

# Leaves of Life

Edition 07

The Alpha  
Apostasy (part 2)

24 September 2017



By Tree of Life Ministries

“In the same way, every human being can come to Christ. ‘Not by works of righteousness which we have done, but according to His mercy He saved us.’ Titus 3:5. Do you feel that because you are a sinner you cannot hope to receive blessing from God? **Remember that Christ came into the world to save sinners.** We have nothing to recommend us to God; the plea that we may urge now and ever is our utterly helpless condition, which makes His redeeming power a necessity. **Renouncing all self-dependence**, we may look to the cross of Calvary and say: **‘In my hand no price I bring; simply to Thy cross I cling.’**”

“**If thou canst believe**, all things are possible to him that believeth.’ Mark 9:23. It is **faith** that connects us with heaven and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their **helpless unworthiness**, cast themselves upon the mercy of their compassionate

Saviour. **Look not to self, but to Christ.** He who healed the sick and cast out demons when He walked among men is the same mighty Redeemer today. **Faith comes by the word of God.** Then grasp His **promises** as **leaves from the tree of life**: ‘Him that cometh to Me I will in no wise cast out.’ John 6:37. Cast yourself at His feet with the cry, ‘Lord, I believe; help *Thou* mine unbelief.’ As you come to Him, believe that He accepts you, **because He has promised.** You can never perish while you do this - never.” {*The Ministry of Healing*, p. 65.2-3 & *The Desire of Ages*, p. 429.1}

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## The Nature and Influence of the Testimonies

The following was written by Dr. David Paulson in 1899:

“As the end draws near and the work of giving the last warning to the world extends, it becomes more important for those who accept **present truth** to have a clear understanding of **the nature and influence of the Testimonies**, which God in His providence has linked with the work of the **third angel’s message** from its very rise.’  
{*Testimonies for the Church, Volume 5, p. 654.2*}

“Mark that this quotation does not raise the question of the importance of believing the *Testimonies*, but of understanding their **nature and influence**. Those who have made a deep and prayerful study of the *Testimonies* have certainly realised in a most practical manner the words of the psalmist, ‘I have more understanding than all my teachers: for **Thy testimonies** are my meditation.’ Psalm 119:99.

“Hundreds of young men and women among us might have their former teachers for their present pupils had they appreciated the living rays of light which have, through this channel, permeated into the darkest recesses of almost every branch of human knowledge. It has always been God’s purpose that His people should especially be made to ‘lie down in green pastures.’ This is just as true in scientific knowledge and in methods of presenting and making a practical application of the same, as in the purely spiritual truths...

“It is not the work of the *Testimonies* to enunciate new principles of truth, but to point out and bring to the surface God’s eternal truth. Right here is where so much **misunderstanding** has arisen in reference to the *Testimonies*; as to whether they



were to be placed on **an equality with the Bible, in place of the Bible, or as an addition to the Bible**. As a matter of fact, the scope of the *Testimonies* fills none of these. The Lord has pointed out the exact position that they occupy, and no one need to stumble over it.

“The written *Testimonies* are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed.’ {*Testimonies for the Church, Volume 2, p. 605.2*}

“In short, the *Testimonies* are to take the truths in God’s word and hold them up before the mind in such a manner that as lasting an impression shall be made as was left upon our minds when perhaps our home burned down, or when we were an eye-witness of some frightful accident; or, in the words of the quotation, to ‘impress vividly.’

“Additional truth is not brought out; but God has, through the *Testimonies*, simplified the great truths already given.’ {*Testimonies for the Church, Volume 2, p. 605.2*}

“In such a principle of truth as is stated in the words, ‘Glorify God in your body, and in your spirit,’ the casual reader perceives little; but when God shifts His great telescope, the *Testimonies*, to this verse, and adjusts the focus, we see how this text applies to habits of daily life, even to such simple things as clothing, diet, and exercise. In a drop of water that may hang on the point of a cambric needle, the ordinary eye discovers nothing; yet let the scientist put it under his microscope, and if it has been properly inoculated, it will reveal myriads of animal forms that are perfectly developed. Some would say, ‘Oh, the microscope *added* all that,’ and would perhaps argue for hours to prove that what they now see could not possibly have been in the water before; and apparently they may have the best of the argument.

“In like manner, I have frequently heard of many of our brethren spending a great deal of time arguing that certain things they see in the *Testimonies* could not possibly be in the Bible, for identically the same reason that others could not, with their naked eye, see the animal forms in the drop of water.

“Again, ‘The *Testimonies* are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.’ {*Testimonies for the Church, Volume 2, p. 605.3*}

“Then, if the *Testimonies* are read in the proper spirit, the Bible will seem more exalted; the mind [will be] attracted to it, as though it were a magnet; and where the truths expressed in the Bible seem hazy, the *Testimonies* bring them out in clear lines.

“We often hear people say, ‘Don’t do so and so, because it is condemned by the *Testimonies*.’ Bear in mind that this is not what makes it wrong; the particular thing is wrong in itself, and the *Testimonies* in love and tenderness only point out the fact. For instance, if I point out to a stranger who passes my door that the bridge over the creek below my house is unsafe for him to cross, my telling him that is not what makes the bridge unsafe; I am only pointing out that fact to him.

Thousands of people have been driven away from the *Testimonies*, - and the Bible too, for that matter, - because those who used them did not recognise that the things which they condemned were destructive in their very nature...

“*Testimonies for the Church, Volume 4, p. 440.2*, points out the case of one of whom it was said that he possessed so little spirituality he could not understand the value of the *Testimonies*, nor their real object. May heaven save us as workers from falling into such a condition. The men and women in our ranks today, who are keeping step with the message, and giving the trumpet a certain sound, are those whose volumes of the *Testimonies* are well worn, and the margins of whose Bibles are liberally sprinkled with references to the *Testimonies* where they have shed **glorious light** on the opposite text. The worker, who, as soon as the wrapper is taken from the *Review*, earnestly and prayerfully reads the first-page article, is the one who, upon the Sabbath day in the church, in the evening effort in the tent, or to a congregation of drunkards and harlots in the mission, is preaching a living gospel from the **Bible**.” {*General Conference Bulletin [Volume 3], April 1899, The Use and the Abuse of the Testimonies, by David Paulson, pp. 38.1 - 39.3*}

## *The Alpha Apostasy (Continued)*

*....Continued from Edition 06....*

Dear readers, in the previous *Edition of Leaves of Life*, we covered part one of the material we have compiled on the history of the **alpha apostasy**. We learned about the early life of **Dr. John Harvey Kellogg**, his work at the **Battle Creek Sanitarium**, his adoption of “**spiritualistic theories**” that “are akin to **pantheism**,” and how his theories were, in essence, a “**peace and safety pill**,” encompassing the doctrine of **counterfeit sanctification**. “One by my side told me that the **evil angels had taken captive the mind of the speaker**.” See *Manuscript Releases, Volume 5, p. 375.1-3*.

We then made some parallels to the **omega apostasy**. Like Dr. Kellogg, the **omega apostasy will teach a message of false sanctification, which will be a “peace and safety message.”**

As Professor W. W. Prescott was analysing Dr. Kellogg’s teachings in 1902, he discovered “**three fundamental errors**, which strike at the very **foundation** of the [Our YouTube Channel](http://treeoflife-ministries.org/) <http://treeoflife-ministries.org/>  
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gospel.”<sup>[1]</sup> These were: (1), **denying the personality of God** as set forth in the Scriptures; (2), **ignoring the atonement**; (3), **removing of the gulf that separates the sinner from the man who is saved by the grace of God.**<sup>[1]</sup>

We then made the following parallels to the **omega apostasy**:

1. By denying or neglecting the prophetic principles that govern this prophetic message, - by creating an inconsistent prophetic model, which repudiates or contradicts God's prophetic principles, - the **omega apostasy** draws “**cords of vanity**” on the whiteboard, in **sketching out a counterfeit prophetic model**. Thus, the **character or personality of God**, which is represented by His prophetic principles, which determine how the lines are to be drawn, is **denied**.
2. The **omega apostasy** will **ignore the work of atonement** that is to be accomplished at **midnight**. The **denial of the cross** at midnight, Isaiah's revelation of “**hidden evil**” at midnight (see *Edition 04*) and the consequential **work of repentance** - all this is **denied**. Thus, the **special work of atonement** that is to be accomplished for us at **midnight** is “**ignored**.”

(Nevertheless, as quoted in the *Special Edition of Leaves of Life*, published in April 2017, on page 17, Ellen White says, “While the **investigative judgment** is going forward in heaven, while the **sins** of penitent believers are being **removed from the sanctuary**, there is to be a **special work of purification**, of **putting away of sin**, among God's people upon earth.” By **denying the investigative judgement at midnight**, - by **denying the Most Holy place at midnight**, - the **omega apostasy**, like **Cain**, makes an offering to God which “**ignores the atonement**.” See *The Great Controversy*, p. 425.1 and *Patriarchs and Prophets*, p. 73.1.)

3. The **counterfeit prophetic message**, as taught by the **omega apostasy**, will **remove all moral distinction between the two classes of worshippers**.

In this *Edition*, we will further explore the history of the **alpha apostasy**. Especially, we will study the history behind the publication of Dr. Kellogg's infamous book, “**The Living Temple**.” Why was this book written? Why did the prophetess declare that this book contains “**the alpha of deadly heresies**”? Does this book typify the published works of the **omega apostasy**? How will history repeat itself?

Moreover, in this *Edition*, we are going to see that **Dr. Kellogg**:

- **Undermined the Spirit of Prophecy**
- **Tore down that which he once built up**

Throughout this *Edition*, we will be making some parallels to the **omega apostasy**. We pray that in understanding the characteristics of the **alpha apostasy**, the reader might be able to discern the same criteria in the **omega apostasy**.

\* \* \*

“In the book, ‘*The 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.” *{Selected Messages, Book 1, p. 200.1}*

“‘*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.**” *{Sermons and Talks, Volume 1, p. 341.3}*

“**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**.” *{Manuscript Releases, Volume 7, p. 188.2}*

\* \* \*

## *The Battle Creek Sanitarium Burns Down*

On the **18<sup>th</sup> of February, 1902**, the **Battle Creek Sanitarium burned to the ground**, and the denomination was confronted with the matter of rebuilding. <sup>[2] [3a] [4c] [5b]</sup>

According to the prophetess, this event was allowed by God to **rebuke Dr. Kellogg** for his **pride** and **self-exaltation**:

“You need to inquire in regard to the **burning of the Sanitarium**, and heed the lesson that God is teaching you. This matter is to be carefully and prayerfully studied...

“Had you, yes, you, **J. H. Kellogg**, heeded the word of the Lord, the Lord would not have permitted that **Sanitarium** to be **consumed**.” *{Letter 52, April 5, 1903 par. 6, 9}*

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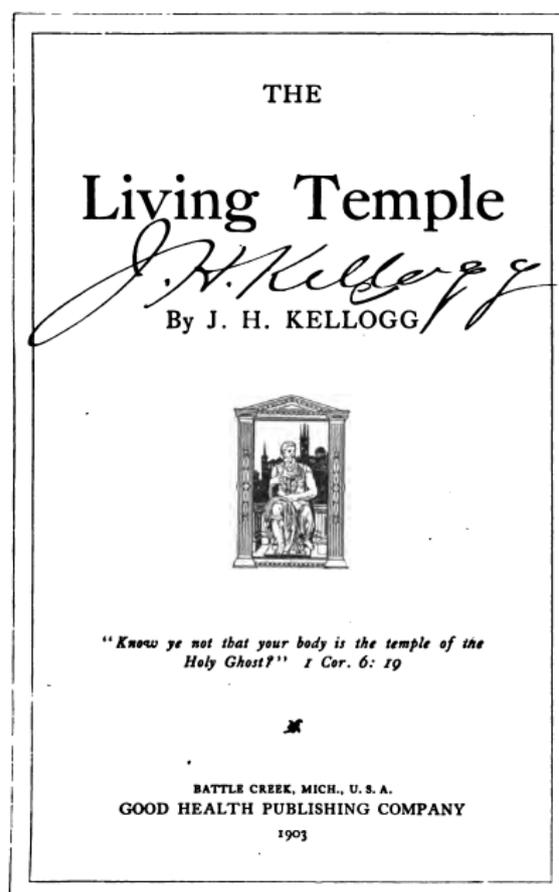
“God abhors the **great swelling words of vanity** that have been spoken by **those connected with the Sanitarium**. The **judgements of God** have been visited upon **Battle Creek**, and these judgments call for **humiliation** rather than for **proud boasting and self-exaltation**.” {*Special Testimonies, Series B, No. 07, p. 39.1*}

“**Dr. Kellogg** is now pursuing a similar course in **Battle Creek**. I am told that he made the remark that he was glad that **the old sanitarium buildings burned down**. **Brethren, those buildings burned down as a reproof to him**, but instead of taking it thus, he has given place to **self-exaltation**.” {*Manuscript Releases, Volume 17, p. 268.4*}

## “The Living Temple”

On the 18<sup>th</sup> of February, 1902, the Battle Creek Sanitarium burned to the ground, and the denomination was confronted with the matter of rebuilding. Dr. Kellogg then approached the General Conference Committee and asked what the General Conference could do to help. <sup>[2] [3a] [4c] [5b]</sup>

Just at this time, the General Conference was heartily engaged in the sale of Ellen G. White’s book, *Christ’s Object Lessons*, to clear the church’s educational institutions of debt. In fact, from 1900 to 1902, twelve articles were published in ten editions of *The Review and Herald*, from Ellen G. White herself, concerning the sale of *Christ’s Object Lessons* to relieve Adventist schools of debt. (We will revisit this point in *Edition 09*.)



The chairman of the General Conference at the time, **Arthur Grosvenor Daniells**, was very familiar with the fact that the church was engaged in the sale of *Christ’s Object Lessons* for the financial relief of the Adventist schools. Therefore, when he was approached by Dr. Kellogg in 1902, after the Sanitarium in Battle Creek had burned down, Elder Daniells suggested that **Dr. Kellogg** could write a simple book on physiology and health care, which could be sold by Seventh-day Adventists throughout

the United States. Perhaps if they could sell half a million copies, he thought, the income from the sale of this book could be used to help rebuild the Sanitarium. <sup>[4c] [5b] [6a]</sup>  
<sup>[6b]</sup>

This idea appealed to Dr. Kellogg. However, the chairman hastened to say:

“Now look here, Doctor, that book must not contain a single argument of this new theory you are teaching, because there are a lot of people [all] over the States, who do not accept it. I know from what they say, and if it has any of what they consider *pantheism*, they will never touch it... **You must leave all that out.**” <sup>[4c] [5b] [6b]</sup>

Doctor Kellogg replied, “Oh yes, oh yes. I understand that.” <sup>[4c] [5b] [6b]</sup>

(As Dr. Kellogg tells the story, it was he who proposed the book for popular sale, suggesting a figure of four hundred thousand copies. <sup>[4a]</sup> Perhaps the idea originated in the minds of both leaders. <sup>[4c] [5b]</sup>)

In the summer of 1902, Daniells took the matter to the union presidents. They agreed that they would promote the wide sale of this book, to help raise funds for the Sanitarium. <sup>[4c] [5b]</sup>

That book was called, “*The Living Temple*.” <sup>[2] [3a] [3b] [4c] [5b] [7b]</sup>

Concerned that the book would appropriately represent the Seventh-day Adventist faith, a committee of four were appointed to investigate Dr. Kellogg’s manuscript and make a report at the Autumn Council, that following November. <sup>[3b] [4c] [5b] [7b]</sup>

In a strange turn of events, the committee actually produced two reports. <sup>[3b] [4c] [5b]</sup>

The majority report, which was signed by Elder A. T. Jones, Dr. J. H. Kellogg and Dr. David Paulson, stated:

“We find in the book, ‘*Living Temple*,’ nothing which appears to us to be contrary to the Bible or the fundamental principles of the Christian religion, and that we see no reason why it may not be recommended by the Committee for circulation in the manner suggested.” <sup>[4c] [5b] [7b]</sup>

The minority report, advocated by Professor W. W. Prescott, stated:

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“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.**” <sup>[3b] [4c] [5b] [7b]</sup>

What has the inspired prophetess of God said, concerning this book?



Writing in 1903, on the anniversary of the Great Disappointment, Ellen G. White had this to say:

“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 endorsement of God**. They are a **snare** that the **enemy** has prepared for these last days...

“All through the book, ‘*The Living Temple*,’ passages of Scripture are used, but in many instances these passages are used in such a way that the right interpretation is not given to them. **The message for this time is not, ‘The temple of the Lord, the temple of the Lord, the temple of the Lord are we.’ ...**

“The Speaker [Christ] 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?’**” {*The Review and Herald*, October 22, 1903 par. 1, 8, 18}

“God has permitted the presentation of the **combination of good and evil** in ‘*Living Temple*’ to be made to reveal the **danger** threatening us... God has permitted the present **crisis** to come to open the eyes of those who desire to know the truth. He would have His people understand to what lengths the **sophistry** and **devising of the enemy** would lead.” {*Special Testimonies, Series B, No. 07, p. 36.2*}

The following year, in August, 1904, the prophetess was given a night vision:

“[Christ] said: ‘The sentiments that you [Elders A. T. Jones and E. J. Waggoner] have received in harmony with the **special theories** presented in the book, ‘*Living Temple*,’ are **not pure truth**. There is a **commingling of truth and error**, and it will be difficult for you to single out the true from the false, to distinguish between the threads of truth and the threads of error. My Word is spirit and life... Warn others to let **spiritualistic sophistries** alone... **Separate entirely from the bewitching, misleading sentiments that run through ‘*Living Temple*.’”** {*Manuscript Releases, Volume 21, pp. 176.6 - 177.1*}

Then, less than a week after receiving the above vision, Ellen G. White wrote:

“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.**” {*Special Testimonies, Series B, No. 02, p. 49.1*}

“The book, ‘*Living Temple*,’ is **not** to be patched up, a few changes made in it, and then advertised and praised as a valuable production. **It would be better to present the physiological parts in another book under another title. When you wrote that book you were not under the inspiration of God...** Your whole heart needs to be changed thoroughly and entirely cleansed.” {*Manuscript Releases, Volume 11, p. 314.4*}

“**It is not safe to trust in Dr. Kellogg...** ‘*The Living Temple*’ [is] a book that was **written under the inspiration of the arch-deceiver.**” {*Battle Creek Letters, p. 103.1*}

These clear statements from the Spirit of Prophecy indicate that Dr. Kellogg’s book, “*The Living Temple*,” contains “a **commingling of truth and error**,” a “**combination of good and evil**” – in other words, what we can define as the “**mystery of iniquity**.”

The author was “not under the inspiration of God,” but rather “under the inspiration of the arch-deceiver.” Thus, we are to “separate entirely from the bewitching, misleading sentiments that run through ‘*Living Temple*’” and “it would be better to present the physiological parts in another book, under another title.”

How did the General Conference respond to Dr. Kellogg’s proposition, at the 1902 Autumn Council?

In November of 1902, the General Conference Committee accepted the minority report, written by W. W. Prescott. They rejected the majority report, which was in

favour of circulating the book. That is, they chose the **minority report** – the **good report** – of Joshua and Caleb, in preference to the **majority report**, from the ten representatives of the other tribes, who framed “an **evil report** of the land.” See Numbers 13-14 and 13:32.

That is, the General Conference decided that they would **not** endorse Dr. Kellogg’s book. They would neither support the printing nor the circulation of the book, “***The Living Temple***.” <sup>[3b] [4c] [5b]</sup>

In the summer of 1902, Professor William Warren Prescott carefully went through Doctor Kellogg’s manuscript, from start to finish, evaluating the theology presented therein. He wrote a very kind letter to Dr. Kellogg, expressing his concerns and recommendations for rewording and/or modifying the manuscript, so that it would be appropriate to represent the Seventh-day Adventist faith. However, Dr. Kellogg ignored the feedback. He was determined that everybody should be introduced to his new ideas. He manifested an unwillingness to cooperate with his brothers or yield to the sound counsel of Ellen G. White, in the letters that she had sent to him on numerous occasions.

On the 29<sup>th</sup> of September, 1903, Elder A. G. Daniells wrote a letter to Ellen G. White’s son, Elder W. C. White, regarding the current “crisis,” relating to Dr. Kellogg’s book, “***The Living Temple***.” (By this time, Doctor Kellogg had published the book and was urging its wide circulation. The church leadership were studying how to counteract the influence of this book on the church.) In this letter, Elder Daniells writes of the history that occurred in the previous year, in 1902. He says:

“When [Dr. Kellogg] was writing ‘***Living Temple***,’ I felt troubled about the theology he might put into the book, and wrote him a letter, telling him that some of his views would not be accepted by our people, and I earnestly requested him to weed out all that might be challenged. **I urged him to submit his manuscript to some of the brethren for criticism.** He agreed to this, but had [the book] put in type before submitting it for examination. He then placed the proofs in the hands of **Professor Prescott** and **Elder A. T. Jones**. Brother Prescott did faithful, conscientious work. At that time, we were all on the very best of terms, so Brother Prescott felt free to point out to the doctor all that he believed was questionable, and that our ministers would criticise. He wrote pages of the most kindly suggestions, and sent them to Doctor Kellogg when we were together in England. I felt that his criticisms were kind, painstaking and well-based.

“The doctor never expressed himself to me regarding them [W. W. Prescott’s recommendations]; and **he never replied to Brother Prescott, and did not, as far as we know, make a single change in his book in response to those suggestions. He was determined that this new teaching should go to our people**, and he pressed the question upon us until, as you remember, we were obliged at the council, one year ago, to take an open stand against the book. We tried to do so in a Christian manner. **We declined to have any part or lot in disseminating such views, and advised that the book be dropped. You know how furious the doctor became.** He vowed by all that was great that the book should be printed and circulated, and immediately ordered *The Review and Herald* to print five thousand copies.”<sup>[8]</sup>

Doctor Kellogg was determined to follow his own will. After the General Conference declined to endorse or support the book, Dr. Kellogg immediately contacted the *Review and Herald* office and arranged to have the book printed privately.<sup>[3b] [4c] [5b]</sup> He ordered five thousand copies to be printed.<sup>[6c] [8]</sup> The *Review and Herald* office accepted the arrangement and began preparing the lead plates for Dr. Kellogg’s book.

## *The Review and Herald Burns Down*

On the 30<sup>th</sup> of December, 1902, all of the lead plates for Dr. Kellogg’s book had been completed.<sup>[3b]</sup> (See [this video](#) to learn how such book plates may have been prepared in those days.<sup>[9]</sup>)

Every preparation that was necessary to begin printing had been accomplished. Dr.



Kellogg’s manuscript had been carefully copied, assembled, proofread and fixed in solid, metal plates. The employees of *The Review and Herald* factory could begin printing hundreds of copies of “***The Living Temple***,” starting on the very next day. **However, the hand of God intervened.** God had said that the book was dangerous. God, through Ellen G. White, had explicitly told Doctor Kellogg: “**Never teach such theories... do not present them to the people.**” (See *Manuscript Releases, Volume 5, p.*

279.2.) The pantheistic, spiritualistic theories presented in “*The Living Temple*” seriously misrepresent the **nature, personality, character and identity** of the true God, who had repeatedly warned the doctor of the dangers of such theories. Dr. Kellogg had not listened. He was determined to have his own way. **Consequently, on the very day before Dr. Kellogg’s book was due to be printed, God caused the *Review and Herald* factory to burn to the ground.** All of the metal plates, from which Dr. Kellogg’s book would have been printed, were destroyed.

This event was not wholly unexpected. More than one year before, on the 16<sup>th</sup> of October, 1901, the prophetess wrote the following message for the managers of the *Review and Herald* office in Battle Creek:

“Dear Brethren: God’s design in the establishment of the **publishing house** at **Battle Creek** was that from it light should shine forth as a lamp that burneth. This has been kept before the **managers**. Again and again they have been told of the sacredness of God’s office of publication and of the importance of maintaining its purity. But they have **lost true understanding** and have **united with the force of the enemy** by **consenting to print papers and books** containing the **most dangerous errors** that can be brought into existence. They have failed to see the **evil influences** of such erroneous sentiments on typesetters, proof-readers, and all others engaged in the printing of such matter. They have been spiritually asleep... **The printing of such matter is a dishonour to God... Cleanse the office of the trash of satanic origin...**

“The presses in the Lord’s institution have been printing the **soul-destroying theories** of **Romanism** and other **mysteries of iniquity**... **The office must be purged of this objectionable matter... God will not hold guiltless those who have done this thing.** He has a controversy with the managers of the publishing house. **I have been almost afraid to open the *Review* [the factory], fearing to see that God has cleansed the publishing house by fire... God will bring His judgments upon the wrongdoers...**

“The *Review and Herald* office has been **defiled** as the temple was defiled; only **the result has been tenfold more disastrous**. Overturning the tables of the **money-changers**, Christ drove the sheep and cattle from the precincts of the temple, saying: ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ Matthew 21:13. **Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God’s institution...**

“God’s law has been transgressed, His cause betrayed, and His institution made a den of thieves... Those who show by their actions that they make no effort to distinguish between the sacred and the common may know that, **unless they repent, God’s judgments will fall upon them. These judgments may be delayed, but they will come...** Unless there is a reformation, calamity will overtake the publishing house...” [Letter 138, 1901](#). {Testimonies for the Church, Volume 8, pp. 90.1 - 96.3}

This testimony specifically mentions “printing... **mysteries of iniquity.**”

As already stated, the prophetic clearly says that “*The Living Temple*” contains “a **commingling of truth and error,**” a “**combination of good and evil**” - in other words, what we could define as the “**mystery of iniquity.**” God would not hold the managers of the *Review and Herald* guiltless for agreeing to print five thousand copies of “*The Living Temple.*” Therefore, partially as a judgement on the printing office and partially as a divine warning to Dr. Kellogg, God permitted “fire of an unknown origin” to fully consume the *Review and Herald* plant in Battle Creek. The record says, “Nothing of value was saved. The machinery, furniture, printed books and periodicals, paper stock, and other materials were a total loss.” <sup>[10]</sup>

“Five days later, when the debris had cooled [down] enough, the fireproof vault was opened. **All [of] the printing plates stored inside the vault had survived. However, the plates for ‘The Living Temple’ were waiting to go on the press at the time of the fire and so disappeared in the flames.**” <sup>[11]</sup>

Interestingly enough, “the very day on which [the *Review and Herald* plant burned down], the chief of the city fire department, in company with the office electrician, made a tour of inspection throughout the building, examining the wiring for the lights and other possible sources of danger, and pronounced **everything in satisfactory condition.**” <sup>[4b] [5a] [11]</sup>

However, shortly after **7:20 pm** on the evening of the **30<sup>th</sup> of December, 1902**, a “fire of an unknown origin” started, probably “in the basement in the original engine room.” At approximately **7:25 pm**, some of the employees “detected the smell of smoke” and “immediately the lights throughout the plant went out, leaving everything in total darkness. The **dense, oily smoke** that filled the building with incredible speed forced everyone to leave hastily... All the workers got out, but one just barely made it, crawling through smoke-filled rooms to safety.” Although everybody got out alive, “nothing of value was saved.” <sup>[4b] [5a] [10] [12]</sup>

On the same evening, “fire engines from the city fire department arrived and soon were pouring water onto the blaze. The whole building seemed engulfed. At no place could any fireman enter it... All could see that the flames were beyond control... At **8:00 pm**, the roof fell in and the machinery on the upper floors began to tumble. By **8:30 pm**, the brick-veneer walls were collapsing.” <sup>[4b] [5a] [12]</sup>

The head of the fire department in Battle Creek at the time, Mr. Weeks, “had directed the fighting of a number of big fires in Battle Creek.” This man confessed “that he had tried to extinguish every one of the **Adventist fires** [in the area] and his score was **zero**.” (That is, although he and his men could successfully extinguish the non-Adventist fires in Battle Creek, they had been incapable of extinguishing fires pertaining to buildings belonging to Seventh-day Adventists.) Mr. Weeks said, “There is something strange about your SDA fires; the water poured on acts more like gasoline.” <sup>[4b] [5a]</sup>

Less than a week after the fire, when Ellen G. White heard the sad news, she said:

“Today I received a letter from Elder Daniells regarding the destruction of the *Review* office by fire... **I was not surprised by the sad news, for in the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek...** Disaster seemed to follow disaster because **God was dishonoured by the devising of men to exalt and glorify themselves.**” {*Testimonies for the Church, Volume 8, p. 97.1*}

Whilst documenting this historical information, Arthur L. White (Ellen G. White’s grandson) was led to conclude, “The sword of fire over Battle Creek had fallen, and all knew that God had spoken.” <sup>[4b] [5a]</sup>

Suddenly, the *Review and Herald* office was unable to print five thousand copies of Doctor Kellogg’s book.

## ***Dr. Kellogg Publishes “The Living Temple”***

Early in 1903, Dr. Kellogg approached the *Good Health Publishing Company*, which then published “***The Living Temple***” in 1903, in Battle Creek, Michigan, U.S.A. Three thousand copies were printed. <sup>[4d] [5b]</sup> In the language of the Spirit of Prophecy, this book was “**of a new order**,” because it denied the Adventist faith.

Just as Dr. Kellogg wrote and published "*The Living Temple*" in 1903, so the **omega apostasy** will write "**books of a new order.**" Just as Dr. Kellogg incorporated **pantheistic ideas** in his book, "*The Living Temple*," so the **omega apostasy** will introduce "a **system of intellectual philosophy**," which leads men to "**place their dependence on human power, which, without God, is worthless.**" They would discard "**the principles of truth that God in His wisdom has given to the remnant church.**" That is, the **prophetic principles** (such as those listed on pages 25-26 of *Edition 06*, which construct and/or define this prophetic message) "**would be discarded.**" Moreover, these "**books of a new order**" lay the foundation for the "**new organisation**," which departs from "**the foundation that God has established**" and means "**apostasy from the truth.**" Hence, the **alpha apostasy** typifies and parallels the "**omega apostasy.**" See *Selected Messages, Book 1, p. 204.2* and *Selected Messages, Book 2, p. 390.1*.

## *If Dr. Kellogg Had Listened, "The Living Temple" Would Never Have Been Written!*

Ellen G. White wrote that if Dr. Kellogg had heeded the *Testimonies* sent to him, then his book, "*The Living Temple*," would never have been written:

"I have hesitated and delayed about the sending out of that which the Spirit of the Lord has impelled me to write. I did not want to be compelled to present the **satanic influence** of these **sophistries**. But unless there is a decided change in yourself and your associates, I shall have to do this... I shall have to obey the command given me of God, '**Meet it. Meet it!**' This is the only thing that I can do..."

"I am required by God to bear testimony against '*Living Temple*' decidedly. Whatever your associates may say concerning this book, I take the position now and forever that **it is a snare**. No union will be formed by our people as a whole upon the theories that you have begun to present in that book. You may regard this [as] forever decided. As a people, we shall stand firm on the platform that has withstood test and trial. We shall hold to the sure pillars of our faith. The **principles of truth** that God has revealed to us are **our only foundation**. They have made us what we are."

"These **new, fanciful theories** are **fascinating** and **misleading**. They endanger the eternal interests of the soul. The Scriptures do not sustain them. Clothed with the

Christian armour, shod with the preparation of the gospel of peace, we shall stand firm against these misleading theories. **You may turn and wrest the word of God to your own destruction, but I entreat you not to do this...**

“Ever since I was seventeen years old, I have had to fight this battle against false theories, in defence of the truth... The history of our past experience is indelibly fixed in my mind and I am determined that no theories of the order that you have been accepting shall come into our ranks...

“It would seem that I have written enough, that there is no need of my urging this subject upon you further. But I tell you in truth that I clearly understand what I am doing. **Sufficient light has been given you. But for several years you have not heeded this light.** If you had wished to know what the Lord has said, you could have known; for you have the books that have been written under the guidance of His Spirit. You have all the directions that could be asked for, to point out the right way. **Direct light has been sent [to] you, [Dr. Kellogg]. But you have looked upon this as of less importance than your own plans and devisings. If you had heeded the Testimonies sent you, ‘Living Temple’ would never have been written.**” [Written to Dr. Kellogg on the 20<sup>th</sup> of November, 1903.] {*Manuscript Releases, Volume 4, pp. 59.3 - 61.1*}

“**No greater deception** could be presented to the minds of men than the representation you have made of God in the **pleasing fables** you have advocated. **Souls will be lost through the sowing of the sentiments found in ‘Living Temple.’ In presenting error, you have united with the prince of darkness in his work of seducing souls to eternal ruin.**” [Written to Dr. Kellogg on the 26<sup>th</sup> of November, 1903.] {*Manuscript Releases, Volume 11, p. 251.2*}

“The Lord will not much longer allow **Dr. Kellogg** to pursue the **course of deception** that he has pursued for years. He will take his case in hand. He has borne long with him, but the medical missionary work, so long controlled by him, shall not always bear the marks of his defection. God would have made Dr. Kellogg a man after His own mind, but **Doctor Kellogg refused to place himself under God’s control.** His **crooked ways and deceptive works** are a **great dishonour to the truth.** **I have seen that Satan’s power over him [Dr. Kellogg] has not been broken.**

“Those who choose to sustain the man who so greatly dishonours God, and stood directly in the way of His work, will themselves become so deceived that their work will not be accepted by God. I have felt reluctant to say these things, but

I know that the Lord would not have souls endangered any longer by **Dr. Kellogg**. **Tares have been sown in the minds of God's people**, and as a result of this, some have **given up the truth**. Some have become **infidels**; the **misrepresentations** that **Dr. Kellogg** has made of the work that God has given me to do has made them **infidels**.

"If the **crisis** must come, let it come while I am alive... **Let Satan be rebuked**...

"I am now to say to our brethren, **Cut loose, cut loose**." [Letter 116, April 22, 1905 par. 27-30](#). {Manuscript Releases, Volume 20, pp. 350.5 - 351.3}



Notice that the prophetess of God here describes the **misrepresentations** that Dr. Kellogg made against the Spirit of Prophecy as "the **crisis**." Prophetically-speaking, we understand that this is a prophetic representation of the **crisis** that comes at **midnight**. That is, at **midnight**, the **omega apostasy** will **misrepresent the Spirit of Prophecy**, causing people in the movement to "**give up the truth**." Hence, Ellen White says, (and it is marked at **midnight**), "**Cut loose, cut loose**." It is at **midnight** where the **five wise virgins** are **differentiated** or **separated** from the **five foolish virgins**. At the same time, the **tares** are **separated** from the **wheat**.

## **"The Living Temple" and the "Crisis"**

Moreover, after "**The Living Temple**" was published, Ellen G. White said:

"Now the publication of '**Living Temple**' has brought about a **crisis**. If the ideas presented in this book were received, they would lead to the **uprooting of the whole construction of the faith** that makes Seventh-day Adventists a chosen, denominated people." {*Special Testimonies, Series B, No. 07, p. 48.4*}

According to *Christ's Object Lessons*, p. 412.1, the "**crisis**" is marked at "**midnight**." This marks the **full manifestation** of the **omega apostasy**, as typified by the **alpha apostasy**, when **Dr. Kellogg** published "**The Living Temple**" in 1903.

As the publishing of “*The Living Temple*” brought about a **crisis**, in the history of the **alpha apostasy**, so likewise the publishing of the “**books of a new order**” will bring about the **crisis** at **midnight** and the **omega apostasy**.

## *The General Conference Refuses to Support the Circulation of “The Living Temple”*

Dr. Kellogg’s book, “*The Living Temple*,” was published by the *Good Health Publishing Company* in 1903, in Battle Creek, Michigan. As soon as it was published, “it was urged upon the [Seventh-day Adventist] tract societies.”<sup>[7c]</sup> This created controversy.

Responding to an inquiry regarding this “delicate situation,”<sup>[7c]</sup> the then president of the General Conference, A. G. Daniells, wrote the following letter, in July, 1903:

“A number of Conference Presidents have written to the General Conference office, saying that they are being urged to handle a **new book**, ‘*The Living Temple*,’ the proceeds to go to sanitarium enterprises. They ask if the General Conference has made any recommendation in the matter, and what the attitude of the General Conference is toward the proposition...

“In 1902, the matter came up for consideration, and proofs of ‘*The Living Temple*’ were submitted. **The religious teaching of certain portions of the book was very seriously questioned by various members of the Committee who had examined it. They felt that its tendency was to undermine the truth, and that the circulation of such teaching would do no good.** After the matter had been thoroughly discussed, it seemed to the Committee that while it was not a proper thing for a General Conference Council to pass formally upon any question of religious teaching, it was likewise not a proper thing to recommend the circulation of literature so seriously criticised. The book was withdrawn by the author from the consideration of the Committee, and the Committee has had no dealings with the matter since...

“In view of the instruction given us at the last General Conference, to the effect that ‘**Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith,**’ [from Ellen G. White in *The General Conference Bulletin*, April 6, 1903 par. 27] we... **do not believe** it is right to urge our people to take hold of the sale of the book on the plans proposed.”<sup>[7c]</sup>

That is, while Dr. Kellogg was urging the sale of '*The Living Temple*,' the General Conference was advising against the sale, promotion and circulation of the book. We can therefore see that there were **two main sides**, or views, in the **alpha apostasy crisis**. Whilst the one side embraced Dr. Kellogg's new theological ideas, - including brethren such as Elder A. T. Jones, Elder E. J. Waggoner, Dr. E. A. Sutherland and Dr. David Paulson, - the other side held fast to the Spirit of Prophecy and rejected Dr. Kellogg's teachings. These were men such as Professor W. W. Prescott, Elder A. G. Daniells, and Elder W. A. Spicer.

These **two opposing sides** typify **two classes** of the **wheat** and the **tares**, the five wise and the five foolish virgins, which are to be fully developed and manifested (in our time) at **midnight**.

### *Ellen G. White Tarries, Before Exposing Dr. Kellogg*

All throughout the summer of 1903, the Kellogg crisis was raging in the Seventh-day Adventist denomination. Church leaders were perplexed about what to do to stay the tide of evil. Up until this time, the prophetess had not publicly exposed "*The Living Temple*" or Dr. Kellogg. Ellen G. White had been completely silent with regards to Dr. Kellogg's teachings. Although she had written numerous letters to Dr. Kellogg, personally, and to others who had accepted his ideas, she had not yet published any open or public statements to the church, exposing the apostasy.

Writing of events that took place during the 1903 General Conference, which began on the 27<sup>th</sup> of March, 1903, and lasted for more than two weeks, Elder Spicer says:

"As the conference progressed, Mrs. White told the officers [referring to the inner leadership, within the General Conference; especially A. G. Daniells, W. A. Spicer and (probably) also W. W. Prescott] of scenes that had passed before her regarding these dangers [referring to Dr. Kellogg's new teachings - these 'scientific theories which are akin to pantheism']. **She said she must come before the conference and open up the whole issue, so that all might understand.** That was good news. We had held still, waiting for such a time. **But Sister White came in and spoke on a general theme.** Again she said she must open up the whole question; but again she spoke on other themes. Then, on the last Sabbath afternoon or evening, when the Conference was to close the next day, she told the executives that she must take up

these matters Sunday morning. I recall with what expectancy I sat that morning, leaving editing work on the *Bulletin* to go. Now we would surely hear the issues set forth. But again Sister White came in, spoke on a theme of unity and courage and faith, and hurried immediately away to her home in St. Helena.

**“The conference was to end with the real issues as to erroneous teaching still untouched.** Friends of the teaching learned of the situation. It was talked about that three times, under human influence, Mrs. White had proposed to take her stand against the teaching, and the Lord had restrained her.

“But to the officers came a message from Mrs. White, saying:

“Under the pressure that came upon me last Sabbath, I felt that the time had come to warn our people against being taken advantage of in any way. But I was admonished that the course I had pursued during the meeting was the right course, and that I must not say anything that would stir up confusion and strife in the Conference. I was forbidden to say the things that I thought I must say on Sunday morning. Light came into my mind, and I was given a subject to present. I was instructed that I must lead the minds of the people away from the difficulties and perplexities around them.’

“The time to meet the issue had not come, evidently, and when we saw later how Providence was all along preparing the situation for the time when the issue had to be met, we saw the clear guidance of the Lord in the waiting.” <sup>[7c]</sup>

We can therefore see that, during this history, God restrained the prophetess from exposing the real issues at stake in this apostasy, until the right time came to do it. When was that “right time”?

On the **22<sup>nd</sup> of October**, 1903, Ellen G. White began to expose the real issues, publicly, in an article published in *The Review and Herald*, under that date. On the anniversary of the 1844 Great Disappointment, she said:

“I have some things to say... 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 endorsement 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... It is represented to me that the writer of this book is on a **false track**.” *{The Review and Herald, October 22, 1903 par. 1-2}*

Again, in October, 1903, she said:

“Those accepting the **theories regarding God** that are introduced in ‘*Living Temple*’ are in **great danger** of being led finally to **look upon the whole Bible as a fiction**; for **these theories make of no effect the plain word of God.**” {*Battle Creek Letters, p. 80.4*}

What lesson can we learn from this history?

Prophetically-speaking, the **22<sup>nd</sup> of October** is a symbol for **midnight**:

“The coming of Christ as our high priest to the **most holy place**, for the **cleansing of the sanctuary**, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by Malachi [in **Malachi 3:1**], are descriptions of the same event; and this is also represented by **the coming of the bridegroom to the marriage**, described by Christ in the **parable of the ten virgins**, of Matthew 25.” {*The Great Controversy, p. 426.1*}

“The **coming of the bridegroom** was at **midnight** - the darkest hour. So the coming of Christ will take place in the darkest period of this earth’s history... The **great apostasy** will develop into darkness deep as **midnight**, impenetrable as sackcloth of hair. To God’s people it will be a **night of trial**, a **night of weeping**, a **night of persecution for the truth’s sake**. But out of that night of darkness God’s light will shine.” {*Christ’s Object Lessons, p. 414.3*}

The **22<sup>nd</sup> of October, 1844**, which is referenced in *The Great Controversy, p. 426.1*, is connected with “the coming of the bridegroom” in Matthew 25, which is said to be **midnight** in *Christ’s Object Lessons, p. 414.3*. Hence, **one can take the 22<sup>nd</sup> of October as a symbol of midnight.**

Moreover, in *Early Writings, pp. 259.1 - 260.1*, Ellen G. White parallels the three angel’s messages in the Millerite history with John, Christ and the crucifixion. She compares the **cross**, which was the **third step** in the history of Christ, with the **22<sup>nd</sup> of October, 1844**, which was the **third step** in Millerite history. Then she says, “I saw that as the Jews **crucified Jesus**, so the nominal churches had **crucified these messages**, and **therefore they have no knowledge of the way into the most holy**, and they cannot be benefited by the intercession of Jesus there.”

For us, our **third step** begins at **midnight**. Describing the scene of Christ's crucifixion, the prophetess says:

"The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at **midday**, when **suddenly** it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. 'There was **darkness** over all the land unto the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as **midnight** without moon or stars." *{The Desire of Ages, p. 753.3}*

We can parallel the sixth to the ninth hour, when Jesus was on the cross, with midnight until "point b," when we, like our Master, will figuratively suffer the death of the cross during our third step. "And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at **noon**, and I will darken the earth in the clear day." Amos 8:9. This is also the "sign of Jonah." "For as Jonas was **three days and three nights** in the whale's belly; so shall the Son of man be **three days and three nights** in the heart of the earth." Matthew 12:40.

Hence, one can amply conclude that the **22<sup>nd</sup> of October, 1844**, in the Millerite history, typifies **midnight** in our history. Therefore, the **22<sup>nd</sup> of October** can be taken as a symbol of **midnight**.

**Now in the history of the alpha apostasy, Ellen G. White publicly exposed the real issues connected with Dr. Kellogg and his false teachings on the 22<sup>nd</sup> of October, 1903. Prior to this time, the Lord had commanded her to remain silent. Therefore, to make a comparison with our own time, we are not to point out who the tares are until midnight! Just as Ellen G. White was silent on these critical issues until the 22<sup>nd</sup> of October, 1903, so likewise, we are not to go around condemning those who are in error as "tares" until midnight, when character is fixed and manifested fully.**

Elder William Ambrose Spicer reveals how this controversy developed in the church, prior to the time that it was exposed publicly in 1903. When this apostasy initially began to manifest itself, **Ellen G. White followed Matthew 18:15-20**. She did not go around speaking evil things about Dr. Kellogg, (unlike Dr. Kellogg, who did!) (We will cover this in *Edition 08 of Leaves of Life*.) No. Ellen G. White wrote words of hope and encouragement to Dr. Kellogg, warning him of his danger and entreating him to seek God in prayer and communion with the dear Saviour, Jesus Christ. At exactly the same time, she wrote to the other leaders in the church, calling them to put away their prejudices and differences and unite in unity and in truth.

When one views this history through this lens, one can see how the mercy and love of God were stretched out to Dr. Kellogg for many years, prior to the time when the Spirit of Prophecy was compelled to expose him, publicly. **This should teach us the same moral lesson: if we are seeing differences among us, we should follow the instructions of Matthew 18:15-20 instead of speaking evil of our brethren.**

On page 22 of *Edition 06*, we read of Elder Spicer's interview with Dr. Kellogg. Continuing with the same story, he tells us:

"By any understanding I had of language, I was listening to the ideas of the **pantheistic philosophy** that I had met with in India...

"As I came away, 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 message seemed to be put out.** Religious teaching that to me was fundamental was set aside. Looking back upon the experience, I was reminded of a description that I read many years before the interview, of a visit paid to Schopenhauer, the pessimistic philosopher of Germany, by Robert Buchanan, literary man of London. The poet and writer closed his report of impressions at that interview in Frankfurt with the words (quoted from my memory of fifty years ago, but fairly accurate):

*'As one who walks in gardens of the feast,  
When the last guests trip down the lamp-hung walks  
To music sadly ceasing in the air,  
And sees a dark hand pass from lamp to lamp,  
Quenching their brightness,  
So I seemed listening to his voice of cheerless prophecy.  
Turning with a sigh, I left in the graveyard of  
His creed.'*

"That is exactly how I felt as I came away from an interview in which I had seen a hand ruthlessly pass from lamp to lamp turning off one light after another of the shining third angel's message...

"Then another perplexity arose. What about those counsels of a year before, urging hearty cooperation? What about those sayings of the Spirit of Prophecy concerning the good work and the strong work, with which the Lord would have all hands cooperate? The interview had shown me that the attitude toward the truth which

had startled me was not a matter of a few months. The ideas expressed dated back through a series of years. They had evidently been in the brother's mind at the very time when the testimony was telling of the good work and the strong work and urging closest association. *How about that?* I thought.

"But I had learned one thing about the Spirit of Prophecy. I had learned to wait. I would not suggest that I had learned it thoroughly; but at any rate I had found that the best thing to do when one did not understand was to wait and see. One learns by hard experiences that the Lord has many ways of doing things that we poor humans may not foresee. Thus while I wondered at the apparent endorsements of a year before, I waited to see the explanation.

"The explanation came, two or three years later. When the issues had come fully into the open, the agent in the work of the Spirit of Prophecy [Ellen G. White] sent to the General Conference headquarters in Washington copies of the instruction which, during the preceding dozen or fifteen years, had been written out for the brother concerned [Dr. Kellogg]. There I found the explanation of my difficulty concerning the instructions of commendation. In the series of communication and their dates it was all made plain. **At the very time when associates were being told the strong points, the good points, the splendid work with which it was to be their duty to cooperate, holding up the hands that were engaged in that important work in which the Lord was aiding, - at the very same time, I say, and from long before, - communications had been going personally to the one concerned, warning of the tendencies to wrong views, and setting forth the urgency of making changes in plans and policies and sentiments and attitudes.**

"How plain it all was! If the warnings had been placed before those who were called to cooperate, the very warning would have weakened their hands and unfitted them to give unstinted and whole-hearted help.

**"One could see in it the long-sustained effort of the Lord to draw a beloved workman of His away from the wrong course to the right way. It helps one better to understand the continual struggle that goes on in heaven for men. There is not one of us but has our strong sides and our weak sides. The Lord, by every agency at His command, is seeking to influence every one of us to repudiate the things of our natural mind and heart and to develop the strong and the good traits planted by grace in every life.**

“In the light of the facts revealed, it was apparent that there was no ground for perplexity or difficulty over the communications from the Spirit of Prophecy. Far from that, there was plainly apparent the touch of more than human planning and discretion and precision in the passing on of counsels. Many good mothers in Israel have had part in the work of the Advent Movement; but we have never seen them handling intricate matters as we have seen things handled all through the years by the agent called of God to exercise the gift of the Spirit of Prophecy.”<sup>[7a]</sup>

Thus we can see that when Dr. Kellogg began to pursue a false path, God stretched out His mighty hand to save him from the brink of making an eternal shipwreck of faith. The prophetess certainly knew of his wrong course, certainly by 1881, at least, (see *Manuscript Releases, Volume 5, pp. 278.4 - 279.2*), sixteen years before he first began to publicly teach his pantheistic ideas. What was Ellen G. White’s response to the situation? Did she instantly identify Dr. Kellogg as the alpha apostasy? Did she travel around, telling anyone and everyone that he was already a “tare,” and lost forever? Did she make the situation worse than it already was? No. The prophetess of God did none of these things. Rather, she laboured with her erring brother for many years, sending him counsels, warnings and encouragement, in harmony with the eighteenth chapter of Matthew.

Only when the right time came did Ellen G. White publicly expose the whole thing. That time was on the 22<sup>nd</sup> of October, 1903. Taking the **22<sup>nd</sup> of October** as a symbol of **midnight** (see the logic for this on pages 23-24), we must conclude that this history is to serve as an example to us. **We must not point out who we think Dr. Kellogg is until midnight. We do not know who Dr. Kellogg is.** (However, through this four-part series on the alpha and omega apostasy, we will list all the characteristics.)

## ***Dr. Kellogg Revises “The Living Temple”***

As has just been mentioned, Ellen G. White was compelled to publicly expose Dr. Kellogg and his “book of a new order” in October, 1903. Dr. Kellogg responded by making some editorial changes to his book. He wanted to make it appear that his particular theological views were indeed in harmony with the writings of Ellen White. He laboured to give the impression that the portions of the book, which were considered objectionable by the leadership of the Adventist Church and Ellen White, were, in reality, misunderstood. If he could only re-phrase some of his ideas, he

thought, these misunderstandings would be resolved. He then worked to revise his manuscript. In 1904, the doctor republished "***The Living Temple***" under a new title, "***The Miracle of Life***." (Again, he used the *Good Health Publishing Company*.)

According to Elder William A. Spicer:

"Soon after the Council of 1903, the book, '***The Living Temple***,' was brought out under another name, with some things that had been objected to eliminated. **It was republished under the title, '*The Miracle of Life*.'** Friends of the new movement were quick to point to this as a sign that the author had accepted correction and that now all was well." <sup>[7d]</sup>

In response to this, on the 31<sup>st</sup> of July, 1904, <sup>[7d]</sup> Ellen G. White wrote:

"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.**'" *{Selected Messages, Book 1, p. 199.3}* <sup>[7d]</sup>

Regarding the background to this history, we read the following letter, which Elder Arthur Grosvenor Daniells wrote to Elder William Clarence White (Ellen G. White's son) on the 29<sup>th</sup> of October, 1903:

"Ever since the [1903] Council closed, I have felt that I should write [to] you confidentially, regarding **Dr. Kellogg's plans for revising and republishing '*The Living Temple*.'** ...

"In one of the doctor's statements, made to the brethren while in council, he referred to '***The Living Temple***,' and gave us to understand that **it would be entirely withdrawn from the market**, and its career brought to an end. At least, this was the idea I received from what he said. But [on] the day [that] the Council closed, I had a long conversation with him about the book. **He then told me that he did not think that, after all, there was a very great difference of opinion between us regarding the subject dealt with.** He said that... he had been thinking the matter over, and... that he had made a **slight mistake** in expressing his views. He said that... he had been troubled to know how to state the **character of God** and His relation to His created works. He felt sure that he believed just what the *Testimonies* teach...

“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 neither understood himself, nor the character of his teaching...**

“After talking with me, he had a long interview with Professor Prescott, in which he tried to get Brother Prescott to help him [to] correct the statements that were misleading... The doctor decided to leave a copy in his hands, with the request that he go through it, and cut out all that he believed [to be] misleading and erroneous... After spending a whole day going through the book from the first part to the last, **Brother Prescott became thoroughly convinced that it would be impossible to revise that part of the book dealing with theology**, and he wrote the doctor to that effect...

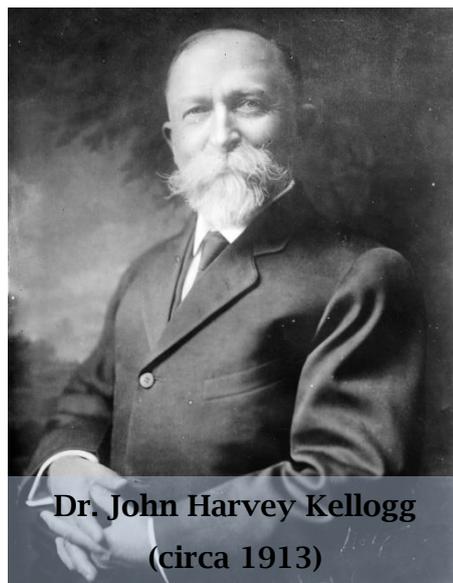
“Before the doctor received this letter, he wrote to Professor Prescott, requesting him to insert a notice in the *Review*, stating that ‘**The Living Temple**’ would be revised and ready for sale in about three weeks. Brother Prescott has written [to] [Doctor Kellogg], that he cannot insert such a notice...

“We are facing what may prove to be another serious difference and struggle. We are **simply amazed at the course the doctor is taking regarding this book...** We have believed, most sincerely..., that **the teaching of the book is subversive [to] the gospel of Jesus Christ...** A year ago, Professor Prescott pointed out **three fundamental errors** [in Dr. Kellogg’s book, ‘**The Living Temple**’], which strike at the very **foundation** of the **gospel**: one is a clear-cut **denial of the personality of God, as set forth in the Scriptures**; another is the utter **ignoring of the atonement**; and the third [is] **the removal of the gulf that separates the sinner from the man who is saved by the grace of God**. As you know, some of us have seen these errors so plainly, and have felt them so keenly, that we have been **greatly troubled** during the entire year as to what course to take to prevent [these errors] from leavening our young people.

“Now the Spirit of Prophecy... denounces these errors in unmistakable language. The teaching of the book is called ‘**mysticism**,’ ‘**subtle sophistries**,’ ‘**Satanic delusions**,’ etc. You have read the communications, and know their fearful import...

“From my conversation with the doctor..., **I felt fully satisfied that he had not changed his views in any essential particular...** His whole attitude gave me this impression...

“There seemed a lack of sincerity and humble, earnest inquiry after the right way that made me feel that **it would be impossible for the doctor to put this book in shape to make it safe and valuable for our people or anyone else to read... I shall not lend my influence to a hasty revision of the theological teaching of that book...**



Dr. John Harvey Kellogg  
(circa 1913)

“Brother Prescott and I feel that we must be exceedingly careful regarding this matter. We have read the various statements Sister White has made in her different communications about the teaching of this book and the frightful results that will come from its acceptance, and **we feel that it is a serious thing that cannot be trifled with in the least degree.** We propose to stand squarely upon every detail of the light given in the *Testimonies*, as well as the teaching of the Scriptures. **We are obliged to refuse to surrender a single inch of the ground [we occupy], or to compromise a single point of the truth God has given us.** Really, I feel that our situation is **more dangerous** [at] this hour, than at any previous time.” <sup>[13]</sup>

## *Dr. Kellogg Undermined the Spirit of Prophecy*

Another characteristic of the **alpha apostasy** is that **Dr. Kellogg undermined the authority of the Spirit of Prophecy.** If we can understand *how* this was done, in the **alpha apostasy**, we can better predict how this will manifest in the **omega apostasy**.

In the words of an Adventist historian, “When anyone asked **Dr. Kellogg** about the controversy [over the **inspiration of the Spirit of Prophecy**], **he would express fullest confidence, belief, and harmony with the Spirit of Prophecy writings**, thus disarming the inquirer, and **then he would proceed to undermine her teachings through cleverly devised comments, arguments, and objections.**” <sup>[14]</sup>

“If **Dr. Kellogg** can **destroy the faith** of any of our people **in the Testimonies**, he will do it... The doctor will take advantage in every way to make an impression upon human minds in **destroying all confidence in the Testimonies.**” {*The Paulson Collection of Ellen G. White Letters*, p. 332.2}

“Repeatedly it has been shown me that in many cases you [Dr. Kellogg] have worked upon minds to **undermine confidence in the Testimonies**. The **evil leaven** that you have placed in these minds has **destroyed their faith** in the **principles of the truth** and in the *Testimonies*.” {*The Paulson Collection of Ellen G. White Letters, p. 50.7*}

“As [Dr. Kellogg] will present **anything and everything possible** to **make of no effect the Testimonies** that the Lord has given me, I must do my part to meet the situation just now.” {*The Paulson Collection of Ellen G. White Letters, p. 7.1*}

“I must speak plainly... The **leaders of the medical work in Battle Creek**... have been working to **make of no effect the Testimonies** of warning and reproof that have stood the test for half a century. **At the same time, they deny doing any such thing.**” {*Special Testimonies, Series B, No. 07, p. 31.1-2*}

“**Words and sentiments from my books will be taken and presented as being in harmony with his theories.** But the Lord has forbidden us to enter into any discussion with him.” {*Special Testimonies, Series B, No. 06, p. 42.1*}

“Dr. Kellogg has not always been led by the Lord... I was instructed that unless a change came, **Dr. Kellogg would discard the Testimonies of God's Spirit in order to establish theories of his own**, and would bring upon himself the condemnation of the Lord.” {*Spalding and Magan Collection, p. 328.6-7*; also see {*Battle Creek Letters, p. 34.2*}

In the **alpha apostasy**, Dr. Kellogg worked “to **make of no effect**” the Spirit of Prophecy. **At the same time, he would deny the very thing he was doing! Kellogg did not openly reject the Spirit of Prophecy. Rather, he made it “of no effect” “through cleverly devised comments, arguments, and objections.”**

This information tells us that the **omega apostasy** will do likewise. **They will subtly undermine the plain statements of Ellen G. White, yet openly profess faith in her writings. Is this happening in this movement, today? We will revisit this subject in Edition 09.**

## ***Dr. Kellogg Tore Down That Which He Once Built Up***

“I send you copy of a letter written to **Dr. Kellogg**...

[Our YouTube Channel](#)

<http://treeoflife-ministries.org/>

[Previous editions of “Leaves of Life” on Google Drive](#)

“Let them fear lest they go on a warfare at their own charges [see 1 Corinthians 9:7] and become a means of tempting others, **tearing down that which they once built up**, in order to **complete their tower**, which they are determined shall be built.” [Written in 1900.] {*Manuscript Releases, Volume 16, pp. 15.1; 17.4; also see Genesis 11:1-9*}

“**‘Living Temple’** is full of **seductive sentiments** which, if received, will **tear down the foundations of your faith** and **weaken your perceptions of truth and righteousness.**” {*Manuscript Releases, Volume 21, p. 176.4*}

“I am instructed to say that those who would **tear down the foundation** that God has laid are **not to be accepted as the teachers and leaders** of His people. We are to hold the beginning of our confidence steadfast unto the end.” {*Special Testimonies, Series B, No. 07, p. 41.2*}

“I am instructed to say that those who would **tear away the foundation** that God has laid are **not to be accepted as the teachers and leaders** of His people. We are to hold the beginning of our confidence steadfast unto the end.” {*Battle Creek Letters, p. 82.5*}

*Special Testimonies, Series B, No. 07* is about the **medical missionary work** in **Battle Creek**. It therefore applies to the **alpha apostasy**. Hence, it is equally applicable to the **omega apostasy**.

Here are two further quotes:

“Those who start up to proclaim a message on their own individual responsibility, who, while claiming to be taught and led of God, still make it their special work to **tear down that which God has been for years building up**, are not doing the will of God. Be it known that these men are **on the side of the great deceiver**. Believe them not. They are allying themselves with the enemies of God and the truth... From such turn away; **have no fellowship with their message, however much they may quote the Testimonies and seek to entrench themselves behind them**. Receive them not, for God has not given them this work to do. The result of such work will be **unbelief in the Testimonies**, and, as far as possible, they will **make of none effect** the work that I have for years been doing.” {*Testimonies to Ministers and Gospel Workers, p. 51.1*}

“Again and again was **ancient Israel** afflicted with **rebellious murmurers**. These were not always persons of feeble influence. **In many cases, men of renown, rulers in Israel, turned against the providential leading of God and fiercely set to work to**

**tear down that which they had once zealously built up. We have seen something of this repeated many times in our experience.** It is unsafe for any church to lean upon some **favourite minister**, to trust in an arm of flesh. God's arm alone is able to uphold all who lean upon it." *{Testimonies for the Church, Volume 4, p. 594.2}*

*Testimonies to Ministers and Gospel Workers, p. 51.1*, quoted on the previous page, connects these two ideas together. Making the Spirit of Prophecy "of none effect," resulting in "unbelief in the *Testimonies*," is connected with "tearing down that which God has been for years building up."

As Ellen G. White says, "**It is unsafe for any church to lean upon some favourite minister, to trust in an arm of flesh.**" *Testimonies for the Church, Volume 4, p. 594.2.*

Why is it **unsafe** for **this movement** to depend upon their **favourite minister**?

**"Satan is constantly endeavouring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will."** *{The Great Controversy, p. 595.2}*

"Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and **the people do not search the Scriptures for themselves**, and judge for themselves as to what is truth; but **they yield up their judgment, and commit their souls to their leaders**. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but **we must bring every man's teaching to the test of Scripture**. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. 'If any man willeth to do His will, he shall know of the teaching.' John 7:17, R. V." *{The Desire of Ages, p. 459.1}*

Are you, dear reader, in danger of blindly trusting **your favourite minister**, without being able to **fully defend** every theological point of your faith for yourself? It is very dangerous to have no foundation for belief, other than, "Brother \_\_\_\_\_ says so."

"We are fast entering the perils of the last days, when **views which conflict with the word of God will be presented by men of giant intellects**, and we ought to be able to **show the falsity of their claims**. **Our children also should be thoroughly furnished**

**with Bible truth, so that they will not be moved by every new doctrine that is presented in their hearing.**" *{The Youth's Instructor, February 19, 1879, par. 1}*

"I saw that young and old neglect the Bible. They do not make that book their study and their rule of life as they should. **Especially are the young guilty of this neglect.** Most of them are ready, and find plenty of time, to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by neglected. **A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God,** that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they **must have** to strengthen their own souls for the **fierce conflict.** Without this they are wanting, and cannot have firmness and decision." *{Testimonies for the Church, Volume 1, p. 134.3}*

"Given by inspiration of God,' 'able to make us wise unto salvation,' rendering the man of God 'perfect, thoroughly furnished unto all good works,' the Book of books has the highest claims to our reverent attention. Superficial study cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the Word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are indeed too plain to be misunderstood; but there are many others whose meaning cannot be seen at a glance, for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the careless seeker." *{The Bible Echo, October 1, 1892, par. 2}*

"Before accepting any doctrine or precept, we should demand a plain '**Thus saith the Lord**' in its support." *{The Great Controversy, p. 595.1}*

We can therefore see that **it is unsafe for us to trust in our favourite minister**, just in case they decide to completely undo the entire system of truth that defines this prophetic message, fiercely working to tear down that which they once built up. Just as the **“men of renown, rulers in Israel, turned against the providential leading of God and fiercely set to work to tear down that which they had once zealously built up,”** **“we have seen something of this repeated many times in our experience.”**

That is, the “rulers in Israel,” the “scornful men, that rule this people which is in Jerusalem” (Isaiah 28:14), “the pastors that destroy and scatter the sheep of [the LORD’S] pasture” (Jeremiah 23:1), the “false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves” (Matthew 7:15), the “teachers,” who turn away the ears of the congregation from the truth to fairy tales (2 Timothy 4:3-4), “the shepherds of Israel that do feed themselves” and “feed not the flock,” who rule the LORD’S church “with force and with cruelty” (Ezekiel 34:2-4), the “grievous wolves,” who were to “enter in among you, not sparing the flock” (Acts 20:29), “the idol shepherd that leaveth the flock” (Zechariah 11:15-17) and the “false apostles, deceitful workers, transforming themselves into the apostles of Christ,” who profess to be “the ministers of righteousness, whose end shall be according to their works” (2 Corinthians 11:13-15) are all the same symbol. This class of leadership are not interested in the true, spiritual welfare of the church. Rather, they are interested in “feeding themselves.” During the **crisis at midnight**, these false leaders will disappear (we will cover this further in *Edition 09*). This same class, in the process of erecting the counterfeit prophetic model, systematically work to **tear down that which they themselves have been building up for years!**

## *Have We Changed Our Teachings?*

Common understanding and teachings of this movement, prior to late 2016, which we agree with and still teach:	New teachings since late 2016, which tear down that which was previously established, which we disagree with:
<ul style="list-style-type: none"> <li>• Repentance is marked at 9/11.</li> <li>• The ‘time of ignorance’ is between 1989 and 9/11.</li> </ul>	<ul style="list-style-type: none"> <li>• Repentance is marked at 1989.</li> <li>• The ‘time of ignorance’ ends in 1989.</li> </ul>

- Although the SDA leadership was bypassed at 9/11, their probation was not closed.
- For the priests, our first two steps are from 9/11 to midnight.
- For the priests, the first step began at 9/11.
- Since 9/11, we are receiving the former rain or “sprinkling.” This will prepare us to receive the latter rain, which begins at midnight.
- In Ezekiel 8, the third and fourth abominations occur simultaneously, at midnight.
- The third step is a point and a period.
- The third step begins at midnight, in the “binding-off” period.
- The harvest begins at midnight, in the “binding-off” period.
- The separation of the two classes begins at midnight.
- The “falling away” happens at midnight.
- Judas can only be identified after midnight, when character is fixed.
- The manifestation of character is in the harvest or third step.
- When the SDA leadership was bypassed at 9/11, their probation was closed.
- For the priests, all three steps are between 9/11 and midnight.
- For the priests, the first step began in 1989 and ended at 9/11.
- Since 9/11, we are receiving both the former rain and the latter rain simultaneously. “The latter rain is coming on those that are pure [us].”
- In Ezekiel 8, the third and fourth abominations are separated: the third abomination occurs prior to midnight; the fourth abomination occurs after midnight.
- The third step is only a point.
- Many characteristics of the third step actually occur prior to midnight, including the third step itself.
- The harvest begins prior to midnight.
- The separation of the two classes ends at midnight.
- The “falling away” happens before midnight.
- Judas can be identified now by the “servants,” in Matthew 13.
- The wheat and the tares must be identified prior to the harvest.

- As per Miller's rules, all the parables, visions, etc. are to be "combined into one." They always teach the same truths. They are never in disagreement with one another. In Matthew 13, every parable shows two classes of worshippers.
- The sign at midnight is the sign of Jonah the prophet - three days in the belly of the whale.
- Greece typifies the United Nations.
- The Huns typify Islam.
- The "fourth generation" began in 1989, at the "time of the end."
- In studying prophecy, we are to "bring all the scriptures together" and "let every word have its proper influence," so that we can form our theory without any contradictions. Then we know we have the truth.
- Although most of the parables identify two classes of worshippers, one of the parables in Matthew 13, regarding the subject of the "wheat" and the "tares," actually brings to view three classes: the "wheat," the "tares" and the "servants."
- The sign at midnight is Russia striking the United States of America.
- Greece typifies Russia.
- The Huns typify Russia.
- The "fourth generation" began in 1957.
- In studying prophecy, it is only necessary to look at one parable, one story, or one history. It is not essential to "combine them all in one." Everything that we need can be found in the same story.

Is this movement "**tearing down that which it once built up**"? Has it **changed its teachings**? Since **late 2016**, there has been a **great shift** in the **doctrines** taught by this movement. Does this echo the history of the **alpha apostasy**? Could this be the reason why Ellen G. White says that "it is **unsafe** for **any church** to lean upon some **favourite minister**, to trust in an **arm of flesh**"?

The **omega apostasy** tears down the precious timbers of truth (the principles of God's character), one after another. This results in an entirely new and strange prophetic model.

"In **Minneapolis** God gave **precious gems of truth** to His people in **new settings**. This **light from heaven** by some was **rejected** with all the **stubbornness** the Jews manifested in rejecting Christ, and **there was much talk about standing by the old landmarks**. But there was evidence they knew not what the old landmarks were.

There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks,' when **it was not moving a peg of the old landmarks.**

“The **men in responsible positions** have **disappointed Jesus**. They have refused precious blessings, and refused to be channels of light, as He wanted them to be... The **attributes of Satan** which have found entrance to the soul cannot harmonise with truth.” Manuscript 13, 1889, pp. 3-4. *{Manuscript Releases, Volume 11, p. 243.2-3}*

“Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and **remove the landmarks by placing his false inscription on the signposts which God has established to point the right way**. It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation.” *{S.D.A. Bible Commentary, Volume 6, p. 1120.3}*

From *Manuscript Releases, Volume 11, p. 243.2-3*, we can see that the **omega apostasy**, which is truly responsible for destroying the foundational waymarks, will claim that the advancing light of the third angel is a denial of the old landmarks. However, as will we see from *Edition 08*, **this is the very thing that they themselves are doing. The omega apostasy will tear down that which they once built up and remove the landmarks that have made us what we are.**

How will the **omega apostasy** remove the landmarks? From the *S.D.A. Bible Commentary, Volume 6, p. 1120.3*, quoted above, we learn that it is by placing a false inscription upon the waymarks, - **by changing the characteristics of the waymarks, or by moving certain characteristics from one waymark to another**, - Satan, through the **omega apostasy**, will “remove the landmarks.” This is how the waymarks will be/are being changed! This is how our foundation is denied.

For example, it was once taught in this movement that “repentance” should be prophetically marked at 9/11. We would agree with this. However, a new teaching has now come in that marks “repentance” instead at 1989. What is this but Satan “placing his false inscription on the signposts which God has established to point the right way”? (In *Edition 09*, we will show why “repentance” must be marked at 9/11.)

## .....To be continued in Edition 08.....

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## Health Section: The Herb Bearing Seed

Dear readers, in the previous *Health Section*, we covered the fact that the original diet (before sin) included grains, fruits, nuts, seeds and vegetables. Moreover, we discussed how that - after Adam and Eve sinned in Genesis 3 - no changes were made in the original diet.

Continuing our study along the same line of thought, we are now going to see that the "**herb bearing seed**" (in Genesis 1:29) includes both **grains** and **vegetables**.



### *The Herb of the Field*

The Hebrew word for "herb" in Genesis 1:11-12, 29, 30; 2:5; 3:18; 9:3; Exodus 9:22, 25; 10:12, 15 and twenty-one further occurrences, is H6212. To learn what this word means, we will first proof text the term, "**herb of the field**" in the

Bible, which will tell us that this term refers to **grains**. Next, we will look at the definitions in the Strong's Concordance. Lastly, we will compare several scriptures together with the Spirit of Prophecy, which prove that the term "**herb of the field**" must incorporate both **grains** and **vegetables**.

## The Bible Identifies the “Herb of the Field” as Grains

“And unto Adam, [the LORD God] said..., **Thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread.**” *Genesis 3:17-19*

How does the Bible identify what the “**herb of the field**” is?

Concerning the seventh plague of Egypt, the Bible says:

“And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be **hail** in all the land of Egypt, upon man, and upon beast, and upon every **herb [H6212] of the field**, throughout the land of Egypt.” *Exodus 9:22*

“And the **hail** smote throughout all the land of Egypt **all that was in the field**, both man and beast; and **the hail smote every herb [H6212] of the field**, and brake every **tree of the field.**” *Exodus 9:25*

Now the Bible is going to specify which plants the **hail** “smote:”

“And the **flax** and the **barley** were **smitten**: for the **barley** was in the ear, and the **flax** was **bolled**. But the **wheat** and the **rye** were not **smitten**: for they were not grown up.” *Exodus 9:31-32*

Clearly, then, the Bible directly identifies the “**herb of the field**” as **grains**, such as **barley**, **wheat** and **rye**. (Notice that the Strong’s Concordance provides an alternative reading of “**rye**” in Exodus 9:32. According to **H3698**, this may have been “**spelt**.” (The nearest equivalent of the KJV in German, the *Schlachter Version 2000*, also uses the word “spelt,” in Exodus 9:32.)) See also 2 Kings 19:26 and Isaiah 37:27.

“**Flax**” (**H6594**) is what is used to make the wick of a lamp. According to the Strong’s Concordance entry, this may have been **cotton**. (The “flax” in Exodus 9:31 does not refer to flaxseed or linseed.) Moreover, **flax is not a grain**; but rather, a **shrub**. According to the Gesenius’ Hebrew-Chaldee Lexicon, **H6594** refers to the “flax of **tree, cotton.**” According to the Wikipedia entry for “Cotton,” cotton is a “**shrub**,”<sup>[1]</sup> and, according to the entry for “Shrub,” “A shrub or bush is a small to medium-sized **woody plant**,” - which has a “persistent **woody stem.**”<sup>[2]</sup> Therefore, the “flax” in Exodus 9:31 is a “**tree**,” in the Bible sense. See **H6086**. (In the Bible, any plant whose

stem or trunk has a **woody texture** to it is considered a “**tree.**”) Hence, this “flax” in Exodus 9:31 must be one of the “**trees of the field,**” referred to in Exodus 9:25.

This flax was “**bolled,**” meaning that it had produced the **buds** containing the seeds of the plant. According to Wikipedia, looking up the entry for “Cotton,” we read: “Cotton is a soft, fluffy, staple fibre that grows in a **boll**, or **protective case**, around the seeds of the cotton plants.”<sup>11</sup> According to Noah Webster’s 1828 dictionary, “**boll**” is “the **pod** or **capsule** of a plant, as of **flax**; a **pericarp.**” As a verb, the same word means “to form into a **pericarp** or **seed-vessel.**” Then, in support of this definition, Webster quotes **Exodus 9:31** underneath this entry.

Consequently, when the LORD struck all the flax (or cotton) “throughout all the land of Egypt” with hail, it ensured that there would be a cotton shortage in the next year. Imagine that. Due to the curse of God resting upon the land of Egypt, the price of cotton (or flax) would have risen tremendously. One’s favourite linen garment of Egypt, – which represents the world, prophetically-speaking, – would have become more expensive to buy, due to the cotton shortage!

## *The Green Herb*

In Genesis 9:3, we learn that – prior to the flood – man ate “**the green herb.**” However, in Genesis 1:30, one can see that God specified “**the green herb**” to compose the diet of the land animals and the birds. (The words used for “**green herb**” are identical in the Hebrew, in both passages. Consulting the Strong’s Concordance, we learn that both words – “green” [H3418] and “herb” [H6212] – are broadly defined as “**green plants.**”)

Proverbs 15:17 says, “Better is a dinner of **herbs** where love is, than a stalled ox and hatred therewith.” Here, the word used for “**herbs**” is H3419 – “**vegetables.**” Interestingly enough, the **root word** of H3419 is H3418 – the same word that is translated as “**green**” in Genesis 1:30 and 9:3. This suggests that there may be a relationship between the “**green herb**” in Genesis 1:30; 9:3 and the dinner of “**herbs**” in Proverbs 15:17, which mean “**vegetables.**” We are now going to build upon this thought as follows:

According to Genesis 9:3, the Bible says that, – prior to the flood, – **man** ate “the green herb.” However, according to Genesis 1:30, God instructed the **land animals** and the **birds** to eat the “green herb.” All throughout the six thousand years since the creation, the diet of these animals has not changed very much. If we can understand what these animals eat *today*, then we can identify what the “green herb” is, in Genesis 1:30. Hence, by implication, we can identify what the “green herb” is, in Genesis 9:3. Thus, in this manner, we can identify two food groups that mankind ate, prior to the flood.

What do **land animals** and **birds** eat today?

“Those who eat **flesh** are but eating **grains** and **vegetables** at second hand; for the **animal** receives from these things the nutrition that produces growth. The life that was in the **grains** and **vegetables** passes into the eater. We receive it by eating the flesh of the **animal**. How much better to get it direct, by eating the food that God provided for our use!” *{The Ministry of Healing, p. 313.1}*

“The diet of the **animals** is **vegetables** and **grains**. Must the vegetables be animalised? Must they be incorporated in the systems of animals before we get them? Must we obtain our vegetable diet by eating the flesh of dead creatures?” [Letter 72, November 5, 1896 par. 8.](#) *{Spalding and Magan Collection, p. 46.2}*

Therefore, animals eat “vegetables and grains” today. Now, if animals eat “vegetables and grains” today, then they must have eaten “vegetables and grains” in the Garden of Eden. Therefore, the “**green herb**” in Genesis 1:30 must include both **vegetables** and **grains**. Thus, according to Genesis 9:3, the original diet of man, – prior to the flood, – must have also included “vegetables and grains.” **Consequently, in Genesis 1:29, the “herb bearing seed” must include both vegetables and grains!**

In *Spiritual Gifts, Volume 3, pp. 75.3 - 76.1*, Ellen G. White comments on Genesis 9:2-3. Here, she defines “**the green herb**” as “**the herb of the ground.**” This would be the same as the “**herb of the field,**” in Genesis 2:5 and 3:18, for the word “**field**” [H7704] can also be translated as “**ground.**” (See H7704 in the Strong’s Concordance.)

We have therefore shown that the “**green herb**” is synonymous with the “**herb of the field.**” This Biblical class of foods incorporates both **vegetables** and **grains**. According to Deuteronomy 11:15, **H6212** is eaten by cattle. However, according to Genesis 1:29 and 3:18, this same food was appointed by our Creator for us.

## Conclusion

In conclusion, the terms “**herb of the field**” (in Genesis 3:18) and “**herb bearing seed**” (in Genesis 1:29) refer to both **vegetables** and **grains**. (By extension, when one compares Genesis 1:29 with the different food classes mentioned by Ellen G. White as composing the original diet (grains, fruits, nuts, seeds and vegetables), one must conclude that the “**herb of the field**” and the “**herb bearing seed**” must also incorporate **legumes** – at least, all legumes which grow from a **soft stem**. (Any plant that is characterised by a **tough, woody stem** is Biblically a “**tree**” (H6086).) **Legumes** (beans, peas, pulses, lentils, etc.) are “**seeds**,” in terms of Ellen G. White’s food classes.)

## References

All information retrieved in August 2017.

1. <https://en.wikipedia.org/wiki/Cotton>
2. <https://en.wikipedia.org/wiki/Shrub>

