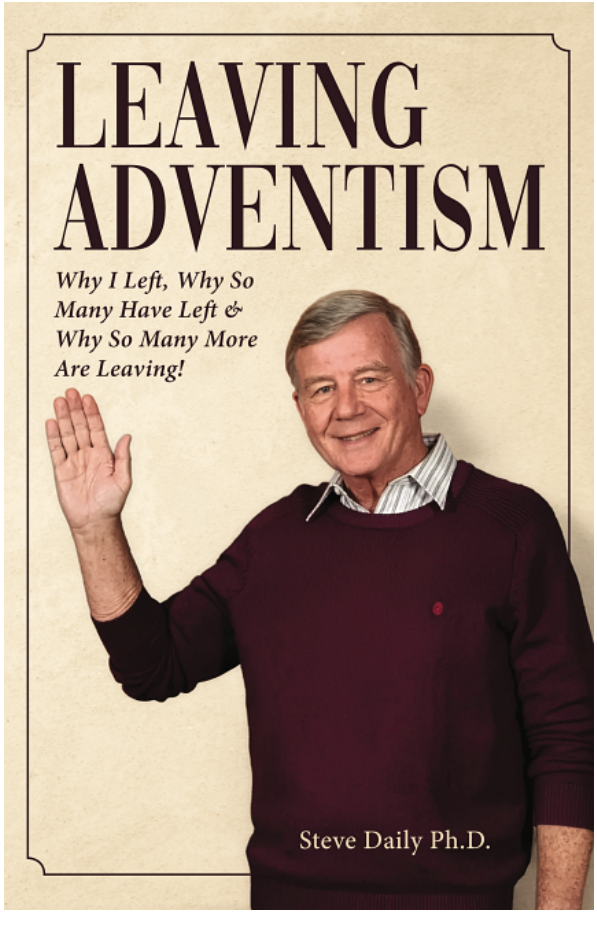


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By Steve Daily PhD

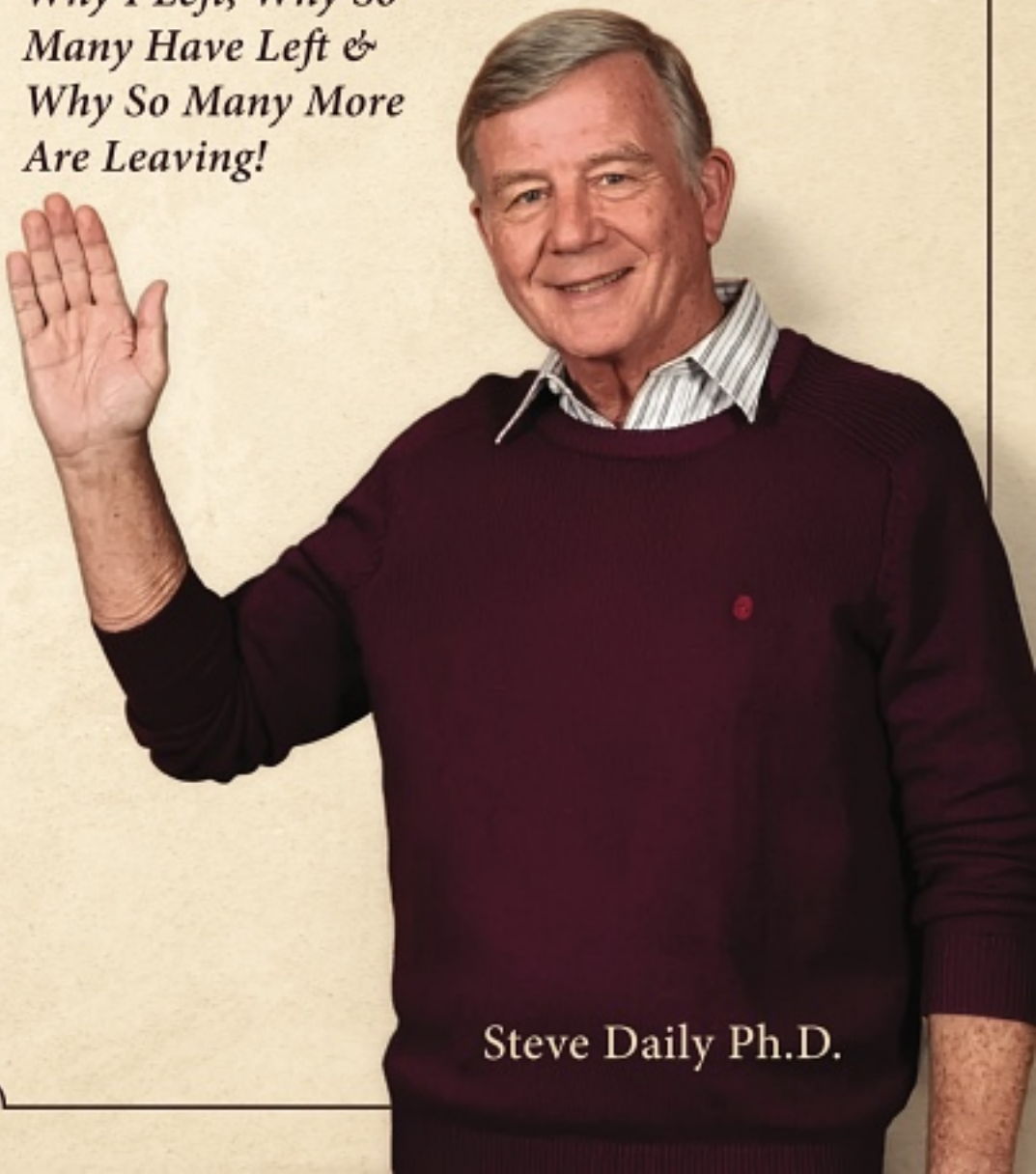
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LEAVING ADVENTISM

Why I Left, Why So Many Have Left & Why So Many More Are Leaving!



Steve Daily Ph.D.

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Chapter 17
Leaving Adventism for so many Others

As I begin writing this chapter, President Trump has just won his second term as America's Commander in Chief, and the SDA Church has recently finished a major conference at Andrews University contemplating its past, present & future, in terms of its global mission. On October 20, 2024, Stanton Witherspoon, a *Spectrum* reporter wrote, "As the Seventh-day Adventist Church marks 150 years of global mission, scholars, pastors, and church leaders gathered at Andrews University for the Adventist Theological Seminary's 'Mission Conference: Celebrating the Past, Looking to the Future.' The event, featuring presentations from noted historians and missionaries, explored the church's rich heritage of mission work and examined how its pioneering spirit can inform strategies for a rapidly changing world." I find it interesting that given the extreme problem of attrition (or lack of retention of its members) facing the Adventist Church, that the recent SDA conference on mission focused on celebrating its past & addressing the future, while being blind to their present dilemma & how they got to this place. Adventism's biggest problem is their gross dishonesty, and this dishonesty is primarily related to their past, and their false prophet/founder EGW.

Yet the church wants to remain oblivious to this tragic immorality and act like none of it ever happened, which is the major reason why the church is in free fall, even as they pretend to be growing like mad. This conference typified their ostrich mentality and underlined why they are so irrelevant in our world today. I had a long conversation with a notable newspaper reporter this week and shared with him my experience with the press the last few years. His view was that SDAs are so marginalized, so few people even know who they are, even fewer care, and that newspapers are in such a survival mode today, that it is hard to find an editor who will allow an article that has anything to do with Adventists, unless it involves some tragedy like the recent school shooting at an SDA School or the "Miracle Meadows" scandal we discussed in the last chapter. And even here (the school shooting), the mainline media was referring to the church as Seventh-day Evangelists, rather than their actual name.

As we saw in the last election, the blogosphere and the internet triumphed over the mainstream (corporate) media, but in the case of SDAs, they are a cult in free-fall, and we are just doing the autopsy! This chapter will provide many details of that autopsy, which reveal just how dishonest the Adventist church continues to be. One of the speakers at this SDA conference was Dr. David Trim the Director of the General Conference Office of Archives, and what we will do in this chapter is to show with their own statistics, how SDAs have deceived their faithful tithe payers and attempted to deceive the world. When you understand the roots of Adventism, it is not difficult to see how the movement became obsessed with seeking acceptance and "respectability"! Trim's quote, "Sometimes the most seductive temptation is respectability," certainly applies to Adventism, but the more you know about their prophet/founder the easier it is to understand why they were overcome by this temptation. Regarding cities and urban ministry, Ellen contradicted herself here like almost everywhere else. On the one hand she warned Adventists "not to neglect the cities" as Trim rightly states, but on the other hand, she was very much engaged in the urban phobia of her time that condemned living in the cities or even building schools near the cities.[232]

Insecurity is the mother of approval seeking, and Adventists have always been insecure for good reason. Ellen was very insecure & fearful before she was hit with the rock, became even more insecure after this event, given her injury and lack of education, and compensated for her insecurity through delusions of grandeur. The Millerites were insecure because they believed a lie, and those who couldn't admit they believed a lie, and tried to justify it, were even more insecure than the others. The shut door was their way of justifying their error, and when this was also proven wrong, it made them even more insecure (and arrogant in their Remnant claims to compensate for their insecurity). Adventism throughout its history has displayed an amazing dishonesty that has always been a compensation for their insecurity. And this insecurity (something the Mormons share with them) has driven them to seek social acceptance and approval in a way that is truly tragic and pitiable. This is why they lied to Martin & Barnhouse to be removed from their cult list in the 1950s, and why they have consistently compromised themselves with totalitarian leaders to seek acceptance. SDAs crave "respectability" – but it will never come because respectability is rooted to genuine God- respect and self-respect!

So, why does the SDA Church make a major boast of having more than 23 million members in the world, and more than a million in North America?

Obviously, this kind of a claim does at least two things for them. First, it gives the false impression that SDAs have a much larger presence and influence on our planet than they do. Secondly, such a claim feeds into the false SDA narrative that they are one of the fastest growing churches in the world, because they keep inflating their statistics more and more with each passing year. This is an evangelistic method Adventists use to dupe the gullible into thinking that they must be right, they must be God's Remnant Church, and they must have God's true last day prophet, because they are growing so rapidly. So, what is the evidence that they are not growing quickly, not growing at all, but shrinking at a very alarming rate, in big financial trouble, and that they have never ever been as big as the false claims they have made for themselves? Before we scrutinize the statistics themselves, one of the recent developments in Adventism that is extremely revealing is the acknowledgment by influential and hard-core SDAs that their claims have been grossly exaggerated and inflated. In his recent interview on, "Seeking What They Sought," Ty Gibson, a well-known Adventist spokesperson admitted that only about a third of the people SDAs claim to be members in North America attend or participate in church. The percentage he gave in North America (still inflated) was 37%and closer to 25% on a world-wide scale, with only about 6 million having any kind of active role in the church. And Gibson is not alone, in this acknowledgment.

The late James Cress in Ministry Magazine (February 2009), Dr. David Trim himself, Michael Scofield (in both Spectrum and Adventist Today), notable SDA evangelists like Dr. Pieter Barkuizen and Mark Lastimoso, as well as many others,[233] have all pointed out that SDA statistical claims for the church are grossly padded and do not reflect the actual mass exodus and financial crisis that Adventism is currently experiencing and has been struggling with for some time. But the individual who has conducted the most comprehensive research on this subject is not an Adventist, nor is he a former Adventist, and therefore cannot be accused of manipulating the data to keep his job or because he had some bad experience in the SDA Church. Ironically, this man's name is James White, and he is clearly a straight shooter, in contrast to the SDA co-founder (James White) who colluded with his "prophet-wife" to ultimately deceive millions. The honest Dr. James White, is the founder and director of Alpha & Omega Ministries and Academy Apologia, has two doctorates (in religion & theology) has taught Greek, systematic theology, church history and apologetics at the university level for years, and is currently part of the faculty at Grace Bible Theological Seminary. He has researched and produced more than 180 videos on

Adventists alone and is the only person I know who has comprehensively studied the statistics of the SDA Church itself, in a manner that reveals the dishonesty that they contain with regard to falsely misrepresenting their membership in North America and the world. The other source I have relied on heavily, as well, is Dirk Anderson who has extensively studied the finances of both EGW and the SDA Church, see his website, nonsda.org and his book, *More than a Profit, Less than a Prophet*. I will be drawing on all the sources mentioned in this paragraph, but especially on White and Anderson in the following section.

Numbers Do Lie

We are all familiar with the old saying that "numbers don't lie," and technically this is true if you are talking about unmanipulated mathematics. But we are living in an age of extreme misrepresentation of numbers and statistics today, to the point where even the highest leaders in our nation, will stare us right in the face, or stare congressional hearings and questioners right in the face, and tell bold face lies. Both Kamala Harris and Alejandro Mayorkas insisted that our southern border was secure and safe over the last few years, while at the same time, we witnessed millions and millions of undocumented, illegal aliens flowing into the country unvetted, hundreds and thousands of them helpless children, with the resulting increase in crime, sexual slavery, drug deaths, terrorist threats, and economic chaos. Some lies are much more harmful than others, and as a psychologist thoroughly trained in research methods, I want to emphasis that corporations and their advertisers are notorious for distorting statistics and manipulating research to sell their products. To some degree, churches do the same, but Adventists seem to have an expertise in this regard that puts them in a class by themselves.

Back in 1993 when my, *Adventism for a New Generation*, book was first published, the *ValueGenesis* research that was analyzed in that volume, made it very clear that the SDA Church was having much greater difficulty meeting the needs of its young people than the Southern Baptists or even the mainline Protestant Churches in general. The differences were not just significant, but startling. While 82% of 7th & 8th graders who were Baptists found their church to be interesting and relevant to their needs, and 69% of mainline Christians in this age group felt the same way, only 39% of SDA youth this age agreed with these statements. And SDAs did even worse with their young people in the years that followed. Among 9th & 10th graders the Baptists and mainline Christians each dropped about 3 percentage points with this age

group, to 79% and 66% respectively, the SDA scores in this age range dropped dramatically from 39% to 30% and the same pattern continued with Juniors and Seniors. Here the Baptists and mainline Christians scored at 70% and 67%, but the Adventists dropped all the way to 24%. This fits with the anecdotal evidence from my own research with academy and university students which told me the SDA Church was losing at least three out of every four of its young people once they graduated from high school.

But in this chapter, we will find actual documentation which demonstrates that by their own statistics, the SDA Church is losing at least 78% of its members, and as we analyze these statistics, we will find that the figure is far into the eighties. The age of the internet and digitized data has not been a friend of Adventist false claims, and dishonesty. The more people who have been able to research and check out SDA claims for themselves, the more the church has been forced to concede that the number of members Adventist boast of in their statistical reports are sadly misrepresentative of the actual number of individuals who would call themselves Adventists or who are involved with the church in any way. It is not coincidental, that after the dawning of the digital age in the new century, that more and more articles began to appear, concerning SDA attrition, and that with each passing year the concessions seemed to become grimmer. In the 1990s it was admitted that a quarter of the church were leaving every year, and then, that the last half of the century had witnessed a 33% attrition rate. This jumped to 43% in the year 2000 and 49% by 2016. Even *Ministry Magazine* called this an alarming rate of loss, but even their stats would prove to be a major understatement of actual church losses.

The April 2019 issue of the SDA journal *Ministry* reported with alarm:

The Seventh-day Adventist Church is losing members at an alarming rate. Even though the evangelism in our churches is winning people, we lose about 49 of every 100 baptized. This hemorrhaging of our members cannot continue. It is expected to get worse... The statistics concerning people leaving the Seventh-day Adventist Church are alarming.[222]

But they were not nearly as alarming as the reality, by 2023[234] the church was conceding a 66% attrition rate which was causing all out panic in the denomination.

1995 - 24% left

2000 - 43% left

2016 - 49% left

2022 - 66% left

But even these high levels of loss, were not close to the actual numbers of Adventists who leave compared to every new one who joins the church. It is now safe to say, based on what we know, that at least 3 out of 4 people who are at one time considered SDA leave the church, and that the number is closer to 4 out of 5 or higher. This is where the recent research of Dr. James White is particularly revealing. White did his research based on the Annual Statistical Report of the General Conference (2023), and thoroughly studied 13 Divisions of the SDA Church as profit centers. He then did his own data analysis of this information, resulting in the following findings

The SDA Church is Sick and Dying

What White found is that the highest tithe-paying divisions, with the most employees had the greatest amount of loss, while the highest reported growth (or least amount of loss) came from the divisions that had by far the lowest per capita giving. For example, the North American Division which had $1, 471 in per capita giving, and the Inter-European Division which came in at $805 in average annual member giving, were losing members like a sieve. While the three divisions with by far the lowest per capita giving, The Southern Asian Division ($10 given per member per year), The East Central African Division ($15 per member per year), and The South-African Indian Ocean Division ($23 per member per year), were responsible for by far the largest amount of reported growth in the denomination. In fact, two thirds of all baptisms and conversions (66%) came from these three poorest of divisions. This of course is a recipe for disaster, and yet the SDA Church continues to highlight single day conversions in such countries, to the tune of some, one hundred thousand baptisms in a day, to give the false impression that they are experiencing a modern-day Pentecost. As one of the contributors on my Facebook thread recently posted.

Deanna Leeds (posted August 19, 2024)

(A n o t h e r B i g E v e n t-picture of nearly 100,000 Africans)

THE LARGEST BAPTISM IN THE HISTORY OF THE SEVENTH-DAY ADVENTIST CHURCH THE WORK OF GOD IS STILL MOVING FORWARD 🙏

The largest baptism in the history of the Seventh-day Adventist Church occurred this past weekend in Rwanda, Africa, where 97,344 were baptized in a single day, this baptism feast was accompanied by Pastor Ted Wilson, leader of the Seventh Day Adventist Church worldwide, glory to our God always.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

Christ is coming back soon, let's prepare....

Doug Batchelor has made similar claims in other parts of the world, but these PR stunts are clearly an attempt to compensate for the naked truth that the emperor has no clothes. These huge crowds go wherever they are fed, and they join one church one weekend and another the next, without having any idea what they are supposedly committing to. They are photo ops, picture opportunities, for desperate church leaders to try to convince the SDA world that the church is still growing when the opposite is true. Every so often, someone tries to blow the whistle on this farce, but if their research finds the light of day at all, it will be buried in a website somewhere that the average church member will never find. To illustrate, on March 7 of 2019 Alex Samuel published an article in the commentary section of the *Adventist Today* website which seriously questioned the accuracy of SDA world church membership statistics. It was entitled, “Can World Church Membership Statistics Be Trusted?” And it was one of the most damning articles I’ve ever read, where SDA lies and distortions are concerned.

Samuel has a strong first-hand knowledge of the SDA Churches in India, so he was able to seriously evaluate the SDA claimed statistics in this regard. According to his examination and study of SDA GC stats for the year 2017, the church claimed 1.6 million church members and 514 congregations within the Southern Asia Division (SUD) most of which were in the country of India. These numbers translate into 345 average members per church, and the same report claims that an average of 170 members attend each church across India, a little less than 50%. The author, Samuel, who had personally attended a high percentage of these churches, made it clear in the article that for most of these churches the actual weekly attendance was less than 50 per

church, or only one seventh of what was being reported. Here we see the actual reality of what is going on in the SDA Church, while they claim a world-wide membership of more than 23 million, the actual number of people who still consider themselves Adventists would be much closer to 3.3 million, and the number of high tithe payers in this group is shrinking, while the number of very low tithe paying individuals is increasing. Samuel goes on to critique the grossly inflated SDA numbers in the following words:

Deaths and Tithe

"According to the World Fact Book, 7.3 people die out of every 1,000 in a year in India. But if you use the Southern Asia Division statistics, a mere 0.5 people die out of every 1,000 Adventist members in India per year. While we Adventists may have a somewhat better lifestyle than the general population, it isn't possible that the mortality rate of Indian Seventh-day Adventists is 0.5, while that of the country is 7.3. What it says, in fact, is that people long dead are still counted as current church members. While I understand how it may be difficult to audit membership based on non-attendance, whether a person is alive or dead is a straightforward measure of church membership: if his heart isn't beating, and he's buried or cremated, he's by definition, not an active church member!"

"According to the 2017 Annual Statistical report, tithe per member from East Central India Union is approximately $1 per year. That is not a typo: it is $1 per year per member from East Central India Union. India's per capita income is about $1,700 per year. This implies that less than 1% of the East Central India Union (ECIU) members pay tithe. What of the other 99%? They must be people with no income, people who do not pay tithe, or (as mentioned above) people who are already dead. Again, it seems unlikely that less than 1% of East Central India Union members pay tithe. It is more likely that the membership count of the East Central India Union is grossly inflated."

These numbers make it clear that the SDA claims are so far removed from reality that one has to question whether their figures represent deliberate fraud or deception. When you count dead people as members, the way Adventists have done, it is difficult to call this just careless or accidental. There is no question that the church greatly benefits from its false claims. One of the most common arguments I hear from apologists on my Facebook thread is "how could Ellen be a false prophet when the church is growing so rapidly?" Adventists use their lies to justify and instigate more lies, so that

the house of cards remains intact in the context of their insular and dishonest system. But it appears that the house of cards is finally being exposed for what it is, and that honest voices from outside and within are finally blowing the whistle on this self-deceiving subCULTure! Again, to pick up where we left off with the research of James White, analyzing the GC's own statistics from the year 2023.

The SDA Church is a sick church. According to the SDA Church's annual report, in 2022, 1,358,642 people joined the sect, while an astonishing 961,037 people were removed from the sect's membership. After counting for deaths, for every three people joining the sect, two leave. The same annual report displays a 5-year chart showing alarming rates of people leaving the SDA sect, but the bottom line for James was that when you include deaths (that had not been factored in) 78% left the SDA Church in 2023,[235] and that does not count all of the people who are still listed on the SDA books, who in actuality have nothing to do with the church today. This latter group is not identified in the church statistics, but they represent a huge number of people. On my Facebook thread alone, I have heard repeated testimonies from people who asked to have their names dropped from SDA books but never had their requests granted. Much more common are those who simply walk away from Adventism, and never bother to make such a request, and continue to be listed in the church records as members. I believe that both of my brothers fall into this category, they have each been out of Adventism for decades but are still listed in church books.

This problem exists, because there is no incentive for pastors to clean their books, but there is a great disincentive. Staff and church funding from conferences are based on membership and tithe receipts so of course no pastor wants to appear to have the church membership dramatically reduced on his watch. Therefore, the books just keep on being padded with names that are no longer associated with Adventism and the farce continues. This is what makes it impossible to know just how inaccurate SDA membership claims are, but we can be sure, given the factors we have just enumerated that more than 4 out of 5 born into the church, or who join the church exit out the back door, only to be continued (in many cases) to be counted as members. And that there are at least three times as many former Adventists in the world than whatever false number of members they claim. The denomination is in free-fall, but it stubbornly continues to insist that it is growing despite all signs to the contrary.

Why are So Many Leaving Adventism?

Now that we have established that there is a mass exodus out of Adventism, the next question becomes "Why"? Why are so many leaving and is there reliable data to make this determination? For many years we have heard from Adventists, and this has been echoed by various apologists on my thread recently, that people leave the Adventist Church because they want to sin and embrace the ways of the world that conflict with Adventist standards or because they have been hurt by the church in some way. And while Adventists have not been particularly motivated to study why people leave, for obvious reasons, there was a comprehensive study or survey conducted, that was published in *Spectrum* back in February of 2014. The ninth question in this survey gave respondents the opportunity to specifically identify why they left, or why they believe others leave, the SDA Church in the context of 11 choices.

From the Outside Looking In: Making Sense of Adventism as a "Former"

Spectrum Staff | February 2, 2014

Why I think individuals leave the Adventist Church

___ a. They probably never did understand the doctrinal beliefs.

___ b. They have been deceived or tricked into believing lies.

___ c. They weren't strong enough in their faith.

___ d. They were tempted into sin, drugs, infidelity, etc.

___ e. They didn't have strong connections with other members.

___ f. They didn't like the worship style, music or preaching, etc.

___ g. Their feelings were hurt or they were angry over wrongs

___ h. They couldn't get their way so they left.

___ i. They disagreed with the doctrinal teachings of the church.

___ j. They found a spiritual homes elsewhere.

___ k. They're just too busy to come any more.

The SDA party line focuses on options (d) and (g) as the primary reasons people leave Adventism, when in reality these factors were virtually non-existent compared with the real reasons. The author of the study wrote:

"My request to remove my membership was based entirely on one issue. Nobody hurt my feelings or made me mad. I didn't study with another person or group. I didn't get frustrated or lonely or simply drift away. I just kept reading my Bible — front to back — over and over. And what I read clearly did not match well with what I'd been taught in Sabbath School, heard in church, learned in 16 years of Adventist education, or read in church-related materials. Since I was unable to reconcile these differences, it became increasingly clear that I was falsely representing my beliefs. This moral dilemma required that I either change what I believed or leave the church. Since I couldn't ignore what I believe the Bible teaches, I asked for my membership to be removed. My decision shocked and appalled a lot of people. I endured some very unpleasant confrontations, angry letters, and hushed gossip. But mostly I was ignored. Adventist "shunning" is unique: mostly unintentional, but nevertheless quite genuine. So, imagine my delight, several years later, when Facebook presented opportunities to reconnect with long-lost friends from my past. It turns out many of them shared those very same experiences of leaving Adventism."

As it turns out the author of the survey was a doctoral student who had experience constructing surveys, and who was networking with a large number of former SDAs online who were generally curious about why people leave the Adventist Church, a topic that was unrelated to the author's doctoral studies. He volunteered to create the survey in collaboration with the others, because of his experience. He also stressed that the survey was not constructed with "any specific theoretical perspective" in mind, or with any agenda that was seeking a particular result. So, in this context, the survey was distributed to 537 former SDAs and at the time of publication was based on 336 responses[236] The survey results were summarized in the published article as follows:

More than two-thirds (68%) of those who took the survey had been members of the SDA church for over twenty years. This implies that their knowledge of the doctrines, culture, and organizational system was quite extensive. The educational level of the group of respondents was clearly above average: over 87% had attended college. "The primary reason I left the Adventist church," according to an overwhelming 86% of the respondents, was,

"Doctrinal differences: disagreement over what the church teaches." A smaller group (5.5%) reported leaving over "Hurt feelings/anger with another person or group." The remaining respondents (8%) said they, "Just didn't care anymore." Participants reported that 74% of them joined the church when they were 13 years old or younger. Perhaps related to that fact, 46% reported, "I was too young to really make an informed decision about church membership." And 22% said, "At the time, I thought I understood the doctrines, but it turned out there was a lot more to it that nobody told me about until after I joined the church." 71% of those taking the survey said their decision to leave the Adventist church was influenced by intensive Bible study. Other influencing factors included: "Online information site or blog," (42%), "A book I read (besides the Bible)," (33%), "A conversation with a friend or family member," (32%), and "Studying with others," (26%). Over half (52.5%) confirmed that their name is still included on the books as a member of the Seventh-day Adventist church. Respondents' comments indicated frustration with trying to have their name removed and some reported great reluctance by local churches to remove names from membership lists.

I want to underline a few findings from this survey that fly in the face of the SDA party line. "An overwhelming 86% of the respondents" said they left over "Doctrinal differences: disagreement over what the church teaches." And only "5.5%" reported leaving over "Hurt feelings/anger with another person or group." With the remainder (8%) reporting apathy or simply not caring about Adventism anymore as their reason for leaving. This idea that people leave Adventism to embrace sin and worldliness is an Adventist invention, and blaming the mass exodus on hurt feelings is also highly inaccurate. The vast majority (74%) were baptized into the church at 13 years or younger and the strong majority of those felt that they were "too young to make an informed decision about church membership." Clearly Bible study, reading outside of Adventism, and online information were the primary factors in formers leaving the SDA Church. And I also find it very interesting that the majority of the formers involved in the survey "confirmed that their name is still included on the books as a member of the Seventh-day Adventist church." This again underlines the glaring inaccuracy of SDA membership claims. Now let's turn our attention to the doctrines with which former SDAs most strongly disagreed.

"The doctrines" with which former Adventists most often "strongly disagreed" were:

"The gift of prophecy" 80%

"The investigative judgment" 75%

"The Sabbath" 68%

"The remnant and its mission" 67%

It is important to explore each of these doctrines individually given that Adventists tend to cling to each one of them as being formative to their identity.

Doctrines Most Rejected in Adventism

1.The Gift of Prophecy: The primary focus on SDA dishonesty on my Facebook thread centers around the tragic deceit, plagiarism and immorality committed by Ellen White herself. When I run into Adventists in Southern California these days, it is not uncommon to hear them say, "Well Ellen White isn't all that important anymore and most of us don't pay much attention to her." Now even if this is true in our neck of the woods, it certainly does not describe the situation of most SDAs in the rest of the country and especially world-wide. Nor does it acknowledge how intimately Ellen White is tied to Adventist, thought, behavior and theology throughout its history to the present, whether they are conscious of it or not. In just the last fifty years, beginning with the re-discovery of the 1919 Bible Conference transcripts in 1974, there has been a steady increase of research and revelations about the dishonesty of Ellen White and the White Estate, that are now so extensive that even the "Ostrich preserve"[237] of Adventism is having a very hard time ignoring them. Without Ellen White's false claims there would certainly be no Seventh-day Adventist Church today, so it is quite significant that the number one reason people are leaving the SDA denomination is directly related to their rejection of the church doctrine that EGW is a true prophet of God.

It is now not just about the fact that she plagiarized from other authors as Numbers and Rea emphasized along with Canright, as well as many others before and after them, nor even just about the documented cases of her hypocrisy which were also exposed by Canright, Numbers, Rea and a multitude previous to and following them. Now we have comprehensive source documented research which clearly shows lifetime patterns of deliberate deceit, purposeful hiding of her extensive plagiarism even from

her own assistants, absolute claims that are completely indefensible and in many cases blasphemous, a strong pattern of control, manipulation and exploitation of her own followers for her own self-benefit including financial riches, major errors and heresies attributed to God – including racism and hatred for children, the complete inventing of "visions" from God to support her condemnation, and demonization of those who threatened her, as well as to claim that her husband's proven major embezzlement (of hundreds of thousands of dollars in our money today) was endorsed in "vision" by God. And just to make it clear, Ellen's dishonesty and hypocrisy were not occasional slip ups or mistakes, they were tragic lifetime patterns.[238] At the same time Ellen claimed that she was completely free from hypocrisy, in a manner that we now know is completely without credibility.

"It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true." *Counsels on Diet and Foods* (*R&H* Publishing, 1938) p. 494.

"I do not preach one thing and practice another. I do not present to my hearers rules of life for them to follow while I make an exception in my own case." *Selected Messages* vol. 2 (*R&H* Publishing 1958) p. 302

Ellen's first claim is contradicted by the fact that both D. M. Canright and John Harvey Kellogg who lived with the Whites for years, ate at their table, and observed their behaviors first-hand, while being treated as family members, both testified to the gross hypocrisy that Ellen displayed in her lifestyle. And her second claim, an absolute denial of hypocrisy, has been so destroyed by books like mine and Dirk Anderson's, *The Spirit of Hypocrisy: As Manifested in the Life of Ellen G. White*, that those who try to defend Ellen as being innocent in her plagiarisms, hypocrisies, and denials, are either extremely ignorant of SDA history to the max, or being deliberately dishonest, knowing that she flagrantly denied being a hypocrite, when she was one of the most hypocritical people who ever lived! Her statements above are so laughable, in the light of an abundance of published evidence to the contrary, that only the most hard-core SDA apologists bother to defend them. Given that Ellen was such an obnoxious hypocrite, I guess it is not surprising that she would also be a bold-faced liar about her hypocrisy, in the name of God. It is interesting to me to see the way that SDAs have been generally able to deceive the public at large into believing that EGW was a

legitimate spiritual leader when she should be viewed with the same kind of disdain that most Americans have for Joseph Smith. Ellen was just much more subtle in her deceit, plagiarism, and immorality than Smith, so it has taken longer for the truth to come out about what an evil person she was. Smith was guilty of overt womanizing and horse & cattle wrestling and was ultimately shot as a criminal by those he had wronged. But Ellen had the ability, or audacity, to claim that God had given her "visions" demonizing her critics and damning them to hell. Again, we find this to be a lifelong pattern for Ellen.

This had a real impact to make SDAs think twice before they publicly expressed any kind of criticism against the "anointed one" and generally worked to keep the saints in line where Ellen was concerned. And then of course, the isolation and insular nature of Adventism for the most part kept outsiders away, with few exceptions, such as when the public press denounced EGW as a plagiarist in 1889. This is the one thing SDAs hate most; scrutiny by the outside press, but they have reached such a state of obscurity and irrelevance that the public generally doesn't know of them, or if they do, care about them. It is not coincidental that Christ saved His most damning condemnations for the Pharisees, who did great evil in the name of God, and it is also not coincidental that the methods and behaviors of Ellen G. White so typified and reflected those of the Scribes and Pharisees. She got wealthy at the expense of her flock, she lied to her flock, she grossly deceived her flock, she exploited her flock without apology, she made absolute and blasphemous claims for herself that even exceeded those of the Scribes and Pharisees, and we have no record that she ever repented of any of the major evil that she did. At least, according to Acts 6, some of the religious leaders actually repented of their ways and were converted, but by all evidence that we have, Ellen tried to take her evil secrets and evil deeds to her grave, while making every provision for the exploitation to continue through her children, her grandchildren and the White Estate [239] after her death, which is precisely what happened. It is not surprising that more and more SDAs are becoming aware of their so-called prophet's foibles and major misdeeds, and have identified the false teaching, that Ellen was a true prophet, as their primary reason for leaving the Adventist Church!

2.The Investigative Judgment: This doctrine was not only invented by SDAs to try to cover-up their false teaching about the "Shut-Door" for seven years, but it is a completely heretical doctrine that is totally at odds with the perfect finished work of Christ. In this section I will not attempt to add to the

excellent job that Desmond Ford did, demonstrating that the Sanctuary and Investigative Judgment doctrines in Adventism were completely at odds with Scripture,[240] but I will reflect on the historical circumstances that birthed this doctrine in Adventism and then comment further on how this doctrine was applied in SDA schools during my own upbringing, and in the lives of many other Adventist students in my world. It is difficult to overestimate the trauma that James and Ellen White were experiencing when the October 22, 1851 date passed, and Christ still did not return as Joseph Bates had predicted in his published paper, and Ellen had endorsed through her various Shut Door and date-setting "visions." Adventist apologists will insist that she never set such dates, and that she backed off from this October 22 date before it occurred, but these arguments must be understood and exposed in their proper historical context.

First, it has been fully established in this volume and in other books that I have written,[241] that Ellen repeatedly taught the Shut Door doctrine, that only Adventists in her little group could be saved, and that probation had closed for all others, on October 22, 1844, for a full seven years after the Great Disappointment. She was also guilty of specific date-setting for the second coming of Christ during this period, as we have also documented. In her very first "Adventist" (December 1844) "vision," based on Joseph Turner's Shut Door paper, Ellen claimed God showed her the specific "day and hour" of Christ's return. When she was questioned about this by followers in early 1845, she insisted that Christ would return before the end of June in that year. When questioned about this after her prophecy again failed, she pleaded that she had misunderstood the angel because he had spoken in "the language of Canaan" and that the angel was referring to the second planting and not the first, so her declaration was that Christ would actually return by the end of September that year instead of June.[242] This of course, failed as well, so Ellen was forced to back off her specific time-setting or date-setting claims for a few years, but she was back at it in 1849 and 1850 with much higher stakes for her followers this time around.

As the October 22, 1851, date was approaching Ellen began to warn her followers that the time of trouble was about to start, that they only had "a few months" before their probation would close, and they would have to enter this terrible period where they would have to live without a heavenly intercessor or mediator before Christ returned. Therefore, Ellen made it clear that God had shown her that the time had come for Adventists to sell their homes and possessions and to donate the money to "the cause" (money that

James and Ellen just happened to control). Ellen's exact words were as follows:

"I saw it was the will of God that the saints should cut loose from every encumbrance, dispose of their houses and lands before the time of trouble comes, and make a covenant with God by sacrifice. I saw they should sell if they laid their property on the altar and earnestly inquired for duty." (Ellen White, "To Those Who are Receiving the Seal of God" January 31, 1849)

"In a view [vision] given June 27, 1850 my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for them, and but little time in which to do it (*Early Writings*, p. 64). … Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months. They will also have much to unlearn, and much to learn again" (*Early Writings*, p. 67).

It is interesting to note that Ellen saw that there were only a few months left before the close of probation, for even the Adventists, which fit perfectly with her view of the time of trouble and Christ returning on October 22, 1851, at that time. It is also fascinating to note that those who took her "Testimony" seriously and disposed of their assets, giving them to "the cause" did not receive any kind of refund, that we are aware of, when Ellen's prophecies failed to come true. And that there is good evidence, which I have supplied before[243] that these funds were used by James and Ellen to buy their first home and to begin their journey to great wealth. Moreover, the SDA apologists, past and present, who try to deny Ellen's host of shut door prophecies and date-setting "testimonies" do so based on denials that Ellen made, many years after these false prophecies were clearly documented and preserved for all to see, despite the White's attempts to censor and delete them from her "writings"! It is not until 1874 and 1883 that Ellen provides these blanket denials that are 100% at odds with the documented evidence we have of her shut-door and date-setting "testimonies"!

EGW 1874 denial-*Selected Messages* vol. 1, p.74 (1874) "With my brethren and sisters, after the time passed in 1844, I did believe that no more sinners

would be converted. But, I never had a vision that no more sinners would be converted."

EGW 1883 denial -Ellen White 1883 statement quoted in Arthur L White, *Ellen White and the Shut Door Question* (White Estate 1982, revised, p.13) "For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error and enabled us to see the true position."

Both denials, which are completely at odds with the documented facts, were used by Francis Nichol & Arthur White, to try to exonerate Ellen White where her clear shut door statements are concerned. And there are two more quotes that these SDA apologists, and others like them, have used to try to say that Ellen had given up the shut door before October 22, 1851, and that she did not subscribe to the 7-year-theory of Bates. These are the following:

EGW June 21, 1851 *Gathering of Israel* p. 12. "The Lord has shown me that the message of the Third Angel must go and be proclaimed to the scattered children of the Lord, but it must not be hung on time."

"I never have stated or written that the world was doomed or damned. I never have under any circumstances used this language to anyone, however sinful. I have ever had messages of reproof for those who used these harsh expressions." --Letter 2, 1874. Quoted in *Selected Messages*, book 1, p. 74. *R&H* Aug 19,1851 p.13 Door now opened

Let the reader notice that both of the last two "testimonies" of EGW were given in the summer of 1851, only months before the October 22 date would bring an end to Bates' 7-Year-Theory. At this point it was obvious that Ellen's prophecies about the time of trouble had not materialized, that her "a few months" warning had been false, and that all that she had written about the shut door and Christ's return was not going to happen. So, before the actual date passed, Ellen was trying to make a last-ditch effort to separate herself from her previous "testimonies" and "prophecies"! At this point she knew what she had predicted was not going to happen, so she was trying to cover her butt, knowing what criticisms would be coming. And this was also the reason that James and Ellen deleted her false prophecies from her previous writings without explanation. It is also noteworthy that James, who moved away from Bates' 7-Year-Theory before Ellen, banned Ellen's "visions" from

being published in the *Review*, where he had published them generously before, between 1851-1855 (Uriah Smith succeeded him in 1855), due to all the controversy related to Ellen's failed prophecies. These years were very traumatic for the Whites and other Adventist leaders who now had to come up with a whole new interpretation for what had happened on October 22, 1844.

Although it is generally believed that Joseph Bates was the first to use the expression "investigative judgment" in 1855, the phrase was used for the first time in an Adventist publication in December of 1856 when Elon Everts used this term to describe a pre-advent judgment, in a letter to the editor (Uriah Smith) printed in the *Review & Herald*. This was after Sabbatarian Adventist leaders, such as Joseph Bates, Uriah Smith and J. N. Loughborough, spent several years trying to re-examine O. R. Crosier's Sanctuary Doctrine in the light of Ellen's failed prophecies on the Shut Door and Christ's return. They not only tried to tie this notion of a pre-advent judgment to their understanding that Christ moved from the Holy Place to the Most Holy Place of the "Heavenly Sanctuary" on October 22, 1844 (in contradiction to Scripture), but that he started judging individuals at this time and connected this teaching to the "Three Angel's Messages" of Revelation 14:6-12. The main Biblical texts quoted by Seventh-day Adventists, or misapplied- as Desmond Ford clearly showed at Glacier View, in support of the doctrine of the pre-Advent (investigative) Judgment being applicable to the professed people of God in all ages, were Daniel 7:9–10; 1 Peter 4:17; and Revelation 14:6, 7; 20:12. Again, I will not attempt to add to Ford's masterful refutation of this doctrine, but simply demonstrate the kind of damage it has done in Adventism, at a very practical level, for decades.

When I was a young teen attending an SDA school, I can vividly remember my Bible teacher talking about the investigative judgment in a manner that would have scared any sincere believer to death. I was in a state of rebellion against Adventism and its God at that time, but I did notice the tragic toll that this doctrine took on many of my classmates. And several years later it would cause my youngest brother to come home from school and inform my mother that there was no possible way that he was going to heaven, because of what he was being taught by his Bible teacher. The essence of the doctrine was, as Bates himself put it, that the judgment of the living started with Adventists (who knew more than everyone else because we were the remnant and we had the truth), as Scripture demands, "judgment begins with the house of God" (1 Peter 4:17). So, we were informed that God already had plenty of

time to judge the dead (starting in 1844-I guess He didn't have computers) meaning that He was now starting with the living, and we were first up as professed Adventists. The bad news was, that once your name came up in this judgment (which could happen any day) you could never sin again, or you would be lost. From this point forward you would have to live without sin, right through the coming time of trouble, where you would have no intercessor of mediator according to Ellen White (*Early Writings*, pp. 48, 278-285; 2T pp. 430-431; *Sanctified Life*, p. 7; etc., etc.)

If this didn't fill any teenager with absolute despair and hopelessness, they were either in rebellion like me, or they were delusional enough to believe they were sinless. In either case, this theology did tremendous harm to SDA young people when I was growing up, and when I did get converted through an encounter with God, at the age of 16, I started doing everything I could to study this false theology for myself, and to then try to counter it in every way I could when I became an SDA minister. But the bottom line is, that EGW wrote this stuff and attributed it to God. Ellen was the author of the Theophobia that was so common in the Adventism of my youth, and there is no way to reverse the curse that she put on so many who were naïve enough to believe that she really got this stuff directly from God. The Sanctuary/Investigative Judgment Doctrine is really the only unique teaching that Adventists ever generated, and at the same time it is the most fear-producing unbiblical doctrine in their arsenal. The fact that they have never repented of this doctrine and the tragic damage it has done, clearly illustrates why it is the second most rejected doctrine in Adventism!

3.The Sabbath: This may be the rejected doctrine that is most surprising to SDAs, for since they got it from the Seventh-day Baptists, it has been the centerpiece of idolatry and the most arrogant eschatology, in the Adventist Church & identity. Adventists are brainwashed to believe, through a series of clever "proof texts," that the Seventh-day Sabbath is not only Biblical and binding for Christians today, but that it is absolutely central to the message of Scripture. But nothing could be further from the truth! The SDA distinction between the 10 Commandments and the rest of the Mosaic Old Covenant Law, is a false and dishonest distinction. I preached this (that it was false) for years while in Adventism, and the following post on my FB page made this very clear and worth repeating here!

Michael Pursley ·

“A few years ago, my dear friend Gene Hallett asked me a very simple but fundamental question, Why didn’t Moses write “Aseret ha-Mitzvot” instead of writing “Aseret ha-D'varim”?

Now, this is an important question, and it got me thinking. I had come across this conundrum years before, and it had a definite answer…one that was almost earth-shattering, but what was it? I couldn't remember. You see, the words written on the tables of the covenant are the words of the Decalogue. But the Hebrew term used consistently by Moses in the three main verses describing this is “Aseret ha-D'varim” (found in Ex. 34:28, Deut. 4:13, Deut. 10:4). Now Aseret ha-D'varim is accurately and properly translated as “the Ten Sayings,” “the Ten Statements,” “the Ten Declarations,” “the Ten Words” or even “the Ten Things.”

But here is the problem, If Moses had wanted to say, “Ten Commandments”, he would have written “Aseret ha-Mitzvot” since “Mitzvot” means “Commandments”.

Well, after some research, here is the answer; in short, the Mizvot refers to the individual 613 commandments of “Aseret ha-D'varim”.

That means:

- There are 613 commandments, not 10
- The "Ten Commandments" (Aseret ha-D'varim) are simply titled categories of the 613 Aseret ha-Mitzvot.
- The “Ten Commandments" are headings of specific Aseret ha-Mitzvot, which divided into duties to God and duties to people.

When Moses does get around to talking about the Mizvot collectively, he calls them aseret ha-d'varim. That can be translated as "10 words," "10 statements," or even, in context, "10 things God said."

The Aseret ha-Dibrot is not understood as an individual or as separate standalone commandments; instead, they are categories or classifications of 613 mitzvot. Each of the 613 mitzvot can be subsumed under one of these ten categories, or the aseret ha-d'varim, some in more obvious ways than others.

God gave Israel 613 mitzvot (commandments), not 10. All 613 of those mitzvot are equally sacred, equally binding, and equally the Word of God as their headings.

There can be no separation of the Ten Commandments (headings) aseret ha-d'varim as moral, and the 613 Aseret ha-Mitzvot (specific commandments) as ceremonial. The Bible and the corresponding Bible writers saw them and portrayed them as one unit.

What is so funny to me is that the Jewish people (the ones who know their Torah) all know this, and we Bible-loving Christians don't.

So, how did our understanding of the so-called "Ceremonial Laws" come about? HINT: It came from good medieval Roman Catholic theology!"

SDAs have a lot more in common with Roman Catholic theology than they want to admit, yet for decades they have condemned the Catholics and insisted that they will be the power behind a world-wide "Sunday Law" that will force all people to worship on Sunday and persecute Seventh-day Adventists for worshipping on Saturday! This of course can be traced directly to Ellen White, like every other weird, bizarre and harmful teaching that SDAs prize. And not only does the Hebrew language clearly expose the false claims of Adventism, but the New Testament directly teaches the same thing in wording that is unmistakable. In fact, the passage in Scripture that first convinced me that Adventist theology concerning the Sabbath was completely wrong and unfounded was 2 Corinthians 3:7, 9. These verses explicitly tell us that the law written on stone (the 10 Categories) had become a "ministry of condemnation" and a "ministry of death" under the New Covenant, and that whatever purpose it had served in the past had been fulfilled and was no longer in effect. This passage completely takes the legs out from under Adventism and its false Sabbath.

So, is there any legitimate role for the Seventh-day Sabbath today? Certainly not as a day of required religious behavior, with all its restrictions and prohibitions deified by EGW. One might argue that the blessing God put on the Sabbath at creation remains today, and if one chooses to treat this day as a change of pace from other weekly activities, it can be beneficial, or that the day is still a weekly reminder of God's creation, and more importantly God's salvation, provided through His perfect finished work on the cross (Hebrews 4). But to claim that this day is a holy day for Christians, that must be observed under the sacred mandates of ancient Judaism, as SDAs have done

and still are doing, is antithetical to the New Testament and a gross distortion and subversion of the teachings of Jesus. Adventists have used their Sabbath teaching to glorify themselves and to condemn all other Christians in a manner that is at the center of their false eschatology, which we shall turn to next!

4. The Remnant & Its Mission: Of all the arrogant and absurd doctrines in Adventism, this one takes the cake! The way that SDAs have traditionally defined God's Remnant Church is about as self-serving as you can possibly get. They have insisted, through a gross abuse and misinterpretation of Scripture (Revelation 14:12), that to be part of this "Remnant Church" one must keep the 10 Commandments, given at Sinai, with major emphasis on the fourth commandment (their 7th-day Sabbath) and follow the writings of Ellen White, whom they define as "the Spirit of prophecy" (Revelation 12:17 & 19:10). We have already shown that the 10 sayings are not identified as commandments but that the entire 613 laws of the Mosaic Code were the commandments in the Hebrew Scriptures. And there is no way that Revelation is referring to these 10 summary statements, or the 613 commandments that were fulfilled by Jesus, when it refers to the commandments of Christ in Revelation 12:17 or 14:12. The commands or commandments of Jesus are the focus of the New Testament, and they have nothing to do with keeping a 7th-day Sabbath. But focusing on Jesus is not what has grown the SDA Church, they have falsely convinced people that their unique 7th-day Sabbath and false prophet are what make them the Remnant Church and reveal that all the other Christian Churches are not the "Remnant Church"!

Even more ridiculous, than their false claims about the 7th-day Sabbath, are their false claims about Ellen White being the "testimony of Jesus" or the "Spirit of Prophecy." This is not a claim that Adventists imposed on Ellen White, but one that she arrogantly made for herself (8T, p. 298). "We must follow the directions given through the Spirit of Prophecy [Her own writings] .... God has spoken to us through His Word. He has spoken to us through the Testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy." No one was more critical of the claim of Papal authority or infallibility than Ellen White, and I am no fan of this doctrine, but at least on the rare occasions where the Pontiff supposedly spoke "Ex Cathedra," or with infallibility, he spoke on substantive issues relating to church doctrine. By contrast, Ellen claimed that everything she wrote for the church, thousands of pages, all

came straight from the throne of God, not tainted by her opinion, but containing absolute authority.

5T p. 67 "In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision – the precious rays of light shining from the throne."

This is a remarkable claim, Ellen is stating that not only her articles, but her letters and her testimonies (which included her plagiarized books) all came straight from God. And these materials included the most trivial and despicable matters imaginable, including the claim that God hates many kinds of children, racist claims that certain races of human beings are the product of amalgamation (reproduction) between beasts and humans, and nonsensical claims such as piano tuning causing insanity and wearing hats or hair pieces causing the decay and destruction of the human brain. And these are just a tiny sample of the ridiculous and damaging things that EGW attributed to God. I have documented many, many more in my books. It is amazing that a subCULTure like Adventism could call this woman not only a true prophet, but major evidence that they are God's Remnant Church, since their inception, 182 years ago. The fact, that they have so often been successful in this regard, simply underlines the human need to seem important or to have some kind of special knowledge that others do not have. We have already talked about SDA insecurity, and it is insecure people who are attracted to this grandiose and delusional message.

Rational Adventists that I have talked to are quick to concede that the historical, and even present, claims of SDAs that they are specifically the Remnant Church of God, are not only indefensible, but totally unbiblical and even absurd. It is common knowledge in theological circles that the Remnant Church of Scripture is not a visible organized church or denomination, but God's invisible people, scattered all over the globe, in many different groups, that are known only to Him. Any church that claims to be the one true church of God, be it Catholic, Mormon, JW, or Adventist only exposes the fact that it is more of a cult than a church and that it is self-deceived in terms of its own arrogance, ignorance, presumption and blasphemy!

So, in summary, the four SDA doctrines that are most responsible for driving Adventists out of their denomination, according to this survey, in the order of their offensiveness, are 1) Ellen G White = the Spirit of Prophecy and is a

true prophetess; 2) The Investigative Judgment and Sanctuary doctrine; 3) The Seventh-day Sabbath and the SDA idolatry and eschatology that accompanies it; and 4) The SDA doctrine of the Remnant Church of God. Regarding this survey, the authors readily acknowledge its limitations and drawbacks, but it seems to be the best such survey of former SDAs conducted to this point. Those who constructed the survey are seeking even a larger and more representative sample for the purposes of further research. But now that we have gotten a good glimpse of how former SDAs tend to view the Adventist Church, it might be helpful to hear from Adventists themselves.

How Those Who Remain SDA View Themselves

The same authors who surveyed the former SDAs also attempted to get feedback from Adventists who remained in the church. And while this is certainly less of a representative sample, they fully acknowledged this, and their findings were nonetheless interesting. In their own words:

> Since we had already conducted one survey, the idea naturally occurred to us that we might offer another one. The plan was to ask the same questions (with the wording directed toward current members) so that we could compare responses. We also decided to include a few questions we wished we'd asked in the first survey. The question about "why I left" is paired with "the primary reason I am still a member," but has no "forced choice." We left that question with 10 multiple choice responses, as well as a comment box. Thus, comparing the responses here will be challenging. However, we wanted to be able to get a clearer idea from the respondents regarding just what it is that holds them to the church. Here are some data from what we've learned about the current member respondents so far. Over 5 weeks we have had 335 participants and while the emerging data is interesting, we understand that this is hardly a representative sample. (Results based on 335 participants)

68% have been members more than 30 years.

75% became members when they were 13 or younger.

24 % said, ” I totally understood all the doctrines of the church when I became a member and whole-heartedly agreed with them.”

55% “attend church regularly.”

40% said, “I believe the doctrines of the SDA church are Biblical and fully endorse them.”

68% responded to “Why I think individuals leave the Adventist church,” with

“They disagreed with the doctrinal teachings of the church.”

16% responded to “My views regarding the importance of church membership,” with “I believe it is vital that true believers be members of the SDA church.”

39% “Strongly agree” with ” My current level of agreement, overall, with the fundamental beliefs of the SDA church.”

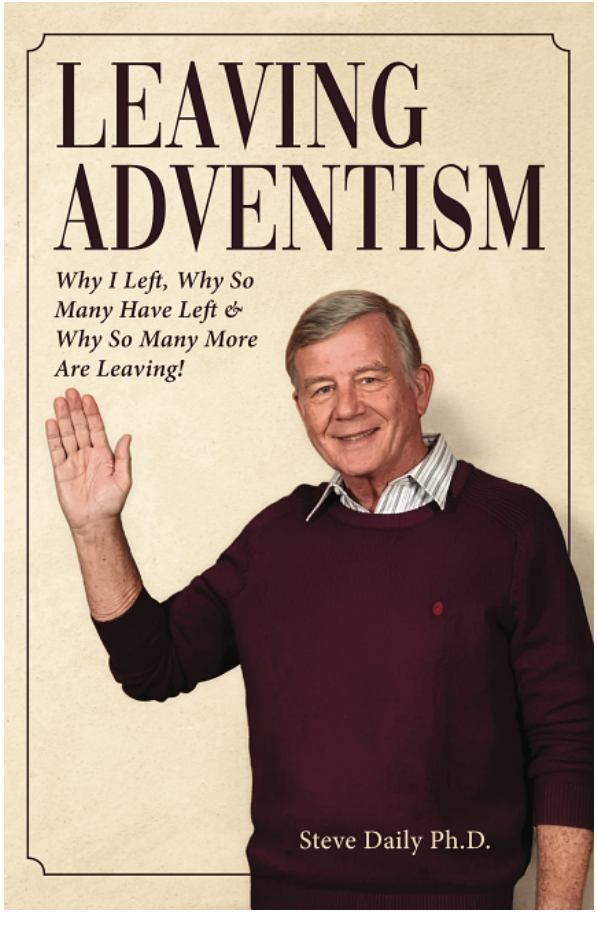
42% prefer the NIV; 27% prefer the KJV; 8% prefer the Clear Word.

Of the 28 fundamental beliefs, the one with the lowest level of agreement is the one regarding the “Investigative Judgment:” 44% “Fully agreed.”

Close behind is the church’s teaching regarding the “Spirit of Prophecy” as “an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White.” Only 45% of respondents “Fully agreed.”

Even among active members, it is a minority of SDAs who still believe in the Investigative Judgment, that EGW is the Spirit of Prophecy, or strongly agree with the 28 fundamental beliefs of the church. As I have noted before, the level of pluralism in the current SDA Church is so great, and the gulf between conservatives and liberals so wide, ranging from EGW perfectionists to complete postmodernists, that any kind of doctrinal unity amongst these groups is a fantasy or a delusion. In my own experience talking with former SDAs who aren’t ardent apologists, the majority now are quick to state that EGW doesn’t mean much and we pay very little attention to her. As one SDA leader recently told me, off the record, “We don’t care about Ellen White anymore.” Which is understandable given how much has been discovered and uncovered about her since 1974 when the 1919 Bible Conference Transcripts were uncovered.

Since that time there has been a steady stream of information increasingly made available to the Adventist Church member which ultimately demonstrates and documents that Ellen was not only a fraud, but a deliberately dishonest fraud who hurt a lot of people. She did not know the Gospel much less teach the Gospel, but was primarily responsible for the alternative gospel that SDAs generally still preach today. One reason the SDA Church is struggling so much today with its authority and control of its theological agenda is precisely for this reason, no true prophet and no true Gospel! The false authority attributed to EGW in the past will no longer stand, so the church is adrift in a sea of pluralism with no anchor or means for consensus and stability in sight. Therefore, the SDA Church is not only irrevocably divided from within, but being overwhelmingly exposed from without. Not a good spot for the "Remnant Church"! And a very clear reason why so many are LEAVING ADVENTISM!



There is a mass exodus occurring out of Seventh-day Adventism today, and it is something the church tries to hide and deny. This powerful and highly documented work will help you understand the workings behind the cult like no other.

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