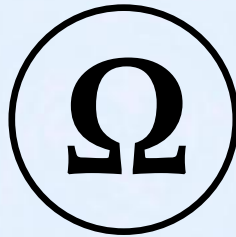


The ALPHA and the OMEGA



The Alpha is now history
The Omega is alive and growing

What did Dr Kellogg really believe when he
wrote his book 'The Living Temple'?

What did he say when he wrote to Brother
Butler and Brother Prescott? And what did
Brother Butler say to Dr Kellogg?

This information is vital to be able to
understand the Omega

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*Here is the patience of the saints: here are they that keep
the commandments of God, and the faith of Jesus.
Revelation 14:12*

www.Revelation1412.org

THE ONLY FOUNDATION

Towards the end of Christ's ministry, He asked His disciples, "Who do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets."

He said unto them, "But whom say ye that I am?"

And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Matthew 16:13-16.

How important was Peter's confession of faith?

Said the prophet, Ellen White, "The truth which Peter had confessed is the *foundation* of the believer's faith. It is that which Christ Himself has declared to be eternal life.... 'Upon this rock', said Jesus, 'I will build My church'.

In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself – His own body, for us broken and bruised. Against the church built upon this *foundation*, the gates of hell shall not prevail." The Desire of Ages p412.413. (All italics or emphasis added)

When speaking of the foundation of our faith, Sister White used a number of terms interchangeably. It is important we note this fact.

Another word she used is 'platform'.

A man of high responsibility in the medical work began directing men to "loosen the timbers supporting the *platform*." A voice suggested that the watchmen must be asleep or this could not happen, for "the *foundation* was built by the Master Worker." 1 Selected Messages p204.

Obviously 'platform' and 'foundation' are interchangeable.

When speaking of how the pioneers met for study in 1844-1848, Sister White said, "Many of our people do not realize how firmly the *foundation* of our faith has been laid.... (they) searched for truth as for hidden treasure." Ibid p206.

And again, “The *principles* of truth that God has revealed to us are our only true *foundation*. They have made us what we are. The lapse of time has not lessened their value.” Ibid p201.

In the above quotation, there is another word that relates to platform and foundation. It is the word ‘principles’. These principles of truth are our foundation or platform.

In another place Sister White spoke of men who desired a great reformation in Adventism where “the *principles of truth* that God in His wisdom has given to the remnant church, would be discarded.... The *fundamental principles* that have sustained the work for the last fifty years would be accounted as error.” Ibid p204.

To those who would do such a thing, the prophet said, “Woe to him who shall move a block or stir a pin of these messages.” Early Writings p258. This refers to the three angel’s messages in which all our fundamental principles are encapsulated.

Another word used is ‘landmarks’.

“The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven.... the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus’.

One of the *landmarks* under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old *landmarks*.” Counsels to Editors p30.31.

Another word is ‘pillars’. “We are to hold to the sure *pillars* of our faith”. 1 Selected Messages p201.

What are the pillars of our faith? Obviously they are the principles of truth, the landmarks, the solid foundation given in the beginning.

“There are the main *pillars* of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God”. Counsels to Writer and Editors p77.

The prophet does not mention every pillar in all statements, but that which came to mind, or fitted the tenor of her study.

She warned that those who “try to bring in theories that remove the *pillars of our faith* concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.” Manuscript Release 760. p9.10.

At the Minneapolis Conference, Sister White said there was much talk about standing by the old landmarks. “But there was evidence they knew not what the old landmarks were.... they had decided it was a dangerous error removing the ‘old landmarks’ when it was not moving a peg of the *old landmarks*, but they had perverted ideas of what constituted the *old landmarks*.” Counsels to Writers and Editors p30.

Of the true landmarks, Ellen White wrote, “I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, *immovable platform*.

I saw individuals approach the *platform* and examine the *foundation*. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the *foundation*. They wished improvements made, and then the *platform* would be more perfect, and the people much happier.

Some stepped off the *platform* to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the *platform* and exhorted those who had stepped off to cease their complaints, for God was the Master Builder, and they were fighting against Him.

They recounted the wonderful work of God, which had led them to the firm *platform*, and in unison raised their eyes to heaven and with a loud voice glorified God.” Early Writings p259.

Today brothers and sisters are stepping off the platform because church leaders say it has been laid wrongly. Although these words are not used, the pillars that bear the seal of God are accounted as error.

William G Johnsson, Editor of the ‘Review’ said, “Adventist beliefs have changed over the years under the impact of ‘present truth’. Most startling is the teaching regarding Jesus Christ, our Saviour and Lord. Many of the pioneers, including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or semi-Arian view – that is, the Son at some point in time before the Creation of our world was generated by the Father. Likewise the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today a few do not subscribe to it.” Adventist Review. Jan 6. 1994 p10.11.

George Knight, Professor of History, Andrews University said, “Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination’s Fundamental Beliefs.... Most specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the trinity.” Ministry, Oct 1993 p10.

Austin P. Cooke, a retired minister, Australia said, “It appears that the pioneers, not having a theological background, misunderstood the nature of the Trinity....” The Anchor 1997.

Did Sister White change her own understanding of the doctrines given at the beginning?

Speaking of herself in the third person, Ellen White wrote, “I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek.

I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry.

She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, 'Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them'. This is what she has endeavored to do." 1 Selected Messages p35. 1906.

According to the prophet, "We have a truth that admits no compromise." 1 Selected Messages p200.

Therefore we can be certain:

1. The platform is the same today as it was in the beginning.
2. The landmarks remain unchanged.
3. The pillars of truth are still the ones God gave the pioneers through Bible study and testimony of the Spirit between 1844 and 1848.
4. The foundation is still as strong and secure as it was when it was built.
5. 'Present truth' does not change over the years. Truth is unchangeable.

From Cooranbong, Australia, Sister White wrote, "Never, never seek to remove one *landmark* that the Lord has given His people. The *truth* stands firmly established on the eternal Rock – a *foundation* that storm and tempest can never move." 8 Testimonies p162.

We have a choice. Where will we stand?

THE ALPHA OF DEADLY HERESY

In 1904 Sr White wrote, "It is the constant effort of the enemy to remove these truths (the landmarks, the pillars of the faith, the principles of truth, the solid foundation) from their setting, and to put in their place spurious theories. He will bring in everything that he possibly

can to carry out his deceptive designs.” 1 Selected Messages p201.
(Brackets added)

In a vision Sr White was “shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a *platform*, braced by solid timbers – the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this *platform*.

Then I heard a voice saying, “Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This *foundation* was built by the Master Worker and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come for decided action.” Ibid p204.

The man in high responsibility was John Harvey Kellogg.

What doctrinal errors was he trying to bring in that would deny the past experience of God’s people -- the Godhead, who He is, and how He manifests Himself.

Dr Kellogg learned his false understanding in 1895 from Dr A.H. Lewis, a Seventh-day Baptist, when this gentleman visited Battle Creek and the Kellogg home. (Mrs Kellogg was a Seventh-day Baptist)

The doctor kept his views to himself until 1897, when he gave a series of talks at the Ministerial Institute, preceding the General Conference session, in the College View Church, Lincoln Nebraska. They were published in the General Conference Bulletin and distributed world-wide. Sister White said he was presenting “spiritualistic theories regarding the personality of God.” 1 Selected Messages p204.

In a short time, Battle Creek College and the Sanitarium were rampant with these pantheistic, philosophical teachings. ‘Keepers of the Flame’ No.6 ‘The Lesser Light’. Adventist Media Centre.

Many letters of warning were written by the prophet to Dr Kellogg and others, telling them that the ideas being put forward did not harmonise with light God had given her.

In one letter she wrote, “The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together Scriptures and put your own construction on them, but the application is not correct. The expositions by which you sustain your position are not sound...

It is not essential for you to know and be able to define just what the Holy Spirit is... on some of these points, silence is golden... Now my brother, it is truth we want and must have, but do not introduce error as new truth.” Letter to Brother Chapman. Jun 11. 1891. MR #1107 p5-6.

To Dr Kellogg she said, “You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.” Letter 300 1903. The Early Elmshaven Years. Vol. 5. 1900-1905 by Arthur L White 1941. (Sister White said “not definitely”, instead of ‘definitely not’)

Sadly, Brother Kellogg rejected the counsel of the Lord.

He was building Battle Creek up on a grand scale, and deeply involved in “searching for advanced scientific ideas”, not in the realm of physiology, but in theology. Special Testimonies B No7. p62.

Finally, in February 1902, the Battle Creek Sanitarium burned to the ground, as a judgment of God. 8 Testimonies p102.

Brother A G Daniells suggested Dr Kellogg write a simple book on physiology and health care to help defray costs for the rebuilding of the sanitarium, but he was warned not to include his teachings on the personality of God. ‘Keepers of the Flame’. No.6. ‘The Lesser Light’ video. Dr Alan Lindsay. Video by Adventist Media, Australia.

The doctor wrote a 568-page book called ‘The Living Temple’, which, instead of being a simple book on physiology and health care, was filled with the false theological ideas of the Godhead. Ibid.

A General Conference committee was set up to review the book, but after seeing its philosophical teachings on the personality of God, refused to pass it. Dr Kellogg then placed a personal order with the Review & Herald to print it. They agreed, but in December, the Publishing House was destroyed by fire, and the plates were burned to cinders.

Dr Kellogg was warned not to continue with the book, but he took the manuscript to an outside commercial printer, and placed an order for 3000 copies. These were printed and the circulation began.
(1903)

Sister White had asked that the book be revised, and prior to hearing Dr Kellogg's comment that the revision had been done, she stated, "It will be said that 'Living Temple' has been revised, but the Lord has shown me that the writer has not changed...." 1 Selected Messages p199.

Sister White received a copy of 'The Living Temple', but knowing it did not bear the "endorsement of God", placed it on her bookshelf unread. Ibid p202.

Some were in favour of giving the book a wide circulation. "It contains the very sentiments that Sister White has been teaching", they said. Upon hearing this, the prophet was "struck right to the heart". She lamented, "I felt heartbroken; for I knew that this representation of the matter was not true." Ibid p203

It was then that her son said, "Mother, you ought to read at least some parts of the book that you may see whether they are in harmony with the light that God has given you".

Together they sat down and read the preface, most of the first chapter, and paragraphs from other chapters. Sister White said she saw "the very sentiments against which I had been bidden to speak in warning during the early days". Ibid. The same heresy had risen again. (Error is never new)

'The Living Temple' began to circulate among Adventists, and many saw its sentiments as 'new light' on the personality of God and the Holy Spirit.

Again the prophet gave a warning. “Those who have been feeding their minds on the supposedly excellent, but spiritualistic theories of ‘Living Temple’, are in a very dangerous place. For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in ‘Living Temple’ that are of a character to mislead.” Manuscript Release Vol 4. p248.

In 1903, the Autumn Council was held in Washington DC, and Elder Daniells hoped ‘The Living Temple’ and its teachings would not come up for discussion, but “when Dr Kellogg and his supporters arrived, it was evidence a confrontation was unavoidable.” Keepers of the Flame. No.6. Dr Alan Lindsay.

“Elder Daniells dared not call for a vote because of the tension. The church was facing a crisis, but what to do?” Ibid.

Near the end of the council, a letter arrived from Ellen White that spoke directly about ‘The Living Temple’ and its philosophical teachings. She wrote, “Be careful how you sustain the sentiments of this book regarding the personality of God...it has been represented to me that these sentiments do not bear the endorsement of God... it has been represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time.” Ibid.

Elder Daniells wrote to Sister White saying, “Never were messages from God more needed than at this very time... You can never know what a great blessing your communication regarding ‘The Living Temple’ has been to us. It came at just the right time exactly. The conflict was severe, but your message came and settled the controversy.” Ibid.

“The Washington council was not just a threat to organisation or leadership. It involved much more, for the very understanding of the character and personality of God were under threat.” Ibid.

Immediately after the council, Brother Kellogg wrote to W. W. Prescott defending his position. “You, Elder Daniells, and others

have spoken about a fine line of distinction, but I could not quite see what it was, but this statement by Sister White makes it clear to me.

The difference is this: When we say God is in the tree, the word 'God' is understood in that the Godhead is in the tree, God the Father, God the Son, and God the Holy Spirit, whereas the proper understanding in order that wholesome conceptions should be preserved in our minds, is that God the Father sits upon his throne in heaven where God the Son is also; while God's life, or Spirit or presence is the all-pervading power which is carrying out the will of God in all the universe."

Letter: J H Kellogg to W W Prescott. Oct 25. 1903.

Three days later Dr Kellogg wrote a letter to George Butler, summing up his feelings. "As far as I can fathom, the difficulty which is found in 'The Living Temple', the whole thing may be simmered down to the question: Is the Holy Ghost a person? You say no. I had supposed the Bible said this for the reason that the personal pronoun 'he' is used in speaking of the Holy Ghost.

Sister White uses the pronoun 'he' and has said in so many words that the Holy Ghost is the third person of the Godhead. How the Holy Ghost can be the third person and not be a person at all is difficult for me to see." Letter: J H Kellogg to G I Butler. Oct 28. 1903.

The following day, Brother Daniells wrote to W C White regarding changes to the book. "Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg's plans for revising and republishing 'The Living Temple'.... He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works...

He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; but that within a short ***time he had come to believe in the trinity*** and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily.

He told me that he ***now believed in God the Father, God the Son, and God the Holy Ghost***, and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing. He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives.

I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions.

We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right.”

Letter: A G Daniells to W C White. Oct 29. 1903 p1.2. (Emphasis added)

In another letter to Brother Butler four months later, Kellogg said, “I believe this Spirit of God to be a personality you don’t. But this is purely a question of definition. I believe the Spirit of God is a personality; you say, No, it is not a personality. Now the only reason why we differ is because we differ in our ideas as to what a personality is. Your idea of personality is perhaps that of semblance to a person or a human being.” Letter: J H Kellogg to G I Butler. Feb 21. 1904.

Obviously the words ‘person’ and ‘personality’ were difficult to define. Dr Kellogg had come to believe the Holy Spirit was a separate God-Being (as taught in the Trinitarian doctrine, although he uses the word ‘personality’), whereas the church believed it was the divine omnipresence of God and Christ. The difficulty lay in

both calling the Spirit a person or personality, as both meant something different. The pioneer teaching was that the Spirit is the person of God and Christ in their omnipresence.

Sister White had written, “The greatness of God is to us incomprehensible. ‘The Lord’s throne is in heaven’ (Psalm 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.” Education p132. 1903.

Six weeks after Dr Kellogg wrote to Brother Butler, he received a response, “So far as Sister White and you being in perfect agreement, I shall have to leave that entirely between you and Sister White. *Sister White says there is not perfect agreement, you claim there is.*

I know some of her remarks seem to give you strong ground for claiming that she does. I am candid enough to say that, but *I must give her the credit until she disowns it of saying there is a difference too*, and I do not believe you can fully tell just what she means.

God dwells in us by His Holy Spirit, as a Comforter, as a Reprover, especially the former. When we come to Him we partake of Him in that sense, because the Spirit comes forth from Him; it comes forth from the Father and the Son. It is not a person walking around on foot, or flying as a literal being, in any such sense as Christ and the Father are – at least, if it is, it is utterly beyond my comprehension of the meaning of language or words.” Letter: G I Butler to J H Kellogg. April 5. 1904. (Emphasis added)

It is clear that Dr Kellogg had changed his belief on the doctrine of God, and was now a Trinitarian. No doubt he had been influenced by non-Adventist Trinitarians who were expressing their belief in God with beautiful words. One such sentiment was written by W.E. Boardman in his book ‘The Higher Christian Life’.

“The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.

The Father is like the dew, invisible vapor; the Son is like the dew gathered in beautiful form; the Spirit is like the dew fallen to the seat of life.

The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.” Special Testimonies Series B No.7 p62.

Brother Kellogg described the power of God *in* creation like “a living boot, with little boots coming out of the seams.” His conclusion was that “there must be a Bootmaker in the boot. So there is present in the tree a power which creates and maintains it, a Treemaker in the tree.” The Living Temple p29.

Sister White called these philosophical concepts “spiritualistic representations” and “deadly heresy”, not only because they were pantheistic, but because they contradicted the divinely revealed understanding of the “presence and personality of God.” 1 Selected Messages p203.

Sister White gave the author of ‘The Living Temple’ warning after warning. In one letter she said, “Had God desired to be represented as dwelling personally in the things of nature – in the flower, the tree, the spear of grass – would not Christ have spoken of this to His disciples? To take the works of God, and represent them to be God, is a fearful misrepresentation....

I tell you, my brother, that the most spiritual-minded Christians are liable to be deceived by these beautiful, seducing, flattering theories. But in the place of honoring God, these theories, in the minds of those who receive them, bring Him down to a low level, where He is nothingness.” Manuscript Release Vol 21 p171.

To church members she wrote, “I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in ‘Living Temple’ in regard to this point are incorrect. The Scripture used to substantiate the doctrine there set forth, is Scripture misapplied.

I am compelled to speak in denial of the claim that the teachings in 'Living Temple' can be sustained by statements from my writings.

There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of 'Living Temple', would seem to be in harmony with the teachings of this book.

This may give apparent support to the assertion that the sentiments in 'Living Temple' are in harmony with my writings. But God forbid that this sentiment should prevail." 1 Selected Messages p203.

In 1882, when writing about brotherly love, the following questions were asked, "Are we worshippers of Jehovah or of Baal? Of the living God, or of idols?... Thousands have a false conception of God and His attributes....

Are we worshipping the true God as He is revealed in His word, in Christ, in nature, *or are we adoring some philosophical idol enshrined in His place?*" 5 Testimonies p173.174. (Emphasis added)

The prophet admonished, "In the book 'Living Temple' there is presented the alpha of deadly heresies." 1 Selected Messages p200.

It was time for the testimonies to be written out.

THE OMEGA OF DEADLY HERESY

After the testimonies had been written out, Sister White hesitated in sending them, and for three nights she tossed in her bed, unable to sleep. On the third night she was given a dream, showing her she must act immediately. She saw a vessel sailing in heavy fog.

Suddenly the lookout called, “Iceberg just ahead!”

An authoritative voice cried out, “Meet it!”

Without a moment’s notice, the engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash the ship struck the ice, breaking the iceberg into many pieces. The vessel was injured, but not beyond repair. ¹ Selected Messages p205.

Sister White knew the meaning of the dream; the Captain had given His orders, and she again wrote a message of warning. In this testimony, she stated that the crisis must not be met by drawing workers from the field and having a Bible Conference, or a ‘new light’ committee.

The sentiments of Dr Kellogg were not to be settled by an investigation into doctrinal differences. “We have no such investigation to make”, she said. Ibid p200.

This is important. The alpha was heresy and no discussion as to the possibility of it being truth was to be considered.

To the physicians Ellen White wrote, “No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth...”

I have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the *foundation pillars* of the faith.... I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free

men in Christ. Nothing but a determined effort will break the spell that is upon them.

Be not deceived, many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. ***The omega will be of a most startling nature.***” 1 Selected Messages p196.197.

It is impossible that the seeds of the deadly alpha of heresies would blossom into a different type of fruit, for the law of reproduction applies in every area. “Whatsoever a man soweth, that shall he also reap.” Galatians 6:7.

Although Dr Kellogg and others left the church, among those who remained were brethren who would yet promulgate the doctrines espoused by the doctor. “The sentiments of the enemy (had been) scattered everywhere. Seeds of discord, of unbelief, of infidelity (had been) sown broadcast.” 1 Selected Messages p195.

When would the “omega of deadly heresies” come forth?

The prophet said, “‘Living Temple’ contains the alpha of these theories. I knew that the omega would follow ***in a little while...***” 1 Selected Messages p203.

Would it be received?

“In the book ‘Living Temple’ there is presented the alpha of deadly heresies. The ***omega will follow, and will be received*** by those who are not willing to heed the warning God has given.” 1 Selected Messages p200. Series B No.2 p49.50.

Those who refused to heed the warnings of the prophet accepted “the omega of deadly heresies”, and our religion began to be changed, not in an obvious way, but subtly, slowly and imperceptively. Sister White said, “I ***trembled*** for our people.” 1 Selected Messages p203.

Dr Kellogg’s understanding of the personality of the Godhead was not brought out in its fullness; instead it developed into Pantheism as the doctor related it to God *in* nature. At first he spoke of the Trinitarian idea of God the Father, God the Son and God the Holy

Spirit – all three -- in nature, but later changed it to God the Holy Spirit being in nature, a teaching completely opposed by the prophet of the Lord.

The Omega on the other hand, has not developed into Pantheism, but into the Trinity doctrine itself. (Let us beware that it may yet develop into the New Age doctrine of God in nature, for this has already shown its head in meetings that emphasise ‘the power within’, totally distinct from ‘Christ in you, the hope of glory’)

At first the Omega was shown to be the doctrine established at Nicaea and Chalcedony, but in 1980, it was voted at the General Conference Session that the Trinity was made up of three separate, co-equal and co-eternal God-Beings (called Persons), which is in contrast to the consubstantial Triune Godhead of Catholicism and Protestantism. (See ‘Who Do You Worship?’ for an understanding of ‘consubstantial’ and the Nicaean Council)

WHAT ARE WE TO DO?

Today, the “omega of deadly heresies” is firmly established, although it is built upon sand. Soon the storm and tempest will sweep it away. In the meantime we are seeing churches split over the subject. Friends refuse to speak to each other.

But this is only the beginning.

Church leaders and pastors are presenting the Trinity doctrine in various ways. Some say we have always believed it. Others that the pioneers were all wrong, but that Ellen White had always been a Trinitarian. Still others insist that the prophet subtly introduced the Trinity into ‘The Desire of Ages’, without mentioning it to anyone, and never correcting her brethren who were anti-trinitarians, including her husband, who had always been against the Trinity.

What is to be done?

- Take the whole subject to the Lord and ask Him to show you the truth.
- Study the subject for yourself, looking up every Bible verse on God the Father, His only begotten Son, and the Spirit of God.

- Do not allow your personal belief to colour your thinking as to what God is saying in the text or statement. Let God's Spirit speak to you.

Remember that when you have believed something for many years, it is difficult to put it aside. Think of how other Christians feel when they begin to study the Sabbath, the state of the dead and hell. Many texts appear to contradict their pre-conceived view, but after a time of prayer and study, the truth can be seen. It is a difficult time.

- Do not allow yourself to become emotional over the subject, and never make it an argument.

“We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will.

We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.” Counsels on Sabbath School Work p37.

Remember that the doctrine is deadly. It is the “omega of deadly heresies” -- not just one heresy, for it has a number of aspects. It relates to the Fatherhood of God, the Sonship of Christ, the omnipresence of God, Christ and the Spirit.

Two questions will help to bring these three parts into focus.

1. Did the Father have a Son to give and to send for our redemption or did one of three co-equal, co-eternal Persons play the role of a Son in the Incarnation?
2. Is the Holy Spirit one of three co-equal, co-eternal Beings, an individual Person in His own right, or is the Spirit the personal omnipresence of God and Christ?

Apostasy cannot be avoided.. The prophet said one thing was certain, “the great apostasy, which is developing and increasing and waxing stronger, will continue to do so until the Lord shall descend from heaven with a shout...” Series B7 p57. Dec 4. 1905.

But we do not need to be a part of it.

If you have not seen this subject before, will you begin to seek the Lord to make certain you are not involved in the “omega of deadly heresies”?

It is a salvation issue, for it is the *foundation* of our faith – the Rock upon which Christ has built His church.

If you know the truth, will you share it with others?



Please note:

'The Alpha and the Omega' is a small part of 'Except We Forget' (Book 2). It is prepared as a smaller book for easy distribution.

If a brother or sister would like to know more about the spread of the doctrine of the Trinity in the Seventh-day Adventist Church, they should read 'Except We Forget'. Apart from the introductory chapter in 'The Alpha and the Omega', the information is repeated in Book 2.

FURTHER LITERATURE:

'And His Teaching' Book 1
'Except We Forget' Book 2
'Nothing to Fear' Book 3

'Who Says God had No Son?'
'Who is the Holy Spirit?'
'The Trinity Confusion'
'Who do You Worship?'
'Is Jesus God?'
'His Own Representative'
'Oh My Father'
'Truly this Man is the Son of God'
'Counterfeits'
'Immanuel – God with Us'

The purpose of our literature work is not monetary gain, but the spread of truth. Hence these books are offered at no charge. The support of literature is based on the free-will offering of those who are able, as the Lord has prospered them. 'Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.' *Exodus 25:2*. Proceeds will go to further the spreading of the Gospel to others. Because these resources are free, we strongly encourage you to share with others that only you can reach. If you are unable to financially give, please do not let this hinder you from utilizing the resources, but we plead the support of your prayers before the Lord.

FOR FURTHER STUDY,

- **'How shall we Consider Christ'** The true position of Christ in the 1888 message by E. J. Waggoner. Refutes the heresy that Christ is a created being.
- **'The Deity of Christ'** A manuscript by C. S. Longacre written to combat the apostasy coming into God's church.
- **'Building on Solid Rock'** The only true rock is Jesus Christ, the Son of God. A Study through the Bible, the Spirit of Prophecy, and the SDA pioneers.
- **'The Living Voice of the Lord's Witnesses'** Direct Quotes from the founders of the remnant church. Read for yourself what *all* the SDA Pioneers believed and taught, and what Mrs. White said about them.
- **'The Formulation Of The Doctrine Of The Trinity'** A History of the formulation of the doctrine of the Trinity within Orthodox Christianity
- **'The Wondrous Love of God'** The Love that God has for man can only be rightly understood in light of the sacrifice of the Father and the Son. A Biblical exposition suitable for all Christians. (non-SDA's)

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What is the mysterious danger that awaited the church at the end of time? Ellen White saw it and she ‘trembled for our people.’

“The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.”

{*Selected Messages Book 1*, p. 202}

Will you be like the noble Bereans, and search daily to see whether those things are so?