

The Alpha and the Omega of Apostasy

Introduction

1. What is the status of the message of the sanctuary service in Adventism today, more than a hundred years after it was first established?
2. How do we explain the fact that it is no longer at the forefront of the theology of major Seventh-day Adventist congregations even though Ellen White called it the “central pillar and foundation of the Advent faith”? (**GC 409; EV 221**)
3. It is beneficial and worthwhile to trace the history of the development of the sanctuary message to understand current trends in Adventism as far as that pivotal message is concerned.

The Albany Conference of 1845

4. Several months after the great disappointment of October 22, 1844, Joshua Himes and William Miller, the two leading men in the Millerite movement, called for a conference of “Second Advent lecturers, and brethren who still adhere to the original faith” to maintain harmony, unity and orthodoxy. This conference was held in Albany, New York on April 29, 1845.
5. The doctrines that were nailed down as pillars of the faith were follows:
 - a. **The kingdom of God** will be established when this earth is destroyed by fire and made new
 - b. **Two visible coming of Christ**—the first visible coming at His birth by a virgin in the time of Herod and the second viable coming when He descends from heaven with the shout of a trumpet and with flaming fire to take vengeance upon them that know not God
 - c. **The coming of Christ is near**---even at the doors;
 - d. **That the condition of salvation** is repentance towards God and faith towards our Lord Jesus Christ;
 - e. **Belief in a millennium** which will occur between the two resurrections, the first and second resurrections;
 - f. **Belief in the resurrection of the bodies** of the just and the unjust; the bodies of the just will be resurrected at his coming and the wicked a thousand years later;
 - g. **Belief in righteousness by faith** as the basis of obtaining the promise made to Abraham and his seed, not through lineage;
 - h. **Belief that the man of sin** (papal power) would continue persecuting God’s people until the end when it is consumed with the brightness of Christ’s coming;
 - i. **Belief that the ministers of the gospel** should continue calling [people to repent because the kingdom of God is at hand.
 - j. **The saints do not enter into their inheritance** or receive their crowns at death;
6. It will be noted that the sanctuary service truth was not included in the list of beliefs; hence, Seventh-day Adventism as we know today did not develop from this thread of early Adventism;

The 1848 Sabbath Conferences

7. A series of meetings held by the few scattered Adventists including James White, Ellen White and others, during which time 8 doctrinal points were established as a result of carefully studying the Bible, especially the parable of the 10 virgins: **1)** the dual phased ministration of Christ in the heavenly sanctuary, **2)** spiritual gifts in the ministry of Ellen White, **3)** the Sabbath **4)** conditional immortality and soul sleep, **5)** the duty to proclaim the three angels messages of Revelation 14, **6)** The Timing of the outpouring of the plagues, **7)** the literal, visible coming of Christ and **8)** the final destruction of the wicked after the Millennium. Although a lot work still needed to be done to develop and evaluate the ramifications of these doctrines, it was evident that the solid groundwork had been laid for the belief system of the fledgling Seventh-day Adventist Church.

Falling Away From the Sanctuary Service Message

8. Throughout Adventist history however, there would be numerous attempts by the enemy to discredit and destroy the sanctuary service message either overtly or covertly;
 - a. The more notable individual objectors include the following:
 - i. **D. M. Canright, A. F. Ballenger, L. R. Conradi, Desmond Ford**
 - ii. **E. J. Waggoner**—at the time of his death, denied the Adventist belief in the cleansing of the heavenly sanctuary, the transfer of sin to a literal sanctuary in heaven in a letter to an Adventist minister entitled “Confession of Faith”;
9. Ellen White wrote that there would be two major falling away from the foundational teaching of the sanctuary service message in Adventism on a larger and grander scale, and she labeled these as the **Alpha** and **Omega** of deadly heresies;

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. **ISM 197 (1904).**

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. **ISM 200**

Living Temple contains the Alpha of these theories. The Omega would follow in a little while. I tremble for our people. These beautiful representations are similar to the temptation that the enemy brought to Adam and Eve in Eden. **1 SAT 341 (1904).**

The Pantheism Crisis of 1901-1903: The Alpha of Deadly Heresy

10. The entire Seventh-day Adventist denomination was plunged into a serious crisis faith in 1901-1903, known as the "**Alpha of deadly heresy**" when Dr. Kellogg, the head of the medical missionary work of the denomination attempted to introduce pantheism in the church and through it, undermine the foundational teaching of the church regarding the sanctuary;
11. Ellen White said that if it we had accepted such heretical teaching, that it would lead to spiritualism, and the abandonment of the sanctuary service message and the atonement;

12. **IMPORTANT:** The denomination would not have survived this crisis, if it were not for the timely intervention of God through the counsels of the Spirit of Prophecy; Elder A. G. Daniells and the other leaders of the church did not know how to deal with the crisis
13. **Pantheism-** the term used to designate the strange new teaching that God is not a personal Being, but a mysterious essence--an impersonal influence pervading all of nature- in trees, flowers, air, sunshine, and human beings. The power of God is confused with the personality of God.
14. **Dr. John Harvey Kellogg**--A protégé of James and Ellen White; The Whites took him into their home and paid for his medical training in a New York medical school; became head of the denomination's medical work; author of many health books; pioneered in healthy food production (Kellogg foods)
 - a. **Dr. Kellogg had toyed with pantheism** before James White's death in 1881, and considering it great light, discussed it with Ellen White.
 - b. **Ellen White told Kellogg his theories were wrong** and showed him the outcome of espousing such a philosophy. She then admonished him never to teach such theories in our institutions and to the people.

This subject has been kept before me for the past twenty years, yea, for more than twenty years. Before my husband's death, Dr. Kellogg came to my room to tell me that he had great light. He sat down and told me what it was. It was similar to some of the views that he has presented in Living Temple. I said, "**Those theories are wrong. I have met them before.** I had to meet them when I first began to travel." . . .

Ministers and people were deceived by these sophistries. They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord. **5MR 279.**

As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories would be, he seemed to be dazed. I said, "**Never teach such theories in our institutions; do not present them to the people.**"--Ms 70, 1905, pp. 3, 4. ("A Message of Warning," a talk at the General Conference of 1905.) **5MR 279 .**

The 1897 General Conference

15. Despite Ellen White's counsels, Dr. Kellogg publicly introduced Pantheism at the **1897 General Conference** held in Lincoln Nebraska, in a series of talks at the ministerial institute;
16. Ministers and physicians at the Battle Creek Sanitarium who had high regard for Dr. Kellogg began to imbibe his philosophy and develop it in their own work, not sensing the point to which it would lead.
 - a. **E. J. Waggoner**--one such was E. J. Waggoner-who was also a physician, who was also at one time editor of the Signs of the Times and the man used by God in 1888 along with A. T. Jones to deliver a message of righteousness by faith to the people; at the general conference of 1899 held at South Lancaster, Massachusetts, Waggoner gave series of talks on health and temperance;
 - b. Others included **Dr. David Paulson**, and **Dr. D. H. Kress**, all prominent Adventist physicians at that time;

Seeds of Pantheism Sown at the 1899 General Conference

17. At the 1899 General Conference held in South Lancaster, Massachusetts, Waggoner taught:

"Brethren, God is wonderfully near. . . .When a man knows and recognizes that every breath he draws is a direct breathing of God into his nostrils, he lives in the presence of God, and has a Spirit-filled life. . . . Let a man breathe by faith, and he will be full of the Spirit of God." **GCB 1899, 53.**

"What do we put into the ground when we want corn? We plant the seed. . . .Now when you have a handful of good seed, that seed has the life of God in it. . . .When this is made into bread, life is in it still. We do not see the life, but it is there, and it is the life of God. It is His Body, and we take his body and get life." -ibid.

Someone in the audience then asks: "Is the life of God in the bread?"

"Yes," Dr. Waggoner answered.

18. **Dr. Kellogg** reiterates the point made by Waggoner

"As Dr. Waggoner was telling the other day, we never eat anything good, but we are tasting God. It is a sacred thing to eat. This grows out of the fact that God is in everything." **GCB 1899, p.119.**

19. **Dr. D. H. Kress** spoke of the marvelous work in the healing of a wound:

"The Lord is constantly at work. God woks in us, constantly building up, repairing waste, and healing all manner of diseases. I am the Lord thy God which healeth thee. But in addition to the fact that God is in every man, we must recognize that He is in everything--the foot we eat, the air we breathe. These are a means of ministering life to man." **GCB, 1899, p. 120.**

20. Beautiful light of pantheism--Thus, the seeds of Pantheism were being sown at the General Conference session of 1899 and through the GCB were carried to the church throughout the world. Somehow the perils of this teaching were not discerned; it seemed to be beautiful light; light that if adequately understood would lead to holy living; God is in the air; God is in the water; God is in the corn; God is in the bread; it is because God is in people that disease cannot take hold of them;

Ellen White's Early Counsel Not Recognized

21. Ellen White, who was in Australia at the time of the conference, wrote an article entitled "**The True Relation of God and Nature**;" This article was read to the delegates in session;

". . . Nature is not God, and never was God. The voice of nature testifies of God, declaring his glory; but nature itself is not God. As God's created work, it but bears a testimony of his power. . . .

Though it is impossible to gain a perfect knowledge of God from imperfect nature; yet the things of nature, marred though they be, inculcate truths regarding the skillful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth; and even in its blighted state, much that is beautiful remains. Nature's voice speaks, saying that there is a God, the Creator of nature. Nature in its imperfections cannot fully represent God; it can not reveal the character of God in his moral perfection.

Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. **Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then, that so many make a deity of nature!** God furnishes the matter and the properties with which to carry out his plans. Nature is but his agency. **GCB, 1899, p. 157.**

22. These counsels dealt with the presentations that have been given previously in the session, but appears to have been ignored by the delegates; if heeded, would have buried forever the heresy of pantheism at an early age.

The General Conference of 1901

23. **Pantheism rises to popularity**--Pantheism became popular and was taught in the Battle Creek college and the Sanitarium; they were defended by some ministers and physicians. It was rampant in Battle Creek by 1901.
24. **NOTE:** The leading men at that time, did not have a clear idea of the issues of Pantheism and were not in the position to counteract it;
25. **NOTE:** The leading men saw no danger in Kellogg's pantheistic philosophies; Kellogg himself did not fully understand where his pantheistic teachings would lead to;
26. Ellen White deals with the Holy Flesh Movement at the 1901 General Conference, but not the pantheism crisis which was growing in alarming proportions by this time; instead of dealing with this crisis, EGW gives repeated calls for the Battle Creek College, the General Conference and the Review and Herald to be moved out of Battle Creek as quickly as possible;

Battle Creek Sanitarium Burns in 1902

27. The Battle Creek Sanitarium burns to the ground in **Feb 18, 1902** and the denomination is confronted with the matter of rebuilding; Kellogg goes to the GC Committee and ask what the General Conference can do to help rebuild.
28. A. G. Daniells, the GC president suggests that Dr. Kellogg writes a simple book on physiology and health care that could be sold to Seventh-day Adventists in the United States, and all the income could be used to help rebuild the Sanitarium; on condition that no pantheistic sentiments be included in the book because "there are many opposed to the teachings and they will never touch the book."
29. The doctor replies, ""Oh yes, Oh yes, I understand that." Daniells reiterates "You must leave all that out." Kellogg fully agrees.
30. Dr. Kellogg dictates a manuscript as quickly as he could and sends it to the Review and Herald for printing for typesetting. The book was entitled the "**Living Temple.**"
31. The manuscripts were sent to **Elder W. W. Prescott**, who was acting as leader in the absence of Elder Daniells who was in Europe at that time.
32. W. W. Prescott refers the manuscript to **Elder W. A Spicer** who was Foreign Mission Board secretary and who had also spent many years in India. He was astonished at this teaching that was being proclaimed around Battle Creek and clearly recognized it as pantheism, which is the basis of Hinduism.

33. W.A. Spicer was invited by Kellogg in his home upon his return to Battle Creek to discuss the book; the men spent an entire Sabbath afternoon and were in a rather bitter controversy over the issue:
34. W. A. Spicer later wrote of the exchange:

"Where is God?" I asked. I would naturally say, He is in heaven; there the Bible pictures the throne of God, all the heavenly beings at His command as messengers between heaven and earth. But I was told that God was in the grass and plants and in the trees. . . .

"Where is heaven?" I was asked. I had my idea of the center of the universe, with heaven and the throne of God in the midst, but disclaimed any attempt to fix the center of the universe astronomically. But I was urged to understand that heaven is where God is, and God is everywhere--in the grass, in the trees, in all creation. There was no place in the scheme of things for angels going between heaven and earth. The cleansing of the sanctuary that we taught about was not something in a faraway heaven. "The sin is here [Dr. Kellogg pointing to his heart], and here is the sanctuary to be cleansed." **"How the Spirit of Prophecy Met a Crisis, copy A, p. 19-20.**

35. As W. A. Spicer left Dr. Kellogg that Sabbath afternoon, he reported:

"I knew well enough that there was nothing of the Advent message that could fit into such a philosophy. As I had listened one light after another of the gospel message seemed to be put out. Religious teaching that was to me fundamental was set aside." Ibid, 21.

Living Temple Turned Down by the GC Committee in 1902

36. When the GC Committee perceives the nature of the manuscript, a committee of 4 was appointed to study it and give a report:
37. After the reading of the manuscript, two committee reports were created, a **majority report** and a **minority report**; the reports were taken to the GC Autumn Council that year (1902)
38. The majority report stated that:

"That, we find in the book Living Temple nothing which appears to us to be contrary to the Bible or the fundamental principles of Christian religion, and that we see no reason why it may not be recommended by the Committee for circulation in the manner suggested." **A. T. Jones, J. H. Kellogg, David Paulson. How the Spirit of Prophecy Met a Crisis, copy A, p. 27.**

39. The **minority report** was written by **W. W. Prescott** and read:

"I am compelled to say that I regard the matter, outside those portions of the book which deal with physiology and hygiene, as leading to harm rather than good; and I venture to express the hope that it will never be published." **How the Spirit of Prophecy Met a Crisis, copy A, p. 27.**

40. The GC Committee accepted the minority report;

41. Not to be taken aback by this defeat, Dr. Kellogg places a personal order with the Review and Herald to print the Living temple. About a month later, the Review and Herald burns and the plates of the book which stood ready for the press were destroyed in the fire in **December 30, 1902**.
42. Still impervious to this setback, Dr. Kellogg prints 3000 copies of the Living Temple through a private commercial printing press in Michigan called The Good Health Publishers;

The 1903 General Conference

43. As the leading men of the denomination were preparing for the 1903 General Conference which was to be held in Oakland, California on March 27, the proposed book Living Temple was a matter of deep concern because copies of the book were now going into Adventist homes and creating confusion and division; also, Ellen White had not spoken publicly on this the issue; later on when asked, she stated that **"those who were leading the church should have wisdom to know how to deal with problems of this character;"**
44. Ellen White's effort consisted in writing private letters to Kellogg and Daniells and other individuals;
45. On March 16, EGW writes to Dr. J. H. Kellogg;

"You are definitely not 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.**

46. While at the session, EGW wrote to the Dr. Kellogg:

"The specious, scheming representations of God in nature carry their charming, soothing influence a peace and safety pill to give to the people, in the spiritualistic views that Satan has instituted in your theories." **Letter 301, 1903.**

47. EGW was prevented by the Lord to publicly confront and expose pantheism during the 1903 General Conference to the dismay of many, including her own son, Willie White. in vision, she was told **"she must not say anything that would stir up confusion and strife in the conference."** The General conference came to a close without the issue of pantheism being squarely met;

The 1903 Autumn Council

48. When the GC Autumn Council of the General Conference Committee opened in Washington, D.C., on October 7, it became obvious that the leadership of the church would be confronted with The Living Temple and the teaching of Pantheism.
 - a. Many leading members of the committee (E. J. Waggoner, A. T. Jones, J. H. Kellogg, A. G. Daniells, David Paulson, W. W. Prescott, and others) were putting pressure on Daniells to approve the book Living Temple for denominational printing and distribution
49. A day was set aside to discuss the book Living Temple. The representatives from the field were confused. Some wavered and waffled. The meeting was adjourned at 9 PM but Elder Daniells did not dare to call for a vote.
50. On the way back to their lodging place that night, as Dr. Paulson and Elder Daniells were walking back together to their lodging place, Dr. Paulson shook his finger at Elder A. G. Daniells:

"You are making the mistake of your life. After all this turmoil, some of these days who will wake up to find yourself rolled in the dust, and another will be leading the brethren." **The Abiding Gift of Prophecy, AGD, p. 336-337.**

To this Elder Daniells responded:

"I do not believe your prophecy. At any rate, I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes, doing what my conscience tells me is wrong." **ibid.**

51. When Daniells arrived his home, a group of people waiting for him. They seemed lighthearted and exclaimed: "Deliverance has come! Here are two messages from Mrs. White"

I have some things to say to our teachers in reference to the new book, "The Living Temple." Be careful how you sustain the sentiments of this book regarding the personality of God. As the Lord represents matters to me, these sentiments do not bear the indorsement of God. They are a snare that the enemy has prepared for these last days. . . .

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where **the enemy can talk with them**, and lead them away from God. **It is 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. He knows not whither his steps are tending.** 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. . . .

In the visions of the night this matter was clearly presented to me, before a large number. One of authority was speaking. . . .

The Speaker held up "The Living Temple," saying, "In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. Statements are made in such a way that nothing is sure. And this is not the only production of the kind that will be urged upon the people. Fanciful views will be presented by many minds. What we need to know at this time is, 'What is the truth that will enable us to win the salvation of our souls?'" **Letter 211, 1903** (published that same month in the **RH October 22, 1903**)

The Tide Is Turned

52. **The tables are turned**--As statement after statement setting forth the falsity of the teachings of the Living Temple was presented to the assembly, many loud "Amens" were heard and tears flowed freely. It was at that moment that the tide was turned.

53. **Dr. Kellogg's response**--When the messages were read at the Council in Washington, Kellogg responded favorably, saying he accepted the testimony and that he would modify the wordings of the Living Temple dealing with theological matters. But, as it turned out, his attitude alternated and the doctor never really changed;

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple for it contains

specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories.

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life.

It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked" (Galatians 6:7). **1 SM 199.**

54. To sound the warning to the church throughout the land, Ellen White hurried the production of **Testimonies to the Church, Vol. 8**, and included a section dealing with pantheism: "The Essential Knowledge," deals with a personal God and nature.

55. The book **Ministry of Healing**, which was also in preparation stage at this time, also included a section dealing with speculative knowledge and the false and true education.

56. **NOTE:** The denomination would not have survived this crisis, if not for the guidance of the Spirit of Prophecy.

The Perils of the Alpha

57. The Living Temple as far as being manual for health and hygiene was concerned offered many good points: several selected chapter headings read as follows: (alcohol, cigarette, pseudo mind cure, gluttony and impurity, exercise, clothing, body heat, cold bath, sunlight, sleeping rooms, ventilation, water, irregular eating, unwholesome food, flesh-eating, meat-eating and cancer;

58. What made it so dangerous was the fact that errors were mixed with the truth; there were serious theological errors that would have undermined the foundational teachings of the church, among things:

a. As Ellen White wrote later, it would lead to **spiritualism** and **free-loveism**

Pantheism leads to spiritualism and Free-loveism

"The Lord presented the matter to me, revealing that the result of such reaching was a subtle beguiling of the mind, and that the doctor himself did not foresee the result of his extreme views in regard to God in nature. . . . I told him that the Lord was greatly dishonored by being represented, and that such ideas **would lead the people into spiritualism.**" **Letter 271a, 1903.** (Letter written in September 18, 1903 to A. G. Daniells referring to Dr. Kellogg's experience as a young man back in 1882)

I have seen the results of these fanciful views of God, in apostasy, **spiritualism, free-loveism.** The free-love tendencies of these teachings were so concealed that it was difficult to present them in their real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love.--**Letter 230, 1903.** (written to Dr. E. J. Waggoner, on October 2, 1903).

b. Most importantly, it would **do away with the sanctuary service** truth altogether;

In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not

seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon--**the sanctuary was gone, the atonement was gone.**--UL 152. PaM 29.

Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented **to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given.** Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work.--**Special Testimonies, Series B, No. 7, p. 17. (1905) Ev 225.**

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. **Books of a new order would be written.** A system of **intellectual philosophy** would be introduced. The founders of this system **would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it.** Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. **1SM 204.**

Alpha of apostasy undermines the belief in a literal sanctuary in heaven

God forbid that the clatter of words coming from human lips should **lessen the belief of our people in the truth that there is a sanctuary in heaven,** and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all.--Letter 233, 1904. **7BC 482**

The Omega of Apostasy

59. The Alpha of apostasy did not succeed; that which was attempted in the Alpha will be achieved in the Omega;

- a. A book or books of new order will be printed just like in the Alpha:
- b. The effect would be the same as the Alpha: to undermine the sanctuary message and the work of atonement, except in a more subtle way; it will not be done away with entirely like the Alpha did; t will just be made of none effect;

Enter the Book Questions on Doctrine (published 1957)

60. The book Questions on Doctrine¹ was published by the denomination to help bring peace between Adventism and conservative Protestantism during the **Evangelical Conferences** of 1955-1957;
- Prepared by representative group of Adventist leaders, bible teachers and editors (R. A. Anderson, L. E. Froom, W. E. Read)
 - It was endorsed by the General Conference and published by the Review and Herald (Review & Herald; foreword by GC president at that time)
 - This book was voted on and received (unlike the Living Temple) and is being used as a text of theology in all major Adventist schools and colleges since its publications;

QOD's Limited Views on the Atonement

61. **QOD 400** states that Christ made atonement perfectly, completely once and for all on Golgotha (denies final atonement after 1844)

"Only Christ, the Creator, the one and only God-man, could make a substitutionary atonement for men's transgressions. And this Christ **did completely, perfectly, and once for all**, on Golgotha." QOD, 400.

- This statement makes of the no effects Ellen White's statements about a "final atonement" still to be made on the Day of Atonement; closing work of atonement;

Final Atonement

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary **until the final atonement**; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement. **PP 357**.

Closing Work of Atonement

Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary to perform **the closing work of atonement** preparatory to His coming. **GC 422**.

62. **QOD 354-355** states that EGW's statements that Christ is making atonement now should be interpreted as nothing but "applying the benefits of the atonement that he made on the cross."

We feel it to be most important that Christians sense the difference between the atoning act of Christ on the cross as a forever completed sacrifice, and His work in the sanctuary as officiating high priest, *ministering the benefits* of that sacrifice. What He did on the cross was for *all men* (1 John 2:2). What He does in the sanctuary is for those only who *accept* His great salvation.

Both aspects are integral and inseparable phases of God's infinite work of redemption. The one provides the sacrificial offering; the other provides the application of the sacrifice to the repentant soul. The one was made by Christ as victim; the other, by Christ as priest. Both are aspects of God's great redemptive plan for man. . . .

¹¹ <http://www.sdanet.org/atissue/books/qod/>

When, therefore, one hears an Adventist say, or reads in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross*; that He is making it efficacious for us individually, according to our needs and requests. Mrs. White herself, as far back as 1857, clearly explained what she means when she writes of Christ's making atonement for us in His ministry:

The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the *benefits of His atonement*. *Early Writings*, p. 260. (Italics supplied.) **QOD 354-355.**

63. **QOD 381** states that Jesus did not go the Most Holy Place in the hope of obtaining anything for us; he already obtained at the cross;

"... While He is our High Priest ministering on our behalf, He is also co-executive with the Father in the government of the universe. How glorious is the thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that Jesus our surety entered the "holy places," and appeared in the presence of God for us. But it was not with the hope of obtaining something for us at that time, or at some future time. No! *He had already obtained it for us on the cross*. And now as our High Priest He ministers the virtues of His atoning sacrifice to us. . ." **QOD 381.**

- a. This statement makes of no effect Ellen White's teaching that Christ still pleading His blood with the Father for our sakes;

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" **EW 39.**

64. **QOD** continues to be the one single factor that is leading the church into the path of disillusionment with its foundational doctrines; it continues to have negative effects on the church as a whole even today:

- a. **George Knight** --hailed it as the most divisive book in Seventh-day Adventist history;
- b. **Contains the Omega of deadly heresy**---Subtle denial of the sanctuary and the work of atonement in the heavenly sanctuary;

The Inroads of Spiritual Formation and Emerging Church

65. The limited and distorted views on the atonement and the sanctuary service in the QOD as well as the general acceptance of this book by the denomination, are directly responsible to the rise of two blossoming phenomena in the Adventist church;

- a. Spiritual formation
- b. Emerging Church

66. NOTE: The Omega of apostasy is of a more subtle because it does not do away with the sanctuary, it just makes it of no effect; this is what happens when people try to superimpose Adventist theology on the evangelical grid; the two don't mix; this is what happens when we make Adventist theology sound like evangelical theology;
67. Because we have effectively diminished, if not, cast aside the sanctuary service message altogether, and made it void, we have no defense against the inroads of **spiritual formation** and emerging church which are steeped in pantheistic philosophies;

Spiritual Formation-- A movement that has provided a platform and a channel through which contemplative prayer is entering the church. In fact, contemplative spirituality is the heartbeat of the spiritual formation movement.; (see Rick Howard's definition of spiritual formation on page 30 of his book, "The Omega of Rebellion;")

Spiritual formation is a satanic deception, structured upon Jesuit pantheistic spirituality. It's planned use is to be the primary tool used by Roman Catholicism to regain control of the world, while concurrently counteracting the worldwide mission of the Seventh-day Adventist Church. Spiritual formation counterfeits the work of the Holy Spirit that directs our minds to Jesus in the heavenly sanctuary. People are deceived by the teaching that they can come into Jesus' presence whenever they desire, communicating with Him through the practice of "centering" and "contemplative prayer", which brings them into the mystical state of the silence. Furthermore, they are taught a false type of pantheism that claims Jesus, in His fullness, can be found in every human being and in all His creation, everywhere." **Rick Howard, "The Omega of Rebellion," p. 30.**

Contemplative prayer--praying by creating "sacred space" or "stillness" by emptying the mind through a process of self-hypnosis, reciting a mantra over and over again (**lectio divina**); practiced by Ignatius Loyola and the Jesuits;

Emergent church--participants favor the deconstruction of Christian doctrines because they are divisive and no longer relevant to a postmodern society; pushes for community-oriented faith which is all-inclusive and non-discriminatory, (Moslems, Hindus, Catholics, witches, gays, etc.); denies the inspiration of scriptures, the Fall, the need of blood atonement, etc.

68. Pastors, spiritual mentors and teachers who promote spiritual formation and emerging church concepts can be identified by their talk:
- a. Doctrine is not important; that it causes divisiveness; that relationships is what really matters;
 - b. Everything was finished at the cross; the work of atonement in the heavenly sanctuary is downplayed;
 - c. "**lectio divina**"—the practice of repetitive recitation of passages of Scriptures to induce a trance-like state and achieve "sacred space" or "stillness" where the mind is totally emptied of any thoughts so one can communicate better with God; God is within;
 - d. **Spirituality based on the stimulation of the senses**--prayer stations; candles; holy oil; sweet aromas during prayer to condition the senses
 - e. The existence of a literal sanctuary in heaven is blatantly denied or made inconsequential

Interesting Parallels and Contrast between the Alpha and the Omega of Apostasy

69. **Books involved**--Just as the Alpha of apostasy involved a book (Living Temple), the Omega of deadly heresy also involves a book (**Questions on Doctrine**; also the book **Movement of Destiny** by Leroy Froom)
70. **Dangers not perceived**---Just as the leaders of the church in 1901 did not see the peril of the book Living Temple, church leaders today do not see the dangers of spiritual formation and are not in the position to counteract it;
71. **Mixture of truth and error**--And just as there were many good points in the book Living Temple, there are many good points in QOD; it contains excellent treatise on the 70 weeks of Daniel, the 2300 days, Antiochus, etc., it makes of no effect the work of atonement and investigative judgment going on in the heavenly sanctuary;
72. **Higher spirituality imagined**--just as the proponents of pantheism believed that such philosophy would lead to a higher spiritual experience, those who are pushing for spiritual formation in the church think that it will bring higher spirituality, and result in true revival and reformation in the church; on the contrary, both heresies would lead the church to reject the sanctuary service message and lead it spiritualism—where one talk to devils;
73. **Omega accepted**--Unlike the fact that the church leadership rejected the Alpha of apostasy in 1901-1903 however, Adventism in general, today appears to have embraced the Omega at the top levels of the organization; this is why conscientious Adventists are leaving the church in droves and joining independent movements;
74. **Heeding the counsels**---Warning Just as the church was saved from alpha of apostasy by heeding the counsels of the Spirit of Prophecy, the only way the church can be saved from the Omega is to stop marginalizing Ellen White and begin to take her counsels more seriously;
 - a. Counsels involve study of the sanctuary and making it our constant study (**GC 488, 5T 520, 575**)
75. **REMEMBER**: Holding on to the sanctuary service truth is our only defense against receiving the heresies of these last days; it is the only teaching that stands between us and the mark of the beast
76. Spiritual formation is a false revival and reformation and will lead the church straight into folds of spiritualism and Romanism. . .unless we learn from our history;

Conclusion

77. We are living in the Shaking time; this apostasy has been prophesied and should not surprise God's people; God's honest ones will remain in the truth and triumph with it: (**Heb 10:36-39**)

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if [any man] draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. “

During the General Conference of 1901, the Lord warned me against sentiments that were being gathered and then held by Brethren Prescott and [E. J.] Waggoner. Instruction was given me that these sentiments received have been as leaven put into meal. Many minds have received them. **The ideas of some regarding a great experience called and supposed to be sanctification, have been the alpha of a train of deception which will deceive and ruin the souls of those who receive them.** Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence. If ever there was a time when our brethren should blend in unity it is now. You are engaged in an important work in Washington. I am very anxious that the work in that place shall be carried forward exactly as the Lord would have it. But Satan is surely presenting some false theories which you must not receive. **Elders Waggoner and Prescott are out of the way.**-- Letter 269, 1903, pp. 1, 2 (Dec. 14, 1903). **10MR 356.**

Cautions to Elder Prescott (To W. W. Prescott)--I have been shown your peril during the time of your connecting with Dr. E. J. Waggoner. You both came to the conference of 1891, enthused with what you supposed to be precious spiritual light. You were desirous of presenting this light to me, but I was shown that much of that which you supposed to be precious light was dangerous, misleading fables, and that I must have no conversation with you regarding these ideas that were filling your minds.

The theories held by Ellet Waggoner were similar in character to those we had met and rebuked in several places where we met fanatical movements after the passing of the time in 1844. Dr. Waggoner was then departing from the faith in the doctrine he held regarding spiritual affinities. 10MR 358.3 (Letter 224, 1908)