Title: A comparison of Roman Catholic and Seventh-day Adventist pneumatology

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Abstract:

In the doctrine of the Holy Spirit’s Divinity, Roman Catholics teach the theory of divine procession, a series of divine appropriations and the indivisibility of the nature of the Holy Spirit. Seventh-day Adventists do not have these teachings except that they believe in the mystery and incomprehensibility of the nature of the Holy Spirit.

In the ministration of the Holy Spirit, Roman Catholics believe that the Holy Spirit reveals the truth infallibly through the Magisterium, takes the mediatorial office of Jesus, forgives all sins, and unites the separated brethren. Seventh-day Adventists claim that the Holy Spirit reveals the truth through the Bible, mediates with Jesus Christ in man’s behalf, leads sinners to repentance, and unites the brethren within the true church.

In ecclesiological pneumatology, Roman Catholics teach that the church is the extension of the incarnation and the soul of the Holy Spirit, the Magisterium is infallible, the church can forgive sins, the delegated hierarchical authority is always infallible, the Roman Pontiff is supreme, the “Ecclesia Purgans” is the intermediary church, and there is no salvation outside the Roman Catholic Church. Seventh-day Adventists consider their church as the fulfillment of the prophecy f Daniel 8:14 do not teach the infallibility of the teaching office of the church, do not
claim the primacy of the General Conference president, do not believe in the “Ecclesia Purgans,”
and teach that there is salvation outside the Seventh-day Adventist Church.

In pneumatological endowments, Roman Catholics teach that gifts are receptive habits,
do not teach the accountability of spiritual gifts, stress the usefulness of the seven ordinary gifts,
do not assign the gift of last-day prophecy to a specific person, and include the doctrine of the
church in the gift of understanding Seventh-day Adventists do not teach that spiritual gifts are
receptive habits, teach the principle of accountability of spiritual gifts, consider all gifts useful
for the church, assign the last-day gift of prophecy to Ellen G. White, and do not include the
doctrine of the church in the gift of understanding.

In pneumatological eschatology, Roman Catholics emphasize the role of the Holy Spirit
in life after death, resurrection, judgement, final preaching of the gospel, the Charismatic
Renewal Movement and its practices, and do not have the “latter rain” concept. Seventh-day
Adventists stress the eschatological functions of the Holy Spirit in all events connected with the
latter rain, and do not believe in the Charismatic Renewal Movement and its practices.