

“Truth Undone: How the Spirit of Prophecy Was Rewritten— and Why It Matters”

Introduction

In recent years, a growing controversy has emerged within the Seventh-day Adventist Church—particularly among those who worship independently of the Business Organization—regarding the alterations made to the Spirit of Prophecy writings. The purpose of this work is to examine this issue and present the facts to the honest-hearted reader who seeks to understand the truth.

From the outset, it must be emphasized: this matter will not simply fade away. Every Sabbath-keeper who professes faith in the Third Angel’s Message will, at some point, be confronted with this question. Increasingly, the outside world is becoming aware—through numerous websites and online forums—of discrepancies and contradictions found in certain writings attributed to Ellen G. White. Not understanding the history of the committee of five put together in 1883 for the purpose of changing, softening and manipulating the Word of the Lord to change the doctrines they cry “Plagiarism.” These concerns are not imagined; they are real. This document will provide clear examples of these inconsistencies. The pressing question is: How should a believer respond? How can we establish an intelligent, reasonable faith in the *Spirit of Prophecy* in light of these facts?

Regrettably, many who engage with this topic superficially—without diligent Bible and *Spirit of Prophecy* study—have hastily concluded that Mrs. White was not inspired. As a result, they have rejected her prophetic role entirely and now publicly denounce her as a false prophet.

At the heart of this debate lies a fundamental question: Are the Spirit of Prophecy writings verbally inspired or thought inspired? In other words, are they the direct “Word of the Lord,” or merely the “Thought of the Lord”? Let us first consider the nature of the Bible itself, specifically the King James Version. Is it verbally inspired or merely thought inspired? Many scholars and theologians with advanced degrees argue for “thought inspiration.” But is this what the Bible itself teaches?

A simple search using a Bible search engine reveals that the phrase, “Thought of the Lord;” does not appear even once in Scripture. In contrast, the phrase “Word of the Lord” appears 258 times across 255 verses. This alone should give us pause. Could it be that the Scriptures are word-inspired, and not merely thought-inspired?

You may be wondering about the significance of this distinction. “Verbal inspiration” holds that God guided the actual words used by the biblical writers—though not necessarily through mechanical dictation. These words faithfully communicate God’s intended meaning and, when rightly interpreted, are free from error in fact, doctrine, or judgment. As 2 Chronicles 36:22 and

Psalms 18:30 affirm, the “Word of the Lord” is trustworthy and precise. God means what He says and says what He means.

The official position of the Seventh-day Adventist Church, however, has long leaned toward *thought inspiration*.

According to the *Seventh-day Adventist Encyclopedia* (1966 ed., p. 585), “SDAs do not believe in verbal inspiration, according to the usual meaning of the term, but in what may properly be called *thought inspiration*.”

Meanwhile, many conservative Adventists simply refuse to address the issue of altered writings. They accept all works bearing Ellen White’s name as authentic, without question or investigation. In doing so, they dismiss those who raise legitimate concerns as agents of the devil. This blind, uncritical loyalty seeks to defend traditional beliefs at all costs—even in the face of documented contradictions and demonstrable document alterations.

After years of prayerful study—both of Scripture and Ellen White’s original writings—we, the compilers of this work, have found a remarkable harmony between her original messages and a careful reading of the Bible. The weight of evidence convinces us that Ellen G. White was indeed inspired by the Spirit of God when she wrote the councils, testimonies, and instructions under inspiration of God to guide the early Advent movement. However, we are also keenly aware of the significant changes introduced in later publications—changes that have led to serious inconsistencies in doctrine not found in her earliest writings.

The only reasonable conclusion we can draw, based on the evidence currently available, is that uninspired individuals—church workers and leaders—have edited and altered Ellen White’s writings. These modifications have introduced contradictions and theological confusion into later publications. This book will lay out the documented evidence of a few of these changes, tracing the history of the alterations, identifying the key individuals involved, and presenting clear examples of textual tampering.

It is our sincere hope that this study will enable readers to discern the truth for themselves and build a faith founded on clarity, honesty, and the Word of the Lord. This study does not attack the ***Spirit of Prophecy—it defends it!***

Finally, this study will present the reader with a detailed comparison between two distinct sets of writings: the original *Spirit of Prophecy* volumes and the later, compiled *Conflict of the Ages* series, Etc. By examining these side by side, you will be able to evaluate for yourself the significance of the changes and the weight of this issue.

Before delving into the historical background and development of these book alterations, we will first explore key biblical principles concerning the nature of God’s inspired Word and the role of the prophets in recording divine messages. This foundation is essential to properly understand how inspiration functioned in Scripture—and how it ought to be recognized in the writings of Ellen G. White.

These foundational principles will be addressed in the first section of this book. As we begin this study, we earnestly pray that the Spirit of God will guide and bless every honest-hearted reader in their search for truth.

2 Chron. 20:20 ...Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

The Publishers

○ Inspiration and the Current Controversy: Clarifying Misconceptions and Affirming Truth

Amid the ongoing controversy surrounding changes to foundational publications, a significant number of Seventh-day Adventists have taken a firm stand in favor of the Church's long-held position on "*thought inspiration*." In doing so, many have simultaneously opposed the view of *verbal inspiration* (or *word-for-word*) as it relates to the writers of the Bible.

This chapter seeks to accomplish two primary objectives:

1. To address and correct several widespread misconceptions regarding the nature and role of inspired messengers—particularly as they relate to the prophetic ministry of Ellen G. White.
2. To clearly and biblically establish the validity and reliability of the concept of *verbal inspiration* as it pertains to the sacred writings of the biblical authors.

Was It Ellen White or the Spirit of God?

“There were some who grumbled about the visions given to Ellen White; of course, the visions were openly opposed by many of their former brethren in the Advent movement. As she made a record of what was shown to her in early January 1849, she made a statement relating to attitudes toward the visions that is rather startling:” *IBIO 157.3*

Broadside2

January 31, 1849

To those who are receiving the seal of the living God,

I saw the state of some who stood on present truth, but disregarded the visions,—the way God had chosen to teach in some cases, those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm—the feeble instrument that God spake through; but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. **I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late.** Then in the time of trouble I heard them cry to God in agony—“Why didst thou not show us our wrong, that we might have got right and been ready for this time?” Then an angel pointed to them and said—“My Father taught, but you would not be taught.—He spoke through visions, but you disregarded his voice, and he gave you up to your own ways, to be filled with your own doings.” *Broadside2 January 31, 1849, par. 3; ISM 40.1*

Part One: Dispelling Misconceptions Concerning Inspired Messengers of the Lord.

Premise One:

An inspired messenger of the Lord—whether prophet or apostle—is not continuously under the influence of divine inspiration every moment of the day. Inspiration is not a constant state, but a divine intervention initiated at the will of God. When the Lord intends to communicate a message or revelation, “the word of the Lord comes” to the individual, or “the Spirit of the Lord” is imparted to them for that specific purpose. This distinction is critical to an understanding of the nature of inspiration.

The Prophet Isaiah.

2Kings 20:4, 5: *And it came to pass, afore **Isaiah** was gone out into the middle court, that the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of my people, **Thus saith the LORD**, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.*

The Prophet Gad.

2Sam 24:11, 12: *For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, **Thus saith the LORD**, I offer thee three things; choose thee one of them, that I may do it unto thee.*

Inspired Messenger Zechariah.

2Chron. 24:20 *And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, **Thus saith God**, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.*

PremiseTwo:

An individual called as a messenger of the Lord does not remain under the continuous control of divine inspiration and, when not guided directly by the Spirit of God, is capable of making mistakes. Scripture, confirms that inspired men and women are still human and susceptible to the same weaknesses that affect all people, and this applies to the writings of E.G. White as well. The apostle Paul's disagreement with Barnabas and the prophet Elijah's discouragement and flight into the wilderness serve as clear examples. Though chosen by God for sacred purposes, they were still subject to the limitations and emotions common to humanity.

1Chron. 17:1-4 *Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains. Then Nathan said unto David, **Do all that is in thine heart; for God is with thee. And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:***

Acts 14:14, 15 *Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? **We also are***

men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

Act 15:39, 40 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

James 5:17 *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

1Kings 19:2, 3 *Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw that, he arose, and went for his life,*

Second Example:

The case of the apostle James and the elders in Jerusalem provides further evidence. They counseled the apostle Paul to accompany and sponsor certain men who had taken a vow, performing purification rites with them in the temple (Acts 21:23–26). This action, though intended to appease Jewish believers, ultimately led to Paul’s arrest and imprisonment. The counsel given to Paul was not inspired by the Spirit of God, and the apostle was not divinely authorized to follow it. The last three sentences of the quote from Sketches From the Life of Paul are very clear, but they have been conveniently left out of Acts of the Apostles page 405.

This goes much deeper than just showing that a prophet is not always under the inspiration of God, this quote clearly shows us that Paul did wrong in letting down the standards by the keeping of ceremonial law.

Act 21:23-26 *Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*

Sketches From the Life of Paul 212.1– 213.2— “The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, **the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice.** By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the **unbelieving Jews,** and expose themselves to severe persecution.... [The disciples themselves yet cherished a regard for the ceremonial law.] and were too willing to make concessions, hoping by so doing to gain the confidence of their

countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. Paul's great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful **concession** on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was NOT authorized of God to concede so much as they had asked.** This concession was not in harmony with his teachings, nor with the firm integrity of his character. **[His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part.]**"

Note: Bracketed sentences are not found in Acts of the Apostles.

COMPARISON:

LP 213.2— The disciples themselves yet cherished a regard for the ceremonial law....

AA 405.1— Many of the Jews who had accepted the gospel still cherished a regard for the ceremonial law....

Premise Three:

It is possible for inspired messengers, when not under the direct influence of the Spirit of God, to be affected by false reports or misinformation conveyed by others. Apart from divine inspiration, they are subject to human limitations and may form judgments based on incomplete or inaccurate information.

Some of the apostles in the church at Jerusalem had developed prejudice against the apostle Paul due to false reports they had received from unbelieving Jews. These misleading accusations influenced their perception of Paul's ministry and message, despite his divine calling and faithful service to the gospel.

Sketches From the Life of Paul 207.1— And he could not count upon the sympathy and support of even his own brethren in the faith. **The unconverted Jews who had so closely followed upon his track, had not been slow to circulate the most unfavorable reports at Jerusalem, both personally and by letter, concerning him and his work, and some, even of the apostles and elders, had received these reports as truth, making no attempt to contradict them, and manifesting no desire to harmonize with him.** Yet in the midst of discouragements, the apostle was not in despair. He trusted that the Voice which had spoken to his own heart would yet speak to the hearts of his countrymen, and that the Master whom his **fellow-disciples** loved and served would yet unite their hearts with his in the one work of the gospel.

2Timothy 4:16 “At my first answer ***no man stood with me***, but all men forsook me: I pray God that it may not be laid to their charge.”

In light of ongoing debate over the changes made to foundational publications, many Seventh-day Adventists have strongly defended the Church’s position on *thought inspiration*, usually rejecting the concept of *verbal inspiration*. This chapter addressed that controversy by clarifying common misconceptions about inspired messengers—especially Ellen G. White—and establishing the biblical foundation for verbal, word-for-word inspiration.

It emphasized three key premises:

1. Inspiration is not constant—God speaks when He chooses, and His messengers are not always under divine influence.
 2. Inspired messengers remain human—they can err when not directly guided by the Spirit, as seen in examples like Paul and Elijah.
 3. They can be misled—without divine illumination, even prophets may be influenced by false information, as was the case with early church leaders misjudging Paul.
- These points aim to restore a balanced, biblical view of inspiration and defend the integrity of God’s Word as verbally inspired.

○ THE TESTIMONIES

“The **Testimonies** were first brought to the notice of the writer some thirty years since by articles **opposing** them which appeared in some of the Adventist papers of those times.” *By Eld. Albert Stone. Advent Review and Sabbath Herald. Tuesday October 31, 1882. Vol. 59 No. 43 pg. 674*

“There are those who are not in harmony with the **Testimonies** because men in high positions of trust have expressed themselves as not in harmony with them; for the Testimonies do not coincide with their opinions, but rebuke every vestige of selfishness.” *Special Testimonies Series A #06 pg. 40.1 —July 6, 1896*

“I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is **testimony** from God and what is human productions.” *Spalding and Magan’s Unpublished Manuscript Testimonies. Pg. 466*

REMARKS BY W. C. WHITE AT COLLEGE VIEW, NEB. SABBATH MORNING NOVEMBER 25, 1905

For some time I have hoped for a favorable opportunity to state to our physicians and ministers **facts regarding the Testimonies to the church**, which may answer questions that seem to be troubling many minds. Perhaps this morning is the opportunity....

There are many things in connection with the **testimonies**, and the opposition to them, that have been sore trials to me, and in times of great perplexity I have thrown myself on my face before God in agony of soul and said, O God, why didst Thou choose my Mother to be the instrument for this work? Why didst Thou let so much perplexity come to us, so much distress?...

“Many of the **Testimonies** I do not understand. In many cases, if I was commissioned to use any discretion in the matter, I would not send them out.... I do not understand it....

For years I have felt that it was my privilege to do all I could to draw Mother’s attention to the most cheerful features of our work, to the many hopeful experiences in our institutions and conferences. I reasoned that as the Lord has chosen Mother to be His messenger for the correcting of wrongs in the church; opening up to her the dangers, the mistakes, the errors, and the weaknesses and the wickedness of men, and as these revelations burden her heart almost to death, therefore it cannot be wrong for me to gather up all the words of cheer, and all the good news that will comfort her heart, and every incident that will show the power of Christ working in the church, and that will make manifest the best side of the workings of men who are bearing heavy burdens in the work of the Lord. Therefore I will endeavor to bring to her attention the bright side of things.” *Spaulding and Megan’s Unpublished Testimonies; November 25, 1905; pg. 465—470*

o Jeremiah 36 to be REPEATED in our day!

[Jeremiah 36:1-7, quoted.] *This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully.* [Jeremiah 36:22, 23, 27, 28, 32, quoted.] 2SAT 331.3; 4BC 1159.2;

In Testimonies for the Church Vol. 4 pg. 164-185, She testifies that “The “chosen servants” are to meet the same thing today.”

Jer. 36:1 -fourth year of Jehoiakim 604 BC- after Jeremiah had delivered this message he was seized and imprisoned. He did not have freedom of movement in the church of Israel. What was the testimony to be written down? It was a judgment against Israel.

Reading on verses 2 and 3. Shut up. Restricted! Do we who long to follow the prophet today have freedom of movement today? NO! Is this being repeated? Yes.

Jeremiah Commands Baruch to go and read to all the people. Vs 6 In the house of the Lord, in the ears of all the people that come up, all the WORDS of the Lord. They were read in their original form to the people and finally to the King. Notice here in verse 10- **Jeremiah 36:10** *Then read Baruch in the book the words of Jeremiah in the house of the LORD, **in the chamber of Gemariah the son of Shaphan the scribe,** in the higher court, at the entry of the new gate of the LORD'S house, in the ears of all the people.*

Gemariah the son of Shaphan – this is **the Shaphan who had taken a leading part** in the restoring of the Temple in the days of Josiah the King,. Shaphan was a reformer in Israel! His son Gemariah was a prince of the King. This was a difficult position for him having a reformer as a Father.

2 Kings 22:3-6 Tells us Shaphan’s back ground as one who read the Law to the King and upheld it in Israel. A leader in the revival of the worship of the True God! So the sons of Shaphan were supporters of Jeremiah. One of them –Ahikim protected the Prophet Jeremiah, we find this recorded in *Jeremiah. 26:24*

Jeremiah 36:11-16 *When Mischaiah the son of Gemariah, the son of Shaphan, had heard out of the book **all the words of the LORD,** Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, even Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor; and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. Now it came to pass, when they had heard all*

the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

Notice that the “role” is getting up the ladder of the hierarchy now. The leadership starts to ask questions about how they got this writing. Baruch answers that this is the WORD of the Lord given to His prophet and written down, Jeremiah spoke the Word of the LORD to a scribe and it was written down.

Jeremiah. 36:19— *“Then said the princes unto Baruch, GO HIDE THEE thou and Jeremiah; and let no man know where ye be.”* Notice that this is a history that Ellen White said would be repeated in our day, and we are reading about the seventh day Adventists Church of Jeremiah’s day. Not about the world, or the heathen nations round about them. But the professed people of God.

Verse 20 tells us they hide the roll, then they TELL the King, but the King told them to “go get it.” In Verse 22 the King cuts it with a penknife, this is called “EDITING,” but the King is NOT AFRAID! of changing the “Word given by the Lord.” The King finally DESTROYED THE WORD OF THE LORD and was NOT AFRAID of God! The King and the princes knew the truth. Yet they were NOT afraid! History will be repeated!

Jeremiah 36:24 “ Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.”

God allowed this to happen! WHY! To test the hearts of men! God wanted to expose the corrupt leadership so that we will cease from man!

Vs 25- Notice: The 3 princes that stood close to the King that were striving to get the King to follow the Lord-

Jeremiah 36:25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

REMEMBER THIS HISTORY WILL BE REPEATED!

Vs 26-29 The King did not like the message of Judgment against the Church! He would not hear it- but God gave it to his servant again with more added. Gods WORDS will come to pass! The Majority will harken NOT! God restored the WORD and added MORE TO IT!

4 T. 179 —180.1 “The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning which they contained and the swift-coming punishment which God had pronounced against rebellious Israel. But even the written roll was reproduced at the command of the Lord. The words of the Infinite were not to be destroyed. ”Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them

*many like words. **God does not send judgments upon His people without first warning them to repent.** He uses every means to bring them back to obedience and does not visit their iniquity with judgments until He has given them ample opportunity to repent. The wrath of man sought to prevent the labors of the prophet of God by depriving him of his liberty; but God can speak to men through prison walls, and even increase the usefulness of His servants through the very means by which their persecutors seek to limit their influence. Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. **But opposition to God's threatenings will not hinder their execution.** To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His reproofs. It has ever been thus, and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord.” Jer. 36:32*

Many are called but few are chosen! To think that we are chosen as well as called is to throw out the investigative judgment!

God exposes the corruption of leaders to bring out the honest in heart.

*“All should become familiar with God's Word; because **Satan perverts and misquotes Scripture,** and men follow his example by presenting part of God's Word to those whom they wish to lead in false paths, withholding the part that would spoil their plans. All have the privilege of becoming acquainted with a plain “Thus saith the Lord.” God's commands and requirements are all calculated to promote industry, economy, temperance, and wisdom.... There are false shepherds who will say and do perverse things. Children should be so instructed that they will be familiar with God's Word, able to know when part of a scripture is read and part left unread, to make a false impression.” ST April 4, 1900, par. 14*

Jeremiah 36 teaches us that the writings of the Prophet were tampered with and changed by the leadership of the church in Jeremiah's day WITHOUT HIS PERMISSION, while he was yet alive! This is key to understanding what has happened today, and indeed when Ellen White was yet alive. Changes contradict each other, had she approved and authorized it she would have been a false prophet!

A secretary once made grammatical changes and was fired. Ellen White said “I must find you a position of less importance in my household.”

5 T 19-21 directly contradicts what man says today.

“Let none entertain the thought that I regret or take back any plain testimony I have borne to individuals or to the people. If I have erred anywhere, it is in not rebuking sin more decidedly and firmly. Some of the brethren have taken the responsibility of criticizing my work and proposing an easier way to correct wrongs. To these persons I would say: I take God's way and not yours. What I have said or written in testimony or reproof has not been too plainly expressed. {5T 19.1}

God has given me my work, and I must meet it at the judgment. Those who have chosen their own way, who have risen up against the plain testimonies given them, and have sought to shake the faith of others in them, must settle the matter with God. I take back nothing. I soften nothing to suit their ideas or to excuse their defects of character. I have not spoken as plainly as the case required. Those who would in any way lessen the force of the sharp reproofs which God has given me to speak, must meet their work at the judgment. {5T 19.2}

*Within a few weeks past, standing face to face with death, I have had a near look into eternity. If the Lord is pleased to raise me from my present state of feebleness, I hope, in the grace and strength that comes from above, to speak with fidelity the words which He gives me to speak. All through my life **it has been terribly hard for me to hurt the feelings of any, or disturb their self-deception, as I deliver the testimonies given me of God.** It is contrary to my nature. It costs me great pain and many sleepless nights. To those who have taken the responsibility to reprove me and, in their finite judgment, to propose a way which appears wiser to them, I repeat: I do not accept your efforts. Leave me with God, and let Him teach me. **I will take the words from the Lord and speak them to the people. I do not expect that all will accept the reproof and reform their lives, but I must discharge my duty all the same.** I will walk in humility before God, doing my work for time and for eternity. {5T 19.3}*

*God has not given my brethren the work that He has given me. It has been urged that my manner of giving reproof in public has led others to be sharp and critical and severe. If so, they must settle that matter with the Lord. If others take a responsibility which God has not laid upon them; if they disregard the instructions He has given them again and again through the humble instrument of His choice, to be kind, patient, and forbearing, they alone must answer for the results. With a sorrow-burdened heart, I have performed my unpleasant duty to my dearest friends, not daring to please myself by withholding reproof, even from my husband; and I shall not be less faithful in warning others, whether they will hear or forbear. **When I am speaking to the people I say much that I have not premeditated. The Spirit of the Lord frequently comes upon me. I seem to be carried out of, and away from, myself; the life and character of different persons are clearly presented before my mind. I see their errors and dangers, and feel compelled to speak of what is thus brought before me. I dare not resist the Spirit of God. I know that some are displeased with my testimony. It does not suit their proud, unconsecrated hearts. I feel more and more deeply the loss which our people have sustained by their failure to accept and obey the light which God has given them....**” {5T 20}*

Priests/pastors have always stood against the prophets. Look at Elijah on mount Carmel.

Joshua 24:15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

We have a simple choice— The same choice given to Israel in - **2Chronicles 20:20** “Hear me, O Judah, and ye inhabitants of Jerusalem; **Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.**”

We must choose God's side which is exactly the opposite of what man says. God permits the destruction of a prophet's writings for two divine purposes: **First**, to expose the corruption of the kingly power and unfaithful leaders within His professed church; **Second**, to demonstrate His supreme ability to preserve and restore His Word. Only a sovereign God would allow His Word to be tampered with—to prove that no human hand can ultimately destroy what He has inspired. Let us not forget: it was the kingly power within the called church—not Babylon—that corrupted the prophetic writings. And just as that leadership resisted the restoration of God's Word in Jeremiah's day, so the same spirit resists it today. But God overruled then, and He is overruling now. He has promised: **"This will be repeated"** (4BC 1159). The restoration of God's Word is not merely future—it is happening now. And no earthly authority can stop what Heaven has ordained.

Today Ellen White warns us to read Jer. 36 as an historical record of events that will happen again. [Jeremiah 36:22,23,27,28,32 quoted]

Today Ellen G. White warns God's chosen servants that they must expect to meet the opposition manifested against God in testimony as was manifested in Jeremiah 36 as follows.

Testimonies for the Church Vol. 4 pg. 180— *Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel...God's chosen servants should meet with courage and patience whatever trials and sufferings befall them through reproach, neglect, or misrepresentations because they faithfully discharge the duty that God has given them to do. They should remember that the prophets of old and the Saviour of the world also endured abuse and persecution for the word's sake. They must expect to meet just such opposition as was manifested by the burning of the roll that was written by the dictation of God. {4T 180.2}*

Remember this: In the days of Jeremiah, it was the Conference President who sought to imprison both Jeremiah and Baruch—not because they had committed any crime, but because they had written and proclaimed the testimony of the Lord. The same spirit of opposition will rise again against those today who endeavor to restore the purity and authority of God's Word.

Imprisonment does not always take the form of physical chains or prison walls. It may come through disfellowshipping, censorship, unjust dismissal, slander, or character defamation—methods deliberately employed to silence truth, and discredit its messengers. This, too, is bondage. And it will confront all who faithfully stand for the Word of the Lord and seek to restore the Testimonies entrusted to His people.

○Thought Inspiration verses Word or Verbal Inspiration

Verbal inspiration teaches that every word of Scripture was directly inspired by God, leaving no room for human error. According to this view, the Bible writers were divinely guided in the exact words they used, making the Bible a perfect and authoritative revelation of God's will.

In contrast, thought inspiration claims that God inspired only the **ideas**, allowing the writers to choose their own words. This view opens the door to human opinion, cultural bias, denominal bias, and potential inaccuracies, weakening the authority and unity of Scripture. It has been used to justify doctrinal compromise, reinterpret clear teachings, and question the Bible's consistency.

Inspiration, in general, refers to divine influence, but only verbal inspiration maintains the full reliability and divine origin of every part of the Bible. Upholding verbal inspiration defends the Bible as the infallible, trustworthy Word of God, not just a human record of spiritual impressions.

In the King James Bible, the phrase “**Word of the Lord**” appears 258 times in 255 verses; and “**Word of God**” appears 49 times in 48 verses; then we see the profound statement “**Thus saith the Lord**” which appears 2,856 times in 430 Verses. In contrast, the phrase “**Thought of the Lord**” does not appear even once. This alone strongly affirms the Bible's emphasis on God's exact words, not just His ideas. Yet many theologians, influenced by so-called higher education, promote the belief that the Bible contains only the “thoughts of the Lord.” This view gives them license to edit or rewrite Scripture as long as they believe the general idea remains unchanged. As a result, their interpretations are no longer free from human opinion, or potential error—ultimately undermining the authority, consistency, and divine integrity of the Bible. The Bible its-self gives us clear instructions to not change the—

“Word that has gone forth from the mouth of God.”

Deuteronomy 4:2 *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.*

Deuteronomy 12:32 *What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*

Proverbs 30:5, 6 *Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.*

Revelation 22:18, 19 *For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*

○ Which Are Revealed, Words or Ideas?

“In the Review of Oct. 18, 1887, we took occasion to offer a few remarks concerning the course of those who are making a specialty of opposing sister White and her work.... For instance, they say, **“We know her words are not inspired,”** thus covertly implying that she claims and we hold that they are; and then they produce what they suppose to be a stunning fact that she sometimes herself changes the phraseology of her sentences, employs amanuenses to assist in preparing her works for the press, and inserts quotations from history. “Are these all inspired, too?” They sneeringly ask. All we deemed it necessary to say in reply, in the paper referred to, was to deny in toto the implied charge, and ask who holds, or has ever contended that her words were inspired; and who now argues that the words, the mere language, of even the Scriptures themselves are inspired?... But further, the questioner says, “Is not a word a sign of an idea? And how then can an idea be inspired, and the signs that transfer the idea from one mind to another be uninspired?” *Ans.*—If there was but one word by which a idea could be expressed, this would be so; but when there are perhaps a hundred ways of expressing the same idea, the case becomes very different. Of course, **if** the Holy Spirit should give a person words to write, he would be obliged to use those very words, without change; But when simply a scene or view is presented before a person, and no language is given, he would be at liberty to describe it in his own words, as might seem to him best to express the truth in the case. And if, having written it out once, a better way of expressing it should occur to him, it would be perfectly legitimate for him to scratch out all he had written and write it over again, keeping strictly to the ideas and facts which had been shown him; and in the second writing there would be the divinely communicated idea just as much as in the first, while in neither case could it be said that the words employed were dictated by the Holy Spirit, but were left to the judgment of the individual himself.” **Uriah Smith Editor.** *Advent Review and Sabbath Herald March 13, 1888. Vol. 65 No. 11 pg 168*

As seen above Uriah Smith was NOT for a plain, “Thus Saith the Lord,” and was a leader in the **rebellion of 1888**, against the Messenger of the Lord and *Verbal Inspiration*. What did Sister White say on this subject?*[Note: See pg. 96 with M.L. Andreasen testimony.]

*“And now, brethren, I entreat you **not to interpose between me and the people**, and turn away the light which God would have come to them. Do not by your **criticisms take out all the force, all the point and power, from the Testimonies**. Do not feel that you can **dissect them** to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them.” 5T 691.2*

*“That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out.**” RH January 26, 1905, par. 19*

“At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the

scene rises before me as was presented in vision, and I can write with freedom. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me relate or write them.” 2SG 292.2

This subject of “Word” or “Thought” Inspiration has not been forgotten in Adventism—it remains active and controversial. The following article from the **Adventist Biblical Research Institute** clearly demonstrates this, showing that they continue to promote the concept of ‘thought inspiration.’

Seventh-day Adventist Church
BIBLICAL RESEARCH INSTITUTE
Issues on Revelation and Inspiration

“Brief history of inspiration and revelation in the Adventist Church, with particular emphasis on a proper understanding of “thought inspiration.”.... Studies made on the history of revelation/ inspiration in the Adventist church have indicated that our pioneers simply took for granted the traditional Protestant view of verbal inspiration and that the topic began to be seriously addressed only after 1882. (Alberto Ronald Timm, “A History of Seventh-Day Adventist Church Views on Biblical and Prophetic Inspiration (1844-2000) *Journal of the Adventist Theological Society* 10.1, 2 (Spring-Autumn 1999): 486-542) Subsequent discussions of the subject indicate that the church was feeling uncomfortable with verbal inspiration and that other options were being explored, such as the theory of degrees of inspiration proposed by George I. Butler. This theory was soon rejected. An indication of the direction the church would be heading is found in a General Conference statement made in conjunction with the revision of the book *Testimonies to the Church*, by E. G. White, in which it was stated: “We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thought, and not (except in rare cases) the very words in which the ideas should be expressed.” This view came to be known as “thought inspiration.” (RH Nov. 27, 1883).... The 1919 Bible Conference held in Washington DC, July 1-21, 1919, indicated that Adventists were divided on the topic, some still maintaining verbal inspiration and others denying it. During the first half of the 20th century the prevailing theory was that of verbal inspiration. But by the 1950s thought inspiration was beginning to become the main position of the church. The first edition of the *Seventh-day Adventist Encyclopedia* (1966) stated that “we do not believe in verbal inspiration, according to the usual meaning of the term, but in what may be properly called thought inspiration (Don F. Neufeld, ed., *Seventh-day Adventist Encyclopedia* (Washington, DC: Review and Herald, 1966), 585.)

..... Obviously the debate among us on the topic of revelation/inspiration will continue. However, any view that undermines or tends to undermine the authority of the Scripture or that places human beings as judges over it must be rejected as incompatible with the very nature of the Word of God.”

Seventh-day Adventist Church BIBLICAL RESEARCH INSTITUTE
Issues on Revelation and Inspiration; **April 2005**; Written by Ángel Manuel Rodríguez

<https://www.adventistbiblicalresearch.org/materials/issues-on-revelation-and-inspiration/>

This is not the only instance where we find clear statements indicating an acceptance of “*thought inspiration*.” Yet, many remain unaware that this is even a point of controversy, placing implicit trust in their leaders. Unfortunately, those leaders have often engaged in selective belief—constructing what may rightly be termed a designer religion, shaped more by preference than by a plain “Thus saith the Lord.” Here are some more of those statements.

Inspiration of Scripture. In their statement of Fundamental Beliefs SDA’s set forth their position on the inspiration of Scripture as follows:

“That the Holy Scriptures of the Old and the New Testament were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. (2Tim. 3;15-17) (*Church Manual, 1963 ed., p. 29*)

“SDA’s do not believe in *verbal inspiration*, according to the usual meaning of the term, but in what may properly be called *thought inspiration*.” *Inspiration of Scripture. Seventh-Day Adventist Encyclopedia 1966, pg. 585*

TOGETHER FOR A FINISHED WORK

The General Conference President reports to the Church on Consultation II.

Nearly 200 administrators and scholars representing every world division of the Seventh-day Adventist Church gathered in Washington, D.C., for four days of earnest dialogue and prayerful discussion, September 30 to October 3. Known as Consultation II, this meeting has significance for the whole church.... Some of the most interesting discussions involved the method of Biblical studies appropriate for Adventist scholars. A consensus emerged that we must develop our own unique approach, one that avoids the extremes of both liberalism and conservatism, as these terms generally are defined in theological circles.... In our study and presentation, we also **must reject** the idea of Biblical inerrancy and verbal(word) inspiration, but we dare not treat the Scriptures as just another human document.... We must take due account of the “human” side of the Bible,.... Neal C. Wilson, *ADVENTIST REVIEW, December 17, 1981*

Adventism is not the only body that teaches the concept of “*thought inspiration*”; this view is held by many denominations, and in fact, it is the prevailing belief in the majority of churches today—including the Roman Catholic Church.

In the NEW AMERICAN BIBLE FOR CATHOLICS with Revised New Testament and Revised Book of Psalms states in the preface that—

“On September 30, 1943, His Holiness Pope Pius XII issued his now famous encyclical on scripture studies, *Divino afflante Spiritu*. He wrote: “We ought to explain the original text which was written by the inspired author himself and has more authority, and greater weight than many even the very best translation whether ancient or modern. This can be done all the more easily and fruitfully if to the knowledge of languages be joined a real skill in **literary criticism** of the same text.”.... The first English Catholic version of the Bible, the Douay - Rheims

(1582-1609/10), and its revision by Bishop Challoner (1750) were based on the Latin Vulgate. In view of the relative certainties more recently attained by **textual and higher criticism**, its has become increasingly desirable that contemporary translations of the sacred books into English be prepared in which due reverence for the text and strict observance of the rules of criticism would be combined.... The collaboration of scholars who are not Catholic fulfills the directive of the Second Vatican council, not only that “correct translation be made into different languages especially from the original texts of the sacred books,” but that, “with the approval of the church authority, these translations be produced in cooperation with separated brothers” so the “all Christians may be able to use them.” The text of the books contained in NEW AMERICAN BIBLE is a completely new translation throughout. From the original and the oldest available texts of the sacred books, it aims to convey as directly as possible the **thought** and individual style of the **inspired writers**. The better understanding of Hebrew and Greek, and the steady development of the science of **textual criticism**, the fruit of patient study since the time of St. Jerome, have allowed the translators and editors in their use of all available materials to approach more closely than ever before the sense of what the sacred authors actually wrote.”

The following letter, received from the Ellen G. White Estate in 1997, was a response to our inquiry regarding whether her writings had been altered. While their reply may appear reassuring on the surface, a closer examination of their carefully chosen language reveals otherwise. When one understands the meaning behind their wording, it becomes evident—yes, changes have indeed been made.

Ellen G. White Estate, Inc.
Proprietor of
ELLEN G. WHITE
PUBLICATIONS
January 27, 1997

EGW

General Conference
of Seventh-day Adventist
12501 Old Columbia Pike
Silver Springs, MD 20904

Dear Sister Robanske:

Thanks so much for your letter that arrived today. I am happy to assure you that no scholars, or anyone else for that matter, are rewriting Ellen white’s unpublished letters and manuscripts before they go into print. As was true during her lifetime, when previously unknown handwritten letters occasionally turn up today, or previously unedited **manuscripts are added to the file**, some minor grammatical editing is done to them prior to their publication. But since Ellen White is no longer living, so cannot re-read everything, I can assure you that whenever grammatical changes are made, they are kept to the very minimum. Only when there is an obvious error in **verb tense**, **word spelling**, or such as that, do we now make an adjustment. And you will be interested to know that the guidelines we still use for making such changes are the same guidelines that Ellen White’s secretaries used during her lifetime.

So please know that what your are reading are definitely Ellen White’s **thoughts**. And if anyone wants to verify what is in print with the handwritten or typewritten manuscripts, the originals are

on file here in our vault, and photocopies of the originals are in the vaults at our branch offices at Andrews university and at Loma Linda University, for people to read.

Of course that vast majority of her manuscripts in our vault would not fall in the above category. The writings that were edited or were published during Sister White's lifetime are not changed in any way. We are very concerned that everything that goes from this office is what God gave Ellen White, not something we have reworked in hopes her critics can use it as an excuse to discredit her! I am enclosing copies of a couple of documents that I think you will find informative and helpful.

As to why some people find Ellen White's writings difficult to understand, I can only assume it is because they are not used to reading her writing style. It is true that writers today use shorter sentences, and modern books contain shorter chapters, than one finds in the Spirit of Prophecy books. In addition, some words have changed their meaning. I often hear from those working with young people today that Ellen White's writings are way above their level. On those rare occasions when I have watched something on television, I can see why such claims are made. After all, the vocabulary is far different from that used by Mrs. White, and the lofty **thoughts and concepts** expressed by her are a far cry from what young people hear today on both radio and television.

Again, please be assured that we at the White Estate are not making Ellen White's materials more challenging for people to understand. On the contrary, we want people not only to read, but to be blessed by the messages God gave our church through her. If I can be of any further help, please let me know.

Yours toward a finished work

A handwritten signature in cursive script that reads "James R. Nix". The signature is written in black ink on a white background.

James R. Nix
Vice Director

○Degrees of Inspiration

Sermon by Mrs. E. G. White

Des Moines, Iowa December 1, 1888

(Delivered in the Seventh-day Adventist Church, Des Moines, Iowa, Sabbath, December 1, 1888, at the State Meeting of the S.D.A. reported by W. E. Cornell.)

“Do not let any living man come to you and begin to **dissect God’s Word**, telling what is revelation, what is inspiration, and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith. **We want no one to say, “This I will reject, and this will I receive,”** but we want to have implicit faith in the Bible as a whole and as it is. We call on you to take your Bible, but do not put a sacrilegious hand upon it and say, “That is not inspired,” simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren!” 5LtMs, Ms 13, 1888, par. 43, 44

April 13, 1891

Our Present Dangers

[Delivered Tuesday evening, March 24, 1891.]

“Brethren and sisters, I appeal to you as Seventh-day Adventists to be all that this name signifies. There is danger of departing from the spirit of the message, and adopting measures that will imperil the work of God.... In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance to you is, “Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?”.... A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. **Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably.** They cannot harmonize it with their ideas of philosophy and science, “falsely so called.” Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. **Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s word.** When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. **When a man feels so very wise that he dares to dissect God’s word, his wisdom is, with God, counted foolishness.** When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. “Learn of me,” says the Great Teacher; “for I am meek and lowly in heart, and ye shall find rest unto your souls.” *GCDB April 13, 1891, par. 1, 2, 6*

○Where It All Began

Where was the door was opened for changing the Word of the Lord? It officially started in 1883, But W.C. White was already in process when he went to the G.C Session for approval.

It has often been asserted that revisions to the writings of Ellen G. White were necessary due to her lack of formal education and the heavy demands upon her time, which allegedly prevented her from correcting grammatical errors. However, this claim does not withstand scrutiny. James White, her husband, was a qualified educator and recognized as a capable grammarian. His close involvement in her literary work indicates that grammatical competence was not absent in the preparation of her messages. Thus, the justification for altering her writings on the grounds of poor grammar lacks both historical and theological credibility, especially in light of the divine authority claimed for the messages she bore. Here is proof of the above statements.

General Conference Proceedings

32. *Whereas*, Some of the bound volumes of the “testimonies to the Church” are out of print, so that full sets cannot be obtained at the Office; and—

Whereas, There is a constant and urgent call for the re-printing of these volumes; therefore—

Resolved, That we recommend their re-publication in such a form as to make four volumes of seven or eight hundred pages.

33. *Whereas*, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfection to pass uncorrected; and—

Whereas, We believe the light given by God to his servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore—

Resolved, That in the re-publication of these volumes such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the the thought; and, further—

34. *Resolved*, That this body appoint a committee of five to take charge of the re-publication of these volumes according to the above preambles and resolutions.

The committee of five to take charge of the re-publication of the testimonies provided for in the thirty-fourth resolution was announced as follows, the Chair having been empowered to select four persons besides himself for this purpose;

Book Committee of Five:

1. **W. C. White,**
2. **Uriah Smith,**
3. **J. H. Waggoner,**
4. **S. N. Haskell,**
5. **Geo. I. Butler.**

To clearly understand the following point, it is important to note that James White died on August 6, 1881. This event opened the way for Willy C. White to step in—and step in he did,

assuming a leading role and exerting significant influence from that point forward, against the original Spirit of Prophecy writings.

TESTIMONIES FOR THE CHURCH, VOLUMES 1 TO 4

“In late 1881 **Marian Davis** and **Willie and Mary White** began giving attention to what might be needed in the way of **revising the wording, correcting imperfect grammar, or making clear the meaning** intended by Ellen White.

“While W. C. White was in Battle Creek at the 1881 General Conference session, (The year James White died) Mary wrote to him:

“Yours from Battle Creek containing instruction concerning the Testimonies came to hand last evening. Your suggestion to insert the volume and number in running title we all think good.... With regard to changes, we will try to profit by your suggestions. **The fear that we may make too many changes or in some way change the sense haunts me day and night.**” MKW to WCW January 7, 1882

“This was a time when the work of Ellen White was being carefully scrutinized and consideration was given to inspiration-revelation as it related to her experience and writings. The action taken at the session to deal with faulty grammar and to clarify some statements was to become very important to Seventh-day Adventists, for it puts on record the position of the church that has been a bench mark in dealing with the question of inspiration.”—*Ellen G. White Volume 3 The Lonely Years 1876—1891 Arthur L. White 3BIO 217–219*

○James White - Good Grammarian

The following is a brief sketch of the life of James White, and his qualifications for helping his wife with editing of her writing if any was needed, after all God directed what she was to write.

“My parents say I was an extremely feeble child. And, what added greatly to my difficulties, and cut off their hopes of my life, when less than three years old, I had what the doctors called worm fever, resulting in fits, which turned my eyes and nearly destroyed my sight. I am reported to have been extremely cross-eyed - not naturally, but from affection of the nerves, - a feeble, nervous, partially-blind boy. These are sufficient reasons why I could not enjoy the common advantages of school. And not until I was sixteen years old, when my health and strength greatly improved, and my eyes became quite natural, could I read a single verse in the Testament without resting my eyes. I felt keenly the fact that I was behind my school-mates in education. And with the poor advantages of those times I could do but little toward making up the almost total loss of ten years. I grew rapidly, and at eighteen was ahead of my years in size and strength. This added to my embarrassment as I entered the Academy at St. Albans, Me., at the age of nineteen. I could not then work a simple problem in single rule of three, and I could not tell a verb from an adverb or an adjective, and was deficient in the other common branches. My friends advised me to turn my attention to farming, and not think of seeking for an education. But I could not take their advice, and resolved, “I will be a man or die trying.”

At the close of the term of twelve weeks, I received from the preceptor, C.F. Allen, a certificate of my qualifications to teach the common branches, and the winter following taught school. This required close study eighteen hours of each twenty-four. A victory was gained. Much of my time previous to this I had viewed myself as nearly worthless in the world, and regretted my existence. But now I was beginning to hope that I had powers to become a man. No privation nor hardship formed an obstacle in my way. My father gave me my time at nineteen, and a suit of clothes. All I asked of my parents in addition to this was three dollars to pay my tuition, and six days' rations of bread to take with me each Monday morning for three months, as I should walk five miles to the school.

At the close of my first term of school-teaching I again attended school at St. Albans five weeks, then shouldered my pack and walked to the Penobscot river, forty miles, to offer myself as a raw hand in a saw mill. In the mill I cut my ankle, which resulted in permanent weakness and occasional painful lameness in my left foot. For twenty-six years I have been unable to bear my weight upon my left heel.

At the end of four months I returned home. I had lost much time in consequence of the severe wound in my ankle joint, and after paying my board during the time lost, I had but thirty dollars and a scanty amount of worn clothing. In order to be qualified to teach a school where I could get first-class wages, it was necessary for me to attend school. I therefore immediately packed up my books and humble apparel for the school at Reedfield, Me., then favorably known as being under the control and support of the Episcopal Methodists. During that term my object was to thoroughly qualify myself to teach the common branches. Besides these, I took up Natural Philosophy, Algebra, and Latin. At the close of that term I had conquered all the Arithmetics

within my reach, was **regarded as a good grammarian**, was prepared to teach penmanship, and was told by my preceptor that I could fit for college in one year.

My thirst for education increased, and my plans were laid to take a college course and pay my way, if labor, economy, and study would accomplish it. I had but little else to thank but God and my own energies for what advancement I had made. *Advent Review and Sabbath Herald February 11, 1868 Vol. 31 No. 9 pg. 130, 131.*

This little insight into James Whites qualifications totally refutes the statement made in the permeable written just above J.W's narrative; that grammatical imperfections of the writings needed changing. The following statement from Sr. White herself, refutes the above argument from the 1883 G.C. Resolution as well.

“Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time. In the past, the testimonies were carefully prepared before they were sent out for publication. And all matter is still carefully studied after the first writing.”
PH116 25a.1(1SM 57.2)

In recent years, the church leaders have admitted, that most of the changes in the Testimonies, were **not** because of grammatical errors at all!

Ministry Magazine, April 1994, pp. 10, 12: “Mrs. White’s remarks concerning the revision were not recorded, but what ever she said, the General Conference session did **NOT** choose to cite her as authority for their action.... **Relatively few changes involved actual grammatical errors**.... The vast majority of wording changes did NOT involve grammatical errs at all.”
(Ronald Graybill)

Therefore the 1883 G.C. resolution to change the Testimonies of the Holy Spirit, was founded upon a **FALSE PREMISE**, and was merely and excuse to set up the committee to change the Testimonies! This 1883 G.C. resolution set a **PRECEDENT** for the tampering with the Spirit of Prophecy writings.

A LITTLE KNOWN FACT CONCERNING THE 1883 GENERAL CONFERENCE

The General Conference Session of 1883 set up a Committee to examine the Changes being proposed in the “Testimonies.” Various meetings were held throughout the 1883 General Conference Session. The minutes of this Committee were recorded in the document entitled: Report of Committee on Examination of the Testimonies it is listed in the White Estate Document File as DF 194a.

Ronald Graybill’s “Ministry” Magazine article previously quoted refers to this document frequently. But the following little known fact concerning this Committee Report is completely

ignored by Graybill in his article. In the Fifth Meeting of the Committee held on November 14, 1883, at 1:30 p.m., a motion was proposed by Elder S. H. Lane, which we quote from the Committee Report Verbatim:

“A motion Was introduced by Eld. S.H. Lane to refer the matter of the further examination of the work of the General Conference Committee; they to be assisted by Eld. U. Smith and Sr. White. Remarks followed by many, each expressing a wish that no change had been made in the revision, further than those pertaining to grammatical change. The motion of Eld. Lane was then by vote, tabled.” *Emphasis supplied.*

“TABLE” - “in the U.S. Congress, to lay on the table as a way of postponing indefinitely; to shelve” The Oxford Universal Dictionary Illustrated, Volume. 2, p. 2118.

When Elder Lane proposed consulting (amongst others) with the Author of the “Testimonies”, Ellen White, the committee of Church Ministers and leaders **TABLED** the motion; that was a political tactic to shelve the motion, and yet it could be truthfully said that the majority had not voted against it. When put to the test, this General Conference Committee **REFUSED** the opportunity to consult with Ellen G. White concerning the proposed changes to be made in her “Testimonies.”

○THE ROLE OF ELDER J. H. WAGGONER IN RELATION TO THE CHANGING OF THE TESTIMONIES

The following letter from W.C. White reveals how the Testimony Changes were carried out after the 1883 General Conference Session finished. Elder J.H. Waggoner had the final say of approving or rejecting the changes to the Testimonies. (He was a member of the “Committee of Five” to supervise the Testimony changes.)

“First, the first and second editions were carefully read and compared by Mary and Sr. Burmham, and each change which had been made in the second edition was marked on the margin of the first, then the proofs of the new plates were read and compared with this, and every change was as carefully marked on the margin. Then this marked copy was placed in Eld. Waggoner’s hands and he read it carefully criticizing every mark and correction, and **accepting or condemning these corrections according to HIS good judgment** and the instruction of the committee appointed by the conference. It has been a herculean task, and has taken a large part of his valuable time since the last General Conference; but he does not seem to regret the labor, because she is worthy of it” (W. C. White to Brother Olsen, July 11, 1885)

Testimonies on Sexual Behaviour, Adultery and Divorce, pp. 182—184: “An Honored Minister” Dear Brother H: I have somewhat to say unto thee. . . . {TSB 182.1}

*My brother, you have had the respect of the church, old and young. But your course is condemned of God, and you have not had His Spirit, and you are not a free man. You have pursued a course that has caused your good to be evil spoken of. **The very things that transpired at the Piedmont Sabbath school reunion, I would not have [had] occur for thousands of dollars. You, a gray-haired man, lying at full length with your head in the lap of Georgie S. Had I done my duty, I would have rebuked you there.** Many saw this and made remarks about it. After such exhibitions as this, of what value would be your admonitions to them to be guarded against everything of this free and easy familiarity? You have yourself neutralized your efforts to elevate the young by your example.”* {TSB 182.2}

*“The course of intimacy with Sister S and her family has been a subject of remark. And how could you expect to have influence with the young as a father when such manifest want of judgment and such weakness has been exhibited by you? If you will only be a man in your old age instead of a sentimental lover; **if you would only be guarded, God would not remove His wisdom from you as He has done.** Your reputation would have been dearer to you than your very life. Better, far better, go down to the grave with honor untarnished, than to live with a reproach upon your name.”* {TSB 182.3}

*“**Now look, my brother, at the years you have been living in unlawful sympathy and love with another man’s wife.** And you have a daughter who would be glad to give you attention and sympathy and make a home for you, but you have been so completely infatuated that everything in this life that was sensible and proper has been distasteful and insipid to you. I do not feel that the charm is broken, that you are a free man. You have not broken the snare. The Lord is not supreme with you.”* {TSB 183.1}

*“**Now, my brother, it would be folly for you to think that you have wisdom to discern spiritual things while you have been growing weaker and weaker for***

years in moral power, and separating from the God of wisdom. *The letters written to your wife are harsh and unfeeling. The withdrawing of your support in a large degree is not wisdom or right on your part. And had she not a cause when she was at Oakland to be jealous of you? Did not she see in you the interest, sympathy, and love you gave to Sister S?*” {TSB 183.2}

“Now, for Christ’s sake, save your harsh condemnation of others, for this shows that you are not Christlike, that you have another spirit. I write thus plainly because I feel deeply that you need to make a more determined effort than you have done before you stand free in the sight of God. All your sharpness and overbearing comes from you with an ill grace. Do humble yourself under the hand of God. Do make sure of the favor of God, and put sin away from you.” {TSB 183.3}

“There are but few who know to what extent this intimacy has gone, and God forbid it shall be known and your influence lost to God’s cause and your soul lost. *I beg of you not to take it upon you to pronounce judgment against anyone but yourself.”*—Letter 10, 1885. {TSB 183.4}

NOTE: In this compiled book there is no indication as to whom this letter of rebuke was written to. But on checking the Complete published Writings of Ellen G. White, we find that Letter 10, 1885 was written to Elder J. H. Waggoner, on November 4, 1885. Proofs for this is found in 5MR 243.1; 5MR 245.2.

Ellen G. White departed for Europe in August 1885. Therefore, the incident at the Piedmont Sabbath School Reunion—where she personally witnessed Waggoner’s shameful behavior—must have occurred prior to that date. The letter in question reveals that Waggoner’s adulterous relationship had been ongoing for several years. This places him in a state of moral corruption precisely at the time he was influencing decisions regarding **revisions to the Testimonies**. It is a sobering and deeply disturbing reality: a man engaged in open adultery, devoid of the Spirit of God, was permitted to have a deciding role in altering inspired counsel. This is not merely unfortunate—it is a spiritual crisis of the highest order.

In the earliest years of her prophetic calling, Ellen White was reproved for withholding or softening the messages of reproof entrusted to her. She feared the consequences of delivering them, as plainly as God had instructed. As a result, she was shown in vision, under the frown of Christ—a revelation that filled her with dread. The warning was clear: had she persisted in altering or diminishing the words of divine instruction, her own salvation would have been forfeited. This solemn lesson affirms the immutable principle: when God entrusts a message, it must be delivered exactly as given. No human—prophet/messenger, preacher, or editor—has the authority to revise, omit, or reinterpret what Heaven has spoken.

A Sketch of the Christian Experience and Views of Ellen G. White, p. 63: *“When the Lord first gave me messages to deliver to his people, it was hard for me to declare them. **And I often softened them down, and made them as mild as possible for fear of grieving them. It was a great trial to declare the messages as the Lord gave them to me.** I did not realize that I was so unfaithful, and did not see the danger and sin of such a course, until I was taken in vision into the presence of Jesus. **He looked upon me with a frown, and turned his face from me. It is not possible to describe the terror and agony I then felt.** I fell upon my face before him, but had no power to utter a word. O, how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree what the feelings of the lost will be, when they cry,*

‘Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.’” (1851) {ExV 63.1}

Original Testimony 26, p. 4: *“Here is a work that has been subjected to the most rigid criticisms, and the most violent persecutions for the long period of twenty years, and yet **remains unchanged**. Had this work originated in the mind of an unsophisticated woman, it would have been forced out of its course long since and brought to confusion and to naught” (1876 –by Elder James White.)*

A Word to the Little flock, p. 27: *“So far from desiring to withhold anything that I have ever published, **I would feel great satisfaction in giving to the public every line of my writings that has ever been printed.**”*

NOTE: This statement was written in 1883, the very year that the General Conference set up the committee to change the Testimonies. Obviously, Sr. White did **not** want material deleted from her previously published works at all. The very opposite is the case. She wanted **all** of her previous writings published without **any** omissions taking place.

Battle Creek Letters, p. 62: *“The more Dr. Kellogg is argued with, the more subterfuges will he use. His danger is not now as great as it will be. If he will heed the councils I shall give you for him, I can use him to accomplish an important work. He will make many crooked paths. He will hurt your soul; **nevertheless continue to bear the testimonies that I give you, diminishing them not so much as by a word;** for this is his hope.” {BCL 62.4} 1902*

Review & Herald January 26, 1905 par. 19: *“That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out.**” {RH, January 26, 1905 par. 19}*

Special Testimonies, Series B, No. 7 pp. 57, 58: *“**Not a WORD is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.**” {SpTB07 58.2}*

*“I am **not** to retract **one WORD** of the message I have borne.” {RH, April 19, 1906 par. 6}*

*“I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. **I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry.**” {RH, July 26, 1906 par. 20}*

1906 — It was stated that no change had occurred in Sister White’s message throughout her sixty years of public ministry. Thought Question: Why was there such eagerness to affirm this? Could it be that many were already sensing a shift—hearing different doctrines being preached and observing alterations in the revised publications?

Preach the Word p. 7: *“**The less that is done unnecessarily to change our publications, the better it will be.**” {2NL 159.7} MS-11-1910.*

SR. WHITE WAS NOT AUTHORIZED BY GOD TO CHANGE HER PUBLISHED WRITINGS!

○EGW DID NOT APPROVE OF THE CHANGES

“Never are we to put our words in the place of God’s words: for thus we would be taking away from His law.” August 8, 1904 SpTB03a 10.7

*And now, brethren, **I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them.** Christ and Belial cannot be united. For Christ's sake, do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, “and be snared, and be taken.” 5T 691.2; 33T 219.2; 1889*

*“I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. **As for your book committee, under the present administration, with the men who now preside, I would not entrust to them, for publication in books, the light given me of God until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable.**”*

October 12, 1895; 10LtMs, Ms 57, 1895, par. 5; 17MR 178.1

Olsen, O. A.

Sunnyside, Cooranbong, New South Wales, Australia May 22, 1896

Dear Brother:

*“We feel deeply in regard to your case. We know that you have been placed in a very trying position, but we know also that you have signally failed in some things.... Brother Olsen, I have the tenderest feelings toward you; but I must lay before you plainly the danger of losing your spiritual eyesight. I speak decidedly because I must tell you the truth. I dare not forbear, for there is no longer safety in delay. **I have no confidence in your book committee. I have written to you before in regard to their manner of dealing with the author of books.** They should treat them impartially, candidly, as a brother would treat a brother; **but they have not done this.** The principles and motives of the business dealing in this department are **not such as God can sanction.** They are not in accordance with strict integrity.” 11LtMs, Lt 83, 1896, par. 26*

Brethren in Battle Creek

Granville, Sydney, Australia May 11, 1896

To my brethren in Battle Creek:

“All secret working is open to the eye of Him with whom we have to do. To handle men as if they were machinery, binding their freedom by methods and terms, is an offense which God will not

tolerate.... God is true. God is trustworthy. He speaks to men, and moves upon human hearts. **The very words you would cut out are, it may be, the very words God has said should be written.** God has been imparting light to His people in large measure; and He has not set up an inquisition at Battle Creek to decide questions which should be taken to Him. He does not design that those to whom He has given His Holy Spirit shall be worked by men who need a much larger measure of the grace of God before they can decide what is truth and what is error. 11LtMs, Lt 7, 1896, par. 19; 17MR 201.1

Loughborough, J. N.

Sunnyside, Cooranbong, New South Wales, Australia February 19, 1899

Dear Brother Loughborough:

I have received and read your letter. I was very thankful for the loan you sent in the same mail.... Then the word came to me from the Lord, **Take your books into your own hands.** I tried to hire money, but could not; and **the light given by God for the people was hidden in the printing office. The inward working of this matter was presented to me.** The men who told me to my face that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. **They told me falsehoods,** and I was in such distress of mind that it was impossible for me to sleep.

For two years I stood thus, trying to counterwork those who were working at cross-purposes with God. From the time that their double-dealing was presented before me, **I had no confidence in the men who composed the book committee. THEY WERE A FRAUD,** and their endeavor was to get **all they could from authors by underhand schemes....**

I had to stand and see men triumphing in their evil work. The Lord said, "I will punish for these things." Then came the word, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. **Take your books out of the hands of those who are not right with God;** for they will harass and perplex you, and grieve your soul. The Lord desires you to be a steward of means; He will be your counsellor. Trust not in man nor in the word of man, for they will fail you. 14LtMs, Lt 35, 1899, par. 11, 12, 14; 21MR 76.1, 2, 4

Just a reminder: Book Committee of Five:

1. **W. C. White,**
2. **Uriah Smith,**
3. **J. H. Waggoner,**
4. **S. N. Haskell,**
5. **Geo. I. Butler.**

Thought Question: **Should we trust in the works of these men?**

The Book Committee

October 26, 1898

The **BOOK COMMITTEE** has been following in the tread of the paths of **Rome....** This committee **needs the converting power of God** upon their own hearts, that they may comprehend their duty. They do not know themselves. **Their ideas are NOT to control the ideas of another.**

From the LIGHT WHICH THE LORD HAS GIVEN for the managers of the Book Committee they do not know what they should condemn or what approve. They know not the workings of God. It is not such men as these who are to work the minds of God's heritage. The Holy Spirit must do this work. It is because of their separation from God that men have misunderstood and failed to comprehend the fact that they are not to rule their fellow men.

It is not for these men to condemn or control the productions of those whom God is using as His lightbearers to the world. By their course of action they have so narrowed their range of vision that they are far from being proper judges. **They must fall on the Rock of Christ Jesus and be broken. 13LtMs, Ms 148, 1898, par. 3, 4**

Notes of Travel—No. 2 January 26, 1905

Moline and Battle Creek

*I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. **That which I have written is what the Lord has bidden me write. I HAVE NOT BEEN INSTRUCTED TO CHANGE THAT WHICH I HAVE SENT OUT.** I stand firm in the Adventist faith; for I have been warned in regard to the **seducing sophistries** that will seek for entrance among us as a people. RH January 26, 1905, par. 19*

Even to the writing in her diary the angel of the Lord was directing her as to what she was to write, and what not to write.

Elmshaven, St. Helena, California

September 2, 1903

Dr. J. H. Kellogg

My dear brother,—

I am carrying a heavy burden. I have been instructed that a superficial work, which God cannot accept, is being done. I am made exceedingly sad as I see that the work which ought to go deep and thorough is passed over lightly.

*After I received word in regard to the excellent meeting of confession and unity that had been held in Battle Creek, I was writing in my diary and was about to record the thankfulness I felt because a change had come, when my hand was arrested, and there came to me the words: "**Write it not. No change for the better has taken place. The Doctor is ensnared in a net of specious deception.** He is presenting as of great worth things that are turning souls from the truth into bye and forbidden paths; things that lead human agents to act in harmony with their own inclinations, and to work out their unsanctified purposes; things that result in destroying the dignity and power of God's people, obscuring the light that would otherwise come to them from God through His appointed agencies." 18LtMs, Lt 181, 1903, par. 1, 2*

Elmshaven, St. Helena, California January 30, 1905

Dear Brother and Sister Belden,—

We had a very pleasant journey from College View to Battle Creek. We were given a hearty welcome by the friends at Battle Creek. During my stay in the city, I spoke five times—three times

in the Tabernacle and twice to the patients and helpers in the sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about three thousand people present in the Tabernacle and on Sunday about two thousand five hundred.

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. I said: "You may be anxious to know what Mrs. White believes. You have heard her speak many times. She has spoken to you in the Park close to the Tabernacle more than once. She has spoken in the large tent and at the camp-meetings held in the suburbs of Battle Creek. **The message that she bears today is the same that she bore then.** She has the same service to do for the Master that she had when she addressed the people of Battle Creek years ago. She receives lessons from the same Instructor. The directions given her are: 'Write the messages that I give you, that the people may have them.' **These messages have been WRITTEN AS GOD HAS GIVEN THEM TO ME.**"

I have written many books, all of which will stand the test of investigation. Of myself, I could not have brought out these books, but **the Lord has given me the help of His Holy Spirit.** These books contain the instruction which for nearly half a century God has been giving me. They contain light from heaven and will bear the test of investigation. 20LtMs, Lt 39, 1905, par. 1-3

Elder A. G. Daniells: Aug. 11, 1910

Dear Brother; —

For several months I have been instructed of the Lord that a decided change must be made from this time onward in the carrying forward of our work.

Message after message has come to me from the Lord concerning the dangers surrounding you and Elder Prescott. I have seen that Satan would have been greatly pleased to see Elders Prescott and Daniells undertake the work of a **general overhauling of our books** that have done a good work in the field for years. But **neither of you is called of God to that work**.... In some respects, you and Brother Prescott **have done a strange work**. It is not for the best interests that either one of you be associated together so closely as heretofore.... Representations have passed before me which indicate that you and Elder Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, **changes and revisions** would be made in accordance with the ideas that you have in mind.... I am bidden to counsel you to leave the work of book revision and devote the entire energies of your mind to the presentation of Bible truth to souls who have never heard the third angel's message.... **(Satan) He would be glad to have our brethren receive the impression that many changes must be made**.... I have been instructed that the Lord is not the author of the proposal to make many changes in books already published.... Satan would be busy at work implanting seeds of distrust and unbelief, and it would require much labor to remedy the evil that would be wrought.... God forbids His servants to alter that which needs no change. If our people would all act sensibly in regard to these matters, and not give themselves to a work of questioning and disputation, much doubt and consequent confusion would be avoided. 25LtMs, Lt 70, 1910

Ellen G. White,

Note: The above signature is from the “original letter” that I have in my possession. Please note this is an actual signature, as later in this publication we will be showing the “rubber stamp” that Willy White had made. The Letter here its self has been re-typed with ellipsis for space saving.

*“Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God's word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he **dares to dissect God's word**, his wisdom is, with God, counted foolishness.” GCDB April 13, 1891, par. 6*

○ Still Changing the Books

THE INSERTION OF GENDER-INCLUSIVE LANGUAGE IN RECENT ELLEN WHITE COMPILATIONS

Kevin Paulson—April 16, 2014

“Many in the church are not aware that the language of certain recent compilations from the writings of Ellen White has been altered so as to make it “gender-inclusive.” This lack of awareness—and lack of resulting controversy, thus far—might be ascribed to the fact that perhaps few who read these writings take the time to read the forewords, introductions, or other comments made in these books by the compilers.... My own concern over this development traces back to its origin in the compilation and release of the Ellen White devotional titled *Christ Triumphant*. Soon after the publication of this book in 1999, I eagerly obtained a copy.... After obtaining *Christ Triumphant*, I read the book’s foreword. While doing so, I encountered the following statement by the White Estate Trustees, which disturbed me greatly:

Like the Bible writers, Ellen White used the language of her day. However, writing styles change, as do meanings of words.... In her time, words such as “he,” “man,” “men,” and “mankind” were accepted as generic terms that include both men and women. Today, this is not so common. Thus, without making any change in Ellen White’s **thought**, this devotional book uses **gender-inclusive language**.... In subsequent years, two additional Ellen White devotionals have been published in which the compilers admit to taking similar liberties with the original wording.... So far as our church is concerned, the question of **thought-inspiration versus verbal-inspiration** was settled in 1883.” *ADVindicate April 16, 2014*, <https://advindicate.com/articles/2014/4/16/the-insertion-of-gender-inclusive-language-in-recent-ellen-white-compilations>

Notice: 1883

The year the Committee of Five was put together to help the Spirit of God rewrite that which he had given Ellen G. White.

○1919 Bible Conference

This issue of thought-inspiration versus verbal-inspiration was NOT settled in 1883.

INSPIRATION OF THE SPIRIT OF PROPHECY AS RELATED TO THE INSPIRATION OF THE BIBLE

Friday, Aug. 1, 1919

W. E. Howell, Chairman: The topic for this hour, as arranged for on Wednesday, is a continuation, in a measure, of our **consideration of the spirit of prophecy, and the subject of inspiration connected** with that, as related to the inspiration of the Bible. This hour is not intended to be a formal discourse, occupying the whole period, but Brother Daniells' will lead in the topic, and then he has expressed a wish that it might be a kind of round-table in which we will study things together.

A. G. Daniells: Brother Chairman, I think there has been a misunderstanding among us. I protested* against taking such a heavy topic the other day, under the circumstances, and I dismissed it from my mind, and have been thinking along another line, that of pastoral training, and a further discussion of the question we had before us. I would not feel free, under the circumstances, to give a talk on the subject that I understand was looked for.

**Publishers NOTE: In other words A.G. Daniells did NOT wish to speak about this subject!*

As you know, there are two views held by eminent men regarding the verbal inspiration of the Bible. You read their views in the books they have put out. One man, - scholarly, devout, earnest, a full believer in the Bible in every sense of the word, - believes that it was a revelation of truth to the writers, and they were allowed to state that truth as best they could.* Another man - equally scholarly and pious and earnest in his faith - believes that it was a word-for-word** inspiration or revelation, that the actual words were given, - that every word in the original, as it was written by the prophets down from Moses to Malachi, was given to them by the Lord. These men differ, and differ honestly and sincerely; and they have their followers among us, right here at the conference, both of them; and I see nothing to be gained by a man in my position, with my knowledge of these things, attempting to prove up on this. I do not wish to do it. We would all remain of the same opinion, I think, as we are now; so I want to beg you to allow me to dismiss that part of it, and either go directly into the other question of pastoral training or open the way for further questions and discussions of the matter we had before us. I feel more at home in that, for all these years since the Battle Creek controversy began I have been face to face with this question of the Testimonies. I have met all the doubters, the chief ones, and have dealt with it in ministerial institutes, and have talked it over and over until I am thoroughly familiar with it, whether I am straight or not. I do not know that there is a crook or a kink in it that I have not heard brought up by these men that have fallen away from us. I would be willing to hear further questions and further discussion, if it is the wish of the convention.

**Publishers NOTE: This is now called "Thought Inspiration."*

*** Publishers NOTE: This is called "Word/verbal Inspiration."*

W. E. Howell: I am sure I do not want Brother Daniells to feel that he is disappointing us in any real sense this morning; and if I understand the wishes of the teachers, it has not been that he should discuss so much the rather technical question of the verbal or truth - revealed inspiration of the Bible, but rather that he will give us some further instruction along the line of the inspiration of the spirit of prophecy and its relation to that of the Bible. I have nothing

further to press along that line, but as teachers have expressed themselves to me, I have felt that it might be well to consider some aspects of that question a little further, particularly the use of unpublished writings, letters, talks, etc., in the light of what was referred to here the other day. Sister White herself said that if we wanted to know what the spirit of prophecy said on a thing, we should read her published writings. That is one question I think the teachers have in mind, Brother Daniells.

F. M. Wilcox: I have enjoyed these discussions very much. I enjoyed the evening of last week when the question of the spirit of prophecy was considered. I enjoyed very much the talk Elder Daniells gave on the question, and **I think* the view he took of the question very fully agrees with my own view.** I have known for long years the way in which Sister White's works were brought together and her books compiled. **I have never believed in the verbal inspiration of the Testimonies.** I must say, however, that last Wednesday evening and also since then, some remarks have been made without proper safeguarding, and I should question the effect of those statements and positions out in the field. I know that there is considerable talk around Tacoma Park over positions that have been taken here, and there will be that same situation out in the field. As Brother Wakeham suggested the other day, I think we have to deal with a very delicate question, and I would hate terribly to see an influence sweep over the field and into any of our schools that the Testimonies were discounted. There is great danger in these times of one extreme following another. There is great danger of a reaction, and I do feel concerned.

*Publishers NOTE: This is the stance of Spiritualists to go with group think instead of the Word of the Lord!

I have heard questions raised here that have left the impression on my mind that if the same questions are raised in our classes when we get back to our schools, we are going to have serious difficulty. I believe there are a great many questions that we should hold back, and not discuss. I am not a teacher in a school, although I did teach the Bible 13 years in a nurses' training school, where I had a large number of young people; but I can not conceive that it is necessary for us to answer every question that is put to us by students or others, or be driven into a place where we will take a position that will lessen faith. **I think the Testimonies of the Spirit of God are a great asset to this denomination, and I think if we destroy faith in them, we are going to destroy faith in the very foundation of our work.** I must say that I do view with a great deal of concern the influence that will go out from this meeting, and from questions that I have seen raised here. And unless these questions can be dealt with most diplomatically, I think we are going to have serious trouble. I surely hope the Lord will give us wisdom so that we shall know what to say and do in meeting these things in the future.

C. L. Benson: I have felt very much concerned along the same line; and the question that has raised itself in my own mind goes a little further than has been brought up here; but it seems to me it is almost a logical step. That is this: **If** there are such uncertainties with reference to our historical position, and **if** the Testimonies are not to be relied on to throw a great deal of light upon our historical positions, and **if** the same is true with reference to our theological interpretation of texts, then how can we consistently place implicit confidence in the direction that is given with reference to our educational problems, and our medical school, and even our denominational organization? **If** there is a definite spiritual leadership in these things, then how can we consistently lay aside the Testimonies or partially lay them aside when it comes to the

prophetic and historic side of the message? and place these things on the basis of research work? That question is in my mind, and I am confident that it is in the minds of others.

Waldorf: That is in my mind. That is why I brought out that illustration on the blackboard this morning, - those three rivers, history, spirit of prophecy, and the Bible.

J. N. Anderson: **I thought** when we dismissed the subject the other day the main question was how we as teachers should deal with this question when we stand before our students. **I think** we have come to quite a unanimous opinion about this matter among ourselves here, and we stand pretty well together, I should say, as to what position the Testimonies occupy, - their authority and their relation to the Bible, and so on, - but the question in my mind, and in the mind of some others, too, **I think**, is, What shall we as teachers do when we stand before our classes and some historical question comes up, such as we have spoken of here, where we have decided that Sister White's writings are not final? We say there are many historical facts that we believe scholarship must decide, that Sister White never claimed to be final on the historical matters that appear in her writings. Are we safe to tell that to our students? Or shall we hold it in abeyance? And can we hold something in the back of our head that we are absolutely sure about, and that most of the brethren stand with us on? - can we hold those things back and be true to ourselves? And furthermore, are we safe in doing it? **Is it well to let our people in general go on holding to the verbal inspiration of the Testimonies?** When we do that, aren't we preparing for a crisis that will be very serious some day? It seems to me that the best thing for us to do is to cautiously and very carefully educate our people to see just where we really should stand to be consistent protestants, to be consistent with the Testimonies themselves, and to be consistent with what we know we must do, as intelligent men, as **we have decided** in these meetings.

Of course these are not such big questions, because I do not teach along this line. Still, they do sometimes arise in my classes. But personally I am not concerned about it. I am concerned about the faith of the young men and women that come into our schools. They are to be our leaders, and I think these are the days when they should be given the very best foundation we can give them. We should give them the most sincere and honest beliefs that we have in our own hearts.

I speak with some feeling because it does come close to my convictions that something should be done here in this place, - here is where it can be done - to safeguard our people, to educate them and to bring them back and cause them to stand upon the only foundation that can ever be secure as we advance and progress.

C. L. Taylor: With regard to the **verbal inspiration of the Testimonies**, I would say that I have heard more about it here in one day than ever before in my life. **I think** we have made a great big mountain of difficulty to go out and fight against. **I do not believe that our people generally believe in the verbal inspiration of the Testimonies.** **I think** that the general idea of our people is that the Testimonies are the writings of a sister who received light from God. As to **verbal inspiration**, **I think** they have a very ill-defined idea. **I think** they believe that in some way God gave her light, and she wrote it down, and they do not know what verbal inspiration means.

But I do see a great deal in the question Professor Benson raised, and that is if we must lay aside what Sister White has said interpreting history, or what we might call the philosophy of history, as unreliable, and also lay aside as unreliable expositions of scripture, the only natural conclusion for me, and probably for a great many others, would be that the same authorship is unreliable regarding organization, regarding pantheism, and every other subject that she ever

treated on; - that she may have told the truth, but we had better get all the historical data we can to see whether she told the truth or not. That is something I would like to hear discussed. I do not believe we shall get to the foundation of the question unless we answer Professor Benson's question.

A. G. Daniells: Shall we consider some points as settled, and pass on? * Take the matter of **verbal inspiration**. **I think** it is very much as Brother Taylor says, that among the most of our people there is no question. It is not agitated. They do not understand it, and they do not understand the **technical features of the inspiration of the Bible**, either. And the power of the Bible and its grip on the human race does not depend on a technical point as to their belief in it, whether it is verbally inspired or truth-inspired. The men who hold directly opposite positions have the same faith in the Bible. **I will not allow a man who believes in the verbal inspiration of the Bible to depreciate my faith in the Bible because I DO NOT HOLD with him**,** - I will not consent to that a moment. I know my own faith in it, I know that I have enough faith in it to get forgiveness of my sins and companionship with my Lord and the hope of heaven. I know that, and a man that holds a different view need not try to depreciate my faith because I do not hold the same view that he does. I do not depreciate another man's faith or standing with God at all because he holds a different view. I think we could argue about the inspiration of the Bible - I was going to say till doomsday - till the end, and not come to the same view, but all have the same confidence in it, and have the same experience, and all get to the same place at last.

But now with reference to the Testimonies: **I think** more mischief can be done with the Testimonies by claiming their verbal inspiration than can with the Bible. If you ask for the logic of it, it might take some time to bring it out, and I might not be able to satisfy every mind; but if you ask for practical experience, I can give it to you, plenty of it.

*Publishers NOTE: Clearly A.G. Daniells does NOT WANT to talk about this subject.

**Publishers NOTE: A.G. Daniells believes in Thought Inspiration.

F.M. Wilcox: Because we know how the Testimonies were brought together, and we do not know anything about the Bible.

A. G. Daniells: Yes, that is one point. We do know, and it is no kind of use for anybody to stand up and talk about the verbal inspiration of the Testimonies, because everybody who has ever seen the work done knows better, and we might as well dismiss it.

M. E. Kern: I am not so sure that some of the brethren are right in saying that we are all agreed on this question. I came in here the other day for the first time to attend the Conference, and I would hear the same man in the same talk say that we could not depend on this historical data that was given in the spirit of prophecy, and then assert his absolute confidence in the spirit of prophecy and in the Testimonies. And then a little further along there would be something else that he would not agree with. For instance, the positive testimony against butter was mentioned, and he explained that there are exceptions to that. Later he would again say, "I have absolute confidence in the inspiration of the spirit of prophecy." The question is, What is the nature of inspiration? How can we feel, and believe and know that there is an inconsistency there, - something that is not right, - and yet believe that the spirit of prophecy is inspired? Do you get the question?

A. G. Daniells: Yes, I get your question alright!

M. E. Kern: That is the difficulty we have in explaining this to young people. We may have confidence ourselves, but it is hard to make others believe it if we express this more liberal view. I can see how some might take advantage of this **liberal view** and go out and eat meat every meal, and say that part of the Testimonies is not reliable.

Question: Can't he do the same thing if he believes in the verbal inspiration?

M. E. Kern: Not quite so consistently. If he believed every word was inspired, he could not consistently sit down and eat meat.

A. G. Daniells: But I have seen them do it.

M. E. Kern: But not conscientiously. But now take a man who delves into the Scriptures, and he reads the Hebrew and the Greek, and he goes out and tells the people, If you understood the Greek, you would not get that meaning from the Bible, or If Sister White had understood the Greek, she would not have said that. Such a man can take a lot of license from this **liberal view**.* Now, the question is running in my mind this way: In the very nature of the case, isn't there a human element in inspiration, because God had to speak through human instruments? And can we, either in the Bible or the Testimonies play upon a word and lay down the law and bind a man's conscience on a word instead of the **general view** of the whole scope of interpretation? I do not believe a man can believe in the general inspiration of the spirit of prophecy and still not believe that vegetarianism is the thing for mankind. I can understand how that testimony was written for individuals, and **there are exceptions to it**, and how Sister White in her human weakness could make a mistake in stating a truth, and still not destroy the inspiration of the spirit of prophecy; but the question is how to present these matters to the people. Brother Taylor may see no difficulty, but I see a lot of difficulty, not only in dealing with our students, but with our people in general.**

*Publishers NOTE: *Thought Inspiration was considered liberal.*

**Publishers NOTE: *The rejection of the Spirit of Prophecy counsel stemmed from leadership not wanting to give up meat eating.*

A. G. Daniells: On the question of **verbal inspiration**?*

*Publishers NOTE: *Daniells playing stupid, he really does not want to talk about this!*

M. E. Kern: Brother Benson's question is to the point. We had a council here a few weeks ago, and we laid down pretty straight some principles of education, and also some technicalities of education, and we based our conclusions on the authority of the spirit of prophecy, as it was written. Now we come to those historical questions, and we say, "Well, Sister White was mistaken about that, and that needs to be revised." The individual who did not quite see the points that we made at the educational council may say, "Well, possibly Sister White is wrong about the influence of universities," and it is hard to convince him that she was right, perhaps. I want, somehow, to get on a consistent basis myself.

Many years ago I was in a meeting where Dr. Kellogg and others were considering a business matter. Dr. Kellogg there took a position exactly contrary to something Sister White had said. When asked how he explained what she had said, he replied that she had been influenced to say it. **He was running down the Testimonies there.** A short time after that I read one of his articles in the paper, in which he was laying down the law on the basis of the Testimonies. That made me lose my confidence in Dr. Kellogg. On one point that he did not agree with, he said she had been influenced. Then he took this other thing that pleased him and he said it was from the Lord.

Perhaps he thought one was from the Lord and the other was not.* But we certainly do have difficulty in showing the people which is human and which is divinely inspired.

Publishers NOTE: This is where liberal **Thought Inspiration takes a person. Giving that individual liberty to design his own religion.*

G. B. Thompson: Wouldn't that be true of the Bible?

M. E. Kern: That is why I propose that we discuss the nature of inspiration. **I have a sort of feeling that Sister White was a prophet just as Jeremiah was**, and that in time her work will show up like Jeremiah's. I wonder if Jeremiah, in his day, did not do a lot of talking and perhaps some writing which was, as Paul said, on his own authority. **I wonder** if, in those days, the people did not have difficulty in differentiating between what was from the Lord and what was not. But the people make it more difficult now because all of Sister White's articles and books are with us, and her letters, too, and many think that every word she has ever said or written is from the Lord. We have had sanitariums built on account of letters she has written from a depot somewhere. And undertakings involving great financial investments have been started because of a letter from her. There is no question but what many young people, and also ministers, have that idea, and it is a real problem with me. I wish we could get down to bedrock. **I do not think** we are there yet.

W. W. Prescott: I would like to ask if you think that, after his writings had been published a series of years, Jeremiah changed them because he was convinced that there were historical errors in them?

M. E. Kern: I can not answer that.

W. H. Wakeham: There is a real difficulty, and we will have it to meet. We may say that the people do not believe in the **verbal inspiration** of the Testimonies. Perhaps technically they do not know what it mean's. But that is not the question at all. They have accepted the Testimonies all over the country, and believe that every identical word that Sister White has written was to be received as infallible truth.* We have that thing to meet when we get back, and it will be brought up in our classes just as sure as we stand here, because it has come to me over and over again in every class I have taught. It not only comes out in classes, but in the churches. I know we have a very delicate task before us if we meet the situation and do it in the way the Lord wants it done. I am praying very earnestly for help as I go back to meet some of the things I know I am going to meet.

**Publishers NOTE: The people believe in Verbal Inspiration, and the leaders don't, because they have seen the rewriting of the books, and they don't agree with the letters exposing their wrong doings.*

W. B. Howell: Surely we are getting our difficulties aired well this morning, and that is perfectly proper; but we have only ten minutes left of the period in which to give some attention to the solution of those difficulties. We have invited men of much larger experience than we are to come in and help us and give us their counsel. It seems to me we ought to give them some time.

G. B. Thompson: It seems to me that if we are going to preach the Testimonies and establish confidence in them, it does not depend on whether they are verbally inspired or not. **I think** we are in this fix because of a wrong education that our people have had. [Voice: That is true.] If we had always taught the truth on this question, we would not have any trouble or shock in the denomination now. But the shock is because we have not taught the truth, and have put the Testimonies on a plane where she says they do not stand. We have claimed more for them than she did. My thought is this, that the evidence of the inspiration of the Testimonies is not in their

verbal inspiration, but in their influence and power in the denomination. Now to illustrate: Brother Daniells and I were in Battle Creek at a special crisis, and word came to us that some special testimonies were on the way to us from Sister White, and for us to stay there until they came. When they came we found they were to be read to the people. They were of a very serious character. They had been written a year before and filed away. Brother Daniells and I prayed about it, and then we sent out the word to the people that a meeting was to be held at a certain time. When the time came, about 3,000 people came into the Tabernacle, and they filled it up, even away back up into the "peanut gallery." There were unbelievers and skeptics there, and all classes. Brother Daniells stood up there and read that matter to them, and I tell you there was a power went with it that gripped that whole congregation. And after the meeting was over, people came to us and told us that the Testimony described a meeting they had held the night before. I was convinced that there was more than ordinary power in that document. It was not whether it was verbally inspired or not, but it carried the power of the Spirit of God with it.

I think if we could get at it from that line, we would get along better. **They are NOT verbally inspired, - we know that, - and what is the use of teaching that they are? ***

**Publishers NOTE: After such powerful testimony- he destroys it by saying that the Testimony was not Verbally Inspired! What Disbelief and Doubt in the minds of the leading men.*

M. E. Kern: I would like to suggest that this question of verbal inspiration does not settle the difficulty.

C. M. Sorenson: Does Sister White use the word "inspiration" concerning her own writings, or is that merely a theory we have worked up ourselves? I ask for information? I have never seen that in her writings.

A. G. Daniells: I hardly know where to begin or what to say. **I think** I must repeat this, that our difficulty lies in two points, especially. One is on **infallibility** and the other is on **verbal inspiration**. **I think** Brother James White foresaw difficulties along this line away back at the beginning. He knew that he took Sister White's testimonies and helped to write them out and make them clear and grammatical and plain. He knew that he was doing that right along. And he knew that the secretaries they employed took them and put them into grammatical condition, transposed sentences, completed sentences, and used words that Sister White did not herself write in her original copy. He saw that, and yet he saw some brethren who did not know this, and who had great confidence in the Testimonies, **just believing and teaching that these words were given to Sister White as well as the thought**. And he tried to correct that idea. You will find those statements in the Review and Herald, like the one Brother Wilcox read the other day. If that explanation had been accepted and passed on down, we would have been free from a great many perplexities that we have now. *

**Publishers NOTE: A.G. Daniells gives not one shred of evidence for his "I THINKS" Nor does he answer C.M. Sorenson's question.*

F.M. Wilcox: Articles were published in those early Reviews disclaiming that.

A. G. Daniells: Yes, but you know there are some brethren who go in all over. We could mention **some old and some young who think they cannot believe the Testimonies without just putting them up as absolutely infallible and word-inspired, taking the whole thing as given verbally by the Lord**. They do not see how to believe them and how to get good out of them except in that way; and I suppose some people would feel that if they did not believe in the verbal inspiration of the Bible, they could not have confidence in it, and take it as the great Book that

they now see it to be. Some men are technical, and can hardly understand it in any other way. Some other men are not so technical in logic, but they have great faith and great confidence, and so they can go through on another line of thought. I am sure there has been advocated an idea of infallibility in Sister White and verbal inspiration in the Testimonies that has led people to expect too much and to make too great claims, and so we have gotten into difficulty.

Now, as I have studied it these years since I was thrown into the controversy at Battle Creek, I have endeavored to ascertain the truth and then be true to the truth. I do not know how to do except that way. It will never help me, or help the people, to make a false claim to evade some trouble. I know we have difficulties here, but let us dispose of some of the main things first. Brethren, are we going to evade difficulties or help out the difficulties by taking a false position? [Voices: No!] Well, then let us take an honest, true position, and reach our end somehow, because I never will put up a false claim to evade something that will come up a little later on. That is not honest and it is not Christian, and so I take my stand there.

In Australia I saw *The Desire of Ages* being made up, and I saw the rewriting of chapters, some of them written over and over and over again. I saw that, and when **I talked with Sister Davis** about it,* I tell you I had to square up to this thing and begin to settle things about the spirit of prophecy. If these false positions had never been taken, the thing would be much plainer than it is today. **What was charged as plagiarism would all have been simplified,**** and I believe men would have been saved to the cause if from the start we had understood this thing as it should have been. With those false views held, we face difficulties in straightening up. We will not meet those difficulties by resorting to a false claim. We could meet them just for today by saying, "Brethren, **I believe in the verbal inspiration of the Testimonies;** I believe in the infallibility of the one through whom they came, and everything that is written there I will take and I will stand on that against all comers."

IF WE DID THAT, I would just take everything from A to Z, exactly as it was written, without making any explanations to any one; and I would not eat butter or salt* or eggs if I believed that the Lord gave the words in those Testimonies to Sister White for the whole body of people in this world. BUT I DO NOT BELIEVE IT.**

*Publishers NOTE: *Marian Davis was the writer of The Desire of Ages NOT ELLEN G. WHITE!*

**Publishers NOTE: *The so-called plagiarism issue did not arise until after 1883, when a committee was appointed to "correct" the Spirit of Prophecy writings—supposedly for grammatical improvement only. However, this justification proves misleading. In reality, the committee took unwarranted liberties, altering content to align more closely with prevailing evangelical interpretations. This included the incorporation of "outside writers" and historical quotations, not merely to clarify, but to subtly reshape the prophetic message in harmony with mainstream theological views.*

***Publishers NOTE: *Ellen White never advocated total absence from salt, as some salt is needed to make good blood. She did advocate the disuse of heavily salted foods such as pickles. GCB June 2, 1909, par. 31*

M. E. Kern: You couldn't and keep your conscience clear.

A. G. Daniells: No, I couldn't; but I do not believe that; and I can enter upon an explanation of health reform that I think is consistent, and that she endeavored to bring in in later years when she saw people making a bad use of that. I have eaten pounds of butter at her table myself, and dozens of eggs. I could not explain that in her own family if I believed that she believed those were the Lord's own words to the world. But there are people who believe that and do not eat eggs or butter. I do not know that they use salt. I know plenty of people in the early days did not use salt, and it was in our church. I am sure that many children suffered from it.

There is no use of our claiming anything more on the verbal inspiration of the Testimonies, because she never claimed it, and James White never claimed it, and W. C. White never claimed it; and all the persons who helped to prepare those Testimonies knew they were not verbally inspired. I will say no more along that line.

D. A. Parsons: She not only did not claim it, but she denied it.

A. G. Daniells: Yes, she tried to correct the people.

Now on infallibility. I suppose Sister White used Paul's text, "We have this treasure in earthen vessels," as much as any other scripture. She used to repeat that often, "We have this treasure in earthen vessels," with the idea that she was a poor, feeble woman, a messenger of the Lord trying to do her duty and meet the mind of God in this work. When you take the position that she was not infallible, and that her writings were **not verbally inspired**, isn't there a chance for the manifestation of the human? If there isn't, then what is infallibility? And should we be surprised when we know that the instrument was fallible, and that the general truths, as she says, were revealed, then aren't we prepared to see mistakes?

M. E. Kern: She was an author and not merely a pen.

A. G. Daniells: Yes; and now take that "**Life of Paul**," - I suppose you all know about it and knew what claims were put up against her, charges made of plagiarism, even by the authors of the book, Conybeare and Howson, and were liable to make the denomination trouble because there was so much of their book put into "The Life of Paul" without any credit or quotation marks. Some people of strict logic might fly the track on that ground, but I am not built that way. I found it out, and I read it with Brother Palmer when he found it, and we got Conybeare and Howson, and we got Wylie's "History of the Reformation," and we read word for word, page after page, and no quotations, no credit, and really I did not know the difference until I began to compare them. I supposed it was Sister White's own work. The poor sister said, "Why, I didn't know about quotations and credits.* My secretary should have looked after that, and the publishing house should have looked after it."

She did not claim that that was all revealed to her and written word for word under the inspiration of the Lord. There I saw the manifestation of the human in these writings. Of course I could have said this, and I did say it, that I wished a different course had been taken in the compilation of the books. If proper care had been exercised, it would have saved a lot of people from being thrown off the track.

Publishers NOTE: While such a statement may appear consistent with the views of A.G. Daniells, the historical record tells a different story. The very first health publication issued in 1865 by James and Ellen White, titled "Health, or How to Live**", contains numerous detailed references to external sources, demonstrating a thoughtful and transparent use of supporting works in the presentation of health reform principles. Example, see pages; 81, 94, 137, 141, 142, 145, 186, 188, 227, 228, *Pagination taken from the 'book page number,' "Health or How to Live," Published by Testimony Press Publications.**

Mrs. Williams: The secretary would know that she ought not to quote a thing without using quotation marks.

A. G. Daniells: You would think so. I do not know who the secretary was. The book was set aside, and I have never learned who had a hand in fixing that up. It may be that some do know.

B. L. House: May I ask one question about that book? Did Sister White write any of it?

A. G. Daniells: O, yes!

E. L. House: But there are some things that are not in Conybeare and Howson that are not in the new book, either. Why are those striking statements not embodied in the new book? *

*Publishers NOTE: The "New Book" would be Acts of the Apostles.

A. G. Daniells: I cannot tell you. But if her writings were verbally inspired, why should she revise them?

B. L. House: My difficulty is not with the verbal inspiration. My difficulty is here: You take the nine volumes of the Testimonies, and as I understand it, Sister White wrote the original matter from which they were made up, except that they were corrected so far as grammar, capitalization and punctuation are concerned. But such books as "Sketches of the Life of Paul," "Desire of Ages," and "Great Controversy, were composed differently, it seems to me, even by her secretaries than the nine volumes of the Testimonies. Is there not a difference? I have felt that the Testimonies were not produced like those other books.

A. G. Daniells: I do not know how much revision she might have made in those personal Testimonies before she put them out.

B. L. House: Did any one else ever write anything that is found in the nine volumes of the Testimonies?

A. G. Daniells: No, I do not know that there are any quotations in the Testimonies.

B. L. House: Isn't there a difference, then, between the nine volumes of the Testimonies and those other books for which her secretaries were authorized to collect valuable quotations from other books?

A. G. Daniells: You admit that she had the right to revise her work?

B. L. House: O, Yes.

A. G. Daniells: Then your question is, Why did she leave out of the revision some striking things that she wrote that it seems should have been put in?

B. L. House: Yes.

M. E. Kern: In the first volume of the spirit of prophecy there are some details given, if I am not mistaken, as to the height of Adam. It seems to me that when she went to prepare "Patriarchs and Prophets" for the public, even though that had been shown her, it did not seem wise to put that before the public.

A. G. Daniells: And she also left out of our books for the public that scene of Satan playing the game of life. *

*Publishers NOTE: Daniells is speaking of the first 4 pages of the Snares of Satan chapter 4 SP 337 which were left out of the 1911 GC 518.

B. L. House: In that old edition of "Sketches of the Life of Paul," she is very clear about the ceremonial law. That is not in the new book, and I wondered why that was left out.

D. A. Parsons: I have an answer to that. I was in California when the book was compiled, and I took the old edition and talked with Brother Will White about this very question. He said the whole book, with the exception of that chapter, had been compiled for some time, and they had held it up until they could arrange that chapter in such a way as to prevent controversy arising.

They did not desire the book to be used to settle any controversy, and therefore they eliminated most of these statements on the ceremonial law just to prevent a renewal of the great controversy over the ceremonial law in Galatians.

B. L. House: It is not a repudiation of what was written by her in the first volume, is it?

D. A. Parsons: No, not at all; but **they** just put enough in to satisfy the inquiring mind, but eliminated those striking statements to prevent a renewal of the controversy.

F. M. Wilcox: I would like to ask, Brother Daniells, if it could be accepted as a sort of rule that Sister White might be mistaken in details, but in the general policy and instruction she was an authority. For instance, I hear a man saying, I can not accept Sister White on this, when perhaps she has devoted pages to the discussion of it. A man said he could not accept what Sister White said about royalties on books, and yet she devotes pages to that subject, and emphasizes it again and again; and it is the same with policies for our schools and publishing houses and sanitariums. It seems to me I would have to accept what she says on some of those general policies or I would have to sweep away the whole thing. **Either the Lord has spoken through her or He has not spoken through her;** and if it is a matter of deciding in my own judgment **whether He has or has not,** then I regard her books the same as every other book published. I think it is one thing for a man to stultify his conscience, and it is another thing to stultify his judgment. It is one thing for me to lay aside my conscience, and it is another thing for me to change my judgment over some views that I hold.

A. G. Daniells: I think Brother Benson's question on historical and theological matters has not been dealt with yet, and I do not know that I am able to give any light. Perhaps some of you may know to what extent Sister White has revised some of her statements and references or quotations from historical writings. Have you ever gone through and made a list of them?

W. W. Prescott: I gave nearly an hour to that the other day, taking the old edition of "Great Controversy" and reading it and then reading the revised edition. But that did not cover all the ground.

A. G. Daniells: We did not create that difficulty, did we? We General Conference men did not create it, for we did not make the revision. We did not take any part in it. **We had nothing whatever to do with it.*** It was all done under her supervision. If there is a difficulty there, she created it, did she not?

*Publishers NOTE: *It was in a G.C. session that the committee of 5 was set into operation. Ellen White wrote this: "That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out." RH January 26, 1905 pg 9 par. 19. And "Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus." NYI February 7, 1906, par. 4 "The less that is done unnecessarily to change our publications, the better it will be." PH020 6.3*

F. M. Wilcox: She assumed the whole responsibility for it.

M. F. Kern: But we have to meet it.

A. G. Daniells: Well, now, which statement shall we take, the original or the revised?

B. L. House: My real difficulty is just here: Sister White did not write either the old edition or the revised, as I understand it.

A. G. Daniells: What do you mean by saying that she did not write either edition?

B. L. House: As I understand it, Elder J. N. Anderson prepared those historical quotations for the old edition, and Brother Robinson and Brother Crisler, Professor Prescott and others furnished the quotations for the new edition. Did she write the historical quotations in there?

A. G. Daniells: No.

B. L. House: Then there is a difference between the Testimonies and those books.

W. W. Prescott: **Changes have been made in what was not historical extract at all.**

A. G. Daniells: Shall we not confine ourselves just now to this question of Brother Benson's and lead our way up to the real difficulty, and then deal with it? Do you have a clear conception of the way the difficulty arose? - that in making the first edition of "Great Controversy"* those who helped her prepare the copy were allowed to bring forward historical quotations that seemed to fit the case. She may have asked, "Now, what good history do you have for that?" I do not know just how she brought it in, but she never would allow us to claim anything for her as a historian. She did not put herself up as a corrector of history, - not only did not do that, but protested against it. Just how they dealt in bringing the history along, I could not say, but I suspect that she referred to this as she went along, and then allowed them to gather the very best historical statements they could and submit them to her, and she approved of them.

*Publishers NOTE: By context they are speaking of the 1888 edition of the 'Great Controversy.'

C. L. Benson: This is my query, and it underlies all of her writings: How did she determine upon the philosophy of history? If she endorsed our interpretation of history, without any details, do we dare to set that aside? I understand she never studied medical science; but she has laid down certain fundamental principles; and that she has done the same with education and organization.

A. G. Daniells: Sister White never has written anything on the philosophy of history.

C. L. Benson: No, but she has endorsed our 2300 day proposition, from 538 to 1798.

A. G. Daniells: You understand she did that by placing that in her writings?

C. L. Benson: Yes.

A. G. Daniells: Yes, I suppose she did.

C. A. Shull: I think the book "Education" contains something along the line of the philosophy of history.

W. E. Howell: Yes, she outlines general principles.

C. M. Sorenson: Nobody has ever questioned Sister White's philosophy of history, so far as I know, - and I presume I have heard most of the questions raised about it, - along the line of the hand of God in human affairs and the way the hand of God has been manifested. The only question anybody has raised has been about minor details. Take this question as to whether 533 has some significance taken in connection with 538. She never set 533, but if there is a significance attached to it in human affairs, it certainly would not shut us out from using it, and that would not affect the 1260 years. Some people say antichrist is yet to come, and is to last for three and one-half literal years. If you change those positions, you will change the philosophy.

W. W. Prescott: Do I understand Brother Benson's view is that such a statement as that in "Great Controversy," that the 1260 years began in 538 and ended in 1798, settles the matter infallibly?

C. L. Benson: No, only on the preaching of doctrines in general. If she endorses the prophetic part of our interpretation, irrespective of details, then she endorses it.

W. W. Prescott: Then that settles it as being a part of that philosophy.

C. L. Benson: Yes, in this way: I do not see how we can do anything else but set up our individual judgment if we say we will discount that, because we have something else that we think is better evidence. It is the same with education and the medical science.

W. W. Prescott: **You are touching exactly the experience through which I went, personally, because you all know that I contributed something toward the revision of "Great Controversy." I furnished considerable material bearing upon that question.**

A. G. Daniells: By request.

W. W. Prescott: Yes, I was asked to do it, and at first I said, "No, I will not do it. I know what it means." But I was urged into it. When I had gone over it with **W. C. White**, then I said, "**Here is my difficulty. I have gone over this and suggested changes that ought to be made in order to correct statements. These changes have been accepted**" My personal difficulty will be to retain faith on those things that I can not deal with on that basis." But I did not throw up the spirit of prophecy, and have not yet; **but I have had to adjust my view of things.** I will say to you, as a matter of fact, that the relation of those writings to this movement and to our work, is clearer and more consistent in my mind than it was then. But still you know what I am charged with. I have gone through the personal experience myself over that very thing that you speak of. If we correct it here and correct it there, how are we going to stand with it in the other places?

*Publishers NOTE: By Whom?

F. M. Wilcox: Those things do not involve the general philosophy of the book.

W. W. Prescott: **No, but they did involve quite large details. For instance, before "Great Controversy" was revised, I was unorthodox on a certain point, but after it was revised, I was perfectly orthodox.**

C. M. Sorenson: On what point?

W. W. Prescott: **My interpretation was,** (and I taught it for years in The Protestant Magazine) that Babylon stood for the great apostasy against God, which headed up in the papacy, but which included all minor forms, and that before we come to the end, they would all come under one. That was not the teaching of "Great Controversy." "Great Controversy" said that Babylon could not mean the romish church, and I had made it mean that largely and primarily. After the book was revised, although the whole argument remained the same, it said that it could not mean the Roman Church **ALONE**, just that one word added.

F.M. Wilcox: That helped you out.

W. W. Prescott: Yes, but I told W. C. White I did not think anybody had any right to do that. And I did not believe anybody had any right to use it against me before or afterward. I simply went right on with my teaching.

J. W. Anderson: Would you not claim other portions of the book as on the same basis?

W. W. Prescott: No, I would refuse to do that. I had to deal with **A. R. Henry** over that question. He was determined to crush those men that took a wrong course concerning him. I spent hours with that man trying to help him. We were intimate in our work, and I used to go to his house and spend hours with him. He brought up this question about the authority of the spirit of prophecy and wanted me to draw the line between what was authoritative and what was not. I said, "Brother Henry, I will not attempt to do it, and I advise you not to do it. There is an authority in that gift here, and we must recognize it."

I have tried to maintain personal confidence in this gift in the church, and I use it and use it. I have gotten great help from those books, but I will tell you frankly that I held to that position on the question of Babylon for years when I knew it was exactly contrary to "Great Controversy,"* but I went on, and in due time I became orthodox. I did not enjoy that experience at all, and I hope you will not have to go through it. It means something.

*Publishers NOTE: The Great Controversy here mentioned is the 1884 4SP.

C. L. Benson: That is the pivotal point. You had something that enabled you to take that position. What was it?

W. W. Prescott: I can not lay down any rule for anybody. What settled me to take that position was the Bible, not any secular authority.

J. N. Anderson: Your own findings must be your authority for believing and not believing.

W. W. Prescott: You can upset everything by applying that as a general principle.

C. P. Bollman: Could you tell, in just a few words, how the Bible helped you?

W. W. Prescott: That would involve the whole question of the beast.

Voice: To your knowledge, has Sister White ever made a difference between her nine volumes and her other books?

W. W. Prescott: I have never talked with her about it. In my mind, there is a difference between the works she largely prepared herself and what was prepared by others for sale to the public.

A. G. Daniells: You might as well state that a little fuller, the difference in the way they were produced.

W. W. Prescott: If I should speak my mind frankly, **I should say that I have felt for years that great mistakes were made in handling her writings for commercial purposes.**

C. M. Sorenson: By whom?

W. W. Prescott: I do not want to charge anybody. But I do think great mistakes were made in that way. That is why I have made a distinction as I have. **When I talked with W. C. White about it (and I do not know that he is an infallible authority), he told me frankly that when they got out "Great Controversy," if they did not find in her writings anything on certain chapters to make the historical connections, they took other books, like "Daniel and the Revelation," and used portions of them; and sometimes her secretaries, and sometimes she herself, would prepare a chapter that would fill the gap.**

C. A. Shull: I would like to ask if Brother Prescott wishes to be understood that his attitude is that wherever his own judgment comes in conflict with any statement in the spirit of prophecy, he will follow his judgment rather than the spirit of prophecy?

W. W. Prescott: No, I do not want anybody to get that understanding. That is the very understanding that I do not want anybody to get.

C. A. Shull: Then that was an exceptional case?

W. W. Prescott: Yes, I was forced to that from my study of the Bible. When I made up my mind to that, I did not parade it before the people and say, "Here is a mistake in 'Great Controversy,' and if you study the Bible you will find it to be so." I did not attack the spirit of prophecy. My attitude has been to avoid anything like opposition to the gift in this church, but I avoid such a misuse of it as to set aside the Bible. I do not want anybody to think for a moment that I set up my judgment against the spirit of prophecy.

A. G. Daniells: Let us remember that, brethren, and not say a word that will misrepresent Brother Prescott.

B. L. House: Did Sister White herself write that statement that the term Babylon could not apply to the Catholic Church, or was that copied from some other author?

W. W. Prescott: That was in the written statement.

B. L. House: Has she ever changed any of the nine volumes of the Testimonies?

W. W. Prescott: "Great Controversy" is the only book I know of that has been revised.

C. M. Sorenson: Hasn't "Early Writings" been revised? I understand some omissions have been made in the later editions.

W. W. Prescott: Perhaps some things have been left out, but I do not think the writing itself has been revised.

A. G. Daniells: You know there is a statement that the pope changed the Sabbath, and another one, that the papacy was abolished. What do you do with those?

B. L. House: There is no trouble with that.

A. G. Daniells: Why not? The pope did not change the Sabbath?

B. L. House: But the pope stands for the papacy.

A. G. Daniells: There are people that just believe there was a certain pope that changed the Sabbath, because of the way they follow the words. She never meant to say that a certain pope changed the Sabbath; but do you know, I have had that brought up to me a hundred times in ministers' meetings.

B. L. House: I have never had any trouble on that.

A. G. Daniells: But you are only one. There are about 2,000 others. I have had to work with men just gradually and carefully and all the time keep from giving out the idea that I was a doubter of the Testimonies.

I know it is reported around that some of us men here at Washington, in charge of the general administrative work, are very shaky and unbelieving, but I want to tell you that I know better. I know that my associates have confidence right down on the solid platform of this whole question; and I know that if many of you had gone at this thing and experienced what we have, you would have passed through an experience that would have given you solid ground. You would have shaken a bit, and you are beginning to shake now, and some of you do not know where you are going to land. These questions show it. But that is not to say there is not a foundation. It is to say that you have not gone through the toils yet and got your feet on solid ground.*

*Publishers NOTE: In other words one is not on solid ground until they refuse to believe in the Prophetic gift.

I want to make this suggestion, because with all these questions we can not follow one line of thought logically: We must use good sense in dealing with this whole question, brethren. Do not be careless with your words. Do not be careless in reporting or representing men's views. I have had this thing to deal with for years and years, as you know, in every ministers' meeting; and I have been called into college classes over and over again, and have had to say things that those ministers and students never heard before about this; and I have prayed for wisdom and for the Spirit of the Lord to direct them and to give faith and to cover up those things that would leave doubt. And I have never had it come back on me that a careful, cautious statement made in the fear of God has upset a single person. It may have done it, but it has never come back to me. You take our ministers: This brother [meaning Brother Waldorf] knows how much this was brought up in our ministers' meetings over in Australia, and we dealt with it plainly. We did not try to pull the wool over the people's eyes, and I believe you will find the Australian preachers and churches as firm believers in the spirit of prophecy and in Sister White's call by the Lord as you will find any place on the face of the earth. Take New Zealand: I brought them up there, and I think it is

well known that there is not a place in the world where the people stand truer to this gift than they do there.

I do not believe it is necessary to dissemble a bit, but I do believe, brethren, that we have got to use wisdom that God alone can give us in dealing with this until matters gradually work over. We have made a wonderful change in nineteen years, Brother Prescott. **Fifteen years ago we could not have talked what we are talking here today. It would not have been safe.*** This matter has come along gradually, and yet people are not losing their confidence in the gift. Last year we sold 5,000 sets of the Testimonies, and they cost eight or nine dollars a set. In one year our brethren and sisters, under the influence of the General Conference, and the union conference and local conference men and our preachers, - under their influence, without any compulsion, our brethren came along and spent forty or fifty thousand dollars for the Testimonies. What would you consider that an indication of?

*Publishers NOTE: Taking them back to 1914 the year before Ellen White's death, God would have shown her in vision their counsels and they would have been called on it!

Voice: Confidence.

A. G. Daniells: Yes, confidence, and a friendly attitude. They did not buy them as critics to tear them to pieces. We must be judged by our fruits. I want to tell you that the clearer view we get on the exact facts in the case, the stronger the position of our people will be in the whole thing.

Now, Brother Benson, I see the whole line running through there that you referred to. We can not correct that in a day. We must use great judgment and caution. I hope you Bible teachers will be exceedingly careful. I was called up here twice to speak on the spirit of prophecy to the Bible and pastoral training classes. They brought up this question of history. I simply said, "Now, boys, Sister White never claimed to be a historian nor a corrector of history. She used the best she knew for the matter she was writing on." I have never heard from a teacher that those boys buzzed around them and said, "Brother Daniells does not believe Sister White's writings are reliable." I believe the Lord will help us to take care of this if we will be careful and use good sense. I think that is all I can say in this sort of discussion.*

*Publishers NOTE: This is the end of the 1919 Bible Conference discussion held on Aug. 1. at 9:00 a.m.. There were several more meetings held after this one, on Aug. 1. For further reading, please go to the 1919 Bible Conference PDF on the bottom of Testimony Press Publication's Book page - <https://www.testimonypress.org/book-publications-new/>

○Time and Place Considered

Eccl 3:1, 11 “To every thing there is a season, and a time to every purpose under the heaven. . . He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.”

Acts 1:7 “And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.”

1Cor 10:11 “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

Testimonies Vol. 5 p. 670 “That which can be said of men under certain circumstances cannot be said of them under other circumstances.” 1875 3T 470.1

Signs of the Times Jan. 13, 1898 “The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history.”

Selected Messages Vol. 2 p. 117 “Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last.” RH December 6, 1892, par. 14

Testimonies Vol. 1 p. 377 “Some passages are placed beyond the reach of human minds until such a time as God chooses, in His own wisdom, to open them.” Original Testimony 09 21.2

Selected Messages Vol. 1 p. 57 “Regarding the testimonies, nothing is ignored; nothing is cast aside; but **time and place must be considered**. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time.” Regarding the Testimonies; October 10, 1911; 25LtMs, Ms 23, 1911, par. 1; PH116 25a.1

We have, for years, realized that EGW statements have been well scrambled as to sequence of dates, and even as to the purpose for which they are written. The following has to do with but one subject, and it serves as a good illustration as to what can be done to straighten out mistaken ideas on important subjects that have been misinterpreted by juggling of statements. One sees that, by omitting dates, etc., the Inspired Statements can be made to teach almost anything! These statements are arranged in chronological order and taken from the sacred Writings concerning the work and authority of the General Conference over a period of 34 years. In all the following quotations is a classic illustration of the **truth—that time, place and circumstance are to be taken into consideration in all of EGW's writings.**

1875 “I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.” Testimony to Geo. I Butler; Original Testimony 25a 43.1; (3T p. 492)

1889—14 years later “Do not understand me as approving of the recent action of the General Conference Association, of which you write, but in regard to that matter it is right that I should

speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all, and can overrule all for the good of those who trust in him. - Testimony To Elder Littlejohn, August 3, 1894 (PC p.422)

1895—6 years later *“I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. At the center of the work matters are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles.” A Letter to Elder O. A. Olsen; September 19, 1895; 10LtMs, Lt 54, 1895, par. 1; (TM p. 359)*

Same Year—1895 *“If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus.” RH July 23, 1895, par. 2*

Same Year 1895 *“The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the General Conference Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God becomes as a place of merchandise, and the ministers of God's house as common businessmen.” 10LtMs, Ms 33, 1895, par. 3; (14MR p. 279)*

1896—One year later and twenty one years after her first statement regarding the authority of the General Conference. *“Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment. I have been shown that the people at large do not know that the heart of the work is being diseased and corrupted at Battle Creek. Many of the people are in a lethargic, listless, apathetic condition, and assent to plans which they do not understand.” Letter to Elder O. A. Olsen; May 31, 1896 (1888 p. 1568) SpM 35.3*

Same Year 1896 *“It is not in the order of God that a few men shall manage the great interests throughout the field. Many of the men who have acted as counselors in board and council meetings need to be weeded out. Other men should take their places, for their voice is not the voice of God. . . These men are no more called "Israel" but "supplanters." They have worked themselves so long, instead of being worked by the Holy Spirit, that they know not that spirit impels them to action.” Letter to Elder A. O. Tait; August 27, 1896; 11LtMs, Lt 100, 1896, par. 5 (13MR p. 289)*

Same Year 1896 *“Much pride and loftiness, and a spirit which desires to rule, has been manifested; but very little of the spirit which leads men to sit at the feet of Jesus and learn of him, has been shown. Human inventions and human plans are eclipsing sacred things, and excluding divine instruction. Men are taking the place of God by seeking to assume authority over their fellow men. . . In this step there has been a change of responsibility, but the wrong principles remain unchanged. The same work that has been done in the past will be carried forward under the guise of the General Conference Association. The sacred character of this Association is fast disappearing. What will then be respected as pure, holy, and undefiled? Will there be any voice that God's people can regard as a voice they can respect? There certainly is nothing now that bears the divine credentials. . . Who can now feel sure that they are safe in*

respecting the voice of the General Conference Association?" Letter to Elder O. A. Olsen; May 31, 1896 11LtMs, Lt 81, 1896; (PHO80 p. 8,9,18-20)

1899—3 Years later "Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions." - A letter to Elder S. N. Haskell, November 16, 1899; 14LtMs, Lt 187, 1899, par. 12; (PC p. 422)

1901—2 Years later "That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be,--THAT IS PAST." (GCB April 3, 1901, par. 25)

Same Year 1901 "It is working upon wrong principles that has brought the cause of God into its present embarrassment. The people have lost confidence in those who have the management of the work. Yet we hear that the voice of the conference is the voice of God. Every time I have heard this, I have thought that it was almost blasphemy. The voice of the conference ought to be the voice of God, but it is not, because some in connection with it are not men of faith and prayer. . . I was referred to the case of Achan. The entire congregation of Israel was affected by Achan's sin. Because of it God could not help them, and when they went out to battle they were beaten by their enemies. Joshua prostrated himself before the Lord and asked, "What does it mean that the children of Israel flee before their enemies?" God told him that there was an accursed thing in the camp, that spoil had been taken from the enemies of Israel. He told him that there was robbery and dissembling in the camp and that His blessing could not rest on the people till these things were cleansed from them." Talk by Mrs. E. G. White in the Review Chapel; April, 1901; 16LtMs, Ms 37, 1901, par. 18; (2SAT p. 159, 160)

Same Year 1901 (Later in the same talk) "We have reached the time when the work cannot advance while wrong principles are cherished. Two or three voices are not to control everything in the whole field. No, indeed. In every field God has men of capability. He does not mean that these men, when they wish to take advance steps, shall send to Battle Creek in order to find out the best way in which to move. The Lord says, I will break up this plan of working. I will sever these connections. Every field shall bear its own responsibility." Talk by Mrs. E. G. White in the Review Chapel; April, 1901; 16LtMs, Ms 37, 1901, par. 27; (2SAT p. 161, 162)

Same Year 1901 "I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people. . . Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do to-day." Address by E. G. White; April 3, 1901; (GCB April 3, 1901, par. 1)

1907 "A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that

they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.” August 15, 1907; 22LtMs, Ms 73, 1907, par. 2; (TM p. 477)

1909—6 years before her death and 34 years after 1875 “Every **individual** soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God.” Sermon by Mrs. E. G. White, May 19, 1909, 9:15 a.m.: 24LtMs, Ms 23, 1909, par. 4; GCB May 21, 1909, par. 3

○Examples of Changes

The following examples are not placed in any particular order, they are here to give the reader some understanding of the doctrinal issues that have been created due to the changing of the Spirit of Prophecy writings. The first change we sight was the one spoken of by W.W. Prescott in the 1919 Bible Conference with his admission of adding one word. “ALONE” to change an entire doctrine. Later in this publication we will examine the letter of W.W. Prescott to W.C. White presenting 105 suggested changes to the new publication, “Great Controversy” 1911ed.

EXAMPLE

ROMAN CHURCH, OR ROMAN CHURCH ALONE

Just that one word added! In the 1919 Bible Conference on Aug. 1, 1919 there was a round table meeting titled, “*INSPIRATION OF THE SPIRIT OF PROPHECY AS RELATED TO THE INSPIRATION OF THE BIBLE.*” In the words of W.W. Prescott: “My interpretation was, (and I taught it for years in The Protestant Magazine) that Babylon stood for the great apostasy against God, which headed up in the papacy, but which included all minor forms, and that before we come to the end, they would all come under one. That was not the teaching of "Great Controversy." "Great Controversy" said that Babylon could not mean the romish church, and I had made it mean that largely and primarily. After the book was revised, although the whole argument remained the same, it said that it could not mean the Roman Church **alone, just that one word added.**” 1919 Bible Conference August 1, 1919 pg. 1251

4SP 232.2— “*The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious BODY that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries.*”

GC 382.3— “Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14, announcing the fall of Babylon must apply to religious **BODIES** that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church “ALONE”, for that church has been in a fallen condition for many centuries.”

Quoting again from the 1919 Bible conference. W.W. Prescott: You are touching exactly the experience through which I went, personally, because you all know that I contributed something towards the revision of “Great Controversy.” “I furnished considerable material.... A.G. Daniells: By request. W.W. Prescott: Yes, I was asked to do it.... **I was urged into it.** When I had gone **over it with W.C. White**.... I have gone over this and suggested changes that ought to be made in order to correct statements. These Changes have been accepted.” 1919 Bible Conference pg. 1250

Accepted by who? By all appearances it is Willie C. White. That pretty much says it all, W.W. Prescott did not stop with only one change in the 1911 edition of the *Great Controversy*. In fact he presented 105 suggestions for changes to “improve the new edition.” And according to W.W. Prescott “*these changes have been accepted.*”

Please see the chapter on Three Babylons on page 84, and the W.W. Prescott letter on page 96.

EXAMPLE

SANCTIFICATION OR HOLINESS IS THERE A DIFFERENCE

In the year 1937 a book came out with the title of “Sanctified Life” and bearing the name E. G. White. On page 5 of my edition there is a WORD TO THE READER. It reads as follows:

“Under the general title of “Sanctification” a series of articles from Ellen G. White appeared in the early issues of the Review and Herald for 1881.... These articles were published together as a pamphlet in January, 1889.... In 1937, with the addition of one paragraph from Prophets and Kings, this material was reissued under the title the Sanctified Life to make the present volume.... In new format, but **with no change in textual matter**, The Trustees of the Ellen G. White Publications.”

Let us not trust the Trustees but do a little comparison for our selves between The Advent Review and Sabbath Herald for January 18, 1881 and the 1937 edition of Sanctified Life. This issue of the RH is what they say makes up the First Chapter of their 1937 edition. Remember “NO CHANGE in textual matter.”

RH January 18, 1881, par. 8 ...basing their claims to sanctification upon emotions which they have at some time experienced. **Around that point they center all their experience.** They are stubborn and perverse in their tenacious claims of **sanctification**, giving many words, but bearing no precious fruit as proof.

SL 9.2 ...basing their claims to sanctification upon emotions which they have at some time experienced. They are stubborn and perverse in **urging** their tenacious claims of **holiness**, giving many words, but bearing no precious fruit as proof.

The Changes....

The sentence, “**Around that point they center all their experience.**” was left out of Sanctified Life. The word “**urging**” is added to Sanctified Life and does not appear in the Advent Review and Sabbath Herald. And the Word “**sanctification**” in the original article was replaced with the word “**holiness**” in Sanctified Life.

At first look this doesn’t seem like it really changes the meaning of these sentences but remember they said with “NO textual change!” Let’s go to the 1828 dictionary;

SANCTIFICATION, n. —The act of **making** holy.

HO’LINESS, n. —The state of **being** holy; —Note: ‘Being Holy’ is ‘Holy Flesh Doctrine. ERROR!

There is clearly a difference here. But we must assume the Trustees had a good reason for this change or maybe we should question why they lied to us, about not changing anything. If this was the only change in this publication we would have to say, just an honest mistake, but it is NOT the only change, there are over 2000 of them. For sake of space we will not show all of them here, but we do want to share a couple more with you from this changed book. At the

beginning of Chapter 3, they really got busy with their pencil and eraser as their confidence was gaining. Below is the original from the Advent Review and Sabbath Herald, and the changed Sanctified Life. The ~~strike out~~ text is added to Sanctified Life and not in the original article, and the underlined text was moved from another paragraph of the article, RH January 25, 1881, par. 23. If God wanted Ellen G. White to add all that text, I believe without a shadow of a doubt that He could have had the angel instruct her to write it, but...

RH January 25, 1881, par. 17, 18 —While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days.

The life of Daniel is an inspired illustration of what constitutes a sanctified character. Bible sanctification has to do with the whole man. Paul writes to his Thessalonian brethren, “And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.” Paul did not exhort his brethren to aim at a standard which it was impossible for them to reach. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character.

SL 24.1-26.1 —While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days.

~~“Abstain from fleshly lusts, which war against the soul,” is the language of the apostle Peter (1 Peter 2:11). Many regard this text as a warning against licentiousness only, but it has a broader meaning. It forbids every injurious gratification of appetite or passion. Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. Any habit which does not promote health degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action. Indulgence of appetite strengthens the animal propensities, giving them the ascendancy over the mental and spiritual powers.~~

~~It is impossible for any to enjoy the blessing of sanctification while they are selfish and gluttonous. Many groan under a burden of infirmities because of wrong habits of eating and drinking, which do violence to the laws of life and health. They are enfeebling their digestive organs by indulging perverted appetite. The power of the human constitution to resist the abuses put upon it is wonderful, but persistent wrong habits in excessive eating and drinking will enfeeble every function of the body. In the gratification of perverted appetite and passion even professed Christians cripple nature in her work and lessen physical, mental, and moral power. Let these feeble ones consider what they might have been had they lived temperately and promoted health instead of abusing it.~~

~~When Paul wrote, “The very God of peace sanctify you wholly” (1 Thessalonians 5:23), he did not exhort his brethren to aim at a standard which it was impossible for them to reach; he did not pray that they might have blessings which it was not the will of God to give. He knew that all who would be fitted to meet Christ in peace must possess a pure and holy character.~~

Now for one last example, when we go to The Advent Review and Sabbath Herald of March 8, 1881 we find an article titled ***“The Law of God the Standard of True Sanctification.”*** When we go to “Sanctified Life” to compare we find, OOPS they forgot that article, not just part of it, but the whole thing. If you are looking for it and they would have put it there, you have found it between chapter 9 and 10. How convenient when they have been working hard for years to get rid of that pesky “Law.” You must remember they have had a focus for many years on teaching ‘justification alone! No Effort Needed’ for salvation, so if you must talk about Sanctification make sure that you leave out “Obedience” as part of the Sanctification process.

For all of the changes between Sanctified Life and the original articles, contact us at www.testimonypress.org for a complete COMPARISON of these documents.

EXAMPLE

PROPHET, MESSENGER, OR HISTORIAN

According to the Word of God, a Prophet/Messenger has **NO RIGHT** to alter the Word of God.

Deuteronomy 4:2 *“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.”*

Deuteronomy 12:32 *“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.”*

Revelation 22:18, 19 *“...If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

We are now going to take a look at some examples of changes that change E. G. White from **Prophet/Messenger** status to run of the mill **Historian**. I know some of you are already saying she never claimed to be a prophet. Your right, she didn’t have to claim to be a prophet, God declared it by the visions and dreams. Yes, I know there are statements that say, *“I have never claimed to be a prophet.”* But, a prophet is a ‘Messenger,’ and the term ‘Prophet’ is actually a narrower description, because the work that God had given to her was a much greater work than that of a Prophet. The following quote from one of her manuscripts makes this very clear.

“Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, Why is this?

*I have had no claims to make, only that I am instructed that I am the Lord’s messenger; that He has raised me up from sickness nigh unto death to become His messenger, to receive **HIS WORD**, and, **under the inspiration** of the Holy Spirit that should be imparted to me, to give a clear and decided message in the name of the Lord Jesus.*

*Why have I not claimed to be a prophet? Early in my work I was asked several times, Are you a prophet? I have ever responded, **I am the Lord’s messenger**. I knew many called me a prophet,*

but I made no such claim, because *my Saviour declared me to be His messenger*. “Your work,” He instructed me, “is to bear My WORD.” 21LtMs, Ms 63a, 1906, par. 5-7

When a prophet or messenger receives a vision or dream of a past event and records it, they often write in the *present tense* because, during the vision, they experience the event as if they are actually witnessing it in real time. In contrast, a historian typically uses *past tense* when writing, since they are recounting events that have already occurred. A comparison between the second paragraph of the (4SP) 1884 edition of *The Great Controversy* and the 1911 edition highlights this distinction: the earlier edition retains the present-tense narrative of a firsthand experience, while the later edition shifts to *past tense*, aligning more with a historian’s perspective. This change subtly undermines the prophetic nature of the original writing, reducing Eellen G. White to the level of a mere historian rather than a divinely inspired Messenger. Each changed word has a superscript number connecting it from the *present-tense* to the *past-tense* word. There is also one sentence in the 1911 edition which was added that has been marked with ~~strike out~~ text.

1884— 4SP 17.2— *From the crest of Olivet, Jesus ¹looks upon Jerusalem. Fair and peaceful ²is the scene spread out before him. In the midst of gardens and vineyards and green slopes studded with pilgrims’ tents, ³rise the terraced hills, the stately palaces, and massive bulwarks of Israel’s capital. The daughter of Zion ⁴seems in her pride to say, “I sit a queen, and shall see no sorrow;” as lovely ⁵now, and deeming herself as secure in Heaven’s favor, as when, ages before, the royal minstrel ⁶sung, “Beautiful for situation, the joy of the whole earth, is Mount Zion,” “the city of the great King.” [Psalm 48:2.] In full view ⁷are the magnificent buildings of the temple. The rays of the setting sun ⁸light up the snowy whiteness of its marble walls, and ⁹gleam from golden gate and tower and pinnacle. “The perfection of beauty” it ¹⁰stands, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts ¹¹occupy the mind of Jesus. “When he was come near, he beheld the city, and wept over it.” [Luke 19:41.] Amid the universal rejoicing of the triumphal entry, while palm branches ¹²wave, while glad hosannas ¹³awake the echoes of the hills, and thousands of voices ¹⁴declare him king, the world’s Redeemer ¹⁵is overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power ¹⁶has conquered death, and called its captives from the grave, ¹⁷is in tears, not of ordinary grief, but of intense, irrepressible agony.*

1911— GC 17.2— *From the crest of Olivet, Jesus ¹looked upon Jerusalem. Fair and peaceful ²was the scene spread out before Him. ~~It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival.~~ In the midst of gardens and vineyards, and green slopes studded with pilgrims’ tents, ³rose the terraced hills, the stately palaces, and massive bulwarks of Israel’s capital. The daughter of Zion ⁴seemed in her pride to say, I sit a queen and shall see no sorrow; as lovely ⁵then, and deeming herself as secure in Heaven’s favor, as when, ages before, the royal minstrel ⁶sang: “Beautiful for situation, the joy of the whole earth, is Mount Zion, ... the city of the great King.” Psalm 48:2. In full view ⁷were the magnificent buildings of the temple. The rays of the setting sun ⁸lighted up the snowy*

whiteness of its marble walls and ⁹**gleamed** from golden gate and tower and pinnacle. “The perfection of beauty” it ¹⁰**stood**, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts ¹¹**occupied** the mind of Jesus. “When He was come near, He beheld the city, and wept over it.” Luke 19:41. Amid the universal rejoicing of the triumphal entry, while palm branches ¹²**waved**, while glad hosannas ¹³**awoke** the echoes of the hills, and thousands of voices ¹⁴**declared** Him king, the world's Redeemer ¹⁵**was** overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power ¹⁶**had** conquered death and called its captives from the grave, ¹⁷**was** in tears, not of ordinary grief, but of intense, irrepressible agony.

EXAMPLE

EVIL SPIRITS HONOR SUNDAY

In the original *Spirit of Prophecy, Volume 4*, Ellen White gave a clear and solemn warning regarding the role of evil spirits in the last days. Under the chapter titled “The Coming Conflict,” she wrote:

Spirit Of Prophecy Vol. 4 p.405 “Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as **the spirits** will profess faith in the Bible, and **express regard for Sunday**, their work will be accepted as a manifestation of divine power.” — 4SP 405.3

This original wording gives direct and unambiguous warning that **evil spirits through men, will promote Sunday observance**, presenting it as a divine command—thus deceiving many. However, in the revised 1888 and 1911 editions of *The Great Controversy*, this clear warning has been significantly altered:

Great Controversy p.588 “Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as **the spirits** will profess faith in the Bible, and **manifest respect for the institutions of the church**, their work will be accepted as a manifestation of divine power.” — GC 88/11, 588.2

The Warning Was Watered Down! This revised wording weakens the original warning. By replacing the specific reference to “**Sunday**” with the vague phrase “**institutions of the church**,” the reader is left without clear insight into what these “institutions” are. The crucial identification of Sunday observance as the focal point of satanic deception is lost. This subtle change allows for ambiguity and diminishes the force of the original prophetic message.

EXAMPLE

DIRECT WARNING OR GENERALIZE MESSAGE

We should never underestimate the theological significance of altering even a single word, for such changes can profoundly affect the intended meaning. A comparison between the 1884 and 1911 editions of *The Great Controversy* reveals a noteworthy shift: the focus moves from a direct warning to God’s professed people, to a generalized message addressed to the world. This subtle

alteration weakens the solemn admonition originally intended for the church, suggesting instead that God’s people stand above the world and need not regard the warning concerning “the day of final destruction.” Such a change dilutes the urgency and accountability placed upon the people of God.

4SP 38.1— “As he warned his disciples of Jerusalem's destruction, giving them a sign of the approaching ruin that they might make their escape, so he has warned **his people** of the day of final destruction, and given them signs of its approach, that all who will may flee from the wrath to come.”

GC 37.2—“As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned **the world** of the day of final destruction and has given them tokens of its approach, that all who will may flee from the wrath to come.”

Question? Where are the “world” to flee to? They know not God! This change implies that there is a place of safety that they can go to, maybe a Church Denomination?

“We are not saved as a sect; no denominational name has any virtue to bring us into favor with God.” RH February 10, 1891, par. 6

EXAMPLE

STEPS TO CHRIST SHIFT TOWARD SENTIMENTALISM

Steps to Christ, first published in 1892, did not contain the chapter titled, “God’s Love for Man,” which appears today as the first chapter in modern editions. This chapter was added in 1896—not by Ellen White herself—but only after the Seventh-day Adventist organization purchased the publishing rights. The original edition, under her direct supervision, did not include this opening emphasis.

The original 1892 Table of Contents is reproduced (next page) to document this fact. This raises a serious and pressing question: If the Holy Spirit inspired Ellen White to write and publish *Steps to Christ* in its original 1892 form, did the Spirit somehow “overlook” the need to include a chapter on God’s love? Or was it, rather, the human editors and publishers who took it upon themselves to reshape the tone and theology of the book after acquiring control?

We must not ignore the spiritual danger here. At the end of time, Satan will use the emphasis on love—divorced from truth and obedience—as his chief weapon through the power of spiritualism. We have been warned that “love” will be exalted as the highest virtue while truth, law, and righteousness are cast aside. The insertion of “God’s Love for Man” as the lead chapter subtly shifts the focus of *Steps to Christ* from conviction and repentance to an emotional, humanistic form of religion that prepares the way for the final delusions of the enemy.

The question remains: Why was this chapter added only after the denomination gained control of the publishing rights? And why does this change reflect the very attributes of end-time spiritualism, which seeks to replace God’s justice and judgment with a false, sentimental gospel?

<p>STEPS TO CHRIST.</p> <p>BY MRS. E. G. WHITE.</p> <hr/> <p>FLEMING H. REVELL COMPANY, CHICAGO; NEW YORK: 148 & 150 MADISON STREET. 30 UNION SQUARE: EAST. <i>Publishers of Evangelical Literature.</i></p>	<p>Entered according to Act of Congress in the year 1892, by the FLEMING H. REVELL COMPANY, at the Office of the Librarian of Congress, at Washington, D. C.</p>	<p>CONTENTS</p> <hr/> <p>THE SINNER'S NEED OF CHRIST 7 REPENTANCE 15 CONFESSION 35 CONSECRATION 42 FAITH AND ACCEPTANCE 50 THE TEST OF DISCIPLESHIP 60 GROWING UP INTO CHRIST 73 THE WORK AND THE LIFE 86 A KNOWLEDGE OF GOD 106 THE PRIVILEGE OF PRAYER 106 WHAT TO DO WITH DOUBT 123 REJOICING IN THE LORD 136</p>
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EXAMPLE
COMING OF CHRIST MISINTERPRETED

The next alteration under review is of notable significance. It is entirely absent from the original edition (4SP 1884 GC) but was introduced in the 1911 edition of The Great Controversy. On a single page, **three major doctrinal changes** are presented. These alterations are embedded within a quotation from Joseph Wolff, whose erroneous teachings are cited without correction or clarification. As a result, the reader is left with the strong impression that Ellen White endorsed Wolff’s views as truth. Each of these statements pertains directly to the **Second Advent of Jesus Christ**. The theological implications are profound, as these insertions will mislead the unstudied or unsuspecting reader into adopting a false understanding—one that could ultimately prepare the way for accepting Satan’s counterfeit appearing, prophesied to occur just prior to Christ’s return.

GC 359.1— “Jesus of Nazareth, the true Messiah,”**shall come the second time** in the clouds of heaven, and with the trump of the Archangel” “and **shall stand upon the Mount of Olives**; and that dominion, once consigned to Adam over the creation, and forfeited by him (Genesis 1:26; 3:17), shall be given to Jesus. **He shall be king over all the earth**. The groanings and

lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard. ... When Jesus comes in the glory of His Father, with the holy angels,... the dead believers shall rise first. 1 Thessalonians 4:16; 1 Corinthians 15:23. This is what we Christians call the first resurrection. Then **the animal kingdom shall change its nature** (Isaiah 11:6-9), and be subdued unto Jesus. Psalm 8. **Universal peace shall prevail.**”—Journal of the Rev. Joseph Wolff, pages 378, 379. “The Lord again shall look down upon the earth, and say, ‘Behold, it is very good.’”—Ibid., page 294.

None of the underlined statements referenced above will be fulfilled at the Second Coming of Christ—and one of them will never be fulfilled at all. Let us examine each statement:

“He shall stand upon the Mount of Olives”— When will this occur? Contrary to popular belief, this event does *not* take place at the Second Coming. Rather, it is at the *third* coming of Christ—following the millennium—that this prophecy will be fulfilled. Therefore, when Satan appears, personating Christ and standing upon the Mount of Olives, many will be deceived, including Seventh-day Adventists who expect this as a sign of the true Second Coming. Misled by a misapplied prophecy, they will gather to worship what they believe is Christ, while in reality they will be worshiping Satan. Scripture is clear: at His Second Coming, Christ does not touch the earth. It is only at the third coming, after the thousand years, that He sets foot upon the Mount.

“He shall be King over all the earth,” and **“Universal peace shall prevail”**— These two declarations are also incorrectly associated with the Second Coming. They will not be realized until Christ returns after the millennium to establish His everlasting kingdom upon the new earth. The idea that universal peace and Christ’s global kingship occur at His Second Coming is a long-standing evangelical error, rooted in the false doctrine of universalism, which teaches that the entire world will be converted when Jesus returns.

Lastly, the statement: **“The animal kingdom shall change its nature”**— This is not merely a misapplied event—it is a theological error. This transformation will never occur in the way it is portrayed. The present animal world, marred by sin, will be destroyed. At the second coming of Christ, then God will recreate all things new, after the Millennium, including the animals. They will not **“change in nature”** but will be replaced by a perfect creation, as it was in Eden. Thus, the animal kingdom will not evolve but will be divinely restored in purity and peace.

They were not content to leave the reference about Christ’s return and His **standing upon the Mount of Olives** solely within the pages of one publication; rather, they saw fit to insert and repeat this teaching in other writings and revisions to ensure that it would be widely seen, accepted, and eventually embraced as established doctrine. This deliberate repetition was not accidental—it was an intentional effort to promote a theological position that stands in contradiction to the foundational truths revealed through the sanctuary message and the Spirit of Prophecy. Yet no matter how often a false statement or doctrine is repeated, it does not become truth. Repetition only lends it the appearance of authority and familiarity, making it far more dangerous for the sincere but unsuspecting Adventist believer who assumes such teachings carry inspired endorsement. In reality, the more often a lie is clothed in religious language and echoed from authoritative platforms, the more effectively it disarms spiritual discernment and leads souls away from the clear light God has already given.

Desire of Ages pp.829, 830 “There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives.... **Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet,** while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, Crown Him Lord of all!” DA 829.2

Last Day Events p.300 “Not as a man of sorrows, but as **a glorious and triumphant king He will stand upon Olivet**, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, Crown Him Lord of all!—The Desire of Ages, 830 (1898)” LDE 300.4

EXAMPLE

LOST INTERPRETATION OF THE MESSAGE

As we progress through the 1911 edition of the *Great Controversy* we come to another interesting point. In the Chapter titled **The Third Angel’s Message** we are instructed that “***an interpretation of the symbols (beast, image, mark) employed was necessary to an understanding of this (the third angels) message.***” So we would expect to have the understanding given in the next few words/paragraphs, but those who put together the 1911 edition did not think it important, even after the statement “***An interpretation of the symbols employed was necessary to an understanding of this message.***” They conveniently removed the next paragraph in the 1911 which begins to explain what these symbols represent, and instead they added 4 paragraphs of blah, blah, blah! So by the time you get through their side road, the average reader has forgotten all about the needed “***interpretation.***” The 1884 edition makes it very clear in the next missing (1911 edition) paragraph, what the great red dragon is, and what the leopard-like beast is. The new power coming up, the *image*, is explained in the following paragraph, and the *mark* is explained three pages later, leaving no shadow of doubt about the *interpretation*. Below are the paragraphs stating this is important, please go to the books to see the explanation of the *beast*, the *image*, and the *mark*.

4SP 275.2— “*Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths brought to view in the third message. [See Appendix, note 7.] The angel declares, “Here are they that keep the commandments of God, and the faith of Jesus.” This statement is preceded by a solemn and fearful warning: “If any man worship the **beast** and his **image**, and receive his **mark** in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.” [Revelation 14:9, 10.] **An interpretation of the symbols employed was necessary to an understanding of this message.** What was represented by the beast, the image, and the mark? Again those who were seeking for the truth returned to the study of the prophecies.”*

GC 438.1— “In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: “If any man worship the **beast** and his **image**, and receive his **mark** in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” **A correct interpretation of the symbols employed is necessary to an understanding of this message.** What is represented by the beast, the image, the mark?”

Because they have conveniently failed to give the definition of the *beast*, the *image*, and the *mark*, they then can go on a few pages and tell you. The writer doesn't have a clue what the *mark* is.

1911 GC 445.2— “The “**mark of the beast**” still **remains to be defined.**”

But in the 1884 *Great Controversy* we are clearly told what the *mark* is not only in one place but in two places.

1884 4SP 279.1— “*The beast with lamb-like horns commands “all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [Revelation 13:16, 17.] This is the mark concerning which the third angel utters his warning. **It is the mark of the first beast, or the papacy,** and is therefore to be sought among the distinguishing characteristics of that power. The prophet Daniel declared that the Roman Church, symbolized by the little horn, was to think to change times and laws, [Daniel 7:25.] while Paul styled it the man of sin, [2 Thessalonians 2:3, 4.] who was to exalt himself above God. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. **Such an act of obedience to papal laws would be A MARK of allegiance to the pope in the place of God.**”*

1884 4SP 281.2— “*That institution which points to God as the Creator is a sign of his rightful authority over the beings he has made. **The change of the Sabbath is the sign, OR MARK, of the authority of the Romish Church.** Those who, understanding the claims of the fourth commandment, choose to observe the false in place of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. The change in the fourth commandment is the change pointed out in the prophecy, and **the keeping of the counterfeit Sabbath is the reception of THE MARK.**”*

This omission significantly weakens the believer's ability to discern the enemy's tactics. The 1911 edition begins the chapter with two inserted paragraphs of uncertain origin, followed by the phrase, “The Scriptures declare...” at the beginning of the next paragraph—a statement that originally appeared five pages into the original chapter. Among the missing content is a striking sentence: “***We must cause distraction and division.***” Its removal itself becomes an act of distraction from vital truth.

I encourage the reader to examine pages 337 to 340 of the (4SP) 1884 *edition of the Great Controversy* for themselves. What has been withheld from the later edition (1911 GC) is not a minor editorial decision, not just grammar, but a theological concern with profound implications for the spiritual preparedness of God's people. If you do not have the original 1884 *edition of the Great Controversy* please order one from <http://www.testimonypress.org>

EXAMPLE

FALLEN NATURE OR MAN'S NATURE

It is a theologically vital truth that Christ took upon Himself **fallen human nature** when He came in the flesh. *Spirit of Prophecy*, Volume 1, affirms this explicitly—stating twice in the chapter “The Plan of Salvation” that Christ assumed the **fallen nature of man** in the incarnation. However, in the later publication *Patriarchs and Prophets*, both of these references have been removed from the corresponding chapter, “The Plan of Redemption.” In their place, the vague and theologically diluted phrase “human nature” has been inserted. This editorial change is not incidental—it alters the reader’s understanding of the **nature of Christ** and undermines the clear biblical teaching that He was “made in the likeness of sinful flesh” (Romans 8:3), yet lived without sin. Such alterations obscure a foundational doctrine of salvation and compromise the integrity of the inspired record. Even more dangerously, this change opens the door to the Roman Catholic doctrine of original sin—a false teaching which claims man is incapable of victory over sin. By softening the truth about Christ’s nature, this revision paves the way for a theology that excuses sin rather than overcomes it, appealing to those who would rather remain in sin than receive the power of Christ to conquer it.

Spirit of Prophecy Vol. 1 p. 46, 48 *“The angels prostrated themselves before him. They offered their lives. Jesus said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his Father as a ransom for man. Jesus also told them that they should have a part to act, to be with him, and at different times strengthen him. That he should take man's fallen nature, and his strength would not be even equal with theirs.”* 1SP 46.1

“Satan again rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan of salvation.” 1SP 48.3

Patriarch and Prophets p 65, 66 *“As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings.”* PP 64.3

“Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels that, having caused man's fall, he could bring down the Son of God from His exalted position. He declared that his plans had thus far been successful upon the earth, and that when Christ should take upon Himself human nature, He also might be overcome, and thus the redemption of the fallen race might be prevented.” PP 66.1

EXAMPLE

SNARES OF SATAN—HIDDEN

Understanding the strategy of the enemy has long been essential in securing victory—whether in earthly conflicts between nations or, more importantly, in the great controversy between good and evil. For the sincere follower of Christ, being informed of *Satan's snares* is vital to obtaining a full and lasting victory over sin. Yet, the Committee of Five evidently took a different position.

In the 1884 edition of *The Great Controversy*, (4SP) the chapter titled *The Snares of Satan* opens with four pages of solemn warnings and spiritual insight. However, in the 1911 revision, these four pages were entirely removed. Go to the Spirit of Prophecy Vol. 4 for yourselves to read this important, life saving, insights as to how Satan plans to take out the people of God at the very end of time.

EXAMPLE

ONE WAY OF SALVATION

There is but “*one divinely appointed way of salvation.*” As unmistakably affirmed in *Sketches from the Life of Paul*, this sacred path is revealed to consist of a living, active faith in Jesus Christ, inseparably united with willing and sustained obedience to the Law of God. Scripture and the *Spirit of Prophecy* presents these not as two separate elements, but as one inseparable whole—the true evidence of genuine conversion and a sanctified life. Salvation, therefore, is not by faith alone, but by faith that works through love and yields the fruit of obedience.

Tragically, in the later volume *The Acts of the Apostles*, Satan has succeeded in subtly diverting the reader’s mind from this singular, heaven-ordained way of salvation. The shift in language—from “*the one way of salvation*” to merely “*the hope of salvation*”—may appear minor, but it opens the door to doctrinal confusion. Where once the certainty of a singular path was upheld, now ambiguity allows for the suggestion of multiple ways to be saved. This distortion undermines the unchanging truth that salvation is granted only to those who, by faith, walk in obedience to all of God’s revealed will.

LP 192.2— “*To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation,—faith in Christ, and obedience to the law of God.*”

AA 387.1— “*To substitute external forms of religion for holiness of heart and life is still as pleasing to the unrenewed nature as it was in the days of these Jewish teachers. Today, as then, there are false spiritual guides, to whose doctrines many listen eagerly. It is Satan's studied effort to divert minds from the hope of salvation through faith in Christ and obedience to the law of God.*”

EXAMPLE

SABBATH OBEDIENCE UNDER TRIAL

Sketches from the Life of Paul provides compelling evidence that both Jesus and the apostles faithfully observed the seventh-day Sabbath. This fact serves as a crucial theological rebuttal to claims that Christ and His followers disregarded the Sabbath commandment. Such assertions, if accepted, provide a pretext for undermining the authority of the moral law—particularly the fourth commandment. The example of Christ and the apostles reaffirms the continuing sanctity

of the Sabbath as a divinely instituted ordinance, integral to the immutable law of God. Tragically, this vital testimony is entirely absent from The Acts of the Apostles, thereby creating an opening for doctrinal compromise and deviation from foundational truth.

LP 213.1— *“Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty.”*

Acts of the Apostles has deleted this important paragraph compare p. 405 to Sketches from the Life of Paul p. 213

EXAMPLE

LUCIFER’S REBELLION IN HEAVEN

When Lucifer bowed before the throne of God in outward worship of Christ, his heart was already filled with envy, pride, and hatred toward the Son of God. **There was no sincere devotion nor any internal conflict between good and evil**, as some modern interpretations suggest. The idea promoted in altered texts—that Lucifer experienced a fierce struggle between justice and loyalty, or that he was momentarily moved by celestial music—is a misleading distortion. Scripture and the Spirit of Prophecy make it clear that his rebellion was willful, deliberate, and rooted in selfish ambition, not emotional turmoil or momentary confusion. His worship was a mere pretense, masking a settled purpose to usurp the authority of Christ.

Spirit of Prophecy Vol. 1 p.18.1 *“**Satan was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?**”*

Patriarchs and Prophets p.36, 37 “The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. **Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son.** But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. “Why,” questioned this mighty angel, “should Christ have the supremacy? Why is He honored above Lucifer?”” PP 36.3

This “unutterable LOVE” spoken of in *Patriarchs and Prophets* is straight out **SPIRITUALISM!** There was NO harmony at that time in Satan’s heart toward the Father and the Son. Spiritualism was assuming a Christian guise, it has now become more dangerous, and a more subtle deception. The teachings of *Patriarchs and Prophets* now has Satan professing to accept Christ, and Love as the chief attribute. But, Satan’s heart was filled with envy for the Son of God, so much so that he even detested and abhorred him. Why was he, the one who stood next to the Father, not allowed to be in the counsel of God? Why was he not given power and authority to be the same as God? Why should Christ thus be honored before himself? Satan now continues this “**unconditional love**” theme instead of warfare, teaching the people that it is all about Love, in this, Spiritualism is now assuming a Christian guise. See 4SP 405.

EXAMPLE

CHARACTER PERFECTION, OMITTING

We have been granted this present life as a sacred opportunity to develop and perfect Christlike character, for character alone is the treasure we may carry with us into heaven—if we are found faithful. In this probationary period, we are given time to prepare for the life to come by forming a character fit for immortality. Yet, the revised Acts of the Apostles, as shaped by the Committee of Five, has significantly diminished the emphasis on the necessity of character perfection, omitting critical insights that were once clearly stated. By contrast, *Sketches from the Life of Paul* affirms this doctrine with unmistakable clarity. Should we neglect this vital work during our lifetime, we shall face the judgment unprepared—bearing the weight of our guilt when the door of mercy has closed, and no opportunity remains for repentance or reform. In this

changed account, found in Acts of the Apostles, the reader is **not** informed as to the truth that Character Formation is the essential preparation for the future, immortal life.

LP 241.2— “*A day of judgment would surely come, when all would be rewarded according to the deeds done in the body. Wealth, position, or honorary titles would be powerless to elevate man in the favor of God, or to ransom him from the slavery of sin. This life was his period of probation, in which he was to form a character for the future, immortal life. Should he neglect his present privileges and opportunities, it would prove an eternal loss; no new probation would be vouchsafed to him. All who should be found unholy in heart or defective in any respect when judged by the law of God, would suffer the punishment of their guilt.*”

AA 423.3— “He declared that there would surely come a day of judgment when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God or **to deliver him from the results of sin**. He showed that **this life is man's time of preparation for the future life**. Should he neglect present privileges and opportunities he would suffer an eternal loss; no new probation would be given him.” (Text deleted here)

EXAMPLE

FAITH ALONE OR FAITH BORN OBEDIENCE?

Across the wider spectrum of evangelical Christian teaching, it has become increasingly common to hear phrases such as “**once saved, always saved,**” “**salvation by faith alone,**” and “**just believe.**” “**Let Go of your guilt, Jesus kept the Law for you.**” These sentiments, while popular, promote a doctrine that separates faith from obedience—a concept foreign to the Biblical and historic Adventist understanding of salvation. Alarmingly, this theology has gradually found its way into the Seventh-day Adventist movement, even among the “independent” circles. These teachings have become alarmingly popular, so that they are accepted from the preachers as though it is an old found truth.

The influence of the so-called “**1883 committee of five,**” through their editorial revisions of the Original Testimonies, has introduced subtle yet significant doctrinal shifts. These changes are often not immediately apparent, requiring a careful and prayerful comparison to discern the redirection they impose—leading the church closer to the ecumenical concept of being “in common” with other faiths, rather than distinct in truth.

The following series of quotations will provide a clear comparison between the original *Spirit of Prophecy, Volume 3*, and the later revised edition, *The Desire of Ages*. This comparison will reveal how the original, Spirit-led message has been altered, and how these alterations affect our understanding of salvation, obedience, and the character of Christ.

3SP 167.2— “*Jesus did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, “It is finished!” Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in Heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost.*”

The Desire of Ages has deleted the above important foundational principle for the teaching that Jesus did it all.

DA 758.1, 2— “Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, “It is finished.” John 19:30. **The battle had been won.** His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, “It is finished,” had a deep significance. It was for them as well as for us that **the great work of redemption had been accomplished.** They with us share the fruits of Christ's victory.”

3SP 193.1— “Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that Satan had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, fled before this exhibition of the divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him **when the Saviour came forth, having paid the full ransom of man, and enabled him to overcome Satan in his own behalf in the name of Christ, the Conqueror.** The arch-enemy now knew that he must eventually die, and that his kingdom would have an end.”

DA 782.4— “When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.”

3SP 260.2— “In the intercessory prayer of Jesus with his Father, he claimed that he had fulfilled the conditions which made it obligatory upon the Father to fulfill his part of the contract made in Heaven, with regard to fallen man. He prayed: “I have finished the work which thou gavest me to do. **[That is, he had wrought out a righteous character on earth as an example for men to follow.]** And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.”

The Desire of Ages entirely omits this foundational statement. In fact, it is found in only two other places: Volume 6 of the *Redemption Series*, and Volume 5 of the *Seventh-day Adventist Bible Commentary*, where it is cited from *Spirit of Prophecy, Volume 3*. Numerous additional references could be presented which affirm the vital truth that man, through the name and power of Jesus Christ, must overcome Satan on his own behalf. This principle lies at the heart of genuine Christian victory and Sanctification. **Justification alone will save none.**

EXAMPLE

MISREADING THE LAODICEAN MESSAGE

“I saw some,” I saw some what? Is it Churches? Is it Worlds? Is it laodiceans? Is it someone else? I saw “who”? Well if you only read it from Early Writings you will become confused because it is very misleading as to who some is! If some refers to laodiceans like the majority

believe, then because of the remaining paragraph it leads the laodiceans to believe that “they” are the ones who WILL be found faithful. But, if it is not the laodiceans and is someone or something else, then where does that leave the laodiceans? Maybe, just maybe, they will be spued out as scripture clearly teaches. Problem, when a whole Church teaches that they are the laodicean Church, (nothing you should be proud of,) then of course you would want to be able to teach the laodiceans are those who receive God’s approbation. So your proof is found in Early writings.: But let us look closer at this some.

EW 269.1— “**I saw some**, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.”

Now let us go to the original unedited text and see who some is. I believe that the pamphlet titled Testimony number 4 was the original publication for this quote, but will also show you that it is in the Review and Sabbath Herald.

T04 33.1-34.1 “Nov. 20th, I was shown the **people of God**, and saw them mightily shaken. **I saw some** with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There was firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads, and fell. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look settled upon them.

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had the charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them.”

RH December 31, 1857, par. 1— “November 20th, I was shown the **people of God**, and saw **them mightily shaken**. I saw some with strong faith and agonizing cries, pleading with God.”

Now it is clear who the some is, it is the people of God, which makes perfect sense, because the people of God will receive Gods approbation, and laodiceans will be spued out and not go through to glory.

EXAMPLE

WHO SHUT THE ARK DOOR?

Who shut the door of Noah’s ark? Was it an “invisible force” or the “angel of the Lord?” This question is not trivial. The answer bears significant theological weight. If the door were closed by an undefined or unseen force, one might attribute the event to mystical or speculative causes. However, if it was clearly the angel of God who closed the door, it becomes an unmistakable declaration that divine authority governed every aspect of the Flood narrative—the construction of the ark, the supernatural gathering of the animals, and the final act of shutting the door. This act signified the close of human probation for those outside the ark, sealing their fate by divine decree.

ISP 72.2— “Everything was now ready for the closing of the ark, which could not have been done by Noah from within. ***An angel is seen by the scoffing multitude descending from Heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to Heaven again.*** Seven days were the family of Noah in the ark before the rain began to descend upon the earth. In this time they were arranging for their long stay while the waters should be upon the earth.”

Patriarchs and Prophets p.98.2— Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, “and the Lord shut him in.” A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. **The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands.** Noah was shut in, and the rejecters of God’s mercy were shut out.

EXAMPLE

DROWNING AT THE RED SEA

The account of the drowning of the Egyptian army in the Red Sea, as recorded in the book of *Exodus*, is precise and unambiguous. The Scriptures clearly state that a strong east wind blew all night, dividing the waters and preparing a path for Israel to cross (*Exodus 14:21*). The Israelites traversed the sea throughout the night, and it was not until the morning watch—just after dawn—that the Lord overthrew the Egyptians IN the midst of the sea (*Exodus 14:24-27*). The biblical narrative emphasizes that the Egyptian host was still pursuing Israel through the sea when God caused the waters to return to their strength, drowning Pharaoh’s chariots, horsemen, and all the army in the midst of the sea. Not one of them survived.

However, in the altered narrative found in *Patriarchs and Prophets*, the timing and setting are subtly shifted. It states that “as morning broke, it revealed to the multitudes of Israel all that remained of their mighty foes—the bodies of the Egyptians, cast upon the shore.” This rephrasing may seem minor, but it significantly alters the impression of when and how the Egyptians were destroyed. The Egyptians well knew that they were following Israel into the path

through the sea. They were not tricked by God, not knowing they had entered the waters, during the dark of the night.

Rather than presenting their destruction as occurring dramatically *in the midst of the sea* as Scripture records, it implies that Israel awoke in the morning to see the aftermath—dead bodies on the shore—without emphasizing the miraculous timing and divine judgment that took place *within* the sea itself.

This seemingly softened account diminishes the forceful immediacy of God’s intervention, that God does kill, and blurs the theological lesson of divine deliverance and judgment. The biblical record is deliberate in presenting God’s power as being manifest at the *climax* of Israel’s escape, with His enemies destroyed in pursuit—not merely found dead after the fact. Any alteration that redirects attention from God’s active and timely judgment risks obscuring the depth of His protection over His people, and the totality of His victory over their oppressors. Here is the proofs.

Exodus 14:19-22; 26-28 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: **so that the one came not near the other all the night**. And Moses stretched out his hand over the sea; **and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided**. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.... And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, **and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea**. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

Spirit of Prophecy Vol. 1 p.208-210 “*And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these. **So that the one came not near the other all the night.**” 1SP 208.1*

*The Egyptians could not see the Hebrews; for the cloud of thick darkness was before them, which cloud was all light to the Israelites. Thus did God display his power to prove his people, whether they would trust in him after giving them such tokens of his care and love for them, and to rebuke their unbelief and murmuring. “And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by **a strong east wind all that night**, and **made the sea dry land**, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left.” The waters*

rose up and stood, like congealed walls on either side, while Israel walked in the midst of the sea on dry ground. 1SP 208.2

*The Egyptians dared to venture in the path God had prepared for his people, and angels of God went through their host and removed their chariot wheels. They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments that the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and they thought that God might deliver them all into the hands of the Israelites. They decided that God was fighting for the Israelites, and they were terribly afraid, and were turning about to flee from them, when “the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, **and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.** And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses.” 1SP 209.2*

Patriarchs and Prophets p. 287, 288 “The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths. PP 287.4

“**As morning broke it revealed to the multitudes of Israel all that remained of their mighty foes—the mail-clad bodies cast upon the shore.** From the most terrible peril, one night had brought complete deliverance. That vast, helpless throng—bondmen unused to battle, women, children, and cattle, with the sea before them, and the mighty armies of Egypt pressing behind—had seen their path opened through the waters and their enemies overwhelmed in the moment of expected triumph.” PP 287.5

EXAMPLE

REBELLION OF K. D. & A.

The Bible clearly records in *Numbers 16:49* that **14,700 people** perished in the plague that followed the rebellion of Korah, Dathan, and Abiram. However, in *Patriarchs and Prophets*, as well as in several other revised publications, this number has been **incorrectly reduced to 14,000**. This discrepancy is not a minor typographical error—it represents a direct contradiction of the inspired biblical record. Such an alteration raises a serious theological concern: if Ellen G. White were responsible for this change, she would be guilty of contradicting both the Scriptures and her own earlier, Spirit-led writings, which had faithfully reflected the biblical account.

This inconsistency provides irrefutable evidence that **Ellen White did not authorize** this revision, and it further exposes the unauthorized editorial liberties taken by what has been identified as the “Committee of Five”—a group of men tasked with modifying her writings. Their involvement resulted in changes that undermine the integrity of both the prophetic message and the harmony between inspired writings and Scripture.

This case also serves as a clear warning that **not all content found on the Ellen G. White app or in posthumously edited compilations can be presumed to be authentic or trustworthy**. Every claim must be tested by the Bible and verified against the original, unaltered publications. Faithfulness to the Word of God demands that we uphold the inspired record as given—not as later revised to accommodate editorial preferences or theological trends.

Num 16:49 Now they that died in the plague were **fourteen thousand and seven hundred**, beside them that died about the matter of Korah.

Spirit of Prophecy Vol. 1 p. 303, 308 “Now they that died in the plague were **fourteen thousand and seven hundred**, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed.” 1SP 303.2

“The Hebrews were not cured of their rebellion until **fourteen thousand and seven hundred** of the people who had joined the rebellious had been slain.” 1SP 308.1

Spiritual Gifts Vol. 4a p.34 “Now they that died in the plague were **fourteen thousand and seven hundred**, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed.” 4aSG 34.1

Original Testimony Pamphlet No. 24 p.24 “Now they that died in the **plague were fourteen thousand and seven hundred**, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed.” T24 24.2

Patriarchs and Prophets p.402, 407 “As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until **fourteen thousand** of Israel lay dead, an evidence of the guilt of murmuring and rebellion.” PP 402.5

“Yet the only records of their wilderness life are instances of rebellion against the Lord. The revolt of Korah had resulted in the destruction of **fourteen thousand** of Israel. And there were isolated cases that showed the same spirit of contempt for the divine authority.” PP 407.3

ST September 16, 1880, par. 16 Yet their Heaven-daring presumption had not passed unpunished. **Fourteen thousand** dead bodies lay upon the earth, a terrible evidence of the judgment of God against murmuring and rebellion.

RH November 12, 1903, par. 32 As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until **fourteen thousand** of Israel lay dead, an evidence of the guilt of murmuring and rebellion.

EXAMPLE

OUTER COURT OR MOST HOLY?

Seemingly minor changes in language or interpretation can lead to significant doctrinal shifts—even to the point of altering the core beliefs of an entire church. Through repeated editorial revisions, the spiritual signposts have been turned so often that many among the professed people of God are now uncertain of the true path. When statements such as “*We are now standing in the outer court*” are introduced and accepted, they become the foundation for unsound theology. From this premise, some now teach that believers must be where Jesus is—in the outer court—asserting that this is where the people are.

Such reasoning mirrors the rebellion of Korah, Dathan, and Abiram, who claimed, “*All the congregation is holy, every one of them.*” *Numbers 16:3*, thereby rejecting the divinely appointed authority and order of God. This ideology effectively eliminates the investigate judgment in the Most Holy Place in the heavenly sanctuary, and by extension, dismisses the necessity of God’s Law. If there is no judgment, then obedience becomes irrelevant, and the result is a religion that promotes moral license—live as you please, do what you want, and heaven is assured regardless of conduct.

In contrast, Scripture calls us to follow Christ by faith into the Most Holy Place of the heavenly sanctuary, where He is completing the final work of judgment. To be in harmony with Christ is to recognize that the Law of God remains binding and that the investigative judgment is a solemn, present reality.

4SP 273.2, 3— *To those who by faith beheld the Saviour in his work of intercession, God's majesty and power were revealed. As the train of his glory filled the temple, light from the holy of holies was shed upon his waiting people on the earth.*

*They had **by faith followed their High Priest from the holy to the most holy**, and they saw him pleading his blood before the ark of God.*

1SG 163.1— *I saw the third angel pointing upward, showing the disappointed ones the way to the Holiest of the heavenly Sanctuary. **They followed Jesus by faith into the Most Holy.***

ST June 28, 1899, par. 3— Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered Himself on the cross, a perfect atonement was made for the sins of the people. **We are now standing in the outer court**, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

7BC 913.3— Our present position therefore is like that of the Israelites, **standing in the outer court**, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

EXAMPLE

SANCTUARY TRUTH UNDERMINED

Our faith is to be directed toward Christ as He ministers before the **heavenly mercy seat**, which draws our attention to the **ark of the covenant** located in the **Most Holy Place** of the heavenly

sanctuary. However, in *Patriarchs and Prophets*, both direct references to the heavenly mercy seat—clearly stated in *Spirit of Prophecy*, Volume 1—have been deliberately removed. In their place are vague and generalized expressions referring to Christ’s ministry in the heavenly sanctuary, while carefully avoiding any mention of the **Most Holy Place**. This subtle yet significant alteration weakens the sanctuary doctrine and undermines the believer’s understanding of Christ’s present work as our High Priest in the second apartment of the heavenly sanctuary.

Spirit of Prophecy Vol. 1 p. 274 “*The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, represents **the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary.** They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ **before the mercy-seat**, and direct their prayers to him, and with assurance claim the benefits of his mediation.*” 1SP 273.3

Patriarchs and Prophets p.353 “As in that typical service the priest looked by faith to the mercy seat which he could not see, **so the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.**” PP 353.1

This statement is untrue—“Unseen by human vision”—Ellen G. White saw the Most Holy Place “*I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place—laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth.*” PT August 1, 1849, par. 14

EXAMPLE

HOLY PLACE OR MOST HOLY PLACE

Desire of Ages, p. 568 wrongly states that Christ is ministering in the **Holy Place** of the heavenly sanctuary in 1898, 54 years after 1844, contradicting Scripture and the Spirit of Prophecy. The statement, “He is today standing at the altar of incense,” falsely places Him in the first apartment. This contradicts *Hebrews 9:3–4*, which clearly shows the golden censer belongs to the Most Holy Place. *Leviticus 16:12–13* affirms that the censer is used beyond the veil on the Day of Atonement. This statement cannot be defended by Hebrew concordance claims or repeated errors. It opposes the plain truth that Christ entered the **Most Holy Place** in 1844. The original 1888 materials and manuscript evidence show the published statement was not penned by Ellen White in 1891. This is another clear example of unauthorized alterations being passed as inspired truth.

Spirit of Prophecy Vol. 1 p 274 “The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, represents the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary. They cannot behold their Mediator with the natural eye, but with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him, and with assurance claim the benefits of his mediation.” ISP 273.3

Spirit of Prophecy Vol. 4 261, 262 “In the temple in Heaven, the dwelling-place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf.” 4SP 261.3

Desire of Ages p.568 “Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is today standing at the altar of incense, presenting before God the prayers of those who desire His help.” DA 568.4

1888 Materials p.865 January 1, 1891 “But Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace, His heavenly endowment, that I may through the grace given unto me reveal to others His great love and complete efficiency.” 1888 865.2

God's Amazing Grace p.154 “He is the great High Priest who is pleading in your behalf; and you are to come and present your case to the Father through Jesus Christ. Thus you can find access to God. Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. . . . He holds before the Father the censer of His own merits. . . .” AG 154.2-154.4

Question: How can Christ be described as “continually” and “momentarily” standing at the altar? These terms contradict each other. But the greater issue is this: according to the clear teaching of 1844, the Father and the Son moved into the Most Holy Place—where there is no altar of incense. Therefore, if Adventists continue to direct their worship toward a throne associated with the holy place, they are, perhaps unknowingly, worshipping at a place where Satan now seeks to impersonate Christ. In effect, he has become their god. The following statement provides evidence of this grave reality.

BroadSide 1 April 6, 1846 — *And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest. On the hem of His garment was a bell and pomegranate. Then Jesus shew me the difference between faith and feeling. And I saw those who rose up with Jesus send up their faith to Him in the Holiest, and pray—my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it.—Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; then Satan would breathe*

upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children. ***I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan.*** Broadside1 April 6, 1846, par. 7

It is evident that the statement found in *The Desire of Ages*, the *1888 Materials* and many other references, stands in direct contradiction to the plain and consistent teachings of Sister White regarding Christ's high priestly ministry since 1844. I deeply pity those Seventh-day Adventists who, through the influence of altered writings, have fallen under the deceptive power of Satan as a result of the work of those who have tampered with the inspired books.

EXAMPLE

SHADOWS OR SUBSTANCE IN CHRIST

One of the pressing theological controversies today concerns whether the Old Testament feast days remain binding upon Christians. Modern revisions of certain theological writings often suggest that these observances should still be kept. However, a careful examination of the original texts, in harmony with the Bible, makes it unmistakably clear: to return to the ceremonial shadows that Christ has already fulfilled is to deny the sufficiency of His atoning sacrifice. Such a practice is not merely a doctrinal error—it constitutes a rejection of the Son of God and, by extension, an affront to the Father who sent Him *Hebrews 10:1–10; Galatians 4:9–11; Colossians 2:16–17*. Christ is the substance of those shadowy types, and to reinstitute them is to turn from the light back to the figure, thereby undermining the very gospel.

RH June 14, 1898, par. 16— *It was Christ's desire to leave to his disciples an ordinance that would do for them the very thing they needed,—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah.*

PP 540.6— At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. **Well would it be for the people of God at the present time to have a Feast of Tabernacles**—a joyous commemoration of the blessings of God to them.

EXAMPLE

WORLD TESTED BY ENFORCEMENT OF SUNDAY

In the original *Great Controversy* which was published in 1884, it is made unmistakably clear that the **people of the world** will be **the ones tested** by the enforcement of Sunday observance. The language is straightforward and unambiguous: the test comes when the obligation of the true

Sabbath is made known to the world, likely during the time of the Loud Cry of Revelation 18. At that point, those who have not yet received the light of Sabbath truth will face a **decisive choice** regarding which day to honor.

However, within that same paragraph, a second group is also identified—one often overlooked. This group **CHOOSES to keep Sunday** in place of the true Sabbath, **yet without any mention of external enforcement**. Who are these individuals? The text defines them as “those who, understand the claims of the fourth commandment.” This clearly refers to professed Sabbath-keepers—those who have known the truth. **Their decision to keep Sunday is not the result of coercion, or even force, but a deliberate and willful rejection of the light they once professed to follow.** These are unsanctified Sabbath-keepers who apostatize even before the final test is brought upon the world.

In the changed edition, however, this simple and direct message has been completely distorted. Through rearranging the paragraph and repeatedly inserting the terms “enforcement,” “enforcing,” “enforced,” and “enforce,” the focus of the passage has shifted dramatically. **Rather than highlighting the test for the people of the world, the mind of the Sabbath-keeping reader is now drawn to believe that enforced Sunday observance will be their personal test.** While the original statement used the word “enforcement” only once—and **specifically in reference to the world**—the revised edition uses variations of that term eight times.

As a result, the solemn phrase “those who, understanding the claims of the fourth commandment,” has now been surrounded by constant references to the **enforcement of Sunday**, misleading the reader into associating that warning with the final crisis for Sabbath-keepers. This distortion has led many Advent believers to **fixate on a test that does not directly apply to them** at that point in time, while ignoring the real danger: the internal, voluntary apostasy of those who reject the Sabbath truth without any external pressure. Read and compare for your self.

Spirit of Prophecy Vol. 4 p.281 “That institution which points to God as the Creator is a sign of his rightful authority over the beings he has made. The change of the Sabbath is the sign, or mark, of the authority of the Romish Church. **Those who, understanding the claims of the fourth commandment, choose to observe the false in place of the true Sabbath, are thereby paying homage to that power by which alone it is commanded.** The change in the fourth commandment is the change pointed out in the prophecy, and the keeping of the counterfeit Sabbath is the reception of the mark. But Christians of past generations observed the first day, supposing that they were keeping the Bible Sabbath, and there are in the churches of today many who honestly believe that Sunday is the Sabbath of divine appointment. None of these have received the mark of the beast. There are true Christians in every church, not excepting the Roman Catholic communion. **The test upon this question does not come until Sunday observance is enforced by law, and the world is enlightened concerning the obligation of the true Sabbath.** Not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, will those who continue in transgression receive the mark of the beast.” 4SP 281.2

1911 Great Controversy p. 448 “The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome—that “the Bible, and the Bible only, is the religion of Protestants.” The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for **Sunday enforcement** gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.” GC 448.2

1888 Great Controversy p. 448 “Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.” [“Plain talk about Protestantism,” p. 213.] The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. **Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath**; are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image. GC88 448.4

Great Controversy p. 449 “But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when **Sunday observance shall be enforced by law**, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshiping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—“the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.” GC 449.1

○ Three Babylons Changed to One.

In this section, we will examine a vital biblical doctrine—clearly upheld in the original *Spirit of Prophecy*—that was later altered by the Committee of Five. This single doctrinal change is not minor; it carries eternal consequences. The confusion introduced by this “new doctrine” will lead many souls to be lost, as it distorts the truth, and obscures the clear light once given.

Q. Is there more than One Babylon?

A. *Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

Q. What does the term Babylon represent spiritually?

A. The Term Babylon comes from the word Babel. Genesis 11:9 “*Therefore is the name of it called **Babel**; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*” Marginal reference reads: “that is CONFUSION.”

Babel= BA’BEL, n. [Heb.,] = Confusion; disorder.

Q. How is the Church of God described in the Scriptures?

A. *Jeremiah 6:2 “I have likened the daughter of Zion to a comely and delicate **woman**.”*

*Jeremiah 3:14 Turn, O backsliding children, saith the LORD; for **I am married unto you:***

*Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although **I was an husband unto them, saith the LORD:***

*2Co 11:2 For I am jealous over you with godly jealousy: for **I have espoused you to one husband, that I may present you as a chaste virgin to Christ.***

Q. How does God view His church if she turns away from Him, goes against His Word of counsel and into apostasy?

A. *James 4:4 “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”*

Isaiah 1:21 “How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.”

Q. What does God call Babylon?

A. *Rev 17:4,5 “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.***

Babylon Part 1:

Q. Revelation 16:19 has shown us that Babylon was divided into 3 parts. How can we know what the three different parts are?

A. The first Babylon is Rome described in Revelation 17:4-6. She was the first apostate church to join with the state and persecute the saints. Therefore the scriptures refer to her as the Mother of Harlots. (Mother of the 3 parts of Babylon)

Rev 17:6 "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration."

"In the thirteenth century was established that most terrible of all the engines of the papacy,—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels presided, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes. "Babylon the great" was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power." 4SP 63.2 (Spirit of Prophecy Vol.4 p.63,64)

"In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ." 4SP 233 (Spirit of Prophecy Vol.4 p.233)

The Bible and Spirit of Prophecy are clear that the Babylon of Revelation 17 is Rome, the Mother of Harlots/Babylons. (A lewd woman in confusion and disorder)

The Word of God tells us about two women. Remember in prophecy a woman is a Church.

Oholah and Oholibah

Ezk 23:1-49 The word of the LORD came again unto me, saying,
v2. Son of man, there were two women, the daughters of one mother:
v3. And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.
v4. And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* Aholah, and Jerusalem Aholibah.
v5. And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians *her* neighbours,

V1 This is God speaking.

V3 both committed Whoredoms in their youth

V4 God says they were BOTH His, and bare sons and daughters.

1st. Sameria = Israel
2nd. Jerusalem = Judah
In Spiritual Israel names would be:

The 1st. - Romanism-or Gentile New Testament church is first to fall.

The 2nd. -Protestantism-N.T. Gentile Church to fall

V5 Assyrians represent Kings of the earth.

v6. *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

v7. Thus she committed her whoredoms with them, with all them *that were* the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

v8. Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

v9. Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

v10. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

v11. And when her sister Aholibah saw *this*, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in *her* whoredoms.

v12. She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

v13. Then I saw that she was defiled, *that they took* both one way,

v14. And *that* she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

v15. Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

v16. And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

v17. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from them.

v18. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

v19. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

v20. For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

v21. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

v22. Therefore, O Aholibah, thus saith the Lord GOD; Behold, I will raise up thy lovers against thee, from whom thy mind is

Remember Assyria was the country. The was Capitol City of Babylon
V7 Idolatry noted here

V10 Those whom she trusted slew her, and executed judgment upon her. Judgment came on Rome in 1798. Her Civil power was removed.

V 11 Aholibah- Protestantism- saw all that had happened to her older whorish sister- yet she went the same way, and did even WORSE than her sister.

V12 She courts the Assyrians=Worldly Leaders and defiled herself with Horsemen and horses.
 Note: Zech. 10:3 likens Horses to churches.

V13-16 In come the pictures, artwork, clothing, and fashions of the world.

V16 she courts them! Sending them messages.

V17 Babylonians in her bed. Romanism in Protestantism. Teaching them Unconditional Love. Whores give love for money.

V18 God says his mind is alienated from both sisters.

V18-19 She doesn't seem to miss the Lord, but continues to remember and brag about her youthful days playing the harlot

V20 She doted upon her paramours= mistress. Other churches. Now she is not only a whore/Harlot. She is a Lesbian Harlot.

alienated, and I will bring them against thee on every side;

v23. The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

v24. And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

v25. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

v26. They shall also strip thee out of thy clothes, and take away thy fair jewels.

v27. Thus will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

v28. For thus saith the Lord GOD; Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

v29. And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

v30. I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

v31. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

v32. Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

v33. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

v34. Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

v35. Therefore thus saith the Lord GOD; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

v36. The LORD said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

v37. That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their

V22 -28 THUS SAITH THE LORD GOD; He is about to lower the boom by bringing all these lovers against her on every side. Allowing them to strip her of her riches, and judge her according to her wickedness.

Very Explicit language here. God minces NO WORDS in telling her of her fate.

V28-30 God says I WILL deliver you into their hand. Notice: She has hated those whom she used all along. Her heart was not in this "Unconditional Love" she as so willing to talk about. God says: "I will do these things unto thee," Because of her wickedness and idolatry. Why would the God of Love be so mean?

Because He is a God of Love and love is not love without judgment and justice. He will not always be chiding nor keepeth he his wrath forever. Rev. 6:17

Those who do not love God enough to obey him, will suffer the judgments of God.

2Thess. 1:8

V31 Her sisters cup- that cup spoken in Rev. 17. Is passed from Romanism to Protestantism.

That cup of abominations is over full! Protestants will drink of it deep and large.

V33-35 Protestants will become drunk and filled with sorrow, astonishment and desolation. Their going to suck it out, break the sherds and pluck off their own breasts = Phramakiea cutting off the breasts of women who might have breast cancer.

sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

v38. Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

v39. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

v40. And furthermore, that ye have sent for men to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

v41. And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

v42. And a voice of a multitude being at ease *was* with her: and with the men of the common sort *were* brought Sabean from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

v43. Then said I unto *her that was* old in adulteries, Will they now commit whoredoms with her, and she *with them*?

v44. Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

v45. And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

v46. For thus saith the Lord GOD; I will bring up a company upon them, and will give them to be removed and spoiled.

v47. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

v48. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.

v49. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord GOD.

As we see from Ezekiel 23 Romanism is the first New Testament Gentile church to fall.

This is happening because we have forgotten God, and cast him behind the back.

V36 God commands Ezekiel to Judge both sisters and tell them their abominations.

V37-45 The Rundown-

Adultery

Murder

Idolatry

Sacrificed Children

Defiled the Sanctuary

Broken Sabbath

Slew children

Lewdness with men from afar.

Using Makeup and Jewelry

Fine houses, beds, tables

Use Incense and oil.

Common, Lewd woman

V45 RIGHTEOUS MEN SHALL JUDGE THEM!!!

V46-49 God will take care of this mess of harlotry that has gone on and on.

These lewd and disgusting sisters that have turned away from God are unrepentant to the last!

Babylon # Part 2:

Q. Who is the Second Babylon?

A. The second Babylon is a half a world away - and many years apart from the Babylon of Revelation 17; Even Though the younger sister of Ezekiel 23 has seen what happened to her older sister, yet she does not learn a lesson, but follows in her sister's foots steps and **does worse** than her sister did. The Prophetess of the Lord gives us the answer to just who this second Babylon is in the 1884 Great Controversy page 232. Speaking of the First Angel's

message that was given in 1838-1844:

*“When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [Revelation 14:8] **This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message.** The proclamation, “Babylon is fallen,” was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches. The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. **It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects.** The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. **God is not in all this; it is the work of man,—the work of Satan.**” (Spirit of Prophecy Vol. 4 p. 232)*

We see here that the Servant of the Lord is very clear that **the Babylon of Revelation 14:8 is not Rome at all**, but the protestant churches in 1844 that shut out the message of the First Angel of Revelation 14. They did not become Babylon until the message for that hour was rejected by them, and they shut it out of their churches and persecuted those that followed the light.

Babylon # Part 3

Q. Who is the Third and Final Babylon?

A. The 1884 Great Controversy gave the first two Babylons together in the chapter on the “Second Angel’s Message,” but she is silent on the **Third and final Babylon of Revelation 18** for 187 pages, first she goes through and shows what the final Babylon will be teaching in the chapter on Modern Revivals (Faith Alone, No Effort Needed). She also outlines the fact that the world loving churches will have more and more religious zeal, but without the Spirit of God, it will lead to the heading up of the third and final Babylon. This third Babylon was a message yet future.

*“The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, **in the eighteenth chapter of the Revelation, in a message which is yet future**, the people of God are called upon to come out of Babylon.” (1888 Great Controversy p. 382)*

RH February 26, 1895, par. 3

The world must not be introduced into the church and married to the church. Through union with the world THE CHURCH will become corrupt, “a cage of every unclean and hateful

bird."(Rev. 18:2) *The customs of the world must not have a place; for they will be open doors through which the prince of darkness will find access, and the line of demarkation will become indistinguishable between him that serveth God and him that serveth him not.*

*"Of Babylon at this time it is declared, "Her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:5.] She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of his judgments, these faithful ones MUST BE CALLED OUT, that they "**partake not of her sins, and receive not of her plagues.**" Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, "Come out of her, my people." As these warnings join the third angel's message, it swells to a loud cry." (Spirit of Prophecy Vol. 4 p. 422)*

From the "Loud Cry" Chapter dealing with Revelation 18: *"The **sins of Babylon** will be laid open. The fearful results of a union of Church and State, (501-C-3) the inroads of Spiritualism, (NLP-Spiritual Formation- Unconditional Salvation) the stealthy but rapid progress of the papal power, (Shut up, sit down, pay us all your tithe and offering)—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands have never listened to words like these. In amazement they hear the testimony that Babylon is THE church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven. The people go to their former teachers with the eager inquiry, Are these things so? The ministers present fables, prophesy smooth things, to soothe their fears, and quiet the awakened conscience. But many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord." The popular ministry, like the Pharisees of old, are filled with anger as their authority is questioned; they denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it." Spirit of Prophecy Vol. 4 p. 424*

"As the storm approaches, (Not here yet) a large class who have professed faith in the third message, (SDAs) but have not been sanctified through it, (We are Sanctified through Obedience - RH January 13, 1903, par. 6) abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them." Spirit of Prophecy Vol. 4 p. 426

Thus we see that the third Babylon is THE CHURCH that has professed faith in the 3rd message yet not been sanctified by obeying that message. She will be foremost in leading out in persecuting God's true people. For: *"Apostasy in THE CHURCH prepares the way for the image of the beast."* 1888 Great Controversy p. 443

"I saw all that "would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands," (see Rev. 15-17) could not buy or sell. I saw that the number (666) of the IMAGE BEAST was made up; (Rev 13:18)" Word to the Little Flock p. 19

“And what do we see just ahead?—Another general council! A world's convention! evangelical alliance, and universal creed!” When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.” 1888 Great Controversy p. 444

The alteration of the doctrine identifying the **Three Distinct Babylons**—by merging them into a single symbolic entity in revised publications—may appear minor, but its acceptance leads to a serious misdirection. **It causes the reader to misidentify both the true source of coming persecution and the false hope offered in its wake.** The original writings clarify these distinctions. Revelation 17 identifies Rome, the Papal system, whose primary role in prophecy has already passed (see SpM p. 1, 2). Revelation 14:8, on the other hand, points to the fall of the Apostate Protestant churches during the period of 1838 to 1844. Lastly, Revelation 17:13 speaks of a future alliance—a unifying of these former two powers under the leadership of a third Babylon: Revelation 18, the final and most dangerous apostasy, represented by a movement that once proclaimed the Three Angels’ Messages, but has now rejected them. This final Babylon, Apostate Adventism, will join hands with Rome and fallen Protestantism to persecute the faithful remnant. In doing so, it will fulfill the role of the Mother, turning against its former brethren and delivering them to the courts in the time of crisis soon to come. (RH December 20 1898.6)

○ Nature of Christ—Trinity

In 1963 LeRoy Edwin Froom designed a chart called: “**The Progressive development of Third Angel’s Message to Consummation of its Witness. The Unique and Amazing Place of Spirit of Prophecy in it All.**” On the Chart he shows—

1. The first 44 years of Adventist doctrines
2. The “Great Divide”
3. The 43 years following the “Epochal Minneapolis Conference of 1888.”

On this Chart he clearly states that the first 44 years the Spirit of Prophecy was kept free from Contemporary Errors; The Doctrines that made up the Pillars of the faith were [1] The 7th day Sabbath, [2] The Heavenly Sanctuary, [3] Non-Immortality of the Soul, [4] Spirit of Prophecy, [5] Three Angel’s Messages, [6] Prophecies (Rev. 13-17) [7] Imminent Advent of Christ. He also admitted that Righteousness by Faith was largely lost sight of in 1881 at the death of James White.

Froom then states: The areas of Fundamental differences between SDA and other denominations were—

- (A) Deity of Christ,
- (B) Trinity,
- (C) Sinlessness,
- (D) Holy Spirit,
- (E) The Atonement in Relation to the Cross.

L.E. Froom call the 1888 Minneapolis GC of Oct. 17—Nov.1 “**THE GREAT DIVIDE**” and then shows on the chart that for the next 43 years they changed the Spirit of Prophecy books to make corrections, advances, clarifications, and confirmations eventuating in perfected “Beliefs.” Emphasis was placed increasingly on a personalized relation to Christ.

Froom is clear on this chart that the reason the “Conflict of the Ages” Series (1888-1916) were put together was to give us another Jesus. One who was changed from “**DIVINITY TO DEITY**” One who was GOD in the highest sense, To show that there was “Never a time when the Eternal Son was not with the Father” (CO-ETERNAL— This means that Jesus is not really the Divine Son of God, but another god, the same age as the Ancient of Days. This belief does not agree with the Old or New Testament or the Original Spirit of Prophecy Writings.

Froom admits “The changed books” brought in an “Amazingly Clear and Increasingly Full Declarations on Godhead, Deity of Christ, Sinlessness, and Atonement finished at the Cross. He also admits that the “Unceasing Stream of E.G. White periodical and book messages on Salvation Verities” in his view, help to correct, advance, clarify, and confirm “*Foundational Truths* of “**Righteousness by Faith in Christ as Fullness of Godhead,**” “**Christianity Affirmed,**” and the “**Act of Atonement Completed on the Cross.**”

This is a careful way of saying— we have used Ellen White’s name on books to change the doctrines. Such as removing the Final Atonement of the Sanctuary message; making Christ just one of other gods; giving the Spirit of God another body; bringing the Church back to the Doctrines of Rome accepted through the 1260 years of Papal persecution by the Evangelical Protestant Churches, that no longer no how to protest.

The term “Trinity” is not used by Ellen G. White in her non-copyrighted writings, and the early Seventh-day Adventist pioneers were notably anti-Trinitarian as well. However, due to the committee of five put together in 1883, the later writings attributed to her—especially post-1888—contain statements that strongly support the **three-person Godhead** doctrine, which aligns with the anti-biblical concept of a triune God: Father, Son, and Holy Spirit.

Here are several references after 1888 being credited to E. G. White, teaching the three gods doctrine.

“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...”*Evangelism*, 1946 p. 615

Ellen White never saw this book, she died in 1915. L. E. Froom wrote *Evangelism* in 1946 compiling it from E.G. White writings and some changed books, as well as adding his own thoughts, and catholic beliefs. The views reflected clearly show what he revealed in his 1963 chart.

The following phrase first originated in Adventism from W.W. Prescott, a prominent Seventh-day Adventist educator and administrator who played a major role in the theological development of the church in the late 19th century. Prescott was deeply involved in the editorial process of the *Desire of Ages* and is known to have supplied or influenced significant theological expressions in that book. Research by SDA historians and scholars (e.g., Gilbert Valentine and Fred Veltman) have shown that Prescott used similar phrases in sermons and lectures prior to the publication of the *Desire of Ages*. It is widely believed that the statement was incorporated during the editorial process and not penned by Ellen White herself—at least not originally.

“In Christ is life, original, unborrowed, underived.”— *The Desire of Ages*, p. 530 (1898)

This phrase marks a sharp departure from earlier SDA theology, where Christ was often described as having received life from the Father or having a beginning. “*Original, unborrowed, underived*” affirms eternal self-existence, a key point in Trinitarian theology. This was a major departure from the earlier SDA position, which held that Christ had a beginning or was subordinate. W.W. Prescott didn’t come up with this on his own, he borrowed it from John Cumming’s in a publication written in 1856.

The phrase “**In him was life, original, unborrowed, underived**” appears in Rev. John Cumming’s *Sabbath Evening Readings on the New Testament* — St. John (Boston: J.P. Jewett, 1856), page 5. Rev. J. Cumming, D.D., was a minister in the Church of Scotland, affiliated with the Scottish National Church. He was widely known for his fiery anti-Catholic views. Yet Ellen White gave a clear warning: the message “*was not to be entrusted to learned doctors of divinity or popular ministers of the gospel*” *Spirit of Prophecy*, Vol. 4, 196.2. She also wrote, “*The majority are usually to be found on the side of error and falsehood. The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God.*” *Spirit of Prophecy*, Vol. 4 214.1. So why would she later have quoted one? The evidence shows

—she didn't. Statements like this clearly change fundamental doctrines of the Bible and the Original *Spirit of Prophecy*.

“The Holy Spirit is the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power.”— *The Desire of Ages*, p. 671 (1898)

This statement offers a clear affirmation of a third distinct divine person in the Godhead, aligning with the modern formulation of the Godhead doctrine. However, such language and doctrinal assertions are entirely absent from Ellen White's *Original Publications*. In light of this, the weight of historical and textual evidence compels the conclusion that the teaching of a triune God—three co-equal/co-eternal divine beings—was not part of the original foundation laid in the early Seventh-day Adventist movement. Below is a chart showing the doctrinal shifts of such teachings.

Topic	Original Writings	Changed Books	Doctrinal Shift
Nature of Christ	“The Son of God was next in authority to the great Lawgiver.” — <i>Spirit of Prophecy</i> , Vol. 2, p. 9 (1877)	“All power in heaven and on earth has been given to Him.” — <i>Desire of Ages</i> , p. 821 (1898)	Shift from subordinate/derived authority to full divine omnipotence
Christ's Life	“Jesus was the only being who could enter into all the counsels and purposes of God.” — <i>Spirit of Prophecy</i> , Vol. 1, p. 17 (1870)	“In Christ is life, original, unborrowed, underived.” — <i>Desire of Ages</i> , p. 530 (1898)	Christ originally described as a derived being; later revised to full co-eternal existence
Holy Spirit	The Holy Spirit is referred to as Christ's spirit, not as another person. — Lt 84 Oct 22, 1895; 14MR 84.3; RH Nov. 29, 1892.3; RH April 5, 1906.16	“The Holy Spirit is the third person of the Godhead.” — <i>Desire of Ages</i> , p. 671	From divine influence to distinct third divine person
Trinitarian Language	No use of the term 'Trinity' or formal Trinitarian formulas.	“There are three living persons of the heavenly trio...” — <i>Evangelism</i> , p. 615	Introduction of Trinitarian structure and language

For further study on the Godhead issue, please go to Testimony Press website and read this document: <https://www.testimonypress.org/wp-content/uploads/2022/08/GOD-According-to-the-Scriptures-pdf.pdf>)

○ The Real Battle at Minneapolis

In the 1979 biography *Without Fear or Favor: The Life of M.L. Andreasen* by Virginia Steinweg, published by the Review and Herald Publishing Association, page 44 presents a significant insight. While the wording here is paraphrased to respect copyright restrictions, the core concept is faithfully preserved. The page is not quoted directly, but the essence of the narrative and its meaning remain intact.

WITHOUT FEAR OR FAVOR

It was believed by some that the Minneapolis meeting could bring about a major shift. I've heard various accounts of what occurred there, and one day—if time allows—I hope to share the version I received from those who opposed Sister White during follow-up meetings at College View. According to these individuals, the real conflict wasn't centered on the message presented by Jones and Waggoner. Instead, they claimed the true issue was whether Sister White should be allowed to override the decisions of leading church officials. The core of the resistance, **as they framed it, was an effort to overthrow the authority of the Spirit of Prophecy.** And by their own assessment, the opposition prevailed. Following this, Ellen White departed for Australia, where she remained for nine years. During her time there, a new model of church structure involving union conferences was introduced, which she endorsed and which later became part of the General Conference organization in 1901. **Some have interpreted the Minneapolis event as an outright rebellion against Ellen White and her writing**—a perspective that casts light on the roots of the omega apostasy.

OW.W. Prescott Letter to W.C. White

Below is a letter from W.W. Prescott to W.C. White in which Prescott was replying to Willy's request for suggestions to be part of changing the new edition of the Great Controversy which was to become the 1911 edition. It is noticed by the publisher while re-typing this letter for this document that not all of the significant changes in the 1911 Great Controversy are in Prescotts letter, meaning that others were also involved in making changes to the new edition. Several interesting points are revealed in this letter, first, he did find some definite mistakes in their work of putting together the 1888 edition. But the most interesting is where Prescott shows a clear and definite concern about saying anything to harsh about the Pope or the Papacy in general. He also does not agree with the foundational Advent dates, specifically the 1260 and the 2300 day/years prophecies, disagreeing with the start and end date, specifically anything that ends in 1798. His tone and suggestions reveal a dangerous sympathy toward the Papacy and a clear departure from the prophetic truths that define the foundational Advent Message. Thought Question: Was W. W. Prescott one of the first Jesuit infiltrators in the Seventh-day Adventist Church? While there may be no conclusive evidence to prove such a claim, the content and tone of this letter are enough to raise serious questions and warrant deeper investigation.

Elder W.C. White
Sanitarium, Napa County, California.

April 26, 1910

My Dear Brother: - -

In harmony with your urgent request I have taken a little time to go through "Great Controversy," and to note some of the things which seemed to me to indicate the need of a revision. In as much as the book covers the period beginning with the destruction of Jerusalem, and ending with the coming of the Lord and the new earth, it could hardly be expected that I should be able to deal in anyway exhaustively with the facts of history which are treated upon in this book. I can only notice such matters, and make such suggestions, as are within the range of my reading.

#1 There is one general feature of the book to which I will call attention, without attempting to refer definitely to each case, as this would require much space, and involve much repetition. Throughout the book there are very many quotations, both from other writers and from verbal conversations which ought to be accurate, and which I think ought to have in nearly all cases suitable references. It is very difficult now, however, to locate these quotations, as oftentimes there is no hint which would enable one to look them up. I shall call attention to some which I have been able to locate, and suggest the need of much work in this direction. The inaccuracies which I have found in the few which I have looked up, suggest the need of doing this.

I will now deal with different places through-out the book which seem to need attention.

The edition which I have used in making this criticism is the Eleventh edition, revised and enlarged, published by the Pacific Press, 1889.

#2Page 24: It is stated that the temple - - - “was rebuilt about five hundred years before the birth of Christ.” On the insert page following the date of the rebuilding is given as B.C. 516. Smith’s Bible Dictionary give it “Cir. 520 B.C.”

#3Page 26: The setting up of the “idolatrous standards of the Romans” just outside the city walls is stated to be the signal referred to by Christ for the flight of the disciples; not on page 31 the flight of the disciples is made to be after “the retreat of Cestius.”

#4Page 28: The period between the doom of Jerusalem as pronounced by Christ and the overthrow of the city is said to be “forty years.” As the city was overthrown A.D. 70, if this period is exact, it would make the time for his pronouncing the doom A.D. 30, and, consequently, his crucifixion in the same year; but in other places in this book the crucifixion is placed in A.D. 31.

#5Page 31: After speaking of the retreat of Cestius, it says: “Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus.” The reader who is not informed concerning the history of this period would probably conclude that Titus immediately succeeded Cestius in the command of the Roman Forces, as no hint is given of the campaign under Vespasian, the father of Titus.

#6Page 33: The efforts of Titus to save the temple are said to have been futile, because “One greater than he had declared that not one stone was to be left upon another.” Does an event happen because it has been foretold by prophecy, or does the prophecy foretell events which happen for other reasons?

#7Page 43: Of the idolaters who united with the church it is said that “they still clung to their idolatry, only changing the objects of their worship to images of Jesus, and even of Mary and the saints.” My understanding is that these idolaters were induced to unite with the church by an accommodation of the Christian doctrine to their beliefs and modes of worship, and that therefore they were brought into the church on the basis of the worship of images.

#8Page 50: It is declared that “the pope has arrogated the very titles of Deity. He styles himself ‘Lord God the Pope,’” The definite reference for this statement ought surely to be given, if such instance can be found; if no such instance can be found, it does not seem proper to make this assertion. In all my reading I have not found one such instance, although I have found instances where others have applied this term to the pope.

#9Page 52: At least the vital portion of the decree of the council which “finally established this system of idolatry” ought to be cited, either here or in the appendix. This is a serious charge, and ought to be substantiated.

#10Page 52: It is said: “Satan tempered with the fourth commandment also.” In other places the change of this commandment is referred directly to the pope or the papacy.

#11Page 52: Beginning at the bottom of the page this statement is found: “While Christians continued to observe the Sunday as a joyous festival, he led them... to make the Sabbath a fast.” On page 53 it says: “But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord.” It seems to me that in both these cases the word “Christians” should be qualified by some word limiting its application. As they now stand these expressions seem to broad. The same suggestion applies to the use of the word “Christians” on page 54, eighth line from the bottom.

#12**Page 54:** The argument in the last paragraph of this page would seem to favor commencing the 1260 years with the decree of Justinian in 533, as it says: - - “The bishop of Rome was declared to be the head over the entire church.” And immediately following it says: “And now began the 1260 Years.” In various other places in the book, which will be noted later the 1260—year period is definitely stated to begin in 538.

#13**Page 56:** In the second paragraph I find this statement: “About the close of the eighth century, papists put forth the claim that in the first ages of the church the bishops of Rome had possessed the same spiritual power which they now assumed. To establish this claim, some means must be employed to give it a show of authority; and this was readily suggested by the father of lies. Ancient writings were forged by monks. Decrees of councils before unheard of were discovered,” etc.

The only thing in the history of the papacy to which this can possibly refer would be the forging of the pseudo-Isidorian decretals; but these were not brought forward until the middle of the ninth century; and Pope Nicholas I, who filled the pontifical chair from 858 to 867, was the first pope to make use of these forged writings in order to establish the authority of the papacy. Of course it does not say in this paragraph that these writings were forged in the eighth century, but to one acquainted with the facts the matter does not seem to be clearly handled.

#14**Page 57:** These two statements are found: - - “Another step in the papal assumption was taken, when, in the eleventh century, Pope Gregory VII. Proclaimed the perfection of the Romish Church.” “The proud pontiff next claimed the power to depose emperors,” etc.

The natural inference from these statements would be that these two claims were put forth at different times; but both of them are found in one document which presents in a summarized form the leading claims and teachings of Gregory VII. It is of course barely possible that these claims were originally made at different times; but, as they now appear in ecclesiastical history, they are found in the same document. This document will be found in Mosheim’s “Ecclesiastical History,” book 3, cent. 10, part 2, chapter 2, par. 9, Note 1.

#15**Page 59:** Purgatory is defined as - - - “A place of torment, in which the souls of such as have not merited eternal damnation are to suffer punishment for their sins.” Purgatory is thus defined in “Catholic belief,” page 196: - - “Purgatory is a state of suffering after this life, in which those souls are for a time detained, who depart this life after their deadly sins have been remitted as to the stain and guilt, and as to the everlasting pain that was due to them; but who have on account of those sins still some debt of temporal punishment to pay; as also those souls which leave this world guilty only of venial sins.”

#16**Page 59:** The doctrine of indulgences is made to mean “full remission of sins, past, present, and future.” But in “Catholic Belief,” page 194, we find this: - - “It is a pity that many Protestants should be so ill-informed about the doctrine of Indulgences as to suppose that it means the forgiveness of a sin, or a permission to commit a sin.

“By an indulgence is meant not the forgiveness of a sin, or a permission to commit a sin, but the remission, through the merits of Jesus Christ, of the whole or part of the debt of temporal punishment due to a sin, the guilt and everlasting punishment of which have, through the merits of Jesus Christ, been already forgiven in the sacrament of Penance.”

There is no doubt that this teaching of the church has been perverted, and practically made to mean in many instances the forgiveness of sin, or possibly the permission to

commit sin; but this is not the official teaching of the Roman Catholic Church. Would it not be proper to make this distinction?

#17**Page 59:** It is said that “all Christians” were compelled to believe in the “idolatrous sacrifice of the mass.” The expression “all Christians” seems rather a broad one here.

#18**Page 60:** The expression “Babylon the Great” is plainly applied here to the Roman church; but on page 383 it is declared that Babylon of Revelation 14 “can not refer to the Romish Church.” Are there two interpretations of Babylon, one for Revelation 14, and one for Revelation 17?

#19**Page 60:** The expression “the noontide of the papacy was the world’s moral midnight” ought to be changed back into Wiley’s original form of expression and quoted.

#20**Page 61:** In the expression “Everything heretical, whether persons or writings, was destroyed,” the statement seems overdrawn. Both heretics and heretical writings survived the period.

#21**Page 61:** “Papal councils decreed that books and writings containing such records of Rome’s cruelty should be committed to the flames.” Reference ought to be made to one or more councils, and a brief quotation from the decrees given.

#22**Page 62:** At the bottom of the page it reads: “But Rome had fixed her eyes on Britain, and resolved to bring it under her supremacy.” The facts given in history are these: While walking through the slave market in Rome one day Gregory the Great saw some youths who attracted his attention. On inquiry he learned that they came from Britain. He was impressed with the beauty of their form and appearance, and thought that such a people ought to receive Christianity; and therefore sent Augustine, with about forty monks, to preach the gospel to them. I do not find anything in the history which indicates that Gregory knew of this country and determined to bring them under his pontifical power before he saw those young men in the slave market.

#23**Page 63:** The quotation put in the mouth of “the Romish leader,” is not the same as that found in the Historians’ History of the World, Vol. 18, pages 44, 45.

#24**Page 64:** The expression “Those humble peasants ... had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church,” does not clearly express the writer’s idea. It should read - - - “Had not, without the assistance of others.” Or, - - - “Had not themselves first arrived at the truth.” What follows shows that they were simply defending the faith of their fathers.

#25**Page 65:** This statement is found: - - “Amid the prevailing error and superstition, many, even of the true people of God, became so bewildered that while they observed the Sabbath, they refrained from labor also on the Sunday.” With this compare the statement in Testimony Vol. 9, page 232: - - “The light given me by the Lord at the time when we were expecting just such a crisis as you seem to be approaching was, that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from their ordinary work on that day, devoting it to missionary effort.”

#26**Page 65:** The statement reads: “Waldenses were the first of all the peoples of Europe to obtain a translation of the Holy Scriptures.” Ridpath, History of the World, “ Vol. 2, page 42 says; - - “For seven years Ulfilas labored assiduously at the great task translating the Bible which he had undertaken. At the end of that time the whole Bible, with the exception perhaps of the book of Kings, had been translated into the vernacular.... The achievement of Ulfilas requires a

more especial attention for the reason that the Gothic Bible thus produced was the first Bible ever written in a Teutonic language.” It would seem to me that this translation made by Ulfilas gave to the Goths the first translation of the Holy Scriptures.

#27**Page 76:** Some portion of the bull from Innocent VIII., to which reference is made, ought to be quoted, with proper reference.

#28**Page 77:** Some of the provisions of this bull are given, however in the language of another, but without any reference as authority for the translation.

#29**Page 79:** In view of what has been stated concerning the translation of the Bible by Bishop Ulfilas, is it proper to say that “except among the Waldenses, the Word of God had for ages been locked up in languages known only to the learned.”?

#30**Page 82:** A quotation of very severe import is credited to “one of the early fathers of the Romish Church.” This reference does not seem definite enough to warrant the use of the quotation. The same seems true of the quotation from Luther, found on the same page.

#31**Page 84:** At the top of the page the question of “purchasing forgiveness with money: is suggested, and in the same paragraph there is a quotation for which no reference is given.

#32**Page 85:** A quotation is given from one of the tracts of Wycliffe, for which no reference is given. This mater, as found in Neander, Vol. 5, of the five volumes edition, page 137, runs thus: “The pope and his collectors draw from our country what should serve for the support of the poor, and many thousand marks from the king’s treasury for sacraments and spiritual things’ - - - which is aimed against the Simony encouraged and promoted at Rome. “And certainly - - - says he - - - though our realm had a huge hill of gold, and no man took therefrom but this proud worldly priest’s collector, in process of time the hill would be spent; for he is ever taking money out of our land, and sends nothing back but God’s curse for his simony,” etc. In Neander this quotation is credited to Lewis’s “History of the Life and Sufferings of J. Wycliff,” page 32 (n.ed. 37)

#33**Page 85:** Three bulls are mentioned, “all commanding immediate and decisive measures to silence the teacher of heresy.” Would it be possible to mention these bulls, or give some reference to where they may be found.

#34**Page 86:** The expression, “Two conflicting powers, each professedly infallible, now claimed obedience,” raises the question of the proper use of the word “infallible.” According to Roman Catholic doctrine, infallibility does not apply to the pope as a temporal king, as a private person, as a writer on general themes, or as a speaker; but merely refers to his utterances when made ex-cathedra in defining the belief of the church. See “Faith of our Fathers,” by Cardinal Gibbons, page 145, and following. From the Catholic standpoint the doctrine of infallibility is not impaired by the fact of there being two rival popes at the same time.

#35**Page 88:** The quotation from Wycliffe in the first line, “but live and declare the evil deeds of the friers,” reads in Green’s “History of England.” “but live and again declare the works of the friars.”

#36**Page 97:** Two statements are put into the mouth of Gregory VII, for which no reference is given. As these are very important pronouncements, they ought to have proper authority back of them. The same is true of the decree mentioned in the last line of the same page.

#37**Page 103:** It is declared that "all the gifts, offices, and blessings of the church were offered for sale. The word "all" makes this a very broad statement.

#38**Page 104:** It is said that the Council of Constance "was called, at the desire of emperor Sigismund, by one of the three rival popes, John XXIII," This matter seems to be presented in a somewhat different light by Bower in his History of the Popes, under "John XXIII, the two hundred and fourth bishop of Rome." In the three-volume edition of Bower, this matter is found in volume 3, pages 175, 176.

#39**Page 106:** In speaking of the treatment of Huss and his imprisonment, it says: - - "The pope, however, profiting little by his perfidy, was soon after committed to the same Prison." From this statement, in connection with the preceding paragraph, it would appear that the pope was cast into the same prison in which Huss was first incarcerated. Bower, however, presents the matter in a different way, as will be seen by reading his account of the imprisonment of John XXIII, found in the same edition, on page 188.

#40**Page 107:** The words in italics, and quoted, being of so much importance and involving so serious a charge against the papacy, ought to have a proper reference for them.

#41**Page 116:** To supply what was needed for a crusade, it is stated that "In all the papal countries of Europe, men, money, and munitions of war were raised. The word "all" makes this statement a very broad one.

#42**Page 122:** The statement concerning Luther's discovery of the Bible would be more definite if it should read: - - "While one day examining the books of the library of the University of Erfurt."

#43**Page 128:** The expression "A salvation that could be brought with money," raises the same question as to the meaning of indulgences. There is little if any doubt that Tetzel represented his indulgences as being the same as forgiveness of sin; but would it not be fair to the Roman Catholic Church to say that this was not their official teaching?

#44**Page 129:** The quotation from Tetzel at the top of the page, if authoritative, ought to have suitable reference.

#45**Page 160:** The answer of Luther as here quoted varies somewhat from the language given by d'Aubigne, Book 7, chapter 8, which runs thus: - - "Since your most serene majesty, and your high mightinesses, call upon me for a simple, clear, and definite answer, I will give it; and it is this: I can not subject my faith either to the pope or to councils, because it is as clear as day, that they have often fallen into error, and even into great self-contradiction. If, then, I am not disproved by passages of Scripture, or by clear arguments, - - - if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the Word of God, I neither can nor will retract anything, for it is not safe for a Christian to speak against his conscience.' Then, looking around on the assembly before which he was standing, and which held his life in its hands, 'Here I am,' says he, 'I can not do otherwise: God help me! Amen.'"

#46**Page 202 and 203:** The Protest at the Diet of Spires, as here quoted, does not agree with the same protest as found in d'Aubigne, Book 13, chapter 6.

#47**Page 209:** At the top of the page is this statement: - - - "One of the principles most firmly maintained by Luther was that there should be no resort to secular power in support of the Reformation, and no appeal to arms for its defense." This is true, but it is also true that, as the Reformation progressed in later years, Luther argued in favor of use of the secular power to suppress heretical and fanatical teaching.

#48**Page 234:** The statement at the bottom of the page concerning the nature of Jesuitism is very broad and very strong. According to this statement Satan himself could not possibly do any worse. The same is true of the further description on page 235.

#49**Page 235:** The bull mentioned which reestablished the Inquisition, ought to be definitely located.

#50**Page 261:** The quotation concerning the Assumptions of the pope are evidently taken from "Facts for the Times." After a long search I have found the quotation to the effect that the pope "can dispense above the law," etc.; but it is what is called an authoritative gloss upon the canon law, and not a direct utterance of the pope. The second quotation, "He can pronounce sentences and judgments," etc., I have been unable to locate. I do not think it wise to use these quotations, unless we can give very definite reference for them, as I fully expect that we shall be called to strict account for all these statements at some time in the future.

#51**Page 266:** In the first paragraph, "the holy city," mentioned in Rev. 11:2, is interpreted to mean "the true church;" but on page 427 the holy city is made to be the bride, and the virgins to represent the church. Note the full argument on page 427.

#52**Page 266:** The 1260 years of papal supremacy are made to commence "with the establishment of the papacy in A.D. 538," and to terminate in 1798. It does not seem to be in harmony with history to say that the papacy was established at this time, and the whole question of the proper application of 1260 years needs reconsideration, and a new interpretation made.

#53**Page 267:** The statement that "through the influence of the Reformation, the persecution was brought to an end prior to 1798," seems a very loose one, in view of the fact that the Reformation occurred nearly four centuries before the date mentioned here.

#54**Pages 268:** In the last paragraph it is assumed that the 1260 years ended in 1798.

#55**Page 269:** Reference is again made to the year 1798, on the basis of its being the date for the end of the 1260 years. On the same page the French Revolution is called "the Revolution of 1793;" but at the top of page 282 it is said: - - "At the opening of the Revolution, by a concession of the king, the people were granted a representation exceeding that of the nobles and the clergy combined." This concession was made at the convocation of the States-General in 1789, which would, according to this statement, then be the opening of the Revolution. This is historically correct. But the Revolution could then not properly be spoken of as "the Revolution of 1793."

#56**Page 271:** When we think of the persecutions carried on by the papacy under the inquisition in Spain and in other countries, it seems a little strong to say that - - "In no land other than France had the spirit of enmity against Christ been more strikingly displayed."

#57**Page 272:** In the middle of the page the statement is made that - - - "The great bell of the palace, tolling at dead of night, was a signal for the slaughter." All the histories dealing with the French Revolution which I have been able to consult, state that it was the original plan to toll the bell of the palace as the signal, but owing to special circumstances the signal was given by ringing the bell of the church of St. Germain l' Auxerrois. On the same page the number that perished through France is stated to be "seventy thousand." The estimates vary from fifty to one hundred thousand. Would it not be better to say "about seventy thousand." On the same page a quotation is given concerning Pope Gregory's reception of the news of the massacre. In view of the fact that Roman Catholics dispute this whole ground, ought there not to be some authoritative reference for this paragraph concerning the reception of the news in Rome?

#58**Page 273:** It is stated that “Bibles were collected and publicly burned with every possible manifestation of scorn;” and on pages 286 and 287 reference is made to a decree passed in 1793, prohibiting the Bible, and the rescinding of the same decree three years and a half later. Both of these statements appear to have been taken directly from “Thoughts on Revelation;” and the statement concerning the decree suppressing the Bible, as found in “Thoughts on Revelation,” is taken verbatim, but without credit, from an article by George Storrs, one of the early Adventist writers. Two or three of us have made a very careful search of all the histories of the French Revolution to be found in the Congressional Library, in an effort to find some authority for this statement concerning this decree suppressing the Bible; but thus far we have been utterly unable to find any reference to any such action. Of course if this can not be established, it will affect quite a number of paragraphs based upon this statement.

#59**Page 276:** A quotation is made, beginning - - - “the popular society of the museum entered the hall,” etc., which is also found in “Thoughts on Daniel” (Notes on Dan. 11:38), where it is credited to Scott’s “Life of Napoleon,” without any page being given. It seems to me that the expression “the popular society of the museum,” must be a mistranslation of the French name of some society of the period. And the expression “the breviaries of the Old and New Testaments,” should read, “the breviaries and the Old and New Testaments.”

#60**Page 277:** The words put into the mouth of the pope as spoken to the regent of France ought surely to be authoritatively located. And the same is true as to the words of “a papist dignitary.”

#61**Page 282:** There appears on this page this statement: “The war against the Bible inaugurated an era which stands in the world’s history as ‘The Reign of Terror.’” The whole outbreak of the French Revolution is interpreted in this chapter as being a war against the Bible; but the histories of that period represent this outbreak as being a protest against the arbitrary authority of both state and church. In harmony with this idea is the fact that the king was beheaded previous to the inauguration of the Reign of Terror, and before the worship of the *Goddess of Reason* was established.

#62**Page 284:** It is stated that “in the short space of ten years, millions of human beings perished.” When used in this way, “millions” would be taken to mean several millions, and it is a question whether so broad an expression is warranted.

#63**Page 285:** At the bottom of the page reference is made to the decree prohibiting the Bible, to which attention has already been called.

#64**Page 288:** The statement what Adoniram Judson was sent as a missionary to Burma under the auspices of the American Board of Foreign Missions, does not seem warranted, as I understand the facts. Judson sailed under the auspices of the American Board, but on the voyage changed his views on baptism, and became a representative of the Baptists. His going to Burma was not a direct design on the part of any one. On account of trouble which he got into in India, he was obliged to leave the country suddenly, and, going to the harbor, sought to find some ship sailing to any other country. Finding one going to Burma, he took passage. It would not seem that he was sent to Burma by any one, but that he merely went there to get away from India.

#65**Page 292:** Of the Pilgrim fathers it is stated - - “The freedom which they sacrificed so much to secure for themselves, they were equally ready to grant to others.” But on page 441 it says: “The christian exiles who first fled to America, sought an asylum from royal oppression and

priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty.”

#66Page 306: It is here again stated that the 1260 years terminated in 1798. And the expression “in those days,” found in the Text “In those days, after that tribulation,” is made to refer to the 1260 days. On this basis the statement is made - - - “Between these two dates 1793 - - 1798, according to the words of Christ, the sun was to be darkened.” This interpretation involves the necessity of explaining why all the other signs mentioned in Matt. 24 come outside this period, and this is a difficult matter to establish satisfactorily. It seems to me a much more consistent interpretation of this passage to regard the expression “In those days, after that tribulation,” to refer to the indefinite period beginning with the close of the period of tribulation and extending to the time of the second advent, thus taking in all those events mentioned in Matt. 24: 29, 30.

#67Page 306: A quotation is here credited to “Herschel the astronomer.” I have spent some time in running down this quotation, and find no basis upon which it can be stated that these words were uttered by Herschel, the astronomer. On the contrary, there is good ground for inferring that he never did make such an expression. This statement is here quoted as found. In a book entitled “Our First Century,” by R.M. Devens, being used as a sort of “text” at the beginning of his article on the Dark Day, where it is attributed simply to “Herschel.” No one seems to know who this “Herschel” is, although it has been suggested that it was Dr. Herschel, a converted Jew, who believed in the near coming of Christ, and preached on this subject in this country in 1845.

#68Page 325: In connecting the prophecy of Daniel 9 with that of Daniel 8, it is said: - - “There was only one point in the vision of chapter eight which had been left unexplained, namely, that relating to time.” It seems to me, however, that there are several points in the vision of Daniel 8 which were not explained by the angel, as recorded in that chapter; namely, the daily, the transgression of desolation, the sanctuary, and the time period.

#69Page 326: Of the decree releasing the Jews from Babylon, it is said: - - “In its completest form it was issued by Artaxerses,” etc. Does not Ezra 6:14 regard the decrees of Cyrus, Darius, and Artaxerses as really one decree, all of which went to make up the full decree?

#70Page 327: In dealing with the decree of Artaxerses, it is stated that-it- - “went into effect in the autumn of B. C. 457.” On the basis of this interpretation the 483 years are made to extend to the autumn of A.D. 27, when, it is stated on the same page, that - - - “Christ was baptized by John.” Further interpreting “the midst of the weeks” to mean the middle of the weeks, it is stated, on the same page, that - - - “In A.D. 31, three and a half years after his baptism, our Lord was crucified.” The same method of beginning the 2300 days in the autumn of B.C. 457 is used in the argument on pages 398, 400, and 410; and the time of the baptism is definitely fixed as the autumn of A.D. 27, and the crucifixion as the spring of A.D. 31. No proof is given, except the claim that the 2300 years commenced in the autumn of B.C. 457. But the scripture statement is very plain; it says: - - “Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the prince, shall be seven weeks, and three score and two weeks,” etc.

It is very difficult for me to see how the expression “from the going forth of the commandment,” can be made to mean from the time that Ezra commenced to build the city, at least six months after the commandment went forth.

Furthermore, in my investigation of this subject, I find much good argument for placing the baptism in 27, but either the spring or the summer of 27; and for placing the crucifixion either in A.D. 29 or 30; but I find no authority for making it as late as 31, except the marginal chronology of the Authorized Version of the Bible, which is Usher's chronology. This chronology has been accepted by our writers to establish the baptism in A.D. 27, but has been rejected so far as it relates to the crucifixion, which is placed by it in A.D. 33.

It seems to me abundantly evident from the scripture and history that the 2300 days commenced in the spring of B.C. 457; that the baptism was not later than the early part of A.D. 27; that the crucifixion was not later than the early part of A.D. 30; and that the 2300 days must end in the spring of 1844. This interpretation appears to me to be in harmony both with the scripture and history.

And this was the original interpretation of William Miller, as stated on page 328: -
- "Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year."

I am unable to see that the prophecy does point to the autumn of that year. The diagram inserted between pages 328 and 329 places the crucifixion in A.D. 31, the setting up of the papacy in 538; the ending of the 1260 years in 1798, and the ending of the 2300 year "in the autumn of 1844."

#71 **Page 334:** A quotation given in the first paragraph is credited to Henry Dana Ward. I have looked up the original article from which this quotation is taken, as found in the NEW YORK JOURNAL of COMMERCE, of November 14, 1833, and find a long article to which no name is appended, and it appears that Henry Dana Ward was not one of the editors of the paper. If he wrote this article, there is no proof of it in the paper itself.

#72 **Page 334:** The statement is made that Josiah Litch, in interpreting the prophecy of Revelation 9, specified "not only the year but the very day on which" the Ottoman Empire would fall. It appears from one of Litch's pamphlets which is preserved in the General Conference Library that he did not name the definite day until after the event, but simply claimed that the prophecy would be fulfilled "in August, 1840." In a later edition, after the fall of the Ottoman Empire, he stated that now, that the event had actually occurred, he could fix the definite date as being the 11th day of August, 1840.

#73 **Page 334:** At the bottom of the page, referring to the 11th day of August, 1840, it states - - -
"at the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of christian nations. The event exactly fulfilled the prediction." The history of this period shows that on that date the demand of the allied powers was placed in the hands of the Pasha of Egypt, this being some time after these powers had assumed the control of Turkey. The explanation as here given does not harmonize the that which is found in other books which we have published.

#74 **Page 340:** The general statement that "the papal church withholds the Bible from the people," seems to need modifying, in view of the fact that the Roman Catholic Church now prints its own translation of the Bible, and a recent pope has Recommended the reading of it to the people.

#75 **Page 356:** The 1260 years are made to end in 1798.

#76**Page 368:** The statement - - - “The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people,” seems strictly in harmony with the scripture statement, rather than the claim that the 2300 days extended to the fall of 1844.

#77**Page 376:** Barnes’s commentary is spoken of as one “so widely used.” But at the present time all these old commentaries have been discredited and thrown aside by the more liberal theologians.

#78**Page 380:** The “worldliness, backsliding, and spiritual death which existed in the churches in 1844” is made very prominent; but the condition of the churches at the present time seems much worse than then. In view of these more recent developments, should the matter not be handled a little differently?

#79**Page 381:** It is stated that the term Babylon— “is employed in Scripture to designate the various forms of false or apostate religion.” This raises the question of whether the Babylon of Revelation 14 is different from the Babylon of Revelation 17 and 18. In this connection read pages 382, 383.

#80**Page 410:** In the edition which I use it states that the command of Artaxerses went into effect in the autumn of “A.D. 457.” Of course this should be “B.C. 457.”

#81**Page 412-13:** The argument on pages 412 and 413, concerning the covenants and the sanctuary seems to follow the lines laid down by Elder Smith in his argument, in which he makes the old covenant to run from Sinai to Christ, and the worldly sanctuary to stand with it. He claims that the new covenant was not in force until the death of Christ, and that at that time both the old covenant and the worldly sanctuary passed away, and the new covenant and the heavenly sanctuary superseded them.

#82**Page 413:** On page 413 an argument is based upon the word “also” in Heb. 9:1. This is the argument made by Elder Smith in “Looking Unto Jesus,” pages 109, 110. But the Revised Version destroys the force of this argument by rendering the verse thus: “Now even the first covenant had ordinances of divine service,” etc.

#83**Page 415:** I am unable to find any direct statement in the epistle to the Hebrews which would warrant the claim that - - - “Paul declares that that pattern was the true sanctuary which is in heaven.” This seems to me to be rather an inference than a direct statement.

#84**Page 438:** At the bottom of the page it is stated that “the dragon, primarily, represents Satan.” But at the top of page 439 it declares that the papacy “succeeded to the power and seat and authority once possessed by the ancient Roman Empire.” This would seem to suggest, at least, as Elder Smith directly states, that it was the Roman Empire, and not Satan, which gave to the beast “his power, and his seat, and great authority.” A little change in the wording here would make the interpretation more harmonious.

#85**Page 439:** The 1260 days are again stated to begin with the establishment of the papacy in 538, and continue to 1798.

#86**Page 440:** Beginning with page 440 there are references at the bottom of some of the pages to various publications as authority for the quotations. This would seem to indicate that there was no objection to introducing such references, and it would seem proper to do so in the other parts of the book as well.

#87Page 447: It states that the papacy's first resort to the power of the state "was to compel the observance of Sunday as 'the Lord's day.'" Very soon after A.D. 538 Pope Vigilius appealed to Narses, the representative of Justinian, to use force in putting down the heretics; but no reference is made in that connection to the observance of Sunday. In connection with the statement made on page 447, it seems that some reference should be made to the first instance of such use of the power of the state.

#88Page 453: Referring to the Sabbath and other special truths, it says: - - "These truths, as presented in Revelation 14, in connection with the 'everlasting gospel,' will distinguish the church of Christ at the time of his appearing." This would suggest that these truths were something separate from the everlasting gospel; but it seems to me that they are the essential part of that gospel.

#89Page 457: It is here declared that - - - "The computation of the prophetic periods on which that messages was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment." If this should state "in the spring of 1844," it would seem better to me.

#90Page 524: The denial of the divinity of Christ is spoken of as a dangerous error, and it is apparently made synonymous with the denial of the pre-existence of Christ. In the present theological controversy it is the deity of Christ which is denied, while his divinity- - -using the term in a modern sense- - -is acknowledged. It would seem necessary to change this language on page 524, in order to make it in harmony with the present situation.

#91Page 549: In the quotation from Martin Luther, to which no reference is appended, the word "prodigies" is used, where it seems to me the word "progeny" would be more appropriate. At all events it does not seem that the word "prodigies" is the right word.

#92Page 557: At the bottom of the page it is stated that- - - "Believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life." According to present-day teaching, the advanced theologians, who are not classed as Spiritualists, deny the miracles of Christ altogether.

#93Page 563: At the bottom is the quotation,- - "Never erred, and never can err,"- - to which reference is made on page 57 as one of the propositions put forth by Gregory VII. The original proposition as put forth in Latin, when properly translate, reads: - - "The Roman church never has erred, nor, according to the testimony of Scripture, will it ever err." This is somewhat different from the statement that it "never can err."

#94Page 565: A quotation is made from the oath of allegiance to the pope, which does not agree with the word of this oath as found in the original Latin, and given in "Delineation of Roman Catholicism," by rev. Charles Elliott, D.D., pages 3 and 4. His translation of this sentence runs thus: - - Heretics, schismatics, and rebels, to our said Lord, or his aforesaid successors, I will, to my power, persecute and oppose."

#95Page 567: Some of the statements on pages 567 (middle of the page) and 569 seem very severe, in view of the caution which has been given us to say nothing harsh about the papacy, as we shall later be called to meet these same statements.

#96Page 575: The references to "an ecclesiastical council," and also to "a synod held in Rome," seems very indefinite. Should not the time when these meetings were held be stated definitely.

#97Page 577: Reference is made to "an edict from the king of Scotland." But neither the time when the edict was made nor the name of the king is given. On the same page reference is made

to “a papal council held in the sixteenth century.” But the definite date is not given, and there is no reference for the quotation. On the same page reference is made to “an edict . . . forbidding the observance of the Sabbath.” But it is not stated what edict is referred to.

#98**Page 579:** The expression “the abolition of the papacy in 1798,” seems likely to be misunderstood, in view of the fact that the papacy still exists.

#99**Page 580:** Reference is made to the claim that the pope- - - “Can pronounce sentences and judgements in contradiction to the right of nation, to the law of God and Man.” And as authority for this quotation, a reference is made to “The Decretalia!” If a brief sentence should be quoted, and the authority should be stated to be “the Encyclopedia Britannica,” it would be just as valuable and just as definite a reference as this one, inasmuch as the “Decretalia” cover centuries of time and many volumes. Furthermore, I have been utterly unable thus far to locate this quotation. It is evidently taken from “The Facts for the Times,” where it is also credited to the “Decretalia.”

#100**Page 587:** Not all the “popular teachers” who substitute Sunday for the Sabbath - - - “Declare that the law of God is no longer binding.” Some of them attempt to base Sunday-observance upon the fourth commandment.

#101**Page 681:** In Note 3 the argument is made at length concerning the 2300 days, and the conclusion is drawn at the bottom of the page that these days - - - “must extend to the autumn of 1844 A.D.”

#101**Page 682:** In the paragraph at the top of page 682 it is stated that the proof that these days ended “in the autumn of 1844, stands without impeachment.” This question has already been dealt with elsewhere.

#102**Page 685:** The statement is made in the first paragraph, that - - - “one class who relinquished the view that ‘the door of mercy was shut,’ were led to do this because they discovered that other messages were to be proclaimed,” etc. Is there not danger that this statement may be used to show that the early believers in this message did teach that there was no longer salvation for sinners after 1844?

#103**Page 686:** In Note 10 attention is called to the rapid growth of the influence of the papacy in Europe but since this note was written, quite a change has taken place in this respect, and the papacy has lost much ground, notably in France. In this same note, on page 687, statements are made on the authority of the Converted Catholic concerning former members of the President’s cabinet, which seem out of date at the present time. The same is true of statements on pages 688 and 689.

#104**Page 690:** In Note 13 it is stated that the terms “mark” and “sign” “are used in the Scriptures as synonymous with seal, as in Rom. 4:11.” I am unable to see that “sign” and “seal” are used synonymously in Rom. 4:11. It is true that the sign of circumcision is called a seal of righteousness, but that does not make the two words synonymous.

#105 Thought the book in dealing with Roman Catholics the word “Romish” is used very frequently. Roman Catholics regard this term as an insult. It is true that various Protestant writers of good standing use the word Romish; but it is a question whether we ought to follow their example.

As an indication of the number of instances in which quotations are used in this book without any reference, I submit herewith, in a separate sheet, a long list of pages where such quotations are found.

Allow me to say in closing, that it has been quite a shock to me to find in this book so many loose and inaccurate statements; and what I have submitted for your consideration will indicate how much of an undertaking it will be to revise this book so that it will be in harmony with historical facts, and with the interpretation of the prophecy concerning the 1260 days which we are now adopting.


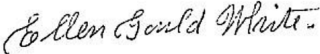
If I can be of any assistance in locating any of the quotations, I will be willing to do what I can in this matter.

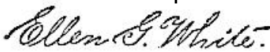
Yours Faithfully,

R.

○ The Rubber Stamp

We know that W.C. White ordered a rubber stamp made of his mother's signature, to use to stamp upon "Testimonies" sent out. Below is a copy of the actual signature of Ellen G. White and also the Rubber stamp.

Original



Stamp


SBIO 46.5— The little farmer's cottage, with vertical boards and battens, some thirty yards to the east of the main house, was raised two feet and equipped as an office where her secretaries could work. **W. C. White ordered self-inking rubber stamps, one with Ellen White's signature, another with his own, another to say "Read and let others read," and another cautioning, "Not for publication."** He secured paper, envelopes, receipt books, typewriters, files, wire trays, alphabet dividers, three Bibles, Young's, Strong's, and Cruden's concordances, and a good supply of Ellen White's books. At hand was the "letter press" and letter books with their tissue-thin paper that carried copies of the letters and manuscripts—a thousand pages to a bound book—ingeniously reproduced from an indelible-ribbon copy.

GCB June 1, 1913, par. 58; [GCB June 1, 1913, page 221.9]

Bible Study Hour - CONFIDENCE IN GOD W. C. WHITE - May 30, 8:30 A. M.

Some criticism has been made because letters are sent out with a **rubber-stamp signature**. We feel that it is **not necessary to ask mother to sign several copies**. It is her custom to sign the original copy, and **our workers claim that it is their right to keep this signed copy on file** in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a **rubber stamp**. I merely mention this in passing, that all may know how much reason there is in any criticisms that are made about "**rubber stamp testimonies**."

Periodical Resource Collection, Vol. 2 p. 481: "Some criticism has been bade because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask mother to sign several copies. It is her custom to sign the original copy, **and our workers claim that it is their right** to keep this signed copy on file in our office, so that if any body should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a rubber stamp." (By W.C. White 1913)

Note: Willy C. White did not state that his mother, Ellen G. White, approved of this editorial practice; rather, he acknowledged that the office workers had taken this authority upon themselves, which he was one of them. This approach opened the door further for potential "document tampering" by certain "brethren," allowing materials to be circulated under her name

—whether or not she had reviewed or even seen them. The use of a rubber-stamp signature on documents labeled as “Testimonies” is a serious departure from the biblical standard set by the Apostle Paul, who personally signed all his letters to affirm their authenticity. (See 2 Thessalonians 3:17)

○ The Last 5 Years

Toward the close of her life, Sister White wrote very little herself and relied heavily on her secretaries to compile and prepare materials for publication. This increasing dependence created an even greater, opportunity for certain “brethren,” Willey etc. to influence and manipulate the content of her writings under the guise of editorial assistance.

Ellen G. White—Periodical Resource Collection, Vol. 2 p. 484: “The facts are these: At the present time mother is writing very little.... As her strength has grown less, she has depended more upon her helpers in the matter of selecting material. She gives general instruction, “Find what I have written on such and such subjects, and offer it to the Review.” Or, “Find what I have written on such and such subjects, and offer it to the Signs of the Times. **“And so, as her strength is less, she depends more than formerly upon her workers to make the selection of material.”** (By W.C. White 1913)

The following statement from W.C. White was made just a few months before his mother’s death in 1915. In it, he acknowledges that Sister White had ceased writing articles for the church’s journals approximately five years earlier—placing the date around 1910. Yet, despite this, articles continued to be published under her name on a weekly basis throughout the remaining years of her life. This lends strong support to Willie White’s earlier admission that office workers were responsible for preparing and “shaping up” these articles, even though his mother had not personally written them for publication at that time. It is evident that the natural effects of aging significantly reduced Sister White’s direct involvement in literary production, leading her to rely increasingly on her office staff. This situation, while perhaps initially practical, inevitably opened the door for others—including those not fully consecrated—to exert undue influence over the content and presentation of her published writings.

Pacific Union Recorder, February 25, 1915:”February 25, 1915 a message from the home of Mrs. E.G. White” “A SERIOUS ACCIDENT BEFELL MOTHER SABBATH NOON, FEBRUARY 13. AS SHE WAS PASSING THROUGH THE DOOR INTO HER LARGE WRITING ROOM, SHE TRIPPED AND FELL. MAY WALLING, HER NURSE, WAS NEAR, AND ENDEAVORED TO HELP MOTHER TO HER FEET, BUT FOUND THAT HER LEFT LEG WAS INJURED. AN X-RAY EXAMINATION AT THE SANITARIUM REVEALED A FRACTURE OF THE FEMUR. {PUR, February 25, 1915 par. 1}

DURING THE LAST YEAR, MOTHER’S GENERAL HEALTH HAS BEEN AS GOOD AS COULD BE EXPECTED OF ONE EIGHTY-SIX YEARS OF AGE. SHE HAS OFTEN SAID THAT AT NO OTHER TIME IN HER LIFE HAS SHE BEEN SO FREE FROM PHYSICAL SUFFERING, AS DURING THE LAST TWO OR THREE YEARS. WHILE GRADUALLY SHOWING MORE AND MORE FEEBLENESS OF OLD AGE, SHE HAS FREELY WALKED UP AND DOWN STAIRS WITHOUT ASSISTANCE, AND HAS ENJOYED HER CUSTOMARY CARRIAGE RIDE EVERY PLEASANT DAY.” {PUR, February 25, 1915 par. 2}

“IT WAS ABOUT FIVE YEARS AGO THAT SHE DISCONTINUED HER CONSTANT WRITING OF LETTERS AND ARTICLES FOR THE PAPERS.” {PUR, February 25, 1915 par. 3}

CONCLUSION

In these final statements, it is necessary to speak plainly and faithfully. The evidence laid out over the entire document leaves no room for neutrality: God's people today are confronted with a crisis over the integrity of the writings attributed to Ellen G. White. This crisis centers **not** on the original Spirit-led messages given through her, but on the deliberate revisions, insertions, deletions, and doctrinal redirections introduced by W.C. White, secretaries, office workers, and the so-called **Committee of Five**, formed in 1883.

This committee took it upon themselves to “edit” the prophet's writings—under the guise of correcting grammar and improving style. In truth, they initiated a process of systematic alteration, gradually blending inspired content with foreign theological views to make the writings more palatable to the evangelical world. This first generation of editors efforts culminated in the publication of revised works such as the *Testimonies for the Church*, and the *Conflict of the Ages* series, all of which now carry **U.S. copyright protection**.

Let this be clearly understood: **inspiration cannot be copyrighted!** What God speaks through a prophet belongs to all people at all times. To place a copyright on the words of the Spirit of God is to admit human ownership, editorial control, and legal restriction over what is claimed to be divine revelation. This alone exposes the counterfeit nature of the modified copyrighted books.

It is no longer safe to refer to every book that bears Ellen White's name as if all were equally inspired. The **original Spirit of Prophecy volumes**, including *Spirit of Prophecy* Volumes 1–4 and *Sketches from the Life of Paul, Testimonies*, the original *Steps to Christ*, and many others, were published without such claims of editorial interference or copyright limitations. These books alone preserve the clear, undiluted testimony of Jesus as given to the last-day church.

It is inevitable that truth-seeking readers will be confronted with the documented reality: that the writings attributed to Ellen G. White have been significantly altered. A growing collection of publicly available evidence—accessible to anyone with a sincere interest—exposes undeniable doctrinal contradictions, and though unknown to the average reader, unauthorized, edited material, is found in the later editions of the writings credited to Mrs. White. Now that these blatant errors have become widely known, many of which are obvious doctrinal errors, the average christian will not distinguish between the prophet and the editors; rather, the blame for these corruptions will fall directly upon Ellen White herself, unjustly holding her accountable for words she never saw or wrote.

What is even more troubling is the persistent refusal of many conservative Seventh-day Adventists to acknowledge the facts. Rather than honestly examining the documented evidence, they blindly defend everything bearing her name as equally inspired. This misplaced loyalty does not honor the truth—it suppresses it. The unwillingness to discern between the genuine and the counterfeit places sincere believers at risk of doctrinal deceptions.

This study does not attack the gift of prophecy—it defends it! By affirming the authority of the original *Spirit of Prophecy* volumes and exposing the unauthorized alterations introduced by others, it calls the faithful back to the foundation of truth—to *live by every word that proceedeth out of the mouth of God*.

The consequence of accepting the altered volumes is spiritual confusion. The inserted statements—foreign to the original messages—have been used to support unscriptural doctrines, weaken the sanctuary truth, promote the false doctrine of Sunday enforcement as a “final test” for Sabbath-keepers, and ultimately shift the focus away from God’s remnant message.

The faithful must now make a choice. Either we stand on the original platform of truth, built upon the law and the testimony, or we fall for a cleverly restructured religious system molded by committees, editors, and evangelical compromise.

As the prophet herself warned:

*“God has given us specific directions, so that no one need err. “Man shall not live by bread alone,” he says, “but by every word that proceedeth out of the mouth of God.” **The truth given by inspiration** “is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” **Not by one word, not by many words, but by every word that God has spoken, shall man live. You cannot disregard one word, a single injunction that he has given, however trifling it may seem to you, and be safe.**” (T32 190.1)*

“When a man feels so very wise that he dares to dissect God’s word, his wisdom is, with God, counted foolishness.” GCDB April 13, 1891.7

*“And now, brethren, I entreat you **not to interpose between me and the people**, and turn away the light which God would have come to them. **Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom.** If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ’s sake, do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, “and be snared, and be taken.”” T33 219.2*

Over the years, since the publication of the *Conflict of the Ages* series, a steady stream of false teachings and theological distortions—referred to in Scripture as “winds of doctrine”—have made their way into the Seventh-day Adventist movement. Tragically, many of these errors have taken root not through open rebellion, but through an unquestioned reliance on statements found in the revised books. These books, though published under the name of Ellen G. White, contain material that **was never found in the original inspired writings**, and in many cases, **directly contradicts them**.

The issue is not that the editors deliberately set out to spread error; rather, the problem stems from their adoption of conflicting views rooted in the theory of “thought inspiration” rather than “word inspiration.” This misguided approach, combined with a desire to soften the message for broader acceptance, has led to the dilution and distortion of truth—so that no one is offended, even at the cost of faithfulness to God’s Word.

Many of the statements quoted were not written by Ellen White at all—but were instead inserted by compilers and editors. These unauthorized additions have led to generations of confusion, with sincere believers unknowingly defending doctrines never given by God’s Messenger. Indeed, the spiritual consequences are now fully manifest.

As a result, doctrines built upon these altered texts—such as unbiblical end-time tests, unconditional love emphases, and theological compromises—have no foundation in the *original Spirit of Prophecy* volumes. Those seeking a pure and undefiled understanding of God’s end-time message must now confront this reality with moral clarity and spiritual courage.

The inspired counsel is unmistakably clear:

“If the Testimonies speak not according to the word of God, reject them.” T33 219.2

“As for your book committee, under the present administration, with the men who now preside, I would not entrust to them for publication in books the light given me of God, until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable.” 17MR 178.1

The time has come to make a distinct and irrevocable separation between that which was authored by inspiration and that which has been corrupted by human hands. We therefore urge every sincere believer to lay aside any publication that bears the mark of unauthorized revision or copyright restriction.

Instead, we call God’s remnant people back to the **original Spirit of Prophecy volumes**—including *Spirit of Prophecy* Volumes 1–4; and *Sketches from the Life of Paul*; *original Testimonies Pamphlets 1–30*; *original Steps to Christ*; *Redemption 1-8*; *some Advent Review and Sabbath Heralds*; and etc.. These publications alone reflect the unaltered light entrusted to the people of God. If we would be protected from doctrinal error, and built upon an unsullied foundation, we must return to these original sources. As Scripture testifies:

“The testimony of Jesus is the Spirit of Prophecy.” (Revelation 19:10)

To uphold this testimony in its purity is to stand on the firm platform of truth. To ignore it is to risk being swept away by the very “winds of doctrine” we were warned against. May every earnest seeker choose the right—and reject the counterfeit.

○ EGW Arthur Book Chart

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