans 5:12; 3:10-12; 6:23; Psalm 51:5; Matthew 15:18-20; Galatians 5:19-21; Romans 7:18-20.

## 13. GOD'S OFFER OF GRACE

We believe God loved the world so much that He sent His Son to this world to save mankind. Even though corruption and rebellion prevailed everywhere, a way for man's redemption had already been provided. Ephesians 1:4; 2:8; 1 Peter 1:19, 20.

Jesus Christ was born as man and was obedient to His Father in all things. Through His life and death as our Substitute, the foundation for reconciliation and salvation was laid. He was resurrected for our justification and ascended to heaven to reconcile and justify the repentant sinner to God in the heavenly sanctuary through His spilled blood and

His righteousness. God's righteousness and goodness were revealed in this saving act of redemption. Our sin was condemned in Christ, and simultaneously a way of forgiveness was revealed. Romans 3:24.

"God's appointments and grants in our behalf are without limit. The throne of grace is itself the highest attraction because occupied by One who permits us to call Him Father....

"No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon Christ espouses his case and makes it His own, presenting the supplication before the Father as His own request.

"As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation, to be enjoyed and to be communicated to others." –*Testimonies for the Church*, vol. 6, pp. 363, 364.

We believe that we become God's children through His grace. It brings about our redemption, rebirth, and acceptance as co-heirs with Christ. Titus 2:11; John 1:16; 1 Peter 1:13.

Grace is unmerited favor. It encompasses God's gift of His Son to die in our place. Through His shed blood and His righteousness, the repentant sinner can stand before God. 1 John 1:7.

## 14. CHRIST OUR RIGHTEOUSNESS

We believe that without the righteousness of Jesus Christ no mortal can stand before the holy God. The prophet Isaiah expressed this in the following way: "*But we are all as an unclean thing, and all our righteousnesses are as filthy rags;...*" Isaiah 64:6.

To clearly present this important subject for our lives of faith, the following testimonies are quoted.

"Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness." –*Steps to Christ*, p. 62. Romans 5:1; 1:16, 17; 3:23, 24.

"'What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared to be clothed with the righteousness of Christ.' –*Review and Herald*, September 16, 1902." –*Christ Our Righteousness*, by A.G. Daniells, p. 104.

"Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ." *—The Desire of Ages*, p. 762.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." *—Christ's Object Lessons*, p. 312.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:1, 34; Jeremiah 33:15, 16.

"'The righteousness by which we are justified is imputed. The righteousness by which we are sanctified is imparted. The first is our title to heaven; the second is our fitness for heaven.' *—Review and Herald*, June 4, 1895." *—Christ Our Righteousness*, by A.G. Daniells, p. 98.

## 15. REPENTANCE

We believe that under the influence of the word of God and the work of the Holy Spirit man comes to a realization of his lost condition. Psalms 32:1-5; 51:3, 4; John 16:7, 8.

"Repentance includes sorrow for sin and a turning away from it....

"But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth....

"We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life." –*Steps to Christ*, pp. 23, 24. See 2 Corinthians 7:10.

We can no more repent without the Holy Spirit, who awakens the conscience, than we can receive forgiveness of our sins without Christ.

## 16. CONFESSION OF SIN

We believe that all who confess their sin receive forgiveness and justification, for Jesus pleads His blood for everyone who repents. 1 John 1:9; 2:1.

*"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."* Proverbs 28:13.

"The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy....

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty." –*Steps to Christ*, pp. 37, 38.

## 17. THE NEW BIRTH

We believe that a person who gives his life to Jesus Christ and accepts Him as his personal Saviour will experience the new birth. John 1:12, 13.

"When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven.... The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God." –*The Desire of Ages*, p. 173.

*"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."* 2 Corinthians 5:17.

"The contrast will be clear and decided between what they have been and what they are....

"In the heart renewed by divine grace, love is the principle of action." *—Steps to Christ*, pp. 57, 59.

"In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun." *—The Great Controversy*, p. 468.

"Regeneration is the only path by which we can enter the city of God." *—Testimonies for the Church*, vol. 9, p. 23. John 3:3-8; 1:12, 13; 1 Peter 1:23; James 1:18; 2 Peter 1:3, 4.

## 18. BIBLICAL BAPTISM

We believe that baptism is the covenant of a good conscience with God. Jesus' commission to His church reads as follows: "...Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost...." Matthew 28:18-20.

Christ instituted baptism as the sign of entrance into His spiritual kingdom. This rite represents the burial and resurrection of Jesus and likewise the burial of the old man and resurrection to a new life in Christ. Acts 2:37, 38; 8:36-39; Romans 6:2-5; Colossians 2:12.

Baptism is the public acknowledgment that one is following Jesus. It is performed by immersion in water. Thorough instruction in Bible truths and a baptismal examination precede the baptism of faith.

For this reason, infant baptism can only be regarded as a human institution, because it lacks any Biblical basis.

Persons who cannot distinguish between good and evil are not permitted to be baptized.

Before being accepted by baptism or vote, every soul should have left his former church body or denomination.

Baptism is performed a second time only if it was not done in harmony with the Biblical rule the first time or the person was in a condition of ignorance. Acts 19:2-6.

## 19. THE CHURCH OF THE LORD

We believe that the head of the church is Jesus Christ. The church is a body of believers who have accepted Christ as Saviour and Lord and live according to His teachings and commandments. Ephesians 5:23; 4:15; Colossians 1:18.

The members of the church are prepared for eternity through common teaching, experience, counsel, and admonition in the school of Christ. 1 Timothy 3:15.

The unchangeable standard for the life and conduct of the church is the holy Bible. It contains the great divine charter of righteousness and love, God's Ten Commandments, which were practically demonstrated in Jesus' life. Through the Ten Commandments, it has been possible in all ages to recognize the remnant church, as well as apostasy. Revelation 12:17; 14:12.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." —*The Acts of the Apostles*, p. 9.

So they may be a light to the world, in His great mediatorial prayer Jesus prayed for the unity of His followers. John 17:21; Ephesians 4:16.

We believe that all church members will observe church order out of love for God and His people. Hebrews 13:7, 17; 1 Thessalonians 5:12, 13. (Note: For church order and organization, see the *Church Manual*.)

## 20. FEET WASHING

We believe the feet washing should precede the Lord's Supper. It prepares the heart to serve one another in humility and love, and thus leads to a close communion. John 13:1-17.

"These words mean more than bodily cleanliness. Christ is still speaking of the higher cleansing as illustrated by the lower.... When Jesus girded Himself with a towel to wash the dust from their feet, He desired by that very act to wash the alienation, jealousy, and pride from their hearts. This was of far more consequence than the washing of their dusty feet. With the spirit they then had, not one of them was prepared for communion with Christ. Until brought into a state of humility and love, they were not prepared to partake of the paschal supper, or to share in the memorial service which Christ was about to institute." —*The Desire of Ages*, p. 646.

## 21. THE LORD'S SUPPER

We believe the Lord's Supper is a memorial of Jesus' suffering and death.

The bread is a symbol of Jesus' body; and the unfermented wine, a symbol of His spilled blood. Matthew 26:26-28; 1 Corinthians 10:16, 17; 11:23-26.

"As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice....

"The unleavened cakes used at the Passover season are before Him. The Passover wine, untouched by fermentation, is on the table. These emblems Christ employs to represent His own unblemished sacrifice. Nothing corrupted by fermentation, the symbol of sin and death, could represent the 'Lamb without blemish and without spot.' 1 Peter 1:19." – *The Desire of Ages*, pp. 652, 653.

Forgiveness of sin does not occur by partaking of the bread and wine. Being a memorial of Jesus' suffering and death, it is to serve for the strengthening of the church.

Preparation includes self-examination, acknowledgment, confession of sin, and genuine sorrow for sin.

"The ordinances of baptism and the Lord's Supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God." – *Testimonies for the Church*, vol. 6, p. 91.

Only one who has made a covenant with God in baptism and has become a member of the church may participate in the Lord's Supper.

"And the Lord said unto Moses and Aaron, *This is the ordinance of the passover: There shall no stranger eat thereof.*" Exodus 12:43.

## 22. THE SPIRIT OF PROPHECY

We believe that Christ spoke to His church in the Old and New Testaments through His prophets. 2 Chronicles 20:20; 2 Peter 1:19-21; Hebrews 1:1-3.

The instruction given through the gift of prophecy originates in heaven and is the voice of God to His people. The Lord gave this gift to His church, to be observed and followed, and it comes to us under the guidance of the Holy Spirit.

According to Revelation 12:17 and 19:10, the Lord promised this gift of prophecy to the last church, which keeps the commandments of God. In fulfillment of this prophecy, the Lord raised up the gift of prophecy among His people. From 1844 on, God used Ellen G. White as His messenger, to declare His will to the church and the perishing world. Through her work, in the spoken and written word, countless people have found the way to peace with God.

All the characteristics which identify a prophet as called by God (faithfulness to God's word, faith in Jesus as the Redeemer, acceptance of the Ten Commandments, and the fruit of the Holy Spirit) were found in the life and work of this messenger of God. She explained her position concerning the Bible in the following words:

"In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. 'Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.' 2 Timothy 3:16, 17, R.V." —*The Great Controversy*, p. vii.

In the church of God there have been times when not only men but also faithful women were called to convey to God's people messages and warnings of importance for life and salvation. For example: Miriam (Exodus 15:20), Deborah (Judges 4:4), Huldah (2 Kings 22:14-16), Anna (Luke 2:36), and the daughters of Philip (Acts 21:9).

Thus, the true church will highly value this gift and gratefully accept and follow the instruction the Lord has given.

Whenever a church disregards or despises this gift, it despises the way that God desires to safely lead and bless it. Proverbs 29:18; 2 Chronicles 20:20.

## 23. HEALTH REFORM

### **—Health and Nutrition**

We believe God created man perfect. Body, soul, and spirit belong to the Lord. It is His will that mankind should rejoice in spiritual, mental, and physical health. Therefore, it is our duty to observe the divine health principles, not only for our own health, but also to be better able to serve mankind. Luke 9:2; 1 Thessalonians 5:23, 24.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body." *—Counsels on Health*, pp. 20, 21.

When the Creator prescribed man's diet in paradise, He showed what is the best foundation for human nourishment—plant foods. Grains, fruits, and nuts were the diet chosen by our Creator. Genesis 1:29. Vegetables were added later. Genesis 3:18. Therefore, we abstain from every type of flesh (fowl, fish, or any other). Furthermore, we avoid alcoholic and caffeine-containing beverages (such as cola drinks), strong spices, sharp cheese, coffee, black tea, tobacco, and every kind of narcotics. We advise against the combination of milk and sugar. 1 Corinthians 6:19, 20.

As Advent believers, we have also received much light through the testimonies of the Spirit of Prophecy concerning the preservation of our health. First of all, we should keep our bodies healthy through healthful foods, which were prescribed for the first human pair, and use of natural remedies. However, if because of external, unhealthful influences, prior improper life habits, stress or other factors of modern living, we become ill and in need of medical help, we should, as much as possible, seek a believing physician. Especially in such situations, we can trust in the promise that the Lord God is our Physician and really can help and heal. Medications should be used only when absolutely necessary and with caution. Exodus 15:26.

"Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them." *—The Ministry of Healing*, p. 127.

### —Dress

As Advent believers, we are also reformers in dress. We should not wear extravagant or unhealthful clothing, extreme fashions which violate standards of modesty and contribute directly to the spread of immoral conditions, or unhealthful footwear.

*"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."* 1 Timothy 2:9, 10; 1 Peter 3:3-5; Isaiah 3:16-24.

Outward adornment, which draws attention to the wearer, does not honor God.

Concerning hair, the Bible says the following: *“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.”* 1 Corinthians 11:14, 15.

When Jesus’ love is in his heart, every believer will be an example in these things.

## 24. THE GOVERNMENT

We believe that government is ordained of God and that, as God’s minister, it is responsible for protecting good and punishing evil. Romans 13:3, 4.

For this reason, we feel obliged to fulfill our duty to it, as long as we are not forced to transgress God’s commandments. Acts 4:19; 5:29.

Jesus said, *“Render therefore unto Caesar the things which are Caesar’s;...”* Matthew 22:21. Accordingly, we pay our taxes and dues.

We believe it is necessary to pray for the government, so that peace and order may prevail among the people, each one may live his faith, and the proclamation of the gospel of Christ may not be hindered. 1 Timothy 2:1, 2.

According to the sixth commandment, *“Thou shalt not kill”* (Exodus 20:13), and the teachings of Jesus, we, as His followers, cannot participate in politics, revolt, bloodshed, or war.

## 25. OATH TAKING

We believe, according to the word of God, that the false and unnecessary use of an oath is an abomination before God. Matthew 5:34-37; James 5:12.

Ordinarily the language of the true believer is, “Yes, yes; no, no.” Nevertheless, the required oath in agreement with the gospel, calling upon God as a witness that the spoken word is the truth, is sanctioned by God. Romans 1:9; Deuteronomy 6:13; *Thoughts from the Mount of Blessing*, pp. 66, 67.

## 26. THE SANCTUARY

We believe that the center of divine service in Old Testament times was the sanctuary, first in the form of a portable tent, and later built as a

temple. The earthly sanctuary consisted of the courtyard, the Holy Place, and the Most Holy Place. The sacrifices were offered in the courtyard. Hebrews 9:1-7. By means of the blood, sin was transferred to the sanctuary, and it thereby became defiled. The sacrifices brought because of sin pointed to Jesus, the *"Lamb of God, which taketh away the sin of the world."* John 1:29. The priests were chosen as mediators between God and man.

Once a year, on the great Day of Atonement, the sanctuary was cleansed. The high priest went into the Most Holy Place and sprinkled the blood from the sin offering on and before the ark of the covenant. The requirements of the law were thus fulfilled. Romans 6:23. Then, as mediator, he took the sins upon himself and carried them out of the sanctuary. They were transferred to a living goat, which was then led away into the desert. Through these ceremonial acts, the people were reconciled; and the sanctuary, cleansed. Leviticus 16:15, 16, 20-22.

This sanctuary on earth had its original pattern in heaven, where Jesus is the High Priest today. Only through His mediatorial work can the believer obtain forgiveness, justification, and sanctification. 1 Timothy 2:5, 6; Hebrews 8:1-5; 9:11, 12, 15; Revelation 11:19.

"The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin....

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' Hebrews 6:20." —*The Great Controversy*, pp. 488, 489.

## 27. THE 2,300 DAYS

We believe that the 2,300 evenings and mornings of Daniel 8:14 represent a definite time period, which reaches to the end time. According to the day-year principle—in prophetic interpretation a day means a year (Numbers 14:34; Ezekiel 4:6)—the 2,300 days are really years. Based on Daniel 9:24-27, this time began with the third decree to rebuild Jerusalem, given by King Artaxerxes in B.C. 457. From this—the longest prophetic timespan in the Bible—70 weeks (equaling 490 years) are cut off. This time was determined upon the Jewish people and ended in A.D. 34. The

remaining 1,810 years take us to 1844 "*at the time of the end.*" Daniel 8:17. In this year, Jesus ended His service in the Holy Place and began His work as High Priest in the Most Holy Place.

"As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2,300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary....

"In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God....

"Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits." —*The Great Controversy*, pp. 421, 480.

At this time, Jesus began the closing work in the Most Holy Place of the heavenly sanctuary, as symbolized by the service in the earthly sanctuary. It is at the same time the investigative judgment. Daniel 7:9, 10, 13. Thus it is decided who of the many resting in the earth are worthy of the resurrection of life and who of the living are worthy to be changed and enter into eternal glory. The close of this atonement service is also the end of probationary time.

## 28. THE PREACHING OF THE GOSPEL

We believe in the great gospel commission of Jesus: "*And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.*

*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."* Matthew 28:18-20.

We consider it a privilege and a duty to cooperate in spreading the gospel to the whole world through the spoken and written word. Matthew 11:29, 30; 24:14; Mark 16:15, 16; Acts 1:8; Revelation 14:6-12.

## 29. MEANS FOR PROCLAIMING THE GOSPEL

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We believe that God is the owner of the world. *"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."* Psalm 24:1. He has appointed us as His stewards. Every believer has the privilege and duty to give the tithe of all the property and income with which God has blessed him.

The tithe serves to support the messengers who serve in the work of God and to spread the gospel. Since the tithe is God's property, the Lord regards the withholding of it as fraud. Genesis 28:22; Nehemiah 13:10-12; Malachi 3:6-12; Matthew 23:23; Hebrews 7:4-9; 1 Corinthians 9:13, 14.

"God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for the Lord, and may be an agent to meet the demands upon the treasury..." *—Testimonies for the Church*, vol. 3, pp. 388, 389.

"Besides the tithe the Lord demands the first fruits of all our increase." *—Testimonies for the Church*, vol. 6, p. 384.

Other offerings, such as missionary offerings, thank offerings, Sabbath school offerings, offerings for special purposes, and offerings for the poor, serve in the proclamation and support of the gospel work.

With these gifts we express our deep thankfulness for God's blessings and favor. Faithfulness and conscientiousness in paying our tithes and offerings make it possible for us to grow in love, help us overcome selfishness and greed, and will be rewarded with Heaven's blessing. 2 Corinthians 9:6, 7; Acts 20:35.

## 30. THE THREE ANGELS' MESSAGES

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We believe the messages of Revelation 14:6-12 are valid for the end time. In their connection as a threefold message, they constitute the last message of warning and salvation to a perishing world and are to be proclaimed to every nation, kindred, and people.

The message of the first angel points to the everlasting gospel and announces that the hour of judgment has come. It urges all mankind to fear the God of creation, give Him the glory, and worship Him. Revelation 14:6, 7.

The second angel's message announces the fall of Babylon. In the course of the centuries, religious systems that were false and contrary to Scripture developed, leading to enormous confusion (Babylon). This was shown in a special sense in the middle of the 19th century, when the churches rejected the Biblical message of Christ's soon return.

The message of the third angel points to the results of accepting false religious systems. It contains the most fearful threat ever addressed by God to mankind. According to Revelation 14:9-12, the mark (Sunday) stands in contrast to the fourth commandment (Sabbath) of the Bible. Exodus 20:8-11. Mankind's attention is directed to God's law, especially the Sabbath commandment (the seal of God).

The purpose of this last message of mercy is to point men to the binding force of all ten of God's commandments and to prepare a people for the second coming of Jesus Christ. It is also pointed out that the hour of judgment has begun and only through Jesus Christ is acquittal from the guilt of sin possible. These three messages, symbolized by the three angels, bring about a reformation, leading to repentance and conversion. The characteristics are unmistakable: *"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."* Revelation 14:12.

All who reject this merciful call will suffer the predicted judgments of God, poured out in the seven last plagues. Revelation 16.

The preaching of the three angels' messages began with the rise of the Advent Movement and will close with the loud cry of the third angel.

### 31. THE LOUD CRY AND THE ANGEL OF REVELATION 18

We believe that the loud cry of the third angel began in 1888 at the conference in Minneapolis with the message of "Christ Our Righteousness." That was the beginning of the "light" of the angel of Revelation 18:1-4.

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." *—(The Review and Herald, November 22, 1892) Selected Messages, vol. 1, p. 363.*

"*Christ our Righteousness*" "is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." *—Testimonies to Ministers and Gospel Workers, p. 92.*

While the proclamation of the third angel's message swells to a loud cry, another angel comes to join this work.

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of worldwide extent and unwonted power is here foretold....

"The work will be similar to that of the Day of Pentecost. As the 'former rain' was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the 'latter rain' will be given at its close for the ripening of the harvest." —*The Great Controversy*, p. 611.

Many did not accept the message of "Christ Our Righteousness," and this had grave consequences. When the First World War (1914-1918) broke out, there arose a severe crisis. The fourth and sixth commandments were openly violated; but some members remained faithful to the Ten Commandments and, being guided by the Spirit of the Lord, carried forward a work of reformation simultaneously in various countries.

In fact, it is the faithful, or the prophesied remnant of Revelation 12:17; 14:12 and 3:14-22, whom God will use at the close of His work to give the last warning message to the world.

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work....

"But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and 'receive not of her plagues.' Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth." —*The Great Controversy*, pp. 390, 604.

## 32. THE SEALING OF THE 144,000

We believe the Bible describes two classes of redeemed; namely, the great multitude, which began with Adam and goes through the close of probation, and a group of 144,000 in number.

The sealing work of the 144,000 began with the proclamation of the third angel's message. Through their obedience to the Ten Commandments, they demonstrate their faithfulness. They distinguish themselves by their observance of the Sabbath, which represents the seal of God. We believe the sealing work will continue until the close of probation. Spiritual Israel will be gathered from all nations, kindreds, and tongues. Revelation 7:2-8; 14:1-5.

The seal of God is a sign of redemption. All who choose Jesus Christ as their Saviour and place themselves under His guidance will experience a change in their characters. They receive His righteousness; and under the influence of the Holy Spirit, they become more and more like Christ and bring forth fruits of obedience. One of these fruits is the observance of the holy Sabbath, which is referred to as the seal or sign of the affiliation between God and the believers. Ezekiel 20:12, 20.

The sleeping sealed ones, through a special resurrection shortly before the return of Christ, will be united with the living sealed believers. Together they will hear the voice of God proclaim the covenant of peace with His people. As "first fruits" of redemption, they will witness Christ's second coming, see the great multitude resurrected, and ascend with it to be received by Christ. Daniel 12:1, 2; Revelation 1:7.

"The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord's memorial of creation....

"The mark of the beast is the opposite of this—the observance of the first day of the week." —*Testimonies for the Church*, vol. 8, p. 117.

"The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth." —*Testimonies for the Church*, vol. 6, p. 350.

### 33. JESUS' SECOND COMING

We believe that the second coming of Jesus Christ will be visible and audible to all mankind. Revelation 1:7; Matthew 24:30; Mark 13:26, 27; Acts 1:9-11; 1 Thessalonians 4:16, 17.

The children of God throughout all ages have with great longing waited for this glorious event. Enoch, "*the seventh from Adam*," preached about it. Abraham "*looked for a city ... whose builder and maker is God.*" The prophets prophesied of it, and Jesus gave the conclusive assurance that He will come again to take His bride, the church, to be with Him. Matthew 5:8; Jude 14, 15; Hebrews 11:8-10; John 14:1-3.

Those who have waited for Jesus' return will shout for joy at the sight of His appearing, *"Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."* Isaiah 25:9.

The return of Jesus Christ is the climax of the plan of redemption. The resurrected and living believers will then be caught up in the clouds with the Lord Jesus to be with Him forever.

The signs of the times, of which Jesus spoke in Matthew 24, Luke 21, and Mark 13, show us that Christ's return is very near. 2 Peter 3:9-12; 1 Thessalonians 5:2-7; 2 Timothy 3:1-5; Revelation 19:7, 8.

The day and hour of His coming are hidden from us. Matthew 24:36. Therefore, we should be prepared at all times. Matthew 24:42-44.

### 34. THE STATE OF THE DEAD

We believe the wages of sin is death. In death man knows nothing. Jesus compared death to a sleep. John 11:11-14.

All mankind, whether good or evil, are in an unconscious state at death. Ecclesiastes 9:5, 6; Job 14:12.

Only God, who alone has immortality, will give eternal life to the redeemed at the resurrection. 1 Timothy 6:15, 16; 1 Thessalonians 4:13-17; 1 Corinthians 15:51-55.

### 35. THE RESURRECTION

We believe that, at the return of Jesus Christ, the righteous dead will be resurrected in an immortal state and, together with the living saints, will be translated by the Lord Jesus. 1 Thessalonians 4:13-18; Romans 6:5; 1 Corinthians 15:51-53; Revelation 20:6.

The wicked will be resurrected a thousand years later to receive their final judgment. Revelation 20:5, first part.

### 36. THE THOUSAND YEARS

We believe that the thousand years span the time between the first and second resurrections.

"At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory." *—The Great Controversy*, p. 657. 2 Thessalonians 1:6-8; 2:8; Isaiah 24:12, 22.

During this time no more human life will exist on this earth. As a result of mighty natural catastrophes, the earth will be in a condition of complete desolation. Jeremiah 4:23, 24; 25:32, 33.

During the thousand years, the saints live and reign with Christ in heaven and judge the fallen angels and the wicked. The earth will be desolate. Only Satan and his angels will live here. —*The Great Controversy*, p. 659; Revelation 20:1-3.

At the end of the thousand years, Christ will descend to our earth with all the saints. Then the wicked will be resurrected from the dead. After that, the Holy City will come down; and Satan and his angels, with the resurrected wicked, will encircle the Holy City. God will send fire from heaven, and sin and sinners will be forever destroyed, through which the earth will be cleansed. Revelation 20:4, 5, first part, 7-10; Malachi 4:1, 3.

### 37. THE HOME OF THE REDEEMED

We believe the Lord will make new heavens and a new earth after the thousand years. This new earth will be the home of the redeemed. The New Jerusalem will be the capital city of this eternal kingdom. The King of kings will have His throne there. Isaiah 45:18; 65:17; Revelation 21:1-3.

Through the wisely laid plan of redemption, which is based on God's eternal love, all the redeemed, freed from the threat of sickness, suffering, and death, will rejoice in the eternal presence of God. Isaiah 65:25; 2 Peter 3:13.

*"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: For these words are true and faithful."* Revelation 21:3-5.

Concerning organization of the church, as well as rights and obligations of its members, we refer to the *Church Manual*.