

UNION WITH THE GOSPEL

Guiding Text: Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. 1 John 4:2

POSITION OF GOD'S TRUE MESSENGER TOWARDS THE GOSPEL

- One of the Bible established tests of a true Prophet is his attitude towards Christ and His incarnation.
- The true Prophet or apostle will like Paul stand in defense of the gospel as taught by the Saviour and inspired by Prophets and apostles.
- The Gospel "Everlasting" Rev. 14:6 Christ and/his perfect life, His shed blood and intercession; are the heart of the Gospel.

THE EVIL OF DIVISIVE TEACHING (MARK 3:24, 25)

- The gist of Jesus' remark here is that God does not work in partnership with Satan.
- Christ, His Gospel and His Church stand on one side of the battle line.
- Satan, his fallen angels, his earthly followers stand on the other side. John 8:44
- E.G WHITE'S TEACHING CONCERNING THE GOSPEL AND THE PLAN OF REDEMPTION.
 - Spent time in writing he classic biography of Jesus
 - The great centre of attraction, Jesus Christ must not be left out
 - It is at the cross of Christ that mercy and truth meet together
 - Righteousness and peace kiss each other

OUR LORD'S DIVINITY, PRE-EXISTENCE AND INCARNATION

- He was essentially God, He was with God from eternity
- His divinity was veiled with humanity, the invisible glory in the visible human for (DA p 23)
- He possessed human nature
- He was the son of Mary, of the seed of David according to human descent. (Selected Messages B. 1 p 247)
- He lived a sinless life (John 8:46; 15:10). He could have sinned, He could have fallen, but not one moment was there an evil propensity (the Faith I live by p 49) (5T p 422)

OUR LORD'S VICARIOUS DEATH (John 3:16; Isaiah 53:5)

God reconciling us to Him Without the cross, man could have no union with the Father. Acts of the Apostles p 209.

HIS ACTUAL BODLY RESSURECTION (1COR. 15:20) A.A p 27

OUR LORD'S INTERCESSORY PRIESTHOOD IN HEAVEN (HEB. 9:24; 4:15-16). He stands to mediate for you. He is the Great High Priest mediating on your behalf. 2T p 591; 6T p 363; 364

OUR LORD'S SECOND COMING (John 14:1-3).

He is coming the second time to complete the great work of redemption

It is the key note of sacred scriptures (G.C p 299)

The prime objectives of the gospel are to reconcile men to God. Reconciliation takes place through the blood of the cross.

Respect for and attempts to obey the moral law cannot bring reconciliation. Obedience to God's moral law is a proof of FAITH and a mark of genuine Christian conversion.

THE BASIS FOR ADVENTIST DOCTRINE

Guiding Text: Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and for the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner stone. Ephesians 2: 19, 20

IS THE SPIRIT OF PROPHECY ANOTHER BIBLE

The sure foundation of Christian faith (1 Cor. 3:11)

FUNDAMENTAL BELIEFS ... WE TEACH ... That the Holy Scriptures old and new testaments were given by inspiration of God.

- The "Sola scriptural" the Bible and Bible alone.
- The only rule of faith and practice by Christian

THE CREED OF THE SEVENTH-DAY ADVENTIST CHURCH

- A creed is defined by Webster as "a belief, authoritative formula of religious belief."
- The "Bible is our CREED" we reject everything in the form of a human Creed. RH Oct 8 1861 p 148.

RELATIONSHIP BETWEEN THE BIBLE AND TESTIMONIES

- E. G. White declared: If the Bible had been there would have been no need for the testimonies. The spirit of prophecy is a voice the church uses to call the people back to the neglected Bible (2T p 605)
- Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light (Bible) Colporteur Ministries p 125)

to the Bible.

MORE LIGHT FOR COMMANDMENT KEEPING PEOPLE: PROV. 4:18

- Whatever may be man's intellectual advancement, don't think for a moment that there is no need for a thorough and continuous searching of the scriptures for greater light (5T p 708)

GOD'S TRUE CHURCH

Robert W. Olson

Romans 11: 5: The invisible remnant represents all of God's true children, regardless of their formal religious affiliation. God has always had a "remnant" who have loved and served Him.

Revelation 12:17: The visible remnant. In the wilderness; not identifiable until sometime after 1798. Then the remnant church can be recognized as the body of people who (a) keep the commandments and (b) have the testimony of Jesus. Not all members of the visible remnant church will be saved, but God works through this organization to proclaim the three angels' messages to the ends of the earth. Only the SDA church meets the requirements called for in Revelation 12:17

Question: Is the SDA church still the remnant church or has God spewed us out of His mouth because of our controversies, sins, and failings?

1. The church has never been pictures as perfect.
 - (a) Matthew 13:47, 48; The Net: Matthew 13:24, 25; The Tares
 - (b) "The pen of inspiration, true to its task, tells us of the sins that overcome Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from human heart. There before us lie the lives of believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible they would have been

For sinful natures would despair of ever reaching such a
place where they struggled and fell, where they took heart
again and conquered through the grace of God, we are encouraged, and led to press
over the obstacles that degenerate nature places in our way.” – 4T 12.

2. The Seventh-day Adventist church has been in the Laodicean state from very inception.

As early as 1856 we recognized that the Laodicean message applied to us. During the fourteen months from November, 1856, through the year 1857, 348 items appear in the Review on the Laodicean message. James White and other editorial writers accounted for sixteen. Seventy came from ministers, and the other 262 from lay members. All, without exception, applied the Laodicean message to the Sabbath-keeping Adventists. (See Felix Lorenz, *The Only Hope*, p 38).

3. Nevertheless, that imperfect church was invested with heaven’s authority.

“God has invested His church with special; authority and power which no one can be justified in disregarding and despising; for in so doing he despises the voice of God.” – 3T p 417 (1875).

4. In the 1880’s and 1890’s the SDA church suffered serious spiritual declension

- (a) At the 1888, General Conference many ministers made light of the prophet.

(When I purposed to leave Minneapolis, the Angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abirah. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I sent My people.” – Letter 2a, 1892 (AVO 39-40).

- (b) The revivals held by A. T. Jones, E. J. Waggoner, and Ellen White from 1888 to 1890 produced encouraging results but did not stem the downhill slide. See the Historical Foreword to Testimonies to Ministers (TM xv-xxxvi).

- (c) In 1891 our church leaders got rid of Ellen White by sending her to Australia.

Creek should feel that they could have us leave at the
of man's devising, and not the Lord's" – Letter 127, 1896

- (d) Our publishing leaders were unchristian in their business practices.

"Plans contrary to truth and righteousness are introduced in a subtle manner on the plea that this must be done, and that must be done, 'because it is for the advancement of the cause of God.' But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books... Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin." – TM 359, 360 (1895).

- (e) A few men in Battle Creek developed Kingly power and acted in an overbearing, dictatorial manner toward their brethren. "The high-handed power that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomever it is exercised." – TM 361 (1895).

"The arrangement that all monies must go through Battle Creek and under the control of the few men in that place is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men, and some do not make God their Counselor. What do these men know of the necessities of the work in foreign countries? How can they know to decide the questions which come to them asking for information? It would require three months for those in foreign countries to receive a response to their questions, even if there was no delay in writing." – TM 320, 321 (1896).

"Those living in distance countries will not do that which their judgment tells them is right unless they first send for permission to Battle Creek. Before they will advance they await Yes or Not from that place." – Letter 100, 1896. (See Special Testimonies, Series A. No. 9).

"It is not wise to choose one man as president of the General Conference. The work of the General Conference has extended, and some things have been made

A want of discernment has been shown. There should or some other plan should be devised to change the present order of things.” – TM 341, 342 (1896).

5. ELLEN WHITE USED EXCEPTIONALLY STRONG LANGUAGE IN DESCRIBING THE DEPLORABLE SPIRITUAL CONDITION OF THE SDA CHURCH IN THE 1890’S

(a) 1893: “Of those who boast of their light, and yet fail to walk in it, Christ says, ‘but I say unto you, it shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which are exalted unto heaven [in point of privilege], shall be brought to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.” – RH August 1, 1893, p 481.

(b) 1896: “The voice from Battle Creek, which has been regarded as authority in counseling how the work should be done, is no longer the voice of God.” – Letter 4, 1896.

(c) 1898: “It has been some years since I have considered the General Conference as the voice of God.” – Letter 77, 1898.

(d) 1898: “The church is in the Laodicean state. The presence of God is not in her midst.” – Ms 156, 1898.

6. DID ELLEN WHITE ADVISE OUR CHURCH MEMBERS TO WITHDRAW FROM THE SDA CHURCH AND FORM A NEW ORGANIZATION? HAD SHE GIVEN UP ON THE CHURCH COMPLETELY?

(a) 1892: “God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong ... God is going to carry the noble ship which bears the people of God safely into port.” – 2SM 390.

(b) 1893: “Although there are evils existing in the church and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprovved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.” – TM 49.

WHITE CALLED FOR WAS EFFECTED. MAJOR CHANGES
DANIELLS WERE:

- (a) "The organization of union conferences and union mission boards in all parts of the world where either the membership or the staff of workers make it advisable.
- (b) "The transfer of the ownership and management of all institutions and enterprises of the cause to the organization with which they are by location directly connected.
- (c) "Making all the leading lines, such as the Sabbath school, educational, medical missionary, religious liberty, and publishing work, departments of the General Conference, and placing the chairmen of these departments on the General Conference Committee.
- (d) "Enlarging and strengthening all conference committees and mission boards by placing on them men especially qualified to represent the evangelical, educational, medical missionary, and publishing interests of the cause.
- (e) "Placing the responsibility of attending to the details of the work in all parts of the world, upon those who are located where the work is to be done.
- (f) "Arranging an organic connection or union of all the parts of our organization and field by placing on the union conference committees the presidents of local conferences who are elected by the local churches; and further by placing on the General Conference Committee the presidents of union conferences, the superintendents of union mission fields, and the chairmen of all department committees. Thus every church, every department of work, every institution in the denomination is represented in local and union conferences, and in the General Conference as well." – RH March 29, 1906.

9. THERE WERE, HOWEVER, TWO DISAPPOINTMENTS:

- (a) The Battle Creek Sanitarium management refused to acknowledge church ownership and church guidance.
- (b) Ellen White hoped for a spiritual revival that did not take place. See 8T 104-106, "What Might Have Been."

10. YET ELLEN WHITE WAS THRILLED WITH WHAT WAS ACCOMPLISHED AT THE 1901 GENERAL CONFERENCE SESSION.

meeting of the session:

“Who do you suppose has been among us since this conference began? Who has kept away the objectionable features that generally appear in such a meeting? Who has walked up and down the aisles of this Tabernacle? The God of heaven and His angels. And they did not come here to tear you in pieces, but to give you right and peaceable minds. They have been among us to work the works of God, to keep back the powers of darkness that the work God designed should be done, should not be hindered. The angels of God have been working among us...

“We have been trying to organize the work on right lines. The Lord has sent His angels to minister unto us who are heirs of salvation, telling u how to carry the work forward...

“I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work. God has brought it about. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God’s angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that He will heal the wounds of His people.” – GCB 1901, pp 463, 464.

(b) June 1901, to Edson White:

“Your course would have been the course to be pursued if no change has been made in the General Conference, but a change has been made and many more changes will be made and great development will be seen. No issues are to be forced...

“It hurts me to think that you are using words which I wrote prior to the conference. Since the conference great changes have been made...

“A terribly unjust course has been pursued in the past. A want of principle has been revealed. But in pity to His people, God has brought about changes... The course of action which before the conference might have been a necessity is no longer necessary; for the Lord Himself interposed to set things in order. He has given His Holy Spirit. I am confident that He will set in order the matters that seem to be moving wrong.” – Letter 54, 1901.

(c) November 1901: “During the General Conference the Lord wrought mightily for His people. Every time I think of that meeting, a sweet solemnity comes over me, and sends a glow of gratitude to my soul. We have seen the stately steppings of the Lord our

name, for He has brought deliverance to His people.” –

11. ELLEN WHITE EXPRESSED RENEWED CONFIDENCE IN THE SEVENTH-DAY ADVENTIST CHURCH. ONCE AGAIN SHE SPOKE OF THE ACTIONS OF THE CHURCH COUNSELS AS THE “VOICE OF GOD.”

(a) 1905: “We cannot now step off the foundation that God has established. We cannot now enter into any new organization, for this would mean apostasy from the truth.” – Ms 129, 1905, p 3.

(b) 1908: “I am instructed to say to Seventh-day Adventists the world over; God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time.” -2SM 397.

(c) 1909: “God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority.” – 9T 261.

(d) 1911: “God has invested His church with special authority and power which no one can be justified in disregarding and despising, for he who does this despises the voice of God.” – AA 164.

(e) 1913 General Conference: “I am encouraged and blessed as I realized that the God of Israel is still guiding His people and that He will continue to be with them, even to the end.” –IS 437, 438.

(f) 1915 W. C. White to E. E. Andross: “I told [Mrs. Lida Scott] how Mother regarded the experience of the remnant church, and of her positive teaching that God would not permit this denomination to so fully apostatize that there would be the coming out of another church.” – May 23, 1915. White Estate W. C. White Correspondence File.

12. BUT WE MUST NOT BECOME SMUG AND SELF-CONFIDENT, AS GOD’S PROMISES ARE CONDITIONAL

(a) 1903: “The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of Life. He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch

...proves unfaithful to the work of the Lord, whatever their
...and sacred their calling, the Lord can no longer work
with them. Others are then chosen to bear important responsibilities. But, if these in
turn do not purify their lives from every wrong action, if they do not establish pure and
holy principles in all their borders, then the \lord will grievously afflict and humble them
and, unless they repent, will remove them from their place and make them a reproach.”
– UL 131.

THE BIBLICAL BASIS FOR A MODERN PROPHET

FRANK B. HOLBROOK

April 1982: “The prophetic gift rests upon the fundamental need for communication to
take place between the Deity and the fallen family of humankind. The occult and the
category of false prophets are two systems which have functioned throughout human
history to deceive and to mislead the ignorant and the unwary away from genuine
communications from God. On the other hand, God’s communications systems-
basically the prophetic gift-is delineated clearly in the Scriptures (Num 12:6; Amos 3:7;
Luke 1:70).

Four words (three Hebrew, one Greek) are used in the Scriptures to refer to the human
instrument in this form of communication. Ro’eh (1 Sam 9:9; Isa 30:10) and the more
common chozeh (2 Sam 24:11; Amos 7:12; 2 Kings 17:13, etc) both relate to the concept
of “sight” and are commonly translated “seer.” The idea seems to be that God opens to
the “eyes”-that is, to the understanding of the prophet-whatever information or
messages He may wish to have transmitted to His people. The terms therefore
emphasize the reception of a divine message by the prophet.

The meaning of the later and more commonly used word, nabi’ (1 Sam 9:9) and its
Greek equivalent, prophetess, is best seen in the following usage.

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy
brother shall be thy prophet [nabi]. Thou shalt speak all that I command thee: and
Aaron thy brother shall speak unto Pharaoh. (Exod. 7:1, 2).

And thou shalt speak unto him [Aaron], and put words in his mouth; and I will be with
thy mouth; and with his mouth, and will teach you what ye shall do. And he shall be thy
spokesman unto the people; and he shall be, even he shall be to thee instead of a
mouth, and thou shalt be to him instead of God. (Exod. 4:15, 16)

ments in which Moses and Aaron were to role-play as God and prophet respectively that the prophet (nabi) was viewed as a divinely appointed spokesman for God. The LXX (Septuagint) term for nabi in this instance is prophetes, the term which appears in the NT and from which our English word prophet is derived.

Prophetes is a compound word composed of the preposition pro which carries the nuance of “before” or “for” in this instance-and the verb phemi, “to speak.” Thus, in a general sense, the “prophet” is a spokesman for another. But in the biblical setting, a true prophet is a spokesman or interpreter of God, that is, he is a divinely inspired revealer, interpreter, or spokesman for the Deity. So the terms nabi/prophetes emphasize the transmission aspect of the prophet’s role. The four words together depict a unique office or function. A prophet is one who receives communications from God and transmits their intent to His people.

As may be expected, speaking for God can shade off into preaching for God. Consequently, there are those who hold that in the NT the gift relates at times simply to expository preaching (Lenski, p 266, on Rom 12:6). Some see it as a “gift of inspired preaching” (International Critical Commentary [ICC] on 1 Cor. 13:2, p 287), or “preaching the word with power” (ICC on 1 Cor. 12:10 p 266). However, from the context of 1 Corinthians 12 – 14 it is evident that although active “prophesying” may at times take the form of effective preaching (1 Cor. 14:3), it was preaching based on divine revelation (1 Cor. 14:30) and not upon the simple illumination of the Scriptures by the Spirit which may occur to any minister who speaks for God.

The NT maintains a difference between the simple ministry of the Word and the prophetic ministry, between the “teacher” and the “prophet” (Eph. 4:11; 1 Cor. 12:28). The preaching of Barnabas and Paul on the themes of salvation doubtless sounded much alike. But whereas one spoke by the authority of the written Word, the other spoke with the added authority of divine revelation (Gal. 1:11, 12).

While some authorities hold that “prophesying” (propheteuo) in the NT refers at times to preaching, it is conceded that a category of persons who received and communicated direct and special revelations from God did function in the New Testament as prophets (Luke 1:25-38; Acts 11:27, 28; 13:1; 15:32; 21:9). What was their function?

THE PROPHETIC GIFT IN THE NEW TESTAMENT (NT)

In the basic New Testament lists of Spiritual gifts the “prophetic gift” is listed as second-between that of apostles (first) and that of teachers (third). See 1 |Corinthians 12:28-30; Ephesians 4:11. The gift did not usurp the role of the apostles, but its function affected the apostles at times as well as the church membership in general. Some of the apostles were themselves endowed with this gift. The activities of persons so endowed in NT times may be summarized as follows:

1. They were commissioned at times to forewarn of coming difficulties (Acts 11:27-30; 20:23; 21:10-14). In the first instance (Acts 11) the warning of coming famine resulted in a brotherly bonding of the Gentile Christians in Antioch with the Jewish Christians in Judea. The former, contrary to ethnic customs, willingly sent relief to their Jewish brothers in Christ.
2. Through the gift the foreign mission outreach of the church was initiated (Acts 13:1, 2). It also had a part in directing where the early missionaries were to labor (Acts 16:8 – 10). In Paul’s second missionary tour it is noted that he was accompanied by Silas, a prophet (Acts 16:40).
3. In a doctrinal the gift functioned to encourage and to confirm the membership in the true doctrine. The crisis pertained to the relationship of the Jewish ritual to the salvation of Gentile Christians. A large church council made a decision in harmony with the Spirit’s directive (Acts 15), although the decision was not inwardly accepted by all. The controversy had broken out in Antioch to which church the decision of the council was related by letter. Judas and Silas ministered for a time to this group: “And Judas and Silas, who were themselves prophets, exhorted [parakaleo], appeal to urge, exhort, encourage] the brethren with many words and strengthened [confirmed, JKV; episterizo, strengthened] them” (Acts 15:32, RSV).
4. The prophets built up, encouraged, and consoled the church. “He who prophesies speaks to men for their up building, (oikodome, metaphorically, ‘building up the spiritual life’) and encouragement [paraklesis, encouragement, exhortation] and consolation [paramuthia, encouragement, comfort, consolation]” (1 Cor. 14:3, RSV).

with the other gifts) to unify the church in the true faith and knowledge of the Son of God. “And his gifts were ... until we all attain to the unity of the faith... so that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles” (Eph 4:11-15, RSV).

6. The prophets along with the apostles assisted in founding the church. “You are ... built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone” (Eph 2:20, RSV; cf 3:5; 4:11). “The couplet ‘apostles and prophets’ may bring together the Old Testament (prophets) and New Testament (apostles) as the basis of the Church’s teaching. But the inverted order of the words (not ‘prophets and apostles’ but ‘apostles and prophets’) suggests that probably New Testament prophets are meant. If so, their bracketing with the apostles as the Church’s foundation is significant. The reference must again be to a small group of inspired teachers, associated with the apostles, who together bore witness to Christ and whose teaching was derived from revelation (Eph 3:5) and was foundational” (John R. W. Stott, *God’s New Society* [downers Grove, IL: Intervarsity Press, 1979], 107. For a similar viewpoint, see *The Expositor’s Greek Testament*, W. R. Nicoll, ed. [Grand Rapids, MI: WM B. Erdmann Publishing Company, reprint 1961], 3:299, 300).

THE CONTINUANCE OF THE PROPHETIC GIFT

As we have already noted, the NT does set forth a doctrine of “spiritual gifts,” or charismata, “gifts of grace” (1 Cor 12; Eph 4). These endowments by the Holy Spirit upon individual members of the church are to “equip the saints for the work of ministry, for building up the body of Christ” (Eph 4:12, RSV). “As each has received a gift, he is to employ it in the service of the church and thus assist in forwarding its work in the earth (1 Pet 4:10, 11, RSV; cf Rom 12:6,7).

Since the gifts are to be continuously bestowed as the Spirit sees fit “until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ ...” (Eph 4:13, RSV), it is obvious that the gifts are intended to function until the church has completed its ministry and human probation has closed.

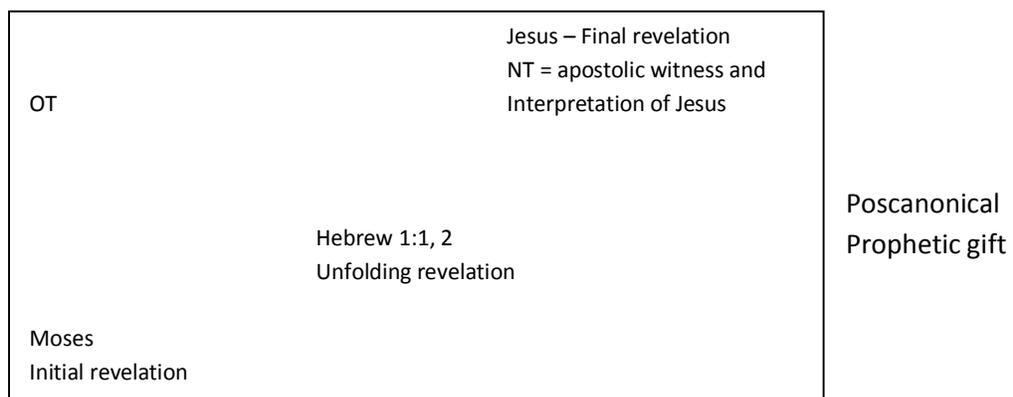
There is no evidence in scripture that God ever intends to withdraw the prophetic gift or any of the other gifts this side of the Second Coming (cf. 1 Cor 13:8-12). There is, instead, the OT

repeated by Peter (Acts 2:16-21) foretelling an end-time resultant activity of spiritual gifts. In that connection it is appropriate to note that false prophets will be active in the end-time as we (Mat 24:24).

THE BIBLE CANON AND SPIRITUAL GIFTS

The Holy Scriptures composed of the Old and New Testaments are themselves the product of the operation of the prophetic gift. Indirectly the Scriptures themselves indicate a closed canon of sacred writings. The limits and sections of the OT were already known and understood in Jesus' time. In Matthew 23:35, Jesus indirectly indicates its outer limits: Genesis to 2 Chronicles (the last book in the Hebrew Bible), and its three-part division in Luke 24:27, 44- the Law of Moses, the prophets, and the writings, the first of which was the Psalms.

Hebrew describes the unfolding revelation thus: "In many and various ways [literally, 'In many portions and in many ways'] God spoke of old to our fathers by the prophets; but in these last days He has spoken to us by a Son" (Heb 1:1, 2, RSV). Starting with Moses (fifteen century B.C.) the revelations from God begins to be recorded; over the centuries other prophets record the messages entrusted to them as God saw fit to further the understanding of His people finally, God chose to make His ultimate revelation through His Son. Jesus Christ has given the human family the greatest revelation of God possible for man to receive (John 1:18). The New Testament is the inspired apostolic witness and interpretation of Jesus Christ and His teaching. His is an unrepeatable life and disclosure; theirs is an unrepeatable attestation to Him. See sketch:



Since Christ's life on earth and the apostolic interpretation of it provide the ultimate revelation of God, no function of the prophetic gift (as one of the spiritual gifts) subsequent to the NT can equal, supersede, or be an addition to its unique witness. But rather, all claims to the prophetic gift must be tested by the Scriptures (1 Thess. 5:19-21; 1John 4:1-3; Matt. 7:15-20).

phetic gift whenever it shall appear will be similar to its
I carry with it the authority of the Spirit who speaks to
the church through it. The function may be summarized as follows:

A postcanonical manifestation of the prophetic gift –

1. Will point back to Holy Scripture as the basis of faith and practice
2. Will illumine and clarify teachings already present in Scripture
3. Will apply the principles of Scripture to the daily life
4. May be a catalyst to direct the church to carry out its commission as charged in the Scriptures
5. May assist in establishing the church
6. May reprove, warn, instruct, encourage, build up, and unify the church in the truths of Scripture
7. May function to protect the church from false doctrine and to establish believers in the truth.

End – Time Manifestation of the Gift

Joel 2:28-32. Living in the “last times” (from the OT perspective, 1 Pet 1:20; Heb 1:2) the apostle Peter saw a fulfillment of Joel’s prophecy in the Pentecostal outpouring of the Spirit with the endowment of tongues (Acts 2). However, Pentecost seems to have been only a partial fulfillment, for Jesus places the signs in the sun and moon mentioned by Joel as coming after the Dark Ages of persecution and nearer the advent of “the great and the terrible day of the Lord’ (Joel 2:31). Furthermore, Joel specifically refers to a manifestation of the gift of prophecy. Thus a complete fulfillment of Joel’s ancient prediction would require an end-time manifestation of the prophetic gift.

Matthew 7:15-20; 24:24. Inasmuch as Jesus foretold the appearance of “false prophets” in the end-time, such a prediction is presumptive evidence of a true manifestation of the gift. 1 Corinthians 12; Ephesians 4; etc. The New Testament doctrine of “spiritual gifts” (which includes the prophetic gift) has never rescinded. If the past may give any indication of the future, we may note that the prophetic gift commonly functioned at periods of crisis or significance: Noah before the Flood; the major and Minor Prophets cluster around the critical periods of Israel’s history when Assyria, Babylon, and Persia threaten or affect Israel’s existence; John the Baptist before Christ’s advent, etc. It would be reasonable to expect therefore, some kind of prophetic manifestation prior to the close of human probation and the

the Plan of Salvation. Revelation 12:17; 19:10. While our
of Joel 2 in defense of a legitimate manifestation of the
prophetic gift, they were not unmindful of the implications of Revelation 12:17; 19:10. Writing
in the Review and Herald of October 16, 1855, James White stated:

But let us look at Joel 2:32, and see where he locates the prophecy. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." It is the REMNANT that is to witness these things. It is the remnant (or last portion of the church) that keep the commandments of God and have the testimony of Jesus Christ (which is the spirit of prophecy, Revelation 19:10) most certainly, that is to share this deliverance. "Whosoever shall call on the name of the Lord" in the time of trouble such as never was, will share that deliverance. "Shall not God avenge his own elect, which cry day and night unto him . . .?" Luke (xvii) 17: 1-8. This calling on the name of the Lord is also symbolized by the angel [Revelation 14:15] crying with a loud voice to Him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."

God has ever manifested His power to His children according to their necessities and their work. And can we for a moment suppose that God's people will pass through the perils of the last days, and face the time of trouble such as never was, and He not manifest Himself to them through those gifts which He Himself has set in the Church? Nay, verily, God has by the prophet Joel promised to do great things for the REMNANT 'before the great and the dreadful day of the Lord come.'

1. The book of Revelation depicts two women: a pure woman clothed in light (Rev 12), and a fallen woman, designated "Babylon the great" (Rev 17). In a sense, both women symbolize the same entity: Christianity. Both have descendants (12:17; 17:5). Revelation 12 appears to be sketching the loyal followers of God and the course of their history; Revelation 17 symbolizes the development and course of Christian apostasy.

The pure woman hiding in the wilderness to escape persecution both by the dragon (12:17), and by the fallen woman (17:6), in essence, represents multiple loyal groups. These groups (while not necessarily doctrinally pure in every respect: compare the symbolized history of the church, Rev 2:3), maintained faith in God and loyalty to the Scriptures during the period of the Dark Ages. How then is the "remnant of her seed" ("the rest of her offspring," RSV) to be identified: Is it to be understood as an end-time remainder of Christianity in general? Or, is it to be delimited to a specific group of Christians?

to describe the truehearted followers of God in the end-
fications: (a) “the remnant of her seed which keep the
commandments of God” (12:17), and (b) “my [God’s] people” who are in Babylon (18:4).
This would imply-in a technical sense-that the group designated in Revelation 12 as “the
remnant” do not constitute all genuine Christians in general, but is being delimited here
to a specific group by certain characterizations: they keep the commandments of God
and have the testimony of Jesus.

Furthermore, it is reasonable to assume that the remnant or last phase of God’s people
spoken of in Revelation 12:17 will also preach God’s last message. That last message is
described in Revelation 14:9-12 as the “third angel.” It is a specific message with
definite points and involves the contents of the first two angels as well (see Rev 14:6-14).
If those who compose the “remnant” of Revelation 12 are the propounders of the
message of the third angel (Rev 14), then they would of necessity have to be a specific
group of Christians, distinguished by the characteristics of that special message.
Historically, Seventh-day Adventist have believed they were fulfilling the role of the
third angel; hence, we naturally seen our movement as also symbolized in 12:17.

3. “The testimony of Jesus” (12:17). The question here is whether this phrase denotes an
end-time manifestation of the prophetic gift in the group delimited as “the remnant of
her seed.” The expression “testimony of Jesus” occurs six times in the book of
Revelation (1:2, 9; 12:17; 19:10; 20:4). The first problem which relates to the expression
concerns translation. Two translations are grammatically possible:

- a. The testimony (witness) about/concerning Jesus (objective genitive) = what
Christians witness about Jesus; “who bear testimony of Jesus” (RSV).
- b. The testimony (witness) from/by Jesus (subjective genitive) = messages from Jesus
to the church.

The evidence from the use of this expression in the book of Revelation suggests that
it should be understood as a subjective genitive (a testimony from or by Jesus), and
that this testimony is given through prophetic revelation. A few exhibits:

- a. Revelation 1:1, 2. “The Revelation of Jesus Christ, which God gave unto him, to show
unto his servants ... and he sent and signified it by his angel unto his servant John:
who bare record of the word of God, and of the testimony of Jesus Christ, and of all
things that he saw.”

In this context it is evident that “the Revelation of Jesus” designates a revelation
from or by Jesus to John. John then bears record of this testimony/witness from
Jesus. Both genitive expressions make the best sense in context as subjective

Christ's closing words in the book: "He which testifieth
h, surely I come quickly" (Rev 22:20).

Commenting on the same phrase in Revelation 19:10, James Moffat writes:

The testimony of Jesus is practically equivalent to Jesus testifying (22(xxii), 20). It is the self-revelation of Jesus (according to I, I, due ultimately to God) which moves the Christian prophets. He forms at once the impulse and subject of their utterances. (The expositor's Greek Testament, W. Robertson Nicoll, ed. [Grand Rapids: Wm. B. Eerdmans Publishing Company, 1961 reprint], 5:465).

- b. A comparison of Revelation 19:10 and 22:9 links the testimony from Jesus with the prophetic function

19:10 – "You must not do that! I am a fellow servant with you" (RVS) and

22:9 – "You must not do that! I am a fellow servant with you" (RSV) and

19:10 – "Your brethren who hold the testimony of Jesus" (RSV)

22:9 – "Your brethren the prophets . . ." (RSV)

- c. Revelation 19:10 defines the testimony from Jesus as "the spirit of prophecy." For the testimony of Jesus is the spirit of prophecy." Although James Moffat regards the sentence as a gloss, he analyzes its meaning from the implications of a subjective genitive. "For the testimony or witness of (i.e., borne by) Jesus is (i.e., constitutes) the spirit of prophecy." This . . . specifically defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. (Ibid)

4. The phrase "spirit of prophecy" may be understood in either of two senses:

- a. It can refer to the Holy Spirit who indites or conveys the prophetic revelation. "Holy men of God spake as they were moved by the Holy Ghost" (2Pet 1:21). Such expressions as the "Spirit of grace," the "Spirit of truth," etc, designate the Spirit who conveys grace or who conveys truth. So the testimony from Jesus may be equated or linked with the Spirit's function to inspire the prophet with a revelation from God (cf 1:10). Such a revelation is, in effect, a testimony or witness from Jesus. This interpretation of the phrase is in keeping with 1 Peter 1:11 which notes that the

by “the Spirit of Christ” and thus bore a testimony from

- b. The phrase, “spirit of prophecy,” may also be understood as the genius or distinctive essence of prophecy. Jesus bearing witness is very genius or soul of prophecy. James White phrased it this way: “The spirit, soul, and substance of prophecy, is the testimony of Jesus Christ. Or, the voice of the prophets relative to the plan and work of human redemption, is the voice of the Redeemer” (Life Sketches [1880 ed,], 335-36, cited in SDA Encyclopedia, art, “Spirit of Prophecy”).
5. In either case, the passage of 12:17 stresses that the remnant have (are having, present participle of ech0) the prophetic testimony from Jesus. It is a possession which the remnant is described as having or holding onto as the dragon makes his final offensive against God’s end-time people. (See Arndt and Gingrich, A Greek-English Lexicon on the use of marturia [witness/testimony in Revelation]).
6. If the “testimony of Jesus” is indeed the witness of Jesus to His church through the prophetic channel, then the question is whether the characterization of 12:17 is stressing the remnant’s possession of the Holy Scriptures of the Old and New Testaments or the possession of a postcanonical manifestation of spiritual gifts in the form of the prophetic gift. The former assertion seems too obvious a point for the prophetic writer to underscore; but a manifestation of the prophetic gift in an end-time setting would be significant.

This prophecy regarding the remnant’s possession of the prophetic testimony from Jesus may be compared with the many references to the Messiah in the Davidic Psalms. A reader in OT times would have related many-if not all-of the statements in these psalms to David. Later-after Christ’s life, atoning death, and resurrection-these statements are seen to have a greater and more perfect application to the Messiah, the son of David, just so, in the fulfillment of Revelation 12:17, together with the development of the movement of the third angel, we may now see what was not evident before that development: that the remnant’s possession of the “testimony of Jesus” involves the heartwarming truth that Christ has chosen to speak once more through the prophetic gift to His people as they face the myriad challenges of the end-time and the close of human probation.



PDF Complete
Your complimentary use period has ended.
Thank you for using PDF Complete.

[Click Here to upgrade to Unlimited Pages and Expanded Features](#)

By Arthur L. White

Lesson on Versions of the Bible

Introduction

In her writings of the Holy Scriptures Ellen White made use of the various English translations of the Holy Scriptures that were available in her day. She does not, however, comment directly on the relative merits of these versions, but it is clear from her practice that she recognized the desirability of making use of the best in all versions of the Bible. What she has written lays a broad foundation for an open-minded approach to the many rendering of the Sacred Text.

As a part of the great controversy vision of March 4, 1858, she was given a view of the preservation of the Bible, which she presented in the chapter, “Death Not Eternal Life in Misery” (Early Writings Pages 218-222). This early statement is significant:

“Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels, or by any of his agents or representatives. While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all who desired might have a copy, and, if they would, might arm themselves against the deceptions and lying wonders of Satan.

“I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that that were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed.” – EW 220, 221 (ISG 116, 117).

On Mrs. White’s attitude toward the English revision of the 1880’s, her son, W.C. White, reports:

on was published, there leaked out from the committee, changes which they intended to make. Some of these I brought to Mother's attention, and she gave me very surprising information regarding these Scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us. – W. C. White, DF 579 (1931); Ministry, April, 1947, p. 17.

It is significant that almost immediately after the appearance of the English Revised Version; Mrs. White made use of it in her books, as she did also of the American Standard Revision when it became available in 1901. It is also significant that four major statements from Mrs. White's pen concerning the Bible writers were penned during this decade of the appearance of the revised versions of the New and Old Testaments.

The revision of the New Testament was published in 1881, the revision of the Old Testament in 1885. It is of interest to not that during the decade of the revision, a number of articles appeared in the Review and Herald in a rather casual way, keeping before Seventh-day Adventists what was involved in the revision – the progress of the work, its reception, its relationship to the King James Version, and its value to us. Most of the articles were reprints from other journals:

1. March 11, 1880 (p. 167), "The Revised Bible."
2. February 8, 1881 (p. 87), "Different Versions of the Bible" – A historical review.
3. June 14, 1881 (p. 377), "The Revised Greek Testament" – A discussion of the Greek texts used in the revision of the New Testament.
4. June 28, 1881(p. 9), "The New Version" – An editorial, probably by Uriah Smith, represents a favorable reaction to the new version.
5. March 20, 1883 (p. 186), "The New Version vs. the Old" – W. H. Littlejohn answers questions, with favorable reaction.
6. October 21, 1884 (p. 666), "The Revision of the Old Testament Ready for Press."
7. February 8, 1887 (p. 83), "The Revised Version" – A recommendation from F. D. Starr.
8. June 11, 1889 (p. 384), "Revising the Scriptures" – A discussion by L. A. Smith of work undertaken by the Baptists to get a satisfactory translation of texts on baptism.

Apart from these articles, there is little or nothing in the columns of the Review on the revised versions of the Bible of 1881-1885 and 1901. Between the years 1886 and 1889, however, Mrs. White penned the four comprehensive and illuminating articles on the nature and authority of the Holy Scriptures referred to above. These are as follows:

Bible,” Ms 24, 1886 (ISM 19-21).

Great Controversy, v-vii (5-7).

3. In 1888, “The Guide Book,” Ms 16, 1888 (ISM 15-18).
4. In 1889, “The Mysteries of the Bible a Proof of Its Inspiration” – 5T 698-711.

From these articles we cull a few excerpts which make clear her understanding of the writing and preservation of the Biblical text. These considerations evidently prepared the way for her to make use of various versions and translations of the Scriptures.

STATEMENT MADE IN 1886 – “OBJECTIONS TO BE BIBLE”

“Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. . .

“The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws

“The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes

“The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God’s penmen, not His pen. Look at the different writers.” – Ms 24, 1886 (ISM 19-21).

Chapter 2 – Statements Made in 1888 – Introduction to the Great Controversy

“The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of several writers. The truths revealed are all given by inspiration of God” (2 Tim 3:16); yet they are expressed in the words of men. The infinite One, by His Holy Spirit, has shed light into the minds and hearts of His servants. He

ls and figures; and those to whom the truth was thus
e thought in human language.

“The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us’ (John 1:14).

“Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in the glory of a divine power, full of grace and truth.

“In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience. ‘Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be completely unto every good work’ (2Tim 3:16, 17, RV.” – The Great Controversy Introduction vi-vii (6-7) (Written at Healdsburg, California, May, 1888).

Statement Made in 1888 – “The Guide Book”

“This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape – a chart or guidebook to the human family to show them the way to heaven

“Some look to us gravely and say, ‘Don’t you think there might have been some mistake in the copyist or in the translators?’ This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just ready to stumble over the mysteries of the inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept,

God's utterance is plain and beautiful, full of marrow and
the trouble to one soul, or cause any feet to stumble, that
would not manufacture difficulties from the plainest revealed truth.

"God committed the preparation of His divinely inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world, bequeathed to them that, by studying and obeying the directions, not one soul would list its way to heaven. . . .

"I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men; they have eloquence and talent; the whole lifework is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, 'When the Son of man cometh shall He find faith on the earth?' (Luke 18:8).....

"Men should let God take care of His own Book, His Living Oracles, as He has done for ages. They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement. Beginning at Genesis they give up that, which they deem questionable, and their minds lead on, for Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures. Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

"Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the Living oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips' (Isa 6:5)." – Ms 16, 1888; (ISM 15-18). (Written at Minneapolis, Minnesota, in the autumn of 1888).

Statement Made in 1889 – "The Mysteries of the Bible"

"All who come to the Bible with a teachable and prayerful spirit, to study its utterances as the word of God, will receive divine enlightenment. There are many things apparently difficult or

and simple to those who thus seek an understanding of

“Many feel that a responsibility rests upon them to explain every seeming difficulty in the Bible in order to meet the cavils of skeptics infidels. But in trying to explain that which they but imperfectly understand, they are in danger of confusing the minds of others in reference to points that are clear and easy to be understood. This is not our work nor should be lament that these difficulties exist, but accept them as permitted by the wisdom of God. It is our duty to receive His Word, which is plain on every point essential to the salvation of the soul, and practice its principles in our life, teaching them to others both by precept and example. “My brethren, let the Word of God stand just as it is. Let not human wisdom presume to lessen the force of the statement of the Scriptures.” – 5T 704 – 706, 711.

Some Later Comments – 1889 and 1901

“God had faithful witnesses to whom He committed the truth, and who preserved the Word of God. The manuscripts of the Hebrew and Greek Scriptures have been preserved through the ages by a miracle of God.” – Letter 32, 1899.

“The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception of human beings may comprehend His words. Thus is shown God’s condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God, for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the divine penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven’s glory.” – Selected Messages, vol. 1, 22.

Mrs. White’s Use of the Revised Versions

As noted earlier, Mrs. White occasionally used the Revised Version rendering, also the marginal reading of texts, in nearly all of her books, published after 1885, the year of the appearance of the complete English Revised Version.

In *The Great Controversy*; published in 1888, seven texts from the newly issued revision were employed, and she also used the marginal rendering of eight other texts. The proportion of Revised Version and marginal rendering of texts is very small when we consider that there more than 850 scriptures quoted in *The Great Controversy*, or an average of a little more than one scripture text to a page, whereas there is approximately one Revised Version rendering and one marginal rendering for each one hundred pages. In 1901 the American Revised Version came

ward we find that Mrs. White occasionally employed both Revised Versions.

In 1911, when The Great Controversy was reset, Mrs. White retained six of the seven text previously quoted from the English Revised Version. For the other text she substituted the American Revised rendering. The eight marginal rendering were used as in the earlier edition.

In the publication of The Ministry of Healing (1905) Mrs. White employed eight texts from the English Revised Version, 55 from the American Revised Version, two from Leeser, and four from Noyes, in addition to seven marginal renderings.

Other volumes in which Revised Version texts frequently appear are Patriarchs and Prophets (1890); Steps to Christ (1892); Thoughts From the Mount of Blessings (1896); The Desire of Ages (1898); Education (1903); and testimonies for the Church, vol. 8 (1904).

The E. G. White books using a few Revised Version or marginal renderings are Christ's Object Lessons (1900); Testimonies for the Church, vol. 7 (1902); Testimonies for the Church, vol. 9 (1909); The Acts of the Apostles (1911); Counsels to Parents, Teachers, and Students (1913); Gospel Workers (1915); and Prophets and Kings (1917); Patriarchs and Prophets (1890) also contains two renderings from the Bernard translation, and at least one from the Boothroyd Version. Education (1903) contains at least one rendering from the Rotherham translation.

In the five volumes of the Conflict of the Ages Series, we find the revised versions quoted. As might be expected, those volumes that enter into an exposition of Bible truth dealing with points of doctrine or the teachings of Christ, contains more texts quoted from the revised versions than do volumes of counsel to the church and those presenting largely historical description. In the three-volume Comprehensive Index to the Writings of Ellen G. White use of revised versions is indicated in the Scripture Index.

As to Mrs. White's attitude toward the revisions of 1885 and 1901, and as to her own use of these in preaching and writing, her son, W. C. White, who was closely associated with her in her public ministry and in the preparation and publication of her books, wrote in 1931:

"I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt that there was any evil in the use of the Revised Version. . . .

"When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on, as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time by myself and Sister Marian David, to the fact that she was using

translated in the Revised Version. Sister White studied the Revised Version, and she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

“When Testimonies for the Church, vol. 8, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter deliberate consideration, and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the revised Version is largely used, the Authorized Version is used where translation seems to be better.

“We cannot find in any of Sister White’s writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures. Sister White’s reasons for not using the A. R. V. in the pulpit are as follows:

1904: “In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: ‘Found Wanting.’ By the light bestowed, the opportunities given, will she be judged.” – 8T 247. Revelation 3:14-22 still definitely applies to us.

THE PRINTED PAGE IN LIGHT OF PROPHECY

Literature Evangelism – A Soul Winning Work

Literature Evangelism is a means of bringing souls to Christ.

- We need to know that the importance of the canvassing work as one great means of finding out those who are in peril and bringing them to Christ.
- “The vineyard is large and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul saving. The canvassing work is a most successful way of saving souls” (RH June 2, 1903)

Reach all classes

- In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be but fully as promising. It is found in the home of lowly, in the mansions of the great. (DA p. 152)

Colporteur to Reveal Christ

- Christ’s interests are the first and the highest of all interests. He has a property in this world that He wishes secured. Saved for His everlasting Kingdom. It is for His father’s glory and for His own glory that His messengers shall go forth in His name. They are to reveal Him to the world. His interests are their interests if they will be co-laborers with Him, they will be made heirs of God and joint heirs with Christ to an immortal inheritance.

THOSE IN THE HIGHWAYS

- Take the book to teachers of the gospel, whose minds have not been to the special truths for this time. The message is to be given in the highways.
- To men and women who take an active part in the world’s work.
- To teachers of different disciplines
- To the leaders in various sectors. Thousands can be reached in the most simple-humble way.
- The intellectuals

n.

the simple words of the one who loves God. One who can speak of that love as naturally as the world-ling speaks of the things that interest him most deeply.

- Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God spoken in natural simplicity has power to open the door to hearts that have been closed against Christ and His love.
- Books will reach those who can be reached in other way.
- Those living far from any large settlement
- Called by way hearers – To such ones our canvassers are to carry the books containing the message of salvation.
- Our canvassers are God's Evangelists, going from house to house – out of the way places and opening the scriptures to those they meet. They will find those who are willing and anxious to learn from the scriptures.
- Do everything within our power to reach those in highways and byways. Accompanied by the power of the Holy Spirit canvassers will:
- Meet different kinds of people in the THOROUGH FARES of travel
- Help to interpret and speak of Christ's love
- Pray for the sick and the discouraged (win the winnable when they are still winnable)
- Avoid controverted points – will not exhibit zeal without knowledge.
- Will be ready to give an answer – while not forcing doctrinal points upon the people. They will however, be ready to give and answer to every one who asks them the reason of the hope that is in them with meekness and fear. (1 Peter 3:15)

LIFT UP CHRIST

- We shall work as Paul worked. Wherever he was, whether before Scowling Pharisee or Roman authority, rich or poor, learned or ignorant. The cripple at Lystra or the convicted sinner in Macedonian dungeon, he lifted up Christ as the one who hates sin and loves the sinners.
- The one who bore our sins that He might impart to us His righteousness.

Why is it second to none?

The kind of service rendered to God by Literature Evangelists is based on: -

- Self sacrifice
- Self denial



PDF Complete

*Your complimentary use period has ended.
Thank you for using PDF Complete.*

[Click Here to upgrade to Unlimited Pages and Expanded Features](#)

...es a day with an average of 5 persons in every home,

- 50 persons a month
- 1 000 persons a month
- 12 000 persons a year

Ordained by God (SOP Counsel)

- God has ordained the canvassing work as a means of presenting before the people the light contained in our books (CM p. 6)

A most important work

- If there is one work more important than another, it is that of getting our publication before the public, thus leading them to search the scripture (CM p. 9).