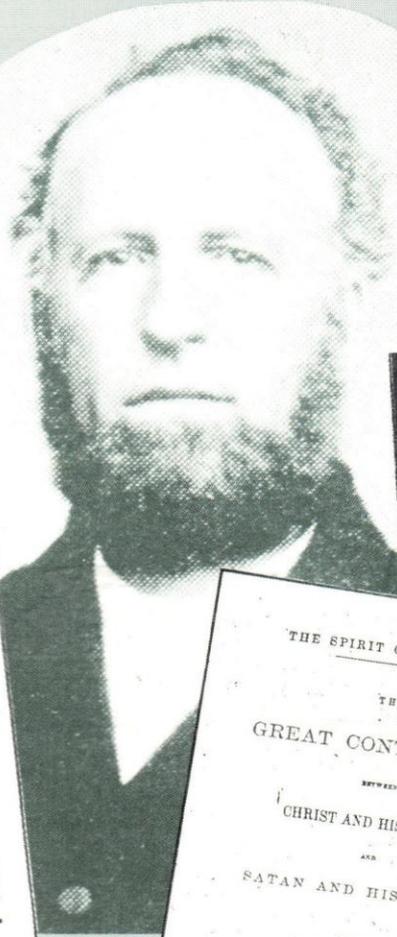


# THE Sabbath Sentinel

AUGUST 1993



## THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE. No. 1. MIDDLETOWN, CONN. JULY, 1848.

**THE SPIRIT OF THE LORD** is that which leads us to the truth. It is the power of God which dwells in the hearts of his children, and it is by the aid of this spirit that we are enabled to understand the scriptures, and to see the truth as it is. The present truth is that which is being revealed to the world at this time, and it is the duty of every Christian to be prepared to receive it. The present truth is that which is being revealed to the world at this time, and it is the duty of every Christian to be prepared to receive it.

## A Word to the "Little Flock."

The following articles were written for the "Little Flock" which has been published at Middletown, Conn., by J. E. Conner. It is a publication of the Sabbath School, and is intended to be a word to the "little flock" who are scattered throughout the world. It is a word to the "little flock" who are scattered throughout the world. It is a word to the "little flock" who are scattered throughout the world.

JAMES WHITE

## THE SEVEN LAST PLAGUES.

And I saw another sign in heaven, great and marvellous, which was that the seven last plagues were about to be poured out upon the world. The seven last plagues were about to be poured out upon the world. The seven last plagues were about to be poured out upon the world.

## THE SPIRIT OF PROPHECY.

### THE GREAT CONTROVERSY

#### CHRIST AND HIS ANGELS

#### SATAN AND HIS ANGELS.

BY ELLEN G. WHITE

STEAM PRESS OF THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, BATTLE CREEK, MICH. 1870.



Rewriting  
"THE TESTIMONIES OF JESUS"

THE BIBLE SABBATH ASSOCIATION

BIBLE SABBATH

Advertising has given us the amorphous *buzz word*, a powerful tool of verbal expression. It is a word or phrase which, when spoken to a collective group of people, is non-specific in intent, yet draws forth strong emotional responses dependent upon individual and group theories, beliefs, and prejudices.

Perhaps the *buzz word* is the secular offspring of the nineteenth-century practice of proof-texting, a rather homespun non-method of appropriating and sequencing snippets of Scripture and arriving at predetermined doctrinal destinations. The resulting creation rarely communicated the original contextual meaning of a single passage of Scripture; yet, it often spawned countless imaginative variations.

To some readers, "the testimonies" or *words* of Jesus denote a first century dynamic, and to others, the term unlocks a vast storehouse of corporate expression. "The Present Truth & The Spirit of Prophecy" by James White, beginning on page 4 of this issue, represents the formative, unedited ideation of Seventh-day Adventist pioneer James White. "Are SDAs Ready to Rewrite Ellen G. White? — Part 2" by Sydney Cleveland, beginning on page 7, contemplates the enormous challenges inherent in re-writing the writings of Ellen White, *i.e.*, "the Spirit of Prophecy."

— MG



**Billy  
Graham**



*James White*

## EDITORIAL

### *DIVINE ORIGIN vs. HUMAN TRADITION*

Long honored as the dean of American Protestant evangelists, Billy Graham's advice has been sought by Presidents and clerics alike. He has prayed with virtually every American President since the days of Harry Truman, and has been a regular visitor at the White House. Graham's evangelistic crusades are known and televised world-wide, and have been the means of presenting the Gospel to hundreds of millions of people. In view of his very significant standing in Christianity we find his statements on the day of worship to be enlightening, both in what he said and also in what he did not say.

In his syndicated column "My Answer" (*Indianapolis Star*, May 3, 1993), Dr. Graham was asked: "Why do a few Christian churches worship on Saturday instead of Sunday? I know the Jews in Jesus' time (and today) worshipped on Saturday, but when did Christians make the change to Sunday? Or does it make any difference?"

Notice that three questions were asked: (1) why do a few Christian churches worship on Saturday instead of Sunday; (2) when did Christians make the change to Sunday; (3) does it make any difference.

In answering the inquirer Dr. Graham responded: "I respect the convictions of those Christian groups who adhere to the last day of the week (which is Saturday, the Jewish day of worship) for their public worship, although it is not my personal pattern. In the Old Testament the seventh day followed the six days of creation, 'And God blessed the seventh day and made it holy, because on it He rested from all the work of creating that he had done' (Genesis 2:3). Most Christian churches, however, have traditionally kept Sunday — the first day of the week — for their day of worship, because they believe this was the pattern of the earliest Christians. They note that on the first day of the week Jesus rose from the grave and first appeared to His disciples, and 'a week later His disciples were in the house again' (John 20:26). The Bible says, 'Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God' (Colossians 3:1)."

In analyzing Dr. Graham's reply to the first question it is clear that he recognizes Saturday is the seventh day of the week, the day God made holy during creation. It is also clear that he recognizes Sunday is the first day of the week, the day Christians "traditionally" keep for their day of worship. The second question is alluded to in his references to two of Christ's post-resurrection appearances. It should be noted that although Dr. Graham quoted Genesis 2:3 to support Saturday as being blessed and made holy by God, he quoted no text sanctioning Sunday as a Divinely-created holy day. Instead, he recognized its origin in human "patterns" and "traditions." Taken in context, his quotation from Colossians 3:1 deals with "human commands and teachings" (2:22, 23) and with overcoming our earthly *human* natures (3:5). Although Dr. Graham overlooked the third question, perhaps he has done Sabbath-keepers a distinct favor by pointing out the Divine origin of the seventh day Sabbath in contrast with the human traditions associated with Sunday.

—SC

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**BIBLE  
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# The Present Truth & The Spirit of Prophecy

JAMES WHITE

*Seventh-day Adventist pioneer James White successively conceptualized two key doctrinal phrases: "the Present Truth" (1849, referring to Adventist doctrines) and "the Spirit of Prophecy" (1870, referring to the ministry and writings of his wife Ellen G. White). Although the "Spirit of Prophecy" concept became preeminent, both continue to exert foundational influence upon the vast body of Seventh-day Adventist teachings and beliefs.*

## The Present Truth

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. 1:12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth." John xvii:17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth." 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth." Cor. xiii:6. "Thy law is the truth." Ps. cxix:142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that a thousand shall fall at thy side and ten thousand at thy right hand," says — "He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci:4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth,

or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the Apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of Almighty God," is my prayer.

— James White, *The Present Truth*, Vol. 1, No. 1, July, 1849

## The Spirit of Prophecy

Once, man walked with God in Eden. With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in Paradise, without a dimming veil between. Man fell from his moral rectitude and innocence, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and his holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin has been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of Paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and

death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway.

When all was lost in Adam, and the shades of night darkened the moral heavens, there soon appeared the star of hope in Christ, and with it there was established a means of communication between God and man. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

The manifestation of the spirit of prophecy was designed for all dispensations. The Sacred Record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied; and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last Judgment upon the ungodly. Jude, verses 14, 15.

God spake to his prophets in the Jewish dispensation in visions and in dreams, and opened before them the great things of the future, especially those connected with the first advent of Christ to suffer for sinners, and his second appearing in glory to destroy his enemies, and complete the redemption of his people. If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it re-appeared at its close to usher in the Messiah. Zacharias, the father of John the Baptist, "was filled with the Holy Spirit, and prophesied." Simeon, a just and devout man, who was "waiting for the consolation of Israel," came by the Spirit into the temple, and prophesied of Jesus as "a light to lighten the Gentiles, and the glory of Israel." And Anna, a

prophets, "spake of him to all them that looked for redemption in Jerusalem." And there was no greater prophet than John, who was chosen of God to introduce to Israel "the Lamb of God that taketh away the sin of the world."

The Christian age commenced with the outpouring of the Holy Spirit, and the manifestation of various spiritual gifts. Among these was the gift of prophecy. After commissioning his disciples to go into all the world and preach the gospel, Jesus says to them, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. On the day of pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a wonderful manner. Acts 2:1-11. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip, the evangelist, says: "And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus." Acts 21:9, 10. Again, still later, we see the beloved John, in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New-Testament record leaves us without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ.

Since the great apostasy, these gifts have rarely been manifested; and for this reason, professed Christians generally suppose that they were designed to be limited to the period of the primitive church. But from the time of the primitive Christians to the present there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations

have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness.

To this agree the words of the prophet, as quoted by Peter: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:17-20. The spirit of prophecy is here seen among the especial signs of the last days. Its revival in the last days was to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most preminent signs, in the sun, in the moon, and in the stars, and such wonders in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke.

Of all the blessings which God has bestowed upon his people, the gift of his Son expected, none have been so sacred, and so important to their welfare, as the gift of his holy law, and his Holy Spirit. And none have been so well calculated to thwart the plans of Satan, and, consequently, to stir his rage, as these. And when that people should arise in the last generation of men, who should be observing all ten of the precepts of God's holy law, and should recognize the revival of the spirit of prophecy, they might expect to feel that bitterness from their opponents, which can arise only from the direct inspiration of Satan. "And the dragon was wroth with the woman,

and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"The testimony of Jesus," said the angel to John, "is the spirit of prophecy." Rev. 19:10. It is the keeping of the commandments of God, and the recognition of the revival of the spirit of prophecy by the remnant of the church, or the Christians of the last generation, that stirs the ire of the dragon.

The Jewish age, notwithstanding its apostasies, opened and closed with special manifestations of the Spirit of God. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the Spirit was necessary to prepare a people for the first advent of Christ, how much more so for his second advent.

God has never manifested his power to his people simply for their gratification; but according to their necessities has he wrought for them. Then we may safely conclude that as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, inasmuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen his fainting people with the gifts, as well as the graces, of the Holy Spirit.

We have seen that the manifestation of the spirit of prophecy in dreams and in visions became necessary in consequence of man's being separated from the visible presence of God. But when the tabernacle of God shall be with men, and he shall dwell with them, and God himself shall be with them, Rev. 21:8; when Christ shall come again with all the holy angels, and receive his people unto himself, that where he shall be, there they may be also, John 14:3; and when man redeemed shall walk and talk with God, and Christ, and angels, in Eden restored; *then* there will be no further need of the spirit of prophecy.

When man in Eden stood in all the perfection of his manhood, before the

blight of sin had touched anything that God had made for him, and with open face beheld the glory of the Lord, he could have no need of the spirit of prophecy. But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of Paradise, enshrouded in the moral gloom that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue, more or less urgent, until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored.

The apostle to the Corinthians clearly sustains this position. He introduces the subject by stating, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1. He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings.

In this chapter the apostle introduces the human body, with its several members acting in harmony, one dependent upon the other, as an illustration of the Christian church, with its members, and the several gifts God has set in the church. He then makes the application of the figure thus: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Verses 27 and 28.

Let it be borne in mind that *God has set* prophets, miracles, and gifts of healings, in the Christian church as verily as he has teachers, helps, and governments. And this expression, "God hath set" them in the church, means more than that he would communicate with this people by his Holy Spirit in the Christian age the same as he had in former dispensations. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyr-

dom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord.

The design of the gifts, and also the time of their continuance in the church, are definitely expressed by the apostle to the Ephesians: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Chap. 4:11-13.

It cannot be shown that the church did, in the lifetime of Paul, reach the state of unity, knowledge, and perfection, here mentioned. And certainly the church did not enjoy these during her apostasy, 2 Thess. 2:8, and the period of her flight into the wilderness, Rev. 12:6. Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church to-day is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to Heaven without tasting death, will the ultimate design of the gifts be realized.

But Paul, in 1 Cor. 13, has distinctly shown when the gifts would cease. In the first part of this chapter the apostle discourses upon the pre-eminence of love (improperly translated *charity*) to the gift of tongues, gift of prophecy, faith, liberality to the poor, and courage to give one's body to be burned. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: "Charity [love] never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Verse 8. While love is not only the crowning Christian grace here, but will reach forward to all eternity, and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail

to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day, as the dim rays of the moon vanish before the light of the rising sun.

Next come the forcible words of verses 9 and 10: "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We still wait for that which is perfect to come. And while we wait, may our dear, absent Lord manifest himself to his waiting people through the gifts. "For," says Paul, speaking of the present imperfect state, "We know in part, and we prophesy in part." How long shall the spirit of prophecy serve the church? When will it be done away? Answer: "But when that which is perfect is come, then that which is in part shall be done away." This should settle the questions of the perpetuity of the gifts in the Christian church.

The popular view, however, is this: The gifts were given to the primitive church, to remain only during the lifetime of Christ's first apostles. At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. Even in Paul's day, the mystery of iniquity already worked in the church. 2 Thess. 2:7. And the apostle, addressing the elders of the church at Miletus, says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30. But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ.

# Are SDAs Ready to Rewrite Ellen G. White? — Part 2

SYDNEY CLEVELAND

Paul continues with an illustration of the present imperfect state, and the future state of perfection and glory: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." Verse 11. His childhood represents the present imperfect state; his manhood, the perfection of the immortal state. This is evident. Now suppose we are wrong, and that Paul's childhood represents the church in his day, endowed with the gifts; and that his manhood represents the church after his death, stripped of the gifts of the Holy Spirit, and fast sinking away toward the great apostasy! Absurdity!

And still the apostle continues with another beautiful illustration of the change from the present dispensation, during which the church was to enjoy the comparatively-dim light of the gifts, as she walked by faith and hope, to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels, He says: "For now we see through a glass darkly; but then, face to face." Verse 12. To the view that the gifts were to cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only to repeat, Absurdity!

The truth of God upon this subject is consistent and harmonious with itself, and with all divine truth. The spirit of prophecy, in consequence of the fall and man's separation from the visible presence of God, became a necessity. This necessity has not been obviated by any past change of dispensation. And no dispensation needs the gifts of the Holy Spirit more than the Christian age; and at no time in the long period of man's separation from God's visible presence, have they been so much needed as amid the perils of the raging tempests of the last days. But when the Redeemer shall come, the controversy be ended, the saints' rest given, and they, all immortal, meet around the throne with angels, and face to face behold the glory of God and the Lamb, the spirit of prophecy will be numbered among Heaven's choicest blessings of the past.

— James White, (preface) *The Spirit of Prophecy, Vol. 1, pages 7-16, 1870*

S

As presented in Part 1, Ellen White openly and repeatedly claimed to be Divinely inspired. However, four years after her death, the highest leadership of the Seventh-day Adventist Church wrestled with the accumulating evidence contradicting Ellen White's claims. Unofficially agreeing that she was not verbally inspired and that her writings were untrustworthy in every area, they wondered how they could present their findings and still keep people's faith in the Church, its organization, and its doctrines. On the other hand, as leaders who knew these things about Ellen White, how could they maintain their own integrity if they continued to teach the myths? And if they did teach the myths about Ellen White, weren't they just setting up the Church for a future crisis when the truth did come out? What was to be their verdict?

It became evident to the leaders that Ellen White's influence was too great, and the alternatives too risky for any official statement to be made denying her Divine inspiration. As a result, Arthur Daniells, the General Conference President, requested the official minutes of their discussions at the 1919 Bible Conference be sealed for



Sydney Cleveland

the next fifty years. His wish was carried out and the documents were not discovered until December of 1974, when Dr. F. Donald Yost found them wrapped in paper in a vault at General Conference headquarters.

### Researcher Walter Rea

None of the evidence in the newly discovered minutes of the 1919 Bible Conference came as a surprise to now former Seventh-day Adventist Pastor and teacher, Walter Rea. As a one-time believer in the Divine inspiration of Ellen White, Rea had already stumbled onto evidence that she had copied the writings of other authors. As a result, Walter Rea spent years cataloging and verifying Ellen White's sources. His research, later published in his book *The White Lie*, extensively verifies Ellen White's copying.

In January, 1980, Walter Rea presented Church leaders with evidence demonstrating Ellen White had copied so much from other authors that one could hardly find an original thought or statement in any of her books. This was a bitter pill to swallow, and resulted in the Church sponsoring its own in-depth study of the evidence.

### Research of Fred Veltman

The official Adventist research was conducted by Dr. Fred Veltman, then Chairman of Pacific Union College's Department of Religion. Choosing to focus on what was thought to be the most authentic of Ellen White's books, *The Desire of Ages*, Veltman spent eight years verifying Walter Rea's evidence. After the initial Veltman report was presented to church leaders in 1988, summaries were published in the October and December, 1990, issues of the official *Ministry* magazine for Seventh-day Adventist clergy.

### A Matter of Integrity

The official Veltman report plainly concluded Ellen White had not only voraciously copied the work of other writers, but both she and her co-

workers had deliberately lied by claiming her writings were Divinely-inspired originals. The Church's official Veltman report concluded:

"It is of first importance to note that Ellen White herself, not her literary assistants, composed the basic content of the *Desire of Ages* text. In doing so she was the one who took literary expressions (copied) from the works of other authors without giving them credit as her sources. Second, it should be recognized that Ellen White used the writings of others consciously and intentionally. ... Implicitly or explicitly, Ellen White and others speaking on her behalf did not admit to and even denied literary dependency (copying) on her part."<sup>1</sup>

When Dr. Veltman was pointedly questioned about the fact that Ellen White had apparently lied in stating she only wrote what the Lord had shown her in vision, and lied about her copying from the works of other authors, Dr. Veltman replied: "I must admit at the start that in my judgment this is the most serious problem to be faced in connection with Ellen White's literary dependency (copying). It strikes at the heart of her honesty, her integrity, and therefore her trustworthiness."<sup>2</sup>

### Nothing Original or Unique

In addressing the question of how widespread Ellen White's copying was, the Veltman report stated: "The content of Ellen White's commentary on the life and ministry of Christ, *The Desire of Ages*, is for the most part derived (copied) rather than original. ... In practical terms, this conclusion declares that one is not able to recognize in Ellen White's writings on the life of Christ any general category of content or catalog of ideas that is unique to her."<sup>3</sup>

### What Do Adventist Leaders say Today About Ellen G. White?

With such a great mountain of evidence against the Divine inspiration of Ellen White coming from, and available to, the church's own leadership one might assume that Ellen White would have been quietly buried as an historical oddity long before now. Not so. The faithful are currently being tugged in two directions as leadership continues to reaffirm the Divine inspiration of Ellen White while it hints at a rewriting of her materials, possibly to simplify and/or

## The "Spirit of Prophecy" and The "Testimony of Jesus"

HISTORICAL PERSPECTIVES OF TWO KEY PHRASES IN SEVENTH-DAY ADVENTISM

*"Our position on the testimonies (writings of Ellen White) is like the keystone to the arch. Take that out, and there is no logical stopping place till all the special truths of the message (Seventh-day Adventism) are gone. ... Nothing is surer than this, that this message and the visions belong together and stand or fall together."*

— James White, *Advent Review and Sabbath Herald*, August 14, 1883

*"The Bible predicts a genuine Sabbath reform in our day (Isaiah 58:13, 14). The Scriptures refer all questions 'to the law and to the testimony' (Isaiah 8:20), but there have been some in our midst who want the law without the testimony" ("testimony" referring to the writings of Ellen G. White).*

— L. H. Christian, "Deflections From the Faith — Professing the Sabbath but Opposing God's Message," *Review and Herald*, page 6, December 8, 1949

*"Bind up the testimony (announcement — Zodhiates), seal the law (teaching — Zodhiates) among my disciples. ... And when they say to you, 'Seek to those who have familiar spirits, and to wizards who peep and mutter,' should not a people seek to its God, than for the living to (seek) to the dead? To the law and to the testimony! If they do not speak according to this word, it is because there is no dawn (light — KJV) to them ... and they are driven to darkness."*

— Jay P. Green, Sr., Isaiah 8:16, 19, 20, 22

*A Literal Translation of the Bible, The Interlinear Bible, 1985, 1986*

*"Do not think that I came to annul the Law or the Prophets: I did not come to annul, but to fulfill. Truly I say to you, 'until the heavens and the earth pass away, in no way shall one iota or one tittle pass away from the law until all comes to pass.' ... 'The heavens and the earth will pass away, but My Words will never ever pass away.'"*

— Jesus, Matthew 5:17, 18; 24:36, *A Literal Translation of the Bible, The Interlinear Bible, Jay P. Greene, Sr., 1985, 1986*

*"For it is not by following artfully constructed myths that we have made known to you the power and the presence of our Lord Jesus Christ, but because we were eye-witnesses to His greatness. ... We have the prophetic word, which is certain; you do well to hold to it, as to a lamp shining in a dingy place, until the day dawns in light and the morning star rises in your hearts. But first, know this, that no prophecy in Scripture is subject to personal interpretation; for prophecy did not ever come by the will of man, but men, carried along by the Holy Spirit, have spoken from God."*

— Peter, 2 Peter 1:16, 19-21, *Acts and Letters of the Apostles, Richard Lattimore, 1982*

*"The prophet, prophet, is the out-speaker, he who speaks out the counsel of God with the clearness, energy and authority which spring from the consciousness of speaking in God's name and having received a direct message from Him to deliver. ... Two things go to make the prophet, an insight granted by God into the divine secrets or mysteries and a communication to others of these secrets. It includes God's concept of Grace, but with the warnings, announcements of judgment, etc., pertaining thereto. In the case of the O. T., their preaching was a foretelling of the salvation yet to be accomplished. In the N. T., prophecy was a publication of the salvation already accomplished, so far at least as it did not concern itself with realities still future."*

— Spiros Zodhiates, "Lexical Aids to the New Testament," *The Hebrew-Greek Key Study Bible, 1984, page 1726*

eliminate her embarrassing errors and contradictions.

**Comparing Ellen White With Jesus**  
Seventh-day Adventist leadership continues to reaffirm the Divine inspiration of Ellen White by officially linking her with Biblical and extra-Biblical prophets. For example the

cover of the June 4, 1992 *Adventist Review* pictured a montage of Ellen White, Moses, John the Baptist, and Deborah. In case readers missed the point, page 9 specifically compared Ellen White's prophetic role to that of Miriam, Aaron, Elijah, Jeremiah, John the Baptist, and Jesus! This

"The dragon was angry because of the woman, and went away to do battle with the rest of her seed, those who keep the commands of God and hold the testimony of Jesus. ... I am your fellow slave and the fellow slave of your brothers who keep the testimony of Jesus. Give your worship to God. For the testimony of Jesus is the spirit of prophecy. ... I saw the souls of those killed with the ax for the testimony of Jesus and the word of God."

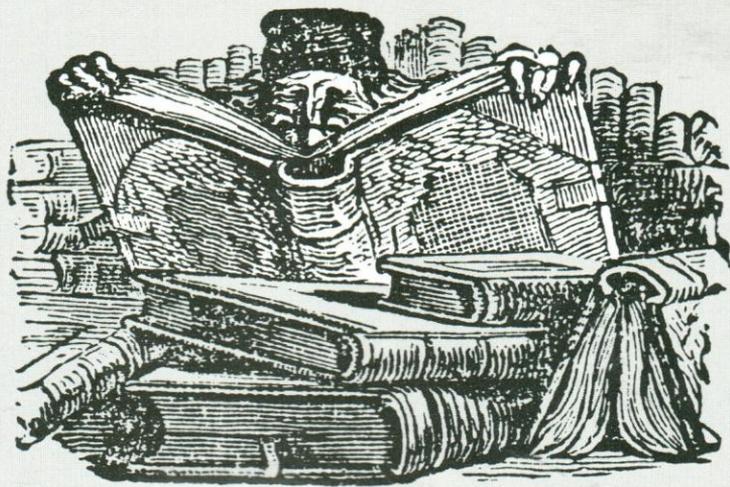
— John, Revelation 12:17; 19:10; 20:4, *The Four Gospels and the Revelation*, Richard Lattimore, 1979

"Photius, ninety years of age, miserable abused for the testimony of Jesus, at Lyons in France; he afterwards died in prison, A.D. 179. ... Philip, Privatus, Florentine, Pontius, and many others, put to death for the testimony of Jesus Christ, in different places, during this persecution, till A.D. 270. ... Claudius, Asterius, and Neon, brothers, crucified for the testimony of Jesus; also two women, Donuina and Theonilla tortured to death at Aegea in Cicily, A.D. 289."

— "Of the defenceless Christians who suffered and were put to death for the testimony of Jesus, their Saviour, from the time of Christ, until the year A.D. 1660," *The Bloody Theatre or Martyrs Mirror*, 1837 edition, page 96

"We shall find that they exactly correspond, in all particulars with the characteristics given of these kingdoms by the Spirit of Prophecy. ... The Jewish Nation (is) often mentioned by the spirit of prophecy. ... The Spirit of Prophecy informed Daniel that ...."

— William Thorp, *A Practical Guide to the Prophecies*, Edward Bickersteth, 1841, pages 27, 40, 72



linking is done even though Scripture is clear that no true prophet of God about the source of his/her — and even though the own official researcher, Dr. [redacted] man stated that her denial of [redacted] strikes at the heart of her honesty, her integrity, and therefore her trustworthiness."

*The Sabbath Sentinel*

#### Rewriting Ellen White

In the November 19, 1992 issue of the *Adventist Review*, the faithful were given notice of the legitimacy of rewriting Ellen White. On page 8, Paul A. Gordon, secretary of the White Estate asked: "Is it legitimate to change, abridge, or simplify Ellen White's writings? The answer is yes.

We can change, abridge, or simplify the words, but we do not have license to change the intended message. Here's why: Seventh-day Adventists do not hold to verbal inspiration. That means we do not believe that God dictated the words for Ellen White to use."

After pointing out that Ellen White herself simplified and corrected her writings, Gordon reassured the faithful with: "In the years since Mrs. White's death in 1915, more than 50 new compilations or editions of Ellen White's books have been prepared by the E. G. White Estate. In every case — including editions that have been abridged, condensed, or simplified — the intended message has never been lost; only the wording has been changed."<sup>4</sup>

Perhaps that is the greatest proof Ellen White was not Divinely inspired. The Word of God states: "I the LORD do not change." (Malachi 3:6). Applying brother Gordon's logic to the prophet Moses could yield a fascinating fourth commandment: "Remember to keep one day holy." Who among *uninspired* mortals is wise enough to correct what God specifically had written for the admonition of His people? And who among *inspired* mortals would correct it?!

1 *Ministry*, "The Desire of Ages Project: the Conclusions," November, 1990, p. 11.

2 *Ibid.*, p. 14.

3 *Ibid.*, p. 12.

4 *Adventist Review*, "Ellen G. White's Writings — 2," by Paul A. Gordon, November 19, 1992, page 10.

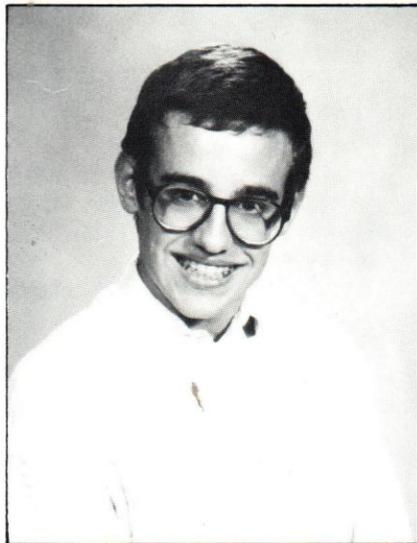
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## THE GOOD NEWS!

"The Lord is compassionate and gracious, slow to anger, abounding in love. He does not treat us as our sins deserve or repay us according to our iniquities. As far as the east is from the west, so far has He removed our transgressions from us."

— Psalm 103:8, 10, 12 NIV

9



JAMES B. PATE

As society observes the many problems currently confronting America's youth we wonder if the divinely-inspired Word of God actually contains answers to the perplexing issues facing teens; or is it merely an outdated book written for prophets and priests with no relevance whatsoever to today's highly advanced society?

### God Does Not Change

Whether we choose to accept it or not, the Bible is indeed a book for the youth of today. The very character and nature of the Author remains constant regardless of any given time or place. Whether we refer to the early time period in which the Bible was written or today's more complex age, the principle contained in Hebrews 13:8 still remains: "Jesus Christ is the same yesterday and today and forever." As the Author stays the same throughout countless generations, so does the book itself. King David was inspired to joyfully write in Psalm 119:160 that "All your words are true, all your righteous laws are eternal." The God mentioned in the Bible has the exact same nature in today's modern world as He did during the events spoken of in the Old and New Testaments. Thus His words spoken throughout history to humanity contained in the Bible are relevant even today.

### Sound Advice

How then does the Bible address the many problems currently faced by

teens? Do the Scriptures in any way provide sound advice to young people confronted with the temptation to engage in pre-marital sex or drug abuse, problems which are primarily fueled by peer pressure? The Book of Proverbs, a book of the Bible written largely by King Solomon specifically for young people, gives excellent advice on avoiding the wrong crowds: "Don't do as the wicked do. Avoid their haunts—turn away, go somewhere else, for evil men can't sleep until they've done their evil deed for the day. They can't rest unless they cause someone to stumble and fall. They eat and drink wickedness and violence" (Proverbs 4:14-17). This Scripture applies to today's age of drug dealers, street gangs, and wrong crowds just as much—if not more—as it did in the days of wise King Solomon. Proverbs 5:15-18 articulates reasons to remain abstinent until marriage: "Drink from your own well my son (or daughter)—be faithful and true to your wife (or husband). Why should you beget children with women of the street (or why beget children with men other than your husband)? Why share your children with those outside your home? Be happy, yes, rejoice in the wife (or husband) of your youth."

### Controlling the Uncontrollable

Whether we are already married or eagerly awaiting a future mate, we should always remain faithful to our present or future spouse. When the temptation to have pre-marital sex becomes so intense that we feel it cannot be controlled, remembering the words of Proverbs 4:23 can be very helpful: "Above all else, guard your affections. For they influence everything else in your life." Those who have become pregnant or contracted sexually transmitted diseases can indeed attest to the truth of this Scripture. How can we avoid sharing their fate while living in a promiscuous society? Proverbs 4:26, 27 provides an insightful answer: "Watch your step. Stick to the path and be safe. Don't sidetrack; pull back your foot from danger." To effectively abstain from sex before marriage, we need to follow the advice of this passage and avoid situations which might lead to sexual activity. For example, several experts have indicated that group dating is much safer than simply being alone with another person. Proverbs is not against teens "having a life," but sim-

ply advises us to remember the tragic consequences which result from a bad decision.

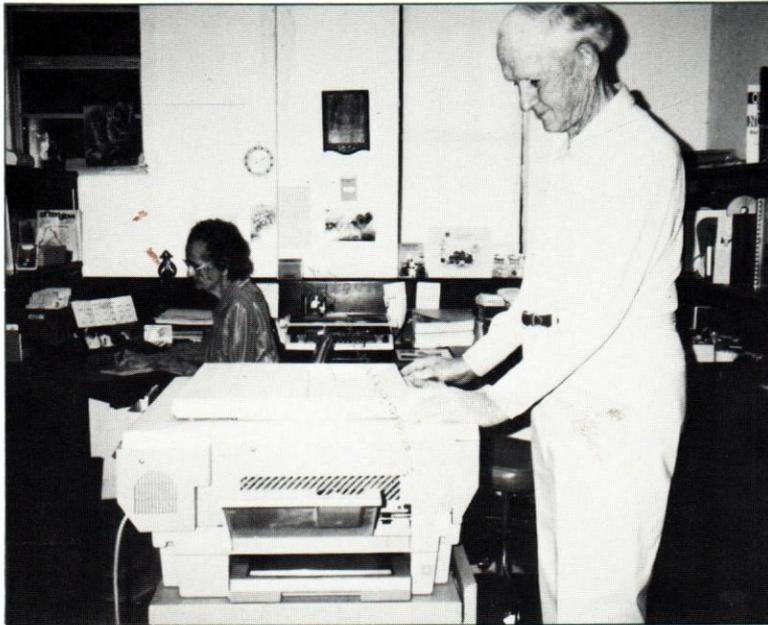
### He Understands You

Some young people view God as One who does not understand the trials and temptations faced by teens today. The description of Jesus Christ contained in Hebrews 4:15, 16 can comfort Christian youth with the thought that God indeed does understand the difficult decisions teens are compelled to make: "This High Priest of ours (Jesus Christ) understands our weaknesses, since he had the same temptations we do, though he never once gave way to them and sinned. So let us come boldly to the very throne of God and stay there to receive his mercy and find grace to help us in our times of need." Jesus Christ is sitting on the right hand of His Father in heaven asking that He forgive us for the sins which we have committed, for He Himself understands our temptations which He endured as our sinless Savior on earth. With such understanding, teens have the ability to successfully overcome temptation with the assistance of Almighty God Himself, who came to earth and died that we may "not perish, but have everlasting life" (John 3:16). Every individual can find assurance in the infinite ability of God to accomplish such an objective, for "with God, everything is possible" (Matthew 19:26).

### Relevant Today

How many adolescents have completely neglected to read and understand the Bible because they feel it does not relate to their everyday lives? We can be assured that the Bible is indeed relevant to the problems and concerns of today's youth, and that Almighty God does understand and care about teens in this present day and age. A troubled teenager can confidently kneel before God with the assurance that He will hear and answer an honest prayer, and a young person can read the word of God knowing that it will provide guidance and instruction to allow that person to solve many of his or her perplexing difficulties. We can be thankful that our God exists and loves and understands the youth of today.   
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## BSA NEWS



### *Who's Who in Fairview*

Our heartfelt thanks go to this month's "Who's Who" in Fairview, Oklahoma. Lawrence and Lottie Burrell have faithfully served as Secretary/Treasurer and Assistant for some 38 years and continue to volunteer their efforts on behalf of The Bible Sabbath Association.

This dedicated couple spends countless hours each week keeping track of

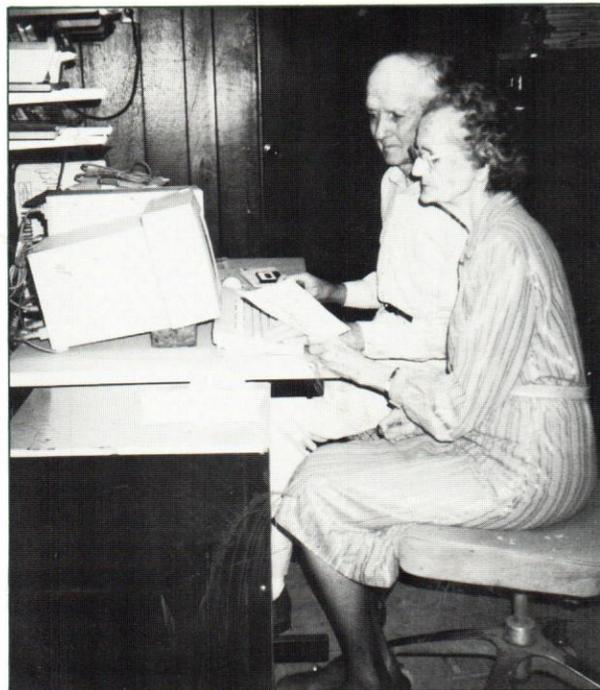
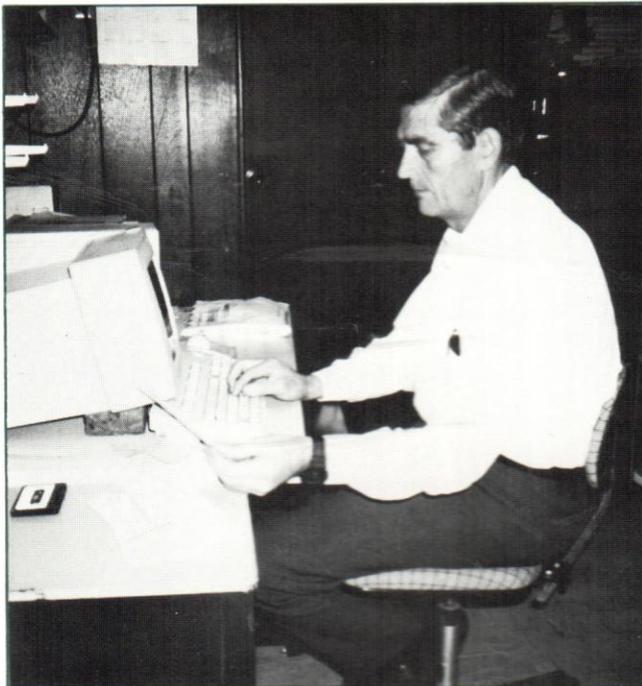
BSA memberships and finances as well as TSS subscriptions. But that's not all they do. Lawrence and Lottie receive and route ads, send out copies of *The Sabbath Sentinel* to those who have been introduced to the magazine, and correspond with subscribers and would-be subscribers. The Burrells say their son, Bryan, and his wife also contribute their time to as-

sist in keeping all those subscriptions up-to-date.

Won't you take time today to just send up a prayer of thanks to God for the dedication of the Burrell family? Then take out a pen and write a note of appreciation to them. We're sure they would be happy to hear from you.

*Bryan Burrell, Lawrence and Lottie's son, completing computer printouts for The Bible Sabbath Association.*

*BSA Secretary/Treasurer and Assistant, Lawrence and Lottie Burrell in their home office.*



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