



World Christian Fellowship

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Seventh Day Adventist

Here are nine things you should know about that denomination:

1. Seventh-day Adventists:

18.1 Million in the World

1.2 Million in USA

The word seventh day is in line with keeping up with the 4th Commandment of God which never ever practiced by early church or it is been commanded by the New Testament.

The word "Adventist" refers to the Second Advent, the return of Christ. An "Adventist" is someone who has an obsessive interest in the timing of Christ's return. Jesus Himself said **Matthew 24:42**, *"Therefore keep watch, because you do not know on what day your Lord will come.*

Matthew 24:36, *"But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.*

Because no one knows when it will be, and if someone starts giving you a time frame, steer clear.

2. SDA – History.

The seeds of Seventh-Day Adventism were sown first, with a document published in 1822 by William Miller in upstate New York. (It would be forty years before Seventh-Day Adventism would organize formally, but that document in 1822 was the beginning.)

Started New York in the 1840s, an offshoot of the Millerite movement, which arose during the religious revival known as the Second Great Awakening.

William Miller, a Baptist preacher, predicted and preached that, based on his reading of **Daniel 8:14**, Christ would return sometime between **March 21, 1843, and March 21, 1844.**

The failure of this prediction that known as the **“Great Disappointment”** led many Millerites to become disillusioned.

But Hiram Edson claimed to have seen a vision of Jesus standing at the altar of heaven and concluded that Miller had been right about the time but wrong about the place. “In other words, Jesus’s return was not to earth but a move into the heavenly sanctuary as is referenced in Hebrews 8:1-2.” The development of this doctrine, known as “Sanctuary/investigative judgment” influenced Joseph Bates and James and Ellen White, the founding pioneers of the SDA church.

Ellen Harmon was twelve years old and an impressionable child when her parents became

followers of William Miller in 1840. (She married at age 19, and we know her today by her married name, Ellen G. White.) In 1844, when Adventist expectation was still at its peak, Ellen was a seventeen-year-old. She was subject to fainting spells and already beginning to exhibit an overbearing disposition. When the Great Disappointment made it clear that William Miller's predictions were wrong, Ellen began to experience visions. These experiences always took place in crowded meeting halls and other public places. She had almost 200 of these seizures. Her son, William C. White, described it this way: "She would fall helpless to the floor, stop breathing, and yet her heart beat, and she would speak." It was all very melodramatic.

She said the Lord had revealed to her that those who remained faithful and expectant would soon see the Lord in glory and be taken immediately to heaven, but the door of salvation was now permanently closed to those who rejected William Miller's teaching or lost faith after Miller's predictions failed. Her prophecies regularly indicated that the Lord's coming was very near.

She said the angel promised her that she would be one of those living who would witness the coming of Christ. But her visions over the next few years kept revising the timing.

The first official Seventh-Day Adventist Church was formally established in 1863.

Ellen White claimed that a supernatural being in the form of a young man guided her through these visions. Adventists today refer to this as "the spirit of Prophecy." Ellen White refers to the spirit as her "accompanying angel." That sounds suspiciously like what Scripture refers to as a "familiar spirit." Given the complexity of her visions and the influence they have had, these may be demonic visitations either Satan or one of his messengers, disguised "as an angel of light," as Paul says in 2 Corinthians 11:14-15.

The article, written by Ron Graybill, a leading Seventh-Day Adventist historian and apologist, reflects the denomination's official position about Mrs. White and her works. The article is titled, "**Ellen White's role in doctrine formation**," and it says this:

"We believe the revelation and inspiration of both the Bible and Ellen White's writings to be of equal quality. The superintendence of the Holy Spirit was just as careful and thorough in one case as in the other."

Evangelicals universally referred Christian Scientist, Mormon, Jehovah witness and SDA all these four groups as cults.

- All of them claim to have recovered vital truth lost to the church for centuries.

- All of them regarded every other denomination as utterly false.
- All of them have made proselytes by feeding on evangelical churches through stealth and deception. They all claim that they believe the same things we do, or they try to hide who they really are.
- They hate to be called cults, and they insist they are gentle, kind and biblical.
- All these groups are quasi-Christian, sub-orthodox, and they themselves all claim to be the one true church. So, they are properly labelled cults. And I believe Seventh-Day Adventism deserves that label as well.

What is a cult?

The characteristics of a cult. "A cult is an authoritarian, elitist religious sect who teach that salvation hinges on membership in their group, and yet they depart from one or more essential points in the ancient ecumenical creeds."

But in common usage, especially in evangelical circles, the expression is normally reserved for groups that encourage a kind of obsessive commitment to a very narrow set of doctrines, authoritarian leadership, and their own body of extrabiblical revelation. They are basically closed communities, fully committed to some novel system of doctrine shared by no one else.

Several of the new cults were offshoots of Seventh-Day Adventism including the Branch Davidians, the Worldwide Church of God, "The Shepherd's Rod," "The Church of Bible Understanding," and the Seventh-Day Adventist Reform movement.

First is extrabiblical revelation. All the major cults have some source of authority outside the Bible, and this becomes the lens through which they read and interpret Scripture. Therefore, the stuff they attach to the Bible governs what they can see in the Bible.

For Mormons, it's The Book of Mormon.

For Jehovah's Witnesses, it's the Watchtower magazine.

For Christian Scientists, it's a book called Science and Health with Key to the Scriptures.

For the Seventh-Day Adventists, the key that unlocks the Bible's true meaning is the voice of their founding prophetess, Ellen G. White.

Second feature all cults share: **They believe their sect is the one true church.**

Each one claims to be the one true expression of genuine Christianity. The DNA of every true cult is a belief that their group alone represents true Christianity, and all other denominations are apostate.

A third characteristic of the cults is their **superstitious attachment to a self-styled prophet, leader, or novel system of doctrine.**

People who belong to cults are spiritually in a state of demonic bondage, and that's obvious because (even when they recognize their leaders are untrustworthy or even guilty of prophesying falsely) they often stay in the cult, constrained by the superstitious fear that if they leave, they might forfeit salvation.

Fourth, all these cults **preach a different gospel, incompatible with the core gospel truths** we find in Scripture. Their teaching fatally corrupts the gospel. Most of them mingle grace and works.

So, a cult is,

1. Extra Biblical revelation
 2. They are the true church (Elite Group)
 3. Authoritative leader – Enslavement
 4. Doctrinal errors
3. SDAs claim the Bible as their “only creed” and consider the movement to be “the result of the Protestant conviction Sola Scriptura—the Bible as the only standard of faith and practice for Christians.”
- They hold “certain fundamental beliefs to be the teaching of Holy Scriptures,” doctrines known as the 28

Fundamental Beliefs, which are organized into six categories.

1. the doctrines of God,
2. man,
3. salvation,
4. the church,
5. the Christian life, and
6. last day events.

4. The 28 Fundamental Beliefs are considered descriptive of the church's official position, but they are not prescriptive for membership.

Baptism by immersion is the criteria for membership, which is predicated on a public examination of candidates either before the entire congregation, a church board, or elders.

The minister or elder can give the candidate one of two sets of baptismal vows, one consisting of 13 vows or one consisting of the following three questions:

- a) *Do you accept Jesus Christ as your personal Saviour and Lord, and do you desire to live your life in a saving relationship with him?*
- b) *Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church, and do you pledge by God's grace to live your life in harmony with these teachings?*

c) *Do you desire to be baptized as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?*

5. Most of the 28 Fundamental Beliefs are similar to doctrines professed by evangelical Protestant denominations. The three main SDA doctrines considered heretical by evangelicals are

1. Sabbatarianism (a required observance of the Sabbath, which they believe falls on Saturday),
2. The gift of prophecy as “manifested in the ministry of Ellen G. White,” and
3. The Sanctuary Doctrine.

6. The Sanctuary Doctrine is the most distinctive Adventist doctrine. Orthodox Christians commonly hold that Jesus, as our high priest, intercedes for us at God’s right hand. **Hebrews 4:14-16; 6:20; 7:25.**

But SDAs also believe that Christ entered the “sanctuary in heaven” and after a “prophetic period of 2,300 days” (ending in 1844) he entered the second and last phase of his atoning ministry, a work of “blotting out” sin. From Jesus ascension until 1844, Jesus had been applying the forgiveness he purchased on the cross in

the first compartment of the sanctuary, but in 1844, he entered the second compartment and began to investigate the lives of those who had received forgiveness to see if they were worthy of eternal life. Only those who passed this judgment could be assured of being translated at his coming. This doctrine gave rise to what later became known as the sinless perfection teaching. Following the investigative judgment, Christ would come out of the heavenly sanctuary and return to earth bringing to every man his reward, and ushering in the great and terrible day of the Lord. It is 1844, and the events described above, which mark the beginning of SDA.

7. The other unique belief of SDA is in the “prophetic” ministry of Ellen G. White (1827-1915).

During her lifetime White produced more than 5,000 periodical articles and 40 books totalling some 25 million words. (SDAs claim, probably correctly, that White is the “most translated woman in literature.”) From the time she was 17 years old until she died 70 years later, she claimed to have had approximately 2,000 visions and dreams, ranging from less than a minute to four hours. The 27 Fundamental Beliefs states, “Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be

tested.” Some Adventist scholars claim that as much as 90 percent of White’s writings were imitative, though the White estate claims it is only about 2 percent.

8. The question and answer sessions between evangelical and SDA scholars in the 1950s led to the release of the Adventist publication *Questions on Doctrine*, a document considered to be the origin of “Evangelical Adventism.”

1. **Righteousness by faith:** Righteousness by faith included both justification and sanctification. Our standing before God rests both in the imputed and imparted righteousness of Christ (God's work for me and in me). Justification is for sins committed in the past only.

2. **The human nature of Christ:** Jesus Christ possessed a human nature that not only was weakened by sin but had inclinations toward sin itself. His nature was like that of Adam after the fall. Because of his success in overcoming sin, Jesus is primarily our example.

3. **The events of 1844:** Jesus entered into the second compartment of the heavenly sanctuary for the first time on October 22, 1844 and began an investigative

judgment. This judgment is the fulfilment of the second phase of Christ's atoning work.

4. **Assurance of salvation:** Our standing before God rests in both the imputed and imparted righteousness of Christ; assurance of salvation before the judgment is presumptuous. As Jesus, our example, showed us, perfect commandment keeping is possible.

5. **The authority of Ellen G. White:** The spirit of prophecy was manifest in the ministry of Ellen White as a sign of the remnant church. Her writings are inspired counsel from the Lord and authoritative in doctrinal matters.