

# Alpha and Omega Apostasy in the writings of Ellen G. White

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# Kutipan EGW tentang kemurtadan A & Ω

- 1SM 197: “Jangan tertipu; banyak yang keluar dari iman, memberikan perhatian kepada roh-roh dan doktrin-doktrin setan yang menggoda. Kita memiliki sekarang dihadapan kita alpha dari bahaya ini, omega akan memiliki sifat yang paling membahayakan.
- Alpha: Merujuk kepada ajaran J. H. Kellogg. EGW menulis dari Washington, D.C. July 24, 1904
- Apa arti omega di tulisan ini?

# Alpha adalah ajaran Kellogg tentang Pantheism

- “In the book *Living Temple*, there is presented the Alpha of deadly heresies. The Omega will follow and will be received by those who are not willing to heed the warning God has given.” Letter to Dr. A. J. Reed, Letter 277, 1904, July 31, 1904

# Tanggapan EGW tentang “the alpha”

- “In regard to the book *Living Temple*, I have been instructed by the heavenly messenger that some of the reasoning in this book is untrue, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is naught but speculation **in regard to the personality of God and where His presence is.**” Lt 232, 1903.

# Ajaran Kellogg

- Kellogg berpendapat bahwa Allah itu impersonal.
- Kellogg says “suppose now we have a boot before us,--not an ordinary boot, but a living boot...--would we not be compelled to say, ‘There is a shoemaker in the boot’? **So there is present in the tree a power which creates and maintains it, a treemaker in the tree.**” *Living Temple*, 29

# Peringatan EGW terhadap “the omega” dari Kellogg tentang kepribadian Allah

- It **will be said** that *Living Temple* **has been revised**. But the Lord has shown me **that Dr. Kellogg has not changed**, and there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, “Be not deceived; God is not mocked.” [Galatians 6:7] Letter 277, 1904
- Kalau dikaitkan dengan Omega apostasy yaitu ajaran revisi Kellogg tentang ke-Allahan maka dampaknya dapat kelihatan dgn murtadnya J. H. Kellog, E. J. Waggoner, A. T. Jones dan A. F. Ballenger setelah tahun 1904 dan hilangnya Battle Creek Sanitarium

# EGW berpendapat:

- “God has led us in the past, giving us truth, eternal truth. By this truth we are to stand” (Ellen G. White to our physicians and ministers, October 1903, Letter 242, 1903)

# Apa pandangan EGW tentang Yesus sampai pada 1903/1904 (1)

- He was a “divine Son of God” and that He “was in the form of God, and he thought it not robbery **to be equal with God.**” Ellen G. White, “The First Advent of Christ,” *RH*, December 17, 1872, 2.
- While many contemporary Adventist writers hesitated to use the word “eternal” in describing the Son, during the 1870s, she penned that Jesus Christ was indeed “**the eternal Son of God.**” 2 T 200
- Several years later she stated that Jesus Christ was “**the eternal word**” and therefore “God became man.” Ellen G. White, “Christ Man’s Example,” *RH*, July 5, 1887, 1.
- With regard to the oneness of the Son with the Father, she claimed that He is “**one with the eternal Father,—one in nature, in character, and in purpose.**” Ellen G. White, *The Great Controversy Between Christ and Satan During the Christian Dispensation*, (Oakland, CA: Pacific Press, 1888), 493.



# Apa pandangan EGW tentang Yesus sampai pada 1903/1904 (2)

- After the 1888 General Conference Session she emphasized that Jesus Christ was eternal, self-existent and equal with the Father in the fullest sense. She stated that “**the Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.**” She said Jesus Christ was “**Jehovah, the eternal, self-existent, uncreated One.**” Ellen G. White, *Patriarchs and Prophets, The Story of, or The Great Conflict Between Good and Evil as Illustrated in the Lives of Holy Men of Old* (Oakland, CA: Pacific Press, 1890), 36, 305.
- She reiterated this idea (in 1897) that the Son was “**infinite and omnipotent; eternal, self-existent.**” Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1946), 615.
- The following year she expanded the idea as to how the Son of God “**announced Himself to be the self-existent One**, He who had been promised to Israel, ‘whose goings forth have been from of old, from the days of eternity.’” She was emphatic that “in Christ is life, original, unborrowed, underived.” Ellen G. White, *The Desire of Ages: The Conflict of the Ages Illustrated in the Life of Christ* (Mountain View, CA: Pacific Press, 1898), 470, 530.

# Apa pandangan EGW tentang Yesus sampai pada 1903/1904 (3)

- The substance of the Son was indeed “one” with the Father. She stated “the words of Christ were full of deep meaning as he put forth the claim that **he and the Father were of one substance, possessing the same attributes.**” Ellen G. White, “The True Sheep Respond to the Voice of the Shepherd,” *Sign of the Times*, November 27, 1893, 54.
- Even the term “eternity” used to described about the Son was defined as “speaking of His pre-existence, Christ carries the mind back **through dateless ages.** He assures us that **there never was a time when He was not in close fellowship with the eternal God.**” Ellen G. White, “Resistance to Light no. 3,” *Signs of the Times*, August 29, 1900, 3.

# Pandangan EGW tentang Yesus setelah 1904

- She reinforced the pre-existence of the Son as: “**He was with God from all eternity.**” Ellen G. White, “The Word Made Flesh,” *RH*, April 5, 1906, 8.
- His “glory which He had with the Father **from all eternity.**” Ellen White, *The Acts of the Apostles* (Mountain view, CA: Pacific Press, 1911), 39.
- The statement about “the days of eternity” was the stumbling block for many Adventist leaders at that time who refused to believe that the Son was co-eternal with the Father. “**From the days of eternity the Lord Jesus Christ was one with the Father.**” White, *Desire of Ages*, 19.

# Apa pandangan dasar EGW tentang Roh Kudus

- “The Holy Spirit is the Comforter, in Christ’s name. He personifies Christ, yet is a distinct personality.”  
MS 93, 1893
- “**Three distinct agencies**, the Father, the Son, and the Holy Ghost, work together for human beings.”  
Ms 27a, 1900

# Apa pandangan EGW tentang Roh Kudus sampai pada 1903/1904 (1)

- “Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, **the third person of the Godhead**, who would come with no modified energy, but in the fulness of divine power.” Ellen G. White to brethren in America, letter 8, 1896, February 6, 1896.
- A year later, she wrote about the need of Holy Spirit to ministers and workers. “The prince of the power of evil can only be held in check by **the power of God in the third person of the Godhead, the Holy Spirit.**” Ellen G. White, “The Work of the Holy Spirit,” Manuscript 22, 1897.

# Pandangan EGW tentang Roh Kudus sampai pada 1903/1904 (2)

- In 1899, at the Avondale Church she confirmed the personality of Holy Spirit. “we need to realize that the Holy Spirit, **who is as much a person as God is a person.**” Ellen G. White, “Talk/Extracts from Talks Given by Mrs. E. G. White at the Opening of College Hall, Avondale, and in the Avondale Church,” Manuscript 66, 1899, April 17, 1899. She preached on March 25, 1899.
- In 1898 while she was still in Australia she wrote *Desire of Ages*. She explained the powerful power of Holy Spirit for the sinners that “sin could be resisted and overcome only through the mighty agency of **the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power.” Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1898), 671.

# Pandangan EGW tentang Roh kudus setelah 1904

- She stated, in 1906, “the Holy Spirit is a person” then she continued that “the Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God.” Ellen G. White, “Preach the Word,” Manuscript 20, 1906, February 7, 1906.
- She did not just confirm the personality and the deity of the Holy Spirit. She also believed the co-eternal of the Holy Spirit with the Father and the Son as well as placed the three person equal in the Godhead.

# Hubungan Yesus dan Roh Kudus

- Cumbered with humanity, **Christ** could not be **in** every place personally; therefore it was altogether for their advantage that He should leave them, go to **His** Father, and send the **Holy Spirit** to be **His** successor on earth. The **Holy Spirit** is **Himself**, divested of the personality of humanity, and independent thereof. **He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.** “But the Comforter, which is the **Holy** Ghost, whom the Father will send **in** my name, he shall [although unseen **by** you] teach you **all** things, and bring **all** things to your remembrance, whatsoever I have said unto you. ... Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; **but if I depart, I will send him unto you.**” [John 14:26; 16:7] Letter 119, 1895, February 19, 1895.



# Kutipan EGW tentang Godhead (trinity)-1

- In 1901, Ellen G. White spoke to a church in New York. She said that in the great controversy “the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin.” Ellen G. White, “Sunday the 24th was a rainy ...” Manuscript 130, 1901, November 27, 1901.
- Trinitas adalah sama-sama kekal. Pengutusan Bapa kepada Anak dan Pengutusan Roh Kudus oleh Bapa serta melalui Anak adalah pembagian tugas dalam KeAllahan.

# Kutipan EGW tentang Godhead (Trinity)-2

- In 1901, Ellen G. White spoke to a church in New York. She said that in the great controversy “the eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—arming them with more than mortal energy, and [who] would advance with them to the work, and convince the world of sin.” Ellen G. White, “Sunday the 24th was a rainy ...” Manuscript 130, 1901, November 27, 1901.
- By 1905, she believed the co-eternal among the persons in the Godhead. Ellen G. White also believed that the persons in the Godhead are equal in power. “There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” Ellen G. White, “Come Out and Be Separate,” Manuscript 21, 1906, November 1905.

# Kutipan EGW tentang Godhead (Trinity)-3

- She stated the same idea of this equality to John H. Kellogg in 1903 that “we are to co-operate with **the three highest powers in heaven—the Father, the Son, and the Holy Spirit; and these powers** will work through us, making us workers together with **God.**” Ellen G. White to J. H. Kellogg, Letter 253 a, 1903, November 18, 1903.
- In 1901, she wrote that the power of the Godhead was available to those who entered a new relationship with God. “The Father, the Son, and the Holy Spirit, **the three holy dignitaries of heaven**, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those **who by their baptismal vows have entered into a covenant with God.**” Ellen G. White, “Lessons from the Third of Revelation,” Manuscript 92, 1901, September 5, 1901.

# Kutipan EGW tentang Godhead (Trinity)-4

- In that statement, she testified that the three persons had the same attribute. In 1905, she expressed the full deity of the persons in the Godhead that “the Father is all the fulness of **the Godhead**” and “the Son is all the fulness of the **Godhead manifested**” then about the Holy Spirit “is the Spirit in all the fulness of **the Godhead.**” Ellen G. White, “Come Out and Be Separate,” Manuscript 21, 1906, November 1905.
- **During 1896-1906 Ellen G. White was giving the direction to the better understanding in the Seventh-day Adventist to the full deity of the Holy Spirit.** Other theologians in the denomination followed her way in understanding the personality and divinity of the Holy Spirit.

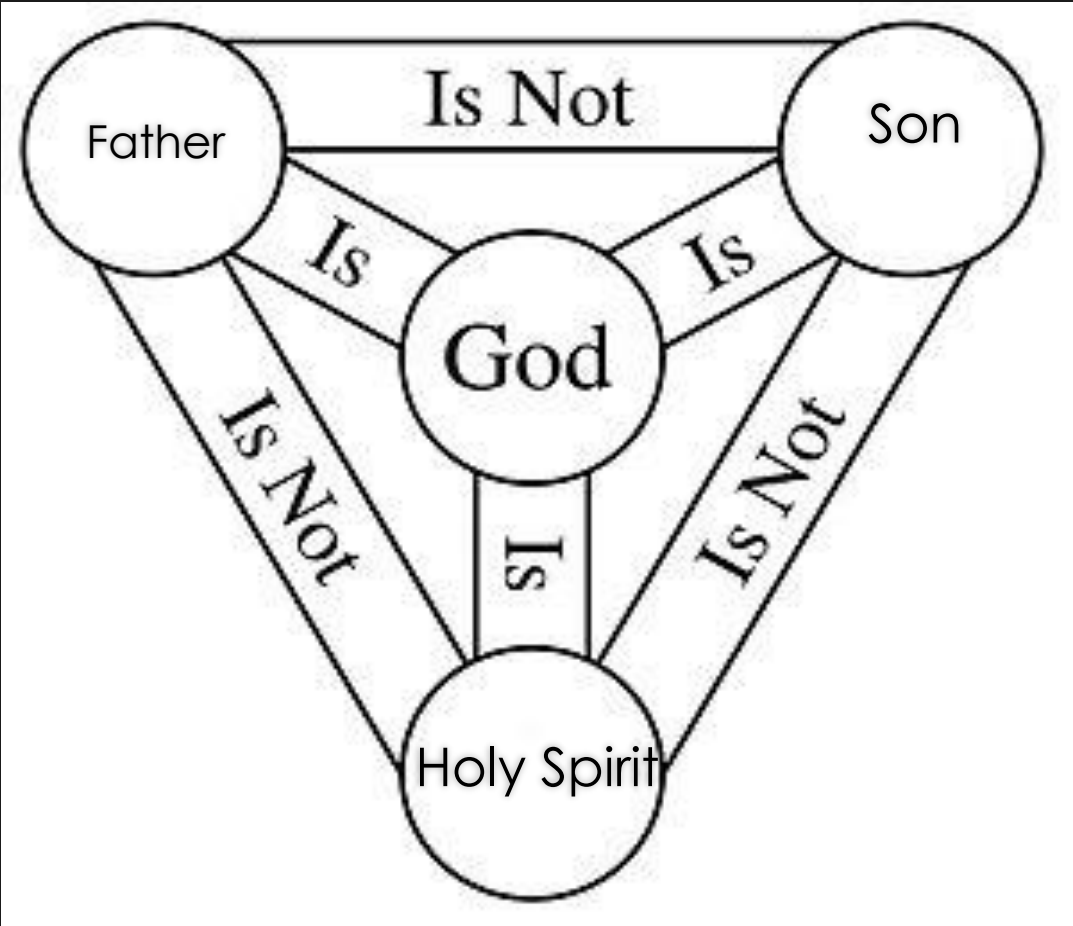
# Apakah Roh Kudus “person” dan bukan “being”

- Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and **the power of the three holiest beings in heaven**, who are able to keep you from falling.” MS 95, 1906, October 20, 1906.

# HS is Christ's representative or Christ Himself

- “The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” DA 669

# Diagram Keallahan (Trinitas)



# A & Ω adalah tentang doktrin palsu

- “Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect.” 2 SM 203



# The last apostasy

- “**The state of corruption and apostasy that in the last days** would exist **in the** religious world, **was** presented to **the** prophet John **in the vision of Babylon.**” PP 167

## 2 kesalahan doktrin yang menentukan di akhir jaman

- “Through the **two great errors, the immortality of the soul and Sunday sacredness**, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.” GC 588

# Kesimpulan

- 1. Ketika EGW mengatakan tentang kemurtadan “A” itu merujuk kepada ajaran Kellogg tentang “impersonality of God.”
- 2. Ketika menyangkut tentang kemurtadan “Ω,” konteks dekatnya adalah mengenai ajaran Kellogg berikutnya mengenai “impersonality of God” atau konteks jauhnya adalah ajaran lain yang membawa kepada kemurtadan.
- 3. Kalau menyangkut dengan ajaran lain yang membawa kepada kemurtadan universal, tulisan EGW menghubungkannya dengan ajaran Babilon di akhir jaman.
- 4. Dalam hal ini “A & Ω apostasy” tidak ada sangkut pautnya dengan ajaran ke-Allahan GMAHK yang mendapat dukungan Alkitab dan tulisan Roh nubuat.