

A Look at Neglected Church History

In the 1820's, a young man by the name of William Miller, had, along with his friends, been agnostics, and they ridiculed Christianity. One day William thought that if he read the Christian's Bible, he could gather all the facts to prove Christianity wrong. However, he ultimately became converted. Miller studied continually as he read and re-read the word of God. Now he was the object of ridicule by his former friends.

Miller became fascinated with the books of prophecy, which included Daniel and Revelation. In Daniel 8:14, he read. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Miller knew that when it is a day in prophecy, it was talking about a literal year. (Numbers 14:34 and Ezekiel 4:6). Miller was able to conclude that there would be a cleansing of a sanctuary after 2300 years, from a given year. Further study of Daniel chapter 9 revealed that there was a probationary period of (70 weeks allotted to the Jews to get their act straight.) This 70 weeks, or 490 days, being a prophetic 490 years, would have the same starting date and would be cut off from the 2300 years.

The starting point was given in Daniel 9, as a decree to rebuild Jerusalem. It was a decree of King Artaxerxes, in the fall of 457 BC. The 490 years would conclude in the fall of 34 AD. (No zero year, 1 BC was followed by 1 AD). That left 1810 years remaining, which meant the sanctuary would be cleansed in the fall of 1844. They set the date of October 22nd, as that would have been the Jewish Day of Atonement. Now Miller had to figure, what sanctuary was to be cleansed? He reasoned that the Jews no longer had a sanctuary on earth, so this meant, as he saw it, the cleansing of the earth by fire in the glorious second coming of Jesus for His redeemed.

Miller checked and re-checked and came to the same conclusion. At this point, he was now a baptized Baptist and thought he needed to get this message of warning to the world. He would teach and train someone else to do it, but they said Miller himself has to do it. They ordained him as a pastor and he began his preaching work through most of the 1830's, throughout New England, USA and beyond. The impact of the message caused many people to leave their Protestant and Catholic churches. Many sold much of their properties. Jesus was coming and they did not want earthly attachments.

On the day of October 22nd, there was more than 50,000 Millerite Adventists who were ready for Jesus to come. With great patience they waited. Morning led to mid-day and anxiety was high. Then the evening came and surely Christ

would come they thought. But midnight came and a new day, October 23rd began. There was no way to measure the bitter disappointment that followed.

From 50,000 on the 22nd to a small group of 50 on the 23rd. They were sure of the date, but did they have the event wrong? This small group turned to the Bible so as to find their mistake. William Miller, however, went into a very deep depression and never really recovered from what he had preached. He saw himself as a great deceiver and he died five years later on December 20, 1849.

“As men struggled during the dark days of the great disappointment, new light came to them on the question of the cleansing of the sanctuary. Hiram Edson, of Port Gibson, New York, was praying in a cornfield, he said, when the Spirit of God came upon him in such a powerful manner that he was almost smitten to the ground. At that moment he was indelibly impressed that the sanctuary to be cleansed is in heaven. He told O.R.L. Crosier this, and the latter, after a careful study of the subject with Mr. Edson and others, wrote an article presenting this light.” {1938 END, FOME 137.1}

“As a result of study and investigation a little group of believers were confirmed in their conclusion that the 2300-year period had come to a close October 22, 1844, and that the sanctuary to be cleansed was in heaven. At that time Christ, our high priest, having completed His ministrations in the holy place, entered the "holy of holies" to cleanse the sanctuary. There He would remain until the second advent. This light proved to be one of the foundation pillars of the doctrines developed by the pioneers. It constitutes a characteristic belief of Seventh day Adventists.” {1938 END, FOME 137.2}

Revelation chapter 10 recorded this great disappointment. Revelation 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

The little book in verse 9 is the prophecies found in the book of Daniel. It was sweet as honey in the mouth, symbolizing the preaching of Jesus' second coming on October 22, 1844. But making the belly bitter was the great disappointment. Verse 11 said they must preach the messages to the whole world, and of course that would include the three angel's messages of Revelation 14:6-12.

The remaining Adventists were led and taught by God. They studied long hours and often late in the night. Ellen Gould Harmon was only 17, when God

selected her to be a prophetess. She had her first vision in December 1844. It was the first of over 2,000 visions in her lifetime.

The erroneous doctrines of the churches of Babylon were many and God was going to get this remnant church that He raised up, to get the errors corrected.

When we worship is not as important as WHO we worship. James Springer White came out of an anti-trinitarian church, but all the other Adventists came from trinitarian churches, including Ellen Gould Harmon, who by the way, married James S. White August 30, 1846 and remained married until his death August 6, 1881.

The doctrine of the Trinity was one of the first doctrinal changes that had to be corrected. There is only one true eternal Father God, and that He birthed a Son in eternity, the Lord Jesus Christ, who had beginning of days. He corrected their understanding of the Holy Spirit as the Omnipresence Spirit of the Father. He showed them that the trinity doctrine was a deception of Satan, who is the father of all trinities, for which he had deceived the whole world, pagan and Christian.

This made the correct understanding of the Godhead, just two Divine Beings and One Spirit called the Holy Spirit, which is the Spirit of the Father and is shared by His Son, giving them the ability to be physically where they are, while by their omnipresent Spirit, they could be present anywhere in the universe. Both the Father and the Son could make their abode in the heart of a believer. This corrected understanding of the Godhead is reflected in the Fundamental Principles of 1872 and 1889.

Fundamental Principle Number 1 is about the Father and His Spirit. Fundamental Principle Number 2 is about the Lord Jesus Christ. There is no Fundamental Principle about a third god called god the holt spirit.

The pioneers received the correct understanding on the seventh day Sabbath; the state of the dead; the hell fire; the second coming of Jesus; the Sanctuary; the Millennium, and much more. Ellen White wrote the following about the firm foundation of our faith:

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [OLDER BRETHREN AMONG THE PIONEERS ARE HERE THUS REMINISCENTLY REFERRED TO. "FATHER PIERCE" WAS STEPHEN PIERCE, WHO SERVED IN MINISTERIAL AND ADMINISTRATIVE WORK IN THE EARLY DAYS. "FATHER ANDREWS" WAS EDWARD ANDREWS, THE FATHER OF J. N. ANDREWS.--COMPILERS.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those

who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." {1SM 206.4}

The Seventh-day Adventists were officially organized as a denomination May 21st, 1863 in Battle, Creek, Michigan.

The church rapidly grew and had a unanimous belief on the established doctrines for nearly fifty years. However, there was a very influential, world renowned SDA surgeon by the name of John Harvey Kellogg, who veered off course. Dr. Kellogg was in charge at the multi-story Battle Creek Sanitarium, in Michigan USA, where many people from around the world, came to be treated and operated on by Dr. Kellogg. God had a growing problem with the sanitarium and the building burned to the ground on February 18, 1902. Fortunately, there was no loss of life.

Dr. Kellogg wanted to write a book about physiology and, with his book, raise money to rebuild the Sanitarium. So, in 1903 he wrote and published a book titled, "The Living Temple." Unfortunately, Dr. Kellogg added some erroneous theology that he never should have included. Being a long time non-trinitarian, he stated that the Spirit of God the Father was in every living thing. That was a pantheistic teaching, because it would include animals, plants, trees, and even unrepentant sinners. That would make living things. an object to be worshipped. Sister White condemned the book and it's pantheistic teaching. She encouraged SDA's not to buy or read the book. This warning was confirmed by a special letter from Sister White that she had sent to a fall council meeting of the church. The General Conference president read the letter and many hearts were touched, and many tears were shed, as people who were going to buy the book, were thankful to get this warning from God through His prophet.

Dr. Kellogg met with the General Conference president, A.G. Daniells, a short time after the fall council and was so alarmed by what Dr. Kellogg told him that GC president Daniells wrote a letter to Willie White, the son of Ellen G. White. This is what Daniell's actually wrote in that letter, "Ever since the council

closed I have felt that I should write you confidentially concerning 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 viewsHe 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 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."

So, you see that Kellogg changes his non-trinitarian belief to that of a trinitarian. Instead of two Divine beings and one shared omnipresent Spirit, Kellogg's new belief in the trinity, made the Father's Spirit another God. He now believed in God the Father, God the Son and God the Holy Ghost. Sister White said that this was a departure from the faith.

Now this whole matter of 'The Living Temple' and the whole issue, really boils down to something very specific. And that is what Kellogg's view was regarding the personality and presence of God, and that is what the whole controversy was about.

This is very important for us to understand, because this is the principle point of the Alpha of deadly heresies. If we neglect the warning about that, we will fall for the Omega. In order to understand the omega, we need to understand what the real issue was in the Alpha.

Mrs. White makes some comments about this revised position. This is actually what she says, "*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) {1SM 199.3}*

She told Kellogg in a letter, "*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}

In his own word Kellogg summarizes this whole matter for us. One day he wrote a letter to church administrator G.I. Butler, which reads as follows: "As far as I can fathom, the difficulty which is found in 'The Living Temple', the whole thing can 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.

He continues: 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 is difficult for me to see."

So, Kellogg reasoned that a statement Sister White made was his reason for his new trinity understanding and changing his book.

But what was this quote he was referring to? It is found in the book, "Desire of Ages." *"Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."* {DA 671.2}

Sister White was not speaking numerically, rather she was speaking grammatically. What does that mean? The answer is given in the quote. Christ did not give the Spirit of another god, rather He gives His own Spirit by His omnipresence. It is how Christ will never leave us nor forsake us. It is how Jesus can be in the sanctuary above, but by His Spirit, He can be with His church on earth. Where two or three are gathered in His name, by His omnipresent Spirit, He is there in the midst of them.

Sister White wrote the following: *"While Christ is the minister in the sanctuary above, He is also, through His delegates, the minister of His church on earth. He speaks to the people through chosen men, and carries forward His work through them, as when in the days of His humiliation He moved visibly upon the earth. Although centuries have passed, the lapse of time has not changed His parting promise to His disciples: "Lo, I am with you alway, even unto the end of the world."* {4T 393.1}

When Christ told the high priest, that hereafter he would see the Son of Man coming in the clouds of glory, He was talking about Himself in the third person, the Son of man.

The human experience - Human beings have only seen persons as people, whether alive or dead. The human spirit is internal. When they hear of another person, they think of another human being. So, when they see Mrs. White speaking of the mighty agency of the third person, they automatically assume a third god being, while the third person of the Godhead is the omnipresent Spirit of Christ.

Another Comforter - In John 14:16-18 it says, 14:16 “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 14:18 I will not leave you comfortless: I will come to you.”

While Jesus was with them in His physical presence, He was a great source of comfort. But He made them a promise that He would not leave them comfortless, that He would come to them, and of course He meant by His omnipresent Spirit.

Here is confirmation from God's prophet.

“It is not essential for you to know and be able to define just what the Holy Spirit is. (Note- It does not say WHO, as WHO the Holy Spirit is we can know). Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth” [John 16:12, 13]. {14MR 179.2}

You see, when the Son of God became a human being, He had to lay down His attributes of omniscience, omnipotence and omni-presence. It was therefore necessary that He go back to the Father and be glorified. He would then have His Divine attributes restored and on the day of Pentecost, He was with His disciples by His omnipresent Spirit.

The Father and the Son both have an internal spirit as we do, but they have what we do not have, an external Spirit that can be anywhere present in the universe. It is difficult for human beings to comprehend the deep things of God. We can only know what has been revealed. Deuteronomy 29:29. “The secret

[things belong] unto the LORD our God: but those [things which are] revealed [belong] unto us and to our children for ever, that [we] may do all the words of this law.”

So, we know where Dr. Kellogg went wrong and Kellogg and his followers stayed with the erroneous doctrine of the trinity. Sister White said they are working as blind men.

In 1980, at a General Conference session in Dallas, Texas USA, they voted into the church the doctrine of the trinity, much to the joy of Satan, and the sadness of God the Father. By 2020, we have been wandering in this trinitarian wilderness for 40 years.

In the 1981 and subsequent yearbooks, Fundamental Belief #2 says “God is a trinity. A unity of the co-eternal persons.” F.B.#3 is about God the Father; #4 is about God the Son; #5 is about God the Holy Spirit. The church today believes exactly as Dr. John Harvey Kellogg and his followers. (Working as blind men) The last church in Revelation is the church of Laodicea, which is a fitting type of the SDA church today. Jesus describes Laodicea as wretched, miserable, poor, BLIND and naked.

In a book titled, “The Trinity”, which was written by three Andrews University professors, it states the following on page 190, “That most of the leading SDA pioneers were non-trinitarian in their theology has become accepted Adventist history, surprising as it sounded to most Adventists 40 years ago ...” “Was the pioneer belief about the Godhead right or wrong? As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth.” {The Trinity, Page 190.}

Indeed, the church today has apostatized from Bible truth. The pioneers were led by God and the fundamental principles God gave them were founded upon unquestionable authority.

Ellen White and the pioneers are fitly represented by the sixth of the seven churches of Revelation and is called the church of Philadelphia. Chapter 3 and verses 7-10, we see that Jesus finds no fault with this church.

3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 3:8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make

them to come and worship before thy feet, and to know that I have loved thee. 3:10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

Now we need to analyze what Jesus is saying. In these 4 verses. Remember, October 22, 1844, was the great day of the anti-typical Day of Attonement when Jesus had completed His work in the Holy place in the heavenly sanctuary. He then passed from the Holy to the Holy of Holies, the Most Holy Place, to begin the work of the investigative Judgment. Every human being who has ever lived, will have their record investigated and then judged by the standard used in the judgement, the Ten Commandments. Either worthy of eternal life, or eternally lost. Judgement started with the dead and will soon, if it has not already, switched to the judgement of the living.

The church of Philadelphia is few in number and is represented as having little strength. They prayed, studied, and understood the truth about the Sanctuary, and by faith, went in through the open door, which was closed to the churches of Babylon.. They know Christ's name and that He is the truly begotten Son of the One True Eternal Father, and they soundly reject the false doctrine of the trinity, which the Roman Catholic Church holds as their foundational doctrine upon which all other church doctrines are based on.

Those represented as the synagogue of Satan, think they are spiritual Jews, but they are the daughters of Babylon, drunk on the wine of Babylon, who know not the truths God has revealed to Philadelphia.

There is yet an hour of temptation, that is soon to come upon the whole world (verse 10), but God will keep Philadelphia, the church He loves, from that most difficult and trying time.

The church of Laodicea is the final period of church history, and it sees itself as rich and increased with goods and having need of nothing. Jesus, however, sees Laodicea as wretched, miserable, poor, blind and naked. Wretched because it rejects the truth about the Godhead, embracing the trinity and it has the audacity to say the pioneers were wrong. That is like saying God is wrong, for He was leading and teaching the pioneers. Miserable because they are unaware that they are on the broad way and cannot find the narrow path. Poor because no amount of this world's goods, or contrary doctrine based on intellectual philosophy, can purchase the eternal life they seek. Blind, because like Dr. Kellogg, they hold to the false doctrine of the trinity, the Omega of Apostasy. They are naked because they do not wear the robe of Christ's

righteousness. With Laodicea, Christ is outside, knocking and seeking entrance, however outside He remains.

Although the seven churches are seven periods of the history of the Christian Church, God's people today need not remain in Laodicea. By embracing the truths God gave the pioneers, a Laodicean can become a Philadelphian.

Now here is a matter of critical importance. Jesus gave a very important warning to the members of His Philadelphian church and we read it in Revelation 3:11, **“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”**

What does Philadelphia have, that if they are persuaded by another man, they will lose their grip and their crown?

Jesus answers the above question through His prophet Ellen White, which is the testimony of Jesus. She wrote: *“He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.”*-Special Testimonies, Series B, No. 2, p. 59. (1904.) {CW 52.1}

What does Jesus through His prophet, say we are to hold firmly with the grip of faith? The fundamental Principles that were founded upon unquestionable authority. What do those Fundamental Principles that were founded upon unquestionable Authority teach us?

F.P. #1 is regarding the one true eternal Father God and His Spirit.

F.P. #2 is regarding His begotten Son Jesus Christ.

There is no F.P. about a third god.

It is very clear that if any man deviates from the truth about the Godhead, that comes from the unquestionable authority of God who taught the pioneers, in favor of a trinity, he or she will have lost their crown.

Now let us look at the full context of that quote above:

“Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the

fundamental principles that are based upon unquestionable authority.”-Special Testimonies, Series B, No. 2, p. 59. (1904.) {CW 52.1}

To be a Philadelphian or a Laodicean is a choice, that when probation ends, there is no second chance to get it right.

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