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CHAPTER 14

STONING THE PROPHET-ELLEN G WHITE

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Table of Contents

| | |
|---|----|
| INTYRODUCTION | 2 |
| The Testimonies Slighted and Disregarded | 3 |
| Examples Of Disregarding the Testimonies | 3 |
| Disregarding the Testimonies Then..... | 6 |
| Disregarding the Testimonies Now | 6 |
| Loma Linda University Hospital | 6 |
| Disregarding the Testimonies | 7 |
| Large Medical Centers Not God’s Will..... | 7 |
| Disregarding the Testimonies By Establishing In the Cities | 8 |
| Do Not Establish A Sanitarium In Cities..... | 9 |
| Repercussion Of Disregarding the Testimonies | 9 |
| Adventist Intellectuals – Conceited Philosophers | 11 |
| Removing “Seventh-day” From Periodicals and Institutions..... | 11 |
| Disregarding the Testimonies On the Name “Seventh-day Adventist” | 12 |
| Original Size Of Emmanuel Missionary College. | 13 |
| Disregarding the Testimonies | 13 |
| Other Examples Of Removing the Name “Seventh-day” | 13 |
| Three Angels Logo Changed..... | 14 |
| Testimonies On SDA Leadership’s Claim To Be the Voice Of God..... | 16 |
| General Conference Could Have Been “As” the Voice Of God | 16 |
| Disregarding the Testimonies On the Voice Of God | 17 |
| Testimonies On the Dangers Of Psychology..... | 17 |
| Testimonies On Celebration Music and Drums In the Worship Service | 18 |
| Testimonies On the Danger Of Applause..... | 19 |
| Testimonies On Theatrical Performances In the Church..... | 19 |

| | |
|--|----|
| Testimonies On Publishing Daniel and Revelation In One Volume | 21 |
| Altering the Words Of the Prophet Ellen G. White..... | 22 |
| Can the Messenger Of the Lord Be Trusted? | 22 |
| One Word Omitted From E. G. White Statement In <i>SDA Bible Commentary</i> | 25 |
| Four Sentences Omitted From the Book <i>Last Day Events</i> | 26 |
| Another example altering Ellen Whites words to support Women’s Ordination..... | 27 |
| Changes to Ellen Whites words in the Early Writings compilation | 28 |
| Finally, changes made to Daniel and Revelation by Uriah Smith..... | 29 |

INTYRODUCTION

The very last deception of Satan will be to make of none effect the testimony of the Spirit of God.

SM, Bk. 2, p. 78

The very last deception of Satan” will be to disregard the Testimonies of the Spirit of Prophecy by the leadership and laity of the Seventh-day Adventist Church. Do we see this “last deception of Satan” today? Yes. The Testimonies are sadly “disregarded” by the Church. How is this, you ask? The Testimonies are “disregarded” by the laity because Spirit of Prophecy books lay unread upon the shelves in most Adventist homes while many hours are spent in front of the television or with other worldly amusements or reading contemporary authors. The Testimonies then are made of “none effect” because the counsel given in the Spirit of Prophecy goes unheeded. The extent of most Adventists’ exposure to the writings of Ellen White is in the form of a one-page “morning watch” compilation, or when the minister quotes a line or two from the Spirit of Prophecy in his Sabbath morning sermon.

It is not easy to be completely focused and committed to Christ and the third angel’s message in this modern world. But this is one of the signs of the very end of time. We must, through the power of the Holy Spirit, stay focused and committed to Christ and His last-day message to a perishing world.

The Testimonies are “disregarded” by the leadership of the Seventh-day Adventist Church in the worldly policies voted by the General Conference. They are made of “none effect” by leadership choosing the opposite course given by the Spirit of God in those Testimonies. (See below).

This sign of the times, a “disregarding” of the Testimonies, establishes the fact that we are living in the last remnant of time. We are living in the time of great deception spoken of by the apostle Paul when Satan works “with all deceivableness of unrighteousness in them that perish; *because they received not the love of the truth*, that they might be saved.” (2 Thessalonians 2:10, emphasis supplied). Why must this be so? Because today Adventists do not love the truth more than they love the pleasures of the world. Indeed, most contemporary Adventists know not what the truth really is. Most Adventists today could not give a Bible study and present the truth to others if their very life depended on it, and it does. For this reason, “God shall send them strong delusion, *that they should believe a lie*.” (2 Thess. 2:11, emphasis supplied). It is a serious thing to regard the truth lightly and to reject knowledge.

“My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee,” the Lord warns all generations, “that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.” (Hosea 4:6).

The Testimonies Slighted and Disregarded

The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.

Ellen G. White, Testimonies for the Church, Vol. 5, page 217. (emphasis supplied).

Notice that the “church. . . is steadily retreating toward Egypt.” Why is this? Because “doubt, and even *disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere,*” Ellen White replies. This is Satan’s last great deception. And even, “Ministers who preach self instead of Christ would have it thus.” But the contemporary Adventist leadership believes they are preaching a “Christ-centered” message. However,

“Very adroitly [skillfully] some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century,” and, “At the same time, they deny doing any such thing.” (A Message to Our Physicians, page 10, emphasis supplied).

Moreover, “Light has been shining from His word and from the testimonies, and both have been slighted and disregarded.” And therefore, “The result is apparent in the lack of purity and devotion and earnest faith among us.” (ibid., 5T, p. 217, emphasis supplied).

Examples Of Disregarding the Testimonies

The following are several examples of how the official policies of the Seventh-day Adventist Church are in direct opposition to the counsels given in the Spirit of Prophecy. Many more examples could be given. However, a large book manuscript would be required to present all of the undeniable evidence. Only a few clear examples will suffice to prove that the contemporary SDA Church leadership has “disregarded” the Testimonies of the Spirit, and thus have made the writings of Ellen G. White of “none effect.”

Example #1 – Medical Institutions Too Large

“Years ago message after message was given, pointing out that the Sanitarium in Battle Creek was too large,” Ellen White wrote, “that plants should be made in different places, that memorials should be established in many places, so that the light of present truth might shine forth.” (Testimonies to the Church Regarding our Youth Going to Battle Creek To Obtain An Education, page 26, emphasis supplied).

I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising. They have not been led by the Lord, but have done directly contrary to the light that He has given. I write these words in order that the example that has been set in Battle Creek shall not

be followed in other places; for it is not in accordance with God's plan. Instead of so large an institution being built in one place, plants should have been made in many cities in which there is nothing to represent the truth.

Ellen G. White, Testimonies for the Church Containing Letters to Instruction to Seventh-day Adventists, page 23. (emphasis supplied).

Notice the important points.

- (1) "I have been instructed."
- (2) "Men have followed their own devising."
- (3) "They have not been led by the Lord, *but have done directly contrary to the light that He has given.*"
- (4) "The example that has been set in Battle Creek shall not be followed in other places; for it is not in accordance with God's plan."
- (5) "Instead of so large an institution being built in one place, plants should have been made in many cities."
- (6) And the most important point of all is that Adventists were to build "sanitariums," not hospitals, and these sanitariums were to be built in many places – not "to better serve the community," as has been often stated, but "to represent the truth."

"It is not the Lord's will for His people to erect a mammoth sanitarium in Battle Creek or in any other place," Ellen White stated. "In many places in America, sanitariums are to be established. These sanitariums are not to be large institutions, but are to be of sufficient size to enable the work to be carried forward successfully." (Battle Creek Letters, page 48, emphasis supplied).

Just how large was the Battle Creek Sanitarium? How did the size of that institution compare to modern Seventh-day Adventist hospitals? Let us note the evidence and compare the results.

Battle Creek Sanitarium

"Late in the spring of 1877 construction began on a four-story brick veneer building 136 feet in length. . . ," the SDA Encyclopedia states. *"By the end of the century the sanitarium employed more than 900 workers, not only to provide health care, but also to operate the farms that supplied produce, milk, and eggs for the patients." (Seventh-day Adventist Encyclopedia, Second Revised Edition, Art. "Battle Creek Sanitarium," emphasis supplied).*

White Memorial Medical Center

"With approximately 1,600 employees, 200 volunteers, and 450 physicians representing all major medical specialties, White Memorial Medical Center provides a full range of inpatient, outpatient, and home-care services," the SDA Encyclopedia states. *"It has grown into a full-service hospital encompassing nine city blocks." (ibid., Seventh-day Adventist Encyclopedia, Second Revised Edition, Art. "White Memorial Medical Center").*

Notice that when Adventist "sanitariums" moved into the large cities and became "hospitals," there was no longer a need to employ personnel "to operate the farms that supplied produce, milk, and eggs for the patients." Why? Because with hospitals located in large cities there was no longer "farms that supplied produce,

milk, and eggs for the patients.” Now the Adventist Health Systems must provide food from commercial markets of the world, filled with toxic chemicals and preservatives. Was this God’s plan for last-day health reform?

Note carefully the following contrast between the number of employees and size of the three institutions, keeping in mind that the counsel from our Lord was “*pointing out that the Sanitarium was too large.*”

| | BATTLE CREEK | WHITE MEMORIAL | FLORIDA HOSPITAL SOUTH(2013 stats) |
|-----------|--|---|--|
| SIZE | Four-story building, 136 ft. in length | Nine city blocks | 1,217 licensed beds.. |
| Personnel | 900 employees including farm workers. | 1,600 employees, 200 volunteers, 450 physicians | 2,287 staff doctors, 11,690 employees. |
| Total | 900 | 2,250 | 13,977 |



Florida Hospital South---1,217 beds. 2,287 staff doctors, 11,690 employees.

“I have been instructed that in building so large a sanitarium in Battle Creek, men have followed their own devising,” Ellen White wrote. “They have not been led by the Lord, but have done directly contrary to the light that He has given.” (Testimonies for the Church Containing Letters to Instruction to Seventh-day Adventists, page 23, emphasis supplied).

Battle Creek Sanitarium Before and After the Fire

The 900 Battle Creek employees included personnel to operate the farms. In addition to the 1,600 employees at White Memorial are “200 volunteers, and 450 physicians,” a grand total of 2,250 workers. These additional workers and physicians represent “all major medical specialties.”

White Memorial employs 1,350 more personnel than did Battle Creek Sanitarium at the turn of the century! Even the much larger five story, 550 by 500 feet, Battle Creek Sanitarium, constructed by Dr. Kellogg after the fire, was tiny in comparison to the nine city blocks of the White Memorial Hospital.

“But when the building was actually put under construction,” the SDA Encyclopedia states, “it became apparent that Dr. Kellogg had proceeded independently and had ordered an elaborately equipped building five stories in height and 550 feet in length, with extensions aggregating another 500 feet on the sides. . . .” (ibid., SDA Encyclopedia, Art. “Battle Creek Sanitarium”).

This new Battle Creek Sanitarium, “five stories in height and 550 feet in length, with extensions aggregating another 500 feet on the sides,” proposed by John Harvey Kellogg was not the Sanitarium Ellen White stated was “too large.” The testimony she gave was that the previous Battle Creek Sanitarium was too large. That was the reason why the angels burned the former institution to the ground. Yet, this new, larger sanitarium proposed by Kellogg was tiny in comparison to contemporary Seventh-day Adventist medical institutions.

Disregarding the Testimonies Then

“When the Lord swept the large Sanitarium out of the way at Battle Creek, He did not design that it should ever be built there again,” the SDA Encyclopedia quotes Ellen White. “But in their blindness men went ahead and rebuilt the institution where it now stands.” (ibid., Seventh-day Adventist Encyclopedia, Second Revised Edition, Art. “Battle Creek Sanitarium;” op. cit., Testimonies to the Church, Regarding our Youth Going to Battle Creek To Obtain An Education, page 26).

Disregarding the Testimonies Now

This testimony plainly states that the Lord did not design that the Battle Creek Sanitarium “should ever be built there again. But in their blindness men went ahead and rebuilt the institution where it now stands.” Yet after quoting this clear testimony, SDA Church leadership “in their blindness,” now owns and operates “the institution where it now stands.”

Note carefully the following documented evidence:

“On Oct. 1, 1974—for the first time in its 108 years of service—the Battle Creek Sanitarium Hospital’s constituency voted to come under the ownership of the SDA Church,” the SDA Encyclopedia states. “Thus, this institution, which was the forerunner of the medical work of Seventh-day Adventists, became the church’s 394th medical facility.” (ibid., Seventh-day Adventist Encyclopedia, Second Revised Edition, Art. “Battle Creek Sanitarium,” emphasis supplied).

This statement is not completely correct. “This institution” was not “the forerunner of the medical work of Seventh-day Adventists.” This was the institution rebuilt by John Harvey Kellogg. The institution that was “the forerunner of the medical work of Seventh-day Adventists,” was burned to the ground Tuesday morning, February 18, 1902.

Loma Linda University Hospital

How does the Loma Linda University Hospital compare in size to the Battle Creek Sanitarium’s four story building, 136 feet in length, and 900 “workers?” Let us examine the facts as stated by the *Seventh-day Adventist Encyclopedia*.

“The construction of a new 500-bed medical center, including a research wing, made this consolidation possible. . . ,” the SDA Encyclopedia states. “In addition, affiliations with other medical institutions in the vicinity of Loma Linda have been utilized.” (ibid., SDA Encyclopedia, Art. “Loma Linda University Hospital”).

“In late 1962. . .they launched plans to erect a new, larger hospital-medical center complex. . . ,” the SDA Encyclopedia states. “Actual construction of the nine-story structure, with two levels underground, was begun soon after formal groundbreaking ceremonies on June 6, 1964. In July 1967 it was completed and occupied.” (ibid., SDA Encyclopedia, Art. “Loma Linda University Hospital”).

“Loma Linda University Medical Center is staffed by 4,500 employees. . . ,” the SDA Encyclopedia states. “In 1993 the medical center was licensed for more than 700 beds.” (ibid., SDA Encyclopedia, Art. “Loma Linda University Hospital”).

“After negotiations the clinic located on the [Norton Air Force] base was donated to Loma Linda, along with a lot of clinic equipment,” the SDA Encyclopedia states. “The Social Action Community Health System (SACHS) is centered in the 42,300 square feet (4,000 square meters) of clinic space.” (ibid., SDA Encyclopedia, Art. “Loma Linda University Hospital”).

You can compare Loma Linda with the figures in the chart above.

Disregarding the Testimonies

“It is not the Lord’s will for His people to erect a mammoth sanitarium in Battle Creek or in any other place. . . ,” Ellen White wrote. “These sanitariums are not to be large institutions. . . .” (ibid., Battle Creek Letters, page 48, emphasis supplied).

Other current Adventist hospitals, such as Glendale Adventist Medical Center, Porter Memorial (Denver, Colorado), Portland (Oregon) Adventist Hospital, Hinsdale Hospital (Chicago, Illinois), and Kettering Medical Center (Ohio), to name a few, are many times larger than the Battle Creek Sanitarium which Ellen White strongly condemned. The Seventh-day Adventist movement was not to be drawn into competition with Protestant and Roman Catholic large city hospital systems. The counsel was that Adventists were to establish many smaller Sanitariums in the country, utilizing hydrotherapy and other methods of natural healing. Patients would come to these small Sanitariums and stay several weeks, rather than in and out overnight. They would learn how to eat properly and care for their bodies, but more important, they would be taught the three angel’s messages.

Over one hundred and fifty years have passed since the Lord gave this people special messages on health and natural healing. The world is just now learning the values of alternative medicine. We as a people have failed miserably in educating the world to these methods of healing. We have been duped into investing time and millions of dollars in the world’s method of healing. Why? Because billions and billions can be realized in the modern hospital systems. What has been the result? Adventist medical facilities are on the verge of bankruptcy. Why else would the Adventist Health Systems merge with those of the Papacy? (See, Judith Graham, “Hospital Alliance Explored,” *Denver Post*, January 13, 1995).

Large Medical Centers Not God’s Will

“I write these words in order that the example that has been set in Battle Creek shall not be followed in other places,” Ellen White counseled, “for it is not in accordance with God’s plan.” (ibid., Testimonies for the Church Containing Letters to Instruction to Seventh-day Adventists, page 23, emphasis supplied).

“It is not the Lord’s will for His people to erect a mammoth sanitarium in Battle Creek or in any other place.” (ibid., Battle Creek Letters, p. 48, emphasis supplied).

Sanitariums Established Out Of the Cities

Ellen White received much light from heaven that Seventh-day Adventist institutions should be established out of the cities. Indeed, the following testimony was titled, “No Large Business Firms in the Cities.”

“God has sent warning after warning that our schools and publishing houses and sanitariums are to be established out of the city, in places where the youth may be taught most effectively what is truth,” Ellen White wrote. “Let no one attempt to use the Testimonies to vindicate the establishment of large business interests in the cities. Do not make of no effect the light that has been given upon this subject.” (The Publishing Ministry, page 185, emphasis supplied).

Disregarding the Testimonies By Establishing In the Cities

White Memorial Medical Center “is located at 1720 Cesar E. Chavez Avenue in Los Angeles, California.” The hospital encompasses “nine city blocks in East Los Angeles, one of the fastest-growing inner-city communities in the United States.” (ibid., SDA Encyclopedia, emphasis supplied).

Glendale Adventist Medical Center is “situated on a 32-acre tract in Glendale, California.” (ibid., SDA Encyclopedia, Art. “Glendale Adventist Medical Center”).

“Porter Memorial Hospital is, “An acute general 368-bed hospital located at 2525 South Downing Street, Denver, Colorado.” (ibid., SDA Encyclopedia, emphasis supplied). “Portland Adventist Medical Center “is located in Portland, Oregon’s east side, at 10123 SE.

Market Street, just off Interstate 205 and close to Interstate 84,” so states the SDA Encyclopedia. “More than 1.5 million people live in the metropolitan area.” (ibid., SDA Encyclopedia, emphasis supplied).

E. G. White Could Not Approve Plans For Building In Los Angeles

The following testimony was titled, “Could not Approve Plans for Building in Los Angeles.” An Ellen G. White Estate “Note” at the beginning of this statement declared that the “Statement [was] made by E. G. White, September 15, 1902, at a council meeting called in Los Angeles to consider plans for the erection of a building on Hill Street to be used for restaurant and sanitarium work.” (Manuscript Releases, Vol. 1, page 248, emphasis supplied).

The Seventh-day Adventist Encyclopedia stated that the White Memorial Medical Center is “an institution that began as a clinic that opened in a rented store building at 941 East First Street on Sept. 29, 1913.” This was eleven years after Ellen White’s objection to a health food “restaurant and sanitarium work” established in the city of Los Angeles. Why would Ellen White object to such a fine project? Because she knew from the counsel she had received that in time this project in the heart of Los Angeles would grow “into a full-service hospital encompassing nine city blocks in East Los Angeles, one of the fastest-growing inner-city communities in the United States.” (ibid.,

SDA Encyclopedia, emphasis supplied).

Do Not Establish A Sanitarium In Cities

“With the light that I have had in regard to sanitariums where the sick are to be treated I cannot give one word of counsel about huddling in the city [Los Angeles]. . . ,” Ellen White stated. “I could not do it, because it has been so distinctly laid before me that when a sanitarium is built, it must be located where it can accomplish the end in view--the object for which it is established.” (*ibid.*, *Manuscript Releases*, Vol. 1, page 248, emphasis supplied).

Disregarding the Testimonies By Building In the City Of Los Angeles

“White Memorial Medical Center. . . is located at 1720 Cesar E. Chavez Avenue in Los Angeles, California. . . encompassing nine city blocks in East Los Angeles.” (ibid., SDA Encyclopedia).

Justifying Policy By Naming the Institution After Ellen White

Ellen White was against establishing a sanitarium (what would she say about a hospital?) in Los Angeles. SDA Church leadership disregarded her testimony and established one there. Three years after her death they named the institution after her.

“On the afternoon of Apr. 21, 1918, the clinic’s name was changed to White Memorial Hospital, and was formally dedicated in memory of Ellen G. White.” (ibid., SDA Encyclopedia, emphasis supplied).

Repercussion Of Disregarding the Testimonies

In 1984 a surgical team at Loma Linda University Medical Center transplanted a baboon heart into an infant child. The operation was followed closely by the media around the world, and became quickly known as “the Baby Fae Case.” The infant did not live. The funeral was held at the Loma Linda University Church. A Roman Catholic Priest presided at the service. Immediately following the service, people released helium-filled balloons into the air in the front of the church. The news media cameras followed the rise of the balloons as if they were the infant’s soul or spirit rising toward heaven.

On November 10, 1984, the *Los Angeles Times* reported in the religion section,

“Adventists See No Conflict Of Belief In Baby Fae Case.”

The following are a few heretical excerpts from that article:

“Transplanting a baboon’s heart into the body of an infant human in a medical center run by the Seventh-day Adventist Church may seem an oddity for a denomination that teaches creationism and recommends vegetarianism.” John Dart, Times Religion Writer reported. (Los Angeles Times, Saturday, November 10, 1984, Part II, emphasis supplied).

“But a range of church members say that there is no religious conflict or discomfort in their minds about the Oct. 26 operation on Baby Fae by Adventist surgeon Dr. Leonard Bailey at Loma Linda University Medical Center,” Dart added further. “Rather, they say, the cherishing of life is an overriding view in their health-conscious church.” (ibid., LA Times, 11/10/84, emphasis supplied).

“Cherishing of Life” in their “health-conscious church?” One only has to review the documents of “Project Whitecoat,” the joint United States Army/Seventh-day Adventist Church germ warfare experiments, to see that this statement is a total contradiction. (See, Martin D. Turner, “Project Whitecoat,” *Spectrum*, Summer, 1970).

“Contrary to evolutionary theory, a literal reading of the Creation in the Bible makes animals and humans unrelated,” Dart stated. “But the creationist tradition seemed to present no religious basis for objection, and in fact, Adventist scholars who were interviewed said that evolutionary theory today is winning more adherents among church members—particularly scientists and intellectuals.” (ibid., LA Times, 11/10/84, emphasis supplied).

“Human inventions, called education, have been counter-working the infinite counsels of Heaven,” Ellen White would say to contemporary Adventist scholars, scientists and intellectuals. “This is called higher education; but it is an insult to God.” (Manuscript Releases, Vol. 3, page 321, emphasis supplied).

John Dart quoted one Loma Linda professor as stating that “The amalgam of man and beast has proved to be no problem and perhaps testifies to long-standing, increasingly sophisticated approach to health and medicine in Adventism since its founding in the mid-19th century.” (ibid., LA Times, 11/10/84, emphasis supplied).

Evidently, a “long-standing, increasingly sophisticated approach to health and medicine in [contemporary] Adventism” allows for young boys in the Church to become guinea pigs in the germ warfare experiments of Project Whitecoat. Such thinking on the part of SDA Church leadership is a travesty indeed. And to think that they would boldly express such heresy openly to one of the largest newspapers in America is astonishing to say the least.

*“The guardians of the Adventist Church. . . are content with a morality of form without substance,” Rose magazine stated, “one in which the arts of disease can be presented as the healing arts, and in which germ warfare can be embraced in pious obedience to divine injunction against death.” (Rose, pages 179, 180; op sit., Martin D. Turner, “Project Whitecoat,” *Spectrum*, Summer, 1970, emphasis supplied).*

“A creationism-vs-evolution debate has come into the open recently in the church,” the Loma Linda professor stated further to Times reporter John Dart, “an indication in one sense of how medical training could proceed on a pragmatic level while religious ideology remained in the hands of pastors and church theologians.” (ibid., LA Times, 11/10/84, emphasis supplied).

“I would say a majority of Adventist scientists would have difficulty accepting at face value the church’s traditional seven-day Creation occurring 6,000 years ago,” James Walters, Assistant Professor of Christian Ethics at Loma Linda University, told Times reporter John Dart. (ibid., LA Times, 11/10/84, emphasis supplied).

To comment on this statement would be redundant. A person who does not believe in the seven-day creation week recorded in Scripture is not a Seventh-day Adventist. What in the world do they think the words Seventh-day Adventist mean? The name was chosen by pioneer Adventists to honor the seventh day Sabbath and the Lord of all creation – that the Lord created the earth in six days and rested on the seventh. (Genesis 2:1-3). At this point it is obvious that the Professors of contemporary Adventist colleges and universities no longer believe in the Spirit of Prophecy. Could it be that they also no longer believe in Scripture?

“Man’s learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven,” Ellen White comments. “The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus.” (Advent Review and Sabbath Herald, July 18, 1899, emphasis supplied).

“In his epistle to the Ephesians,” Ellen White added further, “Paul brings to view a kind of education which these supposed intellectual stars have not.” (ibid., R&H, 7/18/99 [Ephesians 1:3-6 quoted].)

“For the first time in [Adventist] history, a whole generation of scholars with doctorates from secular universities became active in church institutions,” Edward Lugenbeal wrote. “Probing, open to change, skeptical of tradition, imbued with the valued and culture of higher education, this new breed of ‘progressive’ Adventist intellectual soon began to reevaluate Adventist traditions.” (op sit., John Dart, LA Times, 11/10/84, emphasis supplied).

“There will be an effort made on the part of many pretended friends of education to divorce religion from the sciences, in our schools,” Ellen White stated. “They would spare no pains or expense to impart secular knowledge; but they would not mingle with it a knowledge of what God has revealed as constituting perfection of character. . . .” (Christian Education, page 113, emphasis supplied).

Adventist Intellectuals – Conceited Philosophers

“There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit,” Ellen White wrote. “Such a faith as that of Paul, Peter, or John is considered old-fashioned and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind.” (Testimonies for the Church, Vol. 5, page 79, emphasis supplied).

Removing “Seventh-day” From Periodicals and Institutions

“A company was presented before me under the name of Seventh-day Adventists,” Ellen White wrote, “who were advising that the banner, or sign, which makes us a distinct people should not be held out so strikingly; for they claimed that this was not the best policy in order to secure success to our institutions.” (Testimonies for the Church, Vol. 6, page 144, emphasis supplied).

“I was told,” Ellen White stated, “that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists

and those who observe the first day of the week. . . .” (Manuscript Releases, Vol. 13, “Counsel to those in Authority,” page 69, emphasis supplied).

Notice that “men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week.” And who are these men of apostasy? From the title of the article, “Counsel to those in Authority,” we have the clear answer.

“But this is not a time to haul down our colors, to be ashamed of our faith,” Ellen White counseled. “This distinctive banner, described in the words, ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus,’ is to be borne through the world to the close of probation.” (ibid., 6T, p. 144, emphasis supplied).

Notice that this sign that has made us a distinct people, “the Seventh day is the Sabbath of the Lord thy God,” and the banner upon which is inscribed, “the commandments of God, and the faith of Jesus,” is not to be altered, but “is to be borne through the world to the close of probation.” The words “Seventh-day” or the word “Adventist” is not to be removed from our flag by the leadership of the denomination.

“The Sabbath is God’s memorial to His creative work, and it is a sign that is to be kept before the world,” Ellen White wrote. “There is to be no compromise with those who are worshiping an idol sabbath.” (ibid., MR, Vol. 13, p. 69, emphasis supplied).

Disregarding the Testimonies On the Name “Seventh-day Adventist”

The contemporary “Adventist” Church has dropped the name “Seventh-day” from all institutions and periodicals, and has simply employed the name “Adventist.” Adventist Book Center, Adventist Media Center, Adventist Community Center, etc. Moreover, today many churches and book centers have even dropped the name Adventist, and call themselves simply, “Christian Book Center,” or “Community Church,” or “Community Worship Center.”

A Seventh-day Adventist church in Bothel, Washington call themselves, “North Creek Fellowship.” This group met in the local Conference office until funds were raised to construct a church building. Another church in Spokane, Washington changed the name from “Lynnwood Seventh-day Adventist Church,” to simply, “Lynnwood Worship Center.” The pastor is referred to by the Upper Columbia Conference as an “Alternative Worship Specialist.” He is authorized to hold seminars throughout the Conference promoting alternative styles of worship.

The name “Seventh-day” has been dropped from hospitals and clinics world-wide. (See above, “Portland Adventist Medical Center”). Indeed, the name Seventh-day has been dropped from the Church’s welfare system. Remember when the Church’s welfare system was called SAWS, which stood for the title, “Seventh-day Adventist Welfare System?” What is the title of this entity today, friend? ADRA, “Adventist Development and Relief Agency.” The words “Seventh-day” are missing.

How about the periodicals? We now have the *Adventist Review*. What was the name of our Church paper in the days of the pioneers? It was called, *The Advent Review and Sabbath Herald!* As Ellen White asked, Why haul down our flag at this critical hour?

The name “Missionary” has been removed from the title of colleges and schools. The name “Emmanuel Missionary College” was changed to “Andrews University” on April 7, 1960. (*ibid.*, *SDA Encyclopedia*, Art. “Andrews University”).

Original Size Of Emmanuel Missionary College.

“The plan was that the college would not be allowed to exceed 250,” the SDA Encyclopedia states, “beyond that figure a new college would be started.” (ibid., SDA Encyclopedia, Art. “Andrews University”).

This was always the policy of pioneer Seventh-day Adventists. Keep institutions small so that there could be many more established throughout the world. Our commission from God was to take the three angel’s messages to all the world. The Lord, through the Spirit of Prophecy, counseled time and time again not to centralize in one place with large institutions. But what has been the response of SDA Church leadership to the plain testimonies of the Spirit of Prophecy?

“The university [today] comprises seven schools: the College of Arts and Sciences, the College of Technology, the School of Business, the School of Education, the School of Graduate Studies, the SDA Theological Seminary, and the University School,” the SDA Encyclopedia boasts. “It is situated on a 1,600-acre campus.” (ibid., SDA Encyclopedia, Art. “Andrews University”).

Disregarding the Testimonies

“The plan was that the college would not be allowed to exceed 250; beyond that figure a new college would be started,” the SDA Encyclopedia states. However, “By the 1991–1992 school year, enrollment had increased to 3,057, with 988 enrolled at the graduate level,” and the University has grown to encompass a “1,600-acre campus.” (ibid., SDA Encyclopedia, Art. “Andrews University,” emphasis supplied).

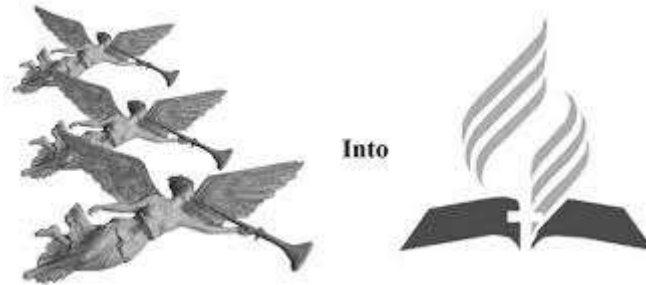
At Loma Linda, the “School of Medical Evangelism” is no longer emphasized. No doubt the reader can think of many more examples.

Other Examples Of Removing the Name “Seventh-day”

The reason why the Seventh-day Sabbath is not held out so prominently is because “a majority of Adventist scientists would have difficulty accepting at face value the church’s traditional seven-day Creation occurring 6,000 years ago.” (James Walters, assistant professor of Christian Ethics, Loma Linda University; Quoted in the Los Angeles Times, 11/10/84, emphasis supplied).

Three Angels Logo Changed

The SDA church used to have the THREE ANGELS SIGN/LOGO. As Ellen White predicted, after her death, great changes would take place, and NOT for the better. The three angels sign logo has been CHANGED. The Corporate Adventist church has changed the 3 angels church sign for the world to see what has been changed inside her four walls.



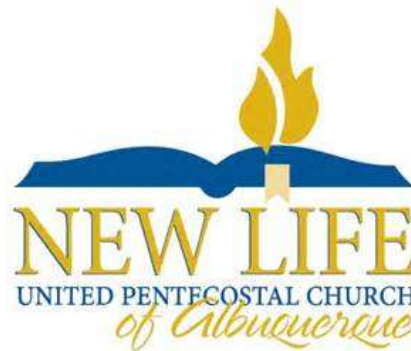
Presbyterian Logo



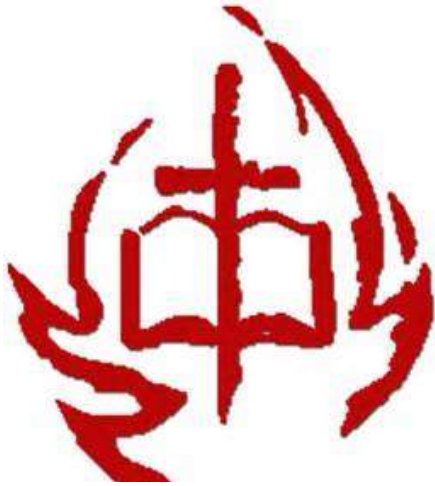
Methodist Logo



Pentecostal



Catholic Logo



Baptist Logo



Testimonies On SDA Leadership's Claim To Be the Voice Of God

“Evil does not result because of organization,” Ellen White cautioned, “but because of making organization everything, and vital godliness of little moment.” (Fundamentals of Christian Education, page 253, emphasis supplied).

“The people have lost confidence in those who have the management of the work,” Ellen White wrote. “Yet we hear that the voice of the Conference is the voice of God. Every time I have heard this, I have thought it was almost blasphemy.” (Manuscript 37, 1901, page 8; Manuscript Release 365, emphasis supplied).

The Lord declares that His church is not to be governed by human rules or precedents. Men are not capable of ruling the church. God is our Ruler. I am oppressed with the thought of the objectionable human management seen in our work. God says, Hands off. Rule yourselves before you attempt to rule others.

Strange things have been done, things that God abhors. For men to claim that the voice of their councils in their past management is the voice of God seems to me to be almost blasphemy.

Ellen G. White, Manuscript 35, 1901 (emphasis supplied).

“As for the voice of the General Conference,” Ellen White stated, “there is no voice from God through that body that is reliable.” (Manuscript Releases, Vol. 17, page 178, emphasis supplied). In a Letter to E. J. Waggoner; written August 26, 1898, from “Sunnyside,” Cooranbong, New South Wales, Australia, Ellen White stated that “it has been some years since I have considered the General Conference as the voice of God.” (Manuscript Releases, Vol. 17, page 216, emphasis supplied).

General Conference Could Have Been “As” the Voice Of God

“During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work,” Ellen White wrote. “The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the word of God, and they have not heard nor obeyed the voice of God.” (Manuscript Releases, Vol. 17, page 209, emphasis supplied).

The Bible Is the Voice Of God To Seventh-day Adventists

“We are not to turn from One Mighty in counsel to ask guidance of men,” Ellen White warned. “Let those who are inclined to do this read and receive the Bible as the word of God to them.

The Bible is the voice of God to His people.” (Review and Herald, Vol. 5, page 224, emphasis supplied).

Disregarding the Testimonies On the Voice Of God

“The General Conference, while in session, is the voice of God to Seventh-day Adventists.” (William G. Johnsson, Editor in Chief, Adventist Review; statement to Dr. Walter Martin on the John Ankerberg television program).

Testimonies On the Dangers Of Psychology

“This entering in of Satan through the sciences is well devised,” Ellen White warned. “Through the channel of phrenology, psychology, and mesmerism [hypnosis], he [Satan] comes more directly to the people of this generation and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity.” (Mind, Character, and Personality, Vol. 1, page 19; Vol. 2, page 711, emphasis supplied).

Same Statement With Three Added Sentences

- 1. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left.*
- 2. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceivableness of unrighteousness.*
- 3. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended. . . .*

Ellen G. White, “The Perils of Hypnosis,” Selected Messages, Bk. 2, pages 351, 352; See also, “Science Falsely So Called,” The Signs of the Times, November 6, 1884. (emphasis supplied).

Disregarding the Testimonies On Psychology

In the statements from *Mind, Character, and Personality*, immediately following the word “psychology,” a *Compilers’s* note is inserted which endeavors to establish that the science of “modern” psychology is now Christian. “Times have changed,” the *Compiler’s* note infers, and thus it is now proper to study and practice “Christian” Psychology.

Compiler’s Note:

In this statement as published in the Signs of the Times, Nov. 6, 1884, Mrs. White drew heavily from, and somewhat clarified a statement published originally in, the Review and Herald of Feb. 18, 1862, now in Testimonies for the Church, Vol. 1, pp. 290-302. The reference to Phrenology, Psychology, and

Mesmerism, as here combined, describing the manner in which Satan takes advantage of the human mind, may seem a bit obscure to one not familiar with the literature of the time and its emphasis. Scientific works devoted to Physiology and the care of the sick carried advertising lists at the back informing the public of literature available. . . . Thus Ellen White was writing of matters which at that time were very much before the public.—Compilers.

Compiler's Note, Ellen G. White, Mind, Character, and Personality, Vol. 1, page 19; Vol. 2, page 711. (emphasis supplied).

In this *Compilers's Note* there are three subtle deceptions in one sentence. Note carefully the following three points:

(1) “The reference to Phrenology, Psychology, and Mesmerism, as here combined.” The *Compilers's* imply that because Ellen White “combined” the mind sciences of Phrenology, Psychology, and Mesmerism, that she was not referring to Psychology as it is taught and practiced today. Yet she stated that all three of these “sciences” would be used by Satan “with that power which is to characterize his efforts *near the close of probation*.”

(2) The *Compilers's Note* infers that Ellen White was “describing the manner in which Satan takes advantage of the human mind” in the past century. They emphasized the portion of the Testimony which states that Satan “comes more directly to the people of this generation (1872),” but they neglect the last portion of the sentence which warns that Satan will work through these three mind sciences, which includes Psychology, “*near the close of probation*.” We are living in that time, near the close of probation. Anyone who does not believe that we are living near the end cannot be considered an Adventist. “An Adventist is one who believes in the soon return of Jesus Christ .” (Webster).

(3) The *Compilers's* suggest that this statement by Ellen White on Psychology “may seem a bit obscure to one not familiar with the literature of the time and its emphasis.” Again, the subtle suggestion is that the whole Testimony refers only to the past century and that “times have changed.”

(4)

The science of contemporary psychology is now taught in most Seventh-day Adventist colleges and universities. Indeed, almost all conference Presidents and Pastors of large Seventh-day Adventist Churches hold masters and doctorate degrees in Psychology. The mind sciences of “Neuro Linguistic Programing” (NLP) is practiced and taught extensively throughout the leadership of contemporary Adventism.

Testimonies On Celebration Music and Drums In the Worship Service

“The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation,” Ellen White warned. “There will be shouting, with drums, music, and dancing.” (Last Day Events, p. 159, emphasis supplied). In the book Maranatha, article, “Drums, Dancing and Noise,” page 234, the sentence is added: “And this is called the moving of the Holy Spirit.”

Disregarding the Testimonies On Celebration Music and Drums

Notice that this satanic phenomena “would take place just before the close of probation” in the Seventh-day Adventist Church. All the practices of the Holy Flesh Movement of Indiana will be, and is being, repeated in the SDA Church “just before the close of probation.” (See, *Last Day Deceptions*, pp. 159, 160; *Maranatha*, p. 226; *Selected Messages*, Bk. 2, pp. 36-39; *The Voice in Speech and Song*, pp. 417,418; *Manuscript Releases*, Vol. 5, pp. 107-109; EGW, *The Early Elmshaven Years*, pp. 100-107). A contemporary Adventist can now

attend any large church and see plainly the disregard for this Testimony from the Spirit of Prophecy.

Testimonies On the Danger Of Applause

“Wealth or high position, costly equipment, architecture or furnishings, are not essential to the advancement of the work of God;” Ellen White wrote, “neither are achievements that win applause from men and administer to vanity.” (Ministry of Healing, page 36, emphasis supplied).

“In marked contrast to all this was the life of Jesus,” Ellen White stated. “In that life no noisy disputation, no ostentatious [showy] worship, no act to gain applause, was ever witnessed.” (The Desire of Ages, page 261, emphasis supplied).

“Jesus did not seek the admiration or the applause of men.” (Ministry of Healing, page 197, emphasis supplied).

“They are forever trying to secure position, to gain applause, to obtain credit for doing some great work that others cannot do.” (Testimonies for the Church, Vol. 2, page 466).

“Some ministers of ability who are now preaching present truth, love approbation,” Ellen White wrote. “Applause stimulates them, as the glass of wine does the inebriate.” (Testimonies for the Church, Vol. 3, page 185, emphasis supplied).

“Self-esteem and self-flattery will be sure to stir up in the heart resentment against any who venture to question one’s course of action,” Ellen White warned. “Self-sufficiency must be overcome. Love of applause, must be seen as a snare.” (Testimonies to Ministers, page 250, emphasis supplied).

Disregarding Testimonies On Applause

Again, a contemporary Adventist can now attend any large church and see plainly the disregard for this Testimony on applause from the Spirit of Prophecy.

Testimonies On Theatrical Performances In the Church

“There is an abundance of theatrical performances in our world,” Ellen White wrote, “but in its highest order it is without God.”

“The deceptive temptation that they [Adventists] can be a blessing to the world while serving as actresses is a delusion and a snare, not only to themselves, but to your own soul,” Ellen White counseled. “Can the Lord Jesus Christ accept these theatrical exhibitions as service done for Him? No. All this kind of work is done in the service of another leader.” (Letter 58a, 1898; Manuscript Release #909, emphasis supplied).

I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden. Men who thought they had a wonderful work to do sought to adopt a strange deportment and manifested oddities in bodily exercise. The light given me was, “Give this no sanction.” These performances, which savored of the theatrical, were to have no place in the proclamation of the solemn messages entrusted to us.

Ellen G. White, Evangelism, page 137 (emphasis supplied).

“Satan’s ruling passion is to pervert the intellect and cause men to long for shows and theatrical performances ,” Ellen White counseled. “The experience and character of all who engage in this work will be in accordance with the food given to the mind.” (Evangelism, page 266, emphasis supplied).

Death, clad in the livery of heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands who, but for them, might have remained upright and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger, nor of the fearful influences exerted. Many young men and women have lost their souls through these corrupting influences.

Ellen G. White, *Review and Herald*, November 21, 1878. (emphasis supplied).

“Ministers are not to preach men’s opinions, not to relate anecdotes, get up theatrical performances,” Ellen White wrote, “not to exhibit self; but as though they were in the presence of God and of the Lord Jesus Christ, they are to preach the Word.” (Evangelism, page 207, emphasis supplied).

Disregarding Testimonies On Theatrical Performances In the Church

“The Seventh-day Adventist Church in Tacoma Park celebrated 90 years of ministry to the community with a weekend of fellowship and spiritual renewal September 30 - October 2 [1995],” Bernadine Delafield, wife of the assistant pastor reported. “Friday evening [September 30, 1995] Francisco de Araujo’s production of St. Ellen reaffirmed the role of the Spirit of Prophecy in our denomination.” (Columbia Union Visitor, 12/15/95, p. 20, emphasis supplied).

At the 1995 session, the General Conference presented a skit of the popular television program “Jeopardy” to entertain the people, and to convey a Biblical point in a humorous format. The program featured the usual moderator and two contestants, a General Conference vice-president (who in an earlier television interview had stated that the Church needed a *Church Manual* in order to establish unity and to enforce discipline throughout the Church body). The other contestant was a woman dressed in the full habit of a Roman Catholic nun. The moderator stated that the nun was from the “happy, happy, convent.”

The General Conference evidently thought this would be an amusing way to present doctrinal points and be entertaining at the same time. But what had the pen of inspiration warned about using humor in presenting the truth?

“There is too much gesticulation and relation of humorous anecdotes in the pulpit.” Ellen White wrote, “and too little said of the love and compassion of Jesus Christ.” (Evangelism, page 640, emphasis supplied).

Again, a contemporary Adventist can now attend any large church and see plainly the disregard for these Testimonies on applause from the Spirit of Prophecy. Many contemporary Adventist ministers use “humorous anecdotes” in their sermons. C. M. Maxwell stated in a “week of prayer” sermon in Oregon, “My wife is an angel – she’s always up in the air with nothing to wear.” The humorous statement brought roaring

laughter from the crowd.

Testimonies On Publishing Daniel and Revelation In One Volume

In many testimonies Ellen White counseled against publishing the prophecies of Daniel and Revelation in two separate volumes. The counsel was that commentaries on Daniel and Revelation were always to be published in one volume – “Revelation following Daniel.”

“The books of Daniel and the Revelation should be bound together and published,” Ellen White wrote in the Advent Review, and Sabbath Herald, February 18, 1890. (See also, The Publishing Ministry, pages 98, 313; Testimonies to Ministers, 117).

This is the suggestion that I made to Elder Haskell which resulted in the book he published. The need is not filled by this book. [why?] It was my idea to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel. The object is to bring these books together, showing that they both relate to the same subjects.

Ellen G. White, Testimonies to Ministers, page 117; The Publishing Ministry, pages 98, 313. (emphasis supplied).

In *Testimonies to Ministers*, page 117, the reader is referred to an Appendix Note for an explanation of this statement. On the *Ellen G. White* CD-ROM disk the Appendix Note is inserted immediately following the first sentence. The Note reads as follows:

Page 117. Book published by Elder Haskell: The reference here is to a book entitled The Story of Daniel the Prophet, published in 1901 by Elder S. N. Haskell. It is a volume of 340 pages presenting a brief comment on the prophecies of Daniel. This statement by Mrs. White was penned in the year 1902. Three years later Elder Haskell published a companion volume entitled, The Story of the Seer of Patmos, commenting on the book of Revelation.
Ellen G. White, *Testimonies to Ministers*, page 526. (emphasis supplied).

Explaining Away the Testimony

Notice how the *Compiler's* of the *Ellen G. White Estate* suggest that Ellen White's objection to the publication of separate books on Daniel and the Revelation by Haskell had been penned three years before “Elder Haskell published a companion volume entitled, *The Story of the Seer of Patmos*.” Evidently, the Board of the *White Estate* is of the opinion that, because Elder Haskell had later published a book on Revelation, that it was perfectly proper to continue to publish the books in two separate volumes. However, Ellen White had stated plainly that, “The books of Daniel and the Revelation *should be bound together*.” Again, she stated that, “It was my idea *to have the two books bound together, Revelation following Daniel, as giving fuller light on the subjects dealt with in Daniel*.” It is abundantly clear from these statements that Ellen White advocated (which means Heaven also advocated) that *the two books should always be published together in one volume!*

Disregarding Testimonies On Publishing Daniel and Revelation In One Volume

In 1953 the Pacific Press Publishing Association published a commentary on the book of Revelation in one volume titled, *Unfolding the Revelation*. The book was authored by Roy Allen Anderson, then Secretary of the General Conference Ministerial Association. Elder Anderson was also editor of *Ministry* magazine. The publishing information stated that the volume was reprinted in “1953, 1961, and 1974.” Also it states that the volume was in its “tenth printing [in] 1985.” Roy Allen Anderson later penned a commentary on the book of Daniel titled, *Unfolding Daniel's Prophecies*, with a preface by H. M. S. Richards,

Sr., Speaker Emeritus for *The Voice of Prophecy* radio broadcast. Again, the volume was published by Pacific Press Publishing Association. The publishing page stated that the volume was in its “sixth printing [in] 1984.”

The two books were never published together in one volume as our Lord through Ellen White counseled! Desmond Ford authored a book titled, *Daniel*. The book was published in one volume. A companion volume commenting on the book of Revelation was never published. Today the Church promotes two separate volumes on Daniel and Revelation titled, *God Cares*, Volumes I and II. Volume I is a commentary on the book of Daniel, Volume II on Revelation. The books were authored by C. Mervyn Maxwell, at that time a Professor of History at Andrews University. The two books, *God Cares*, were never published bound together in one volume as Ellen White counseled. Today, the two books, *God Cares*, Volume I and II, can be purchased separately at any Adventist Book Center. Not only that, but today it is difficult to find Uriah Smith’s book, *Daniel and the Revelation*, published in one volume. However, the reader can purchase Uriah Smith’s *Daniel and the Revelation* in two separate volumes, published in the *Christian Home Library* series, at any Adventist Book Center!

Altering the Words Of the Prophet Ellen G. White

It is a sad thing that SDA Church leadership has disregarded the Testimonies of the Spirit. Yet worse than that is that leadership has omitted and changed words in the writings of the Spirit of Prophecy. One must be very careful when reading Ellen White books that are a compilation. A compilation is a book, with statements from various original sources, that have been put together by the *Compilers’s* of *The Ellen G. White Estate* since the death of the messenger. In these compilations you will find statements with ellipse signs designated as. . . . Many times words have been altered intentionally to convey a totally different meaning to the text. One must look to the original published works to find the real message from God.

“I said, ‘If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books,’” Ellen White wrote. “My labors would be naught should I preach another gospel.” (Advent Review and Sabbath Herald, January 26, 1905, emphasis supplied).

What is the problem? Can we not trust SDA Church leadership and the *Ellen G. White Estate* to preserve the integrity of the Testimonies? No. Ellen White stated that if anyone wishes to know what Mrs. White believes and teaches, “*let them read her published books.*” The time has come for God’s people to read the Scriptures for themselves, rather than the commentaries of men. In this late hour in the history of the great second Advent movement it is time to read and reread the books of the Spirit of Prophecy in the context in which they were first written.

“The great danger with our people has been that of depending upon men and making flesh their arm,” Ellen White cautioned. “Those who have not been in the habit of searching the Bible [or Spirit of Prophecy] for themselves, or weighing evidence, have confidence in the leading men and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.” (Testimonies to Ministers, pages 106, 107, emphasis supplied).

Can the Messenger Of the Lord Be Trusted?

“That which I have written is what the Lord has bidden me write,” Ellen White added further. “I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people.” (ibid., R&H, 1/26/05, emphasis supplied).

“I present before our people the danger of being led astray as were the angels in the heavenly courts,” Ellen White warned. “The straight line of truth presented to me when I was but a girl is just as clearly presented to me now.” (ibid., R&H, 1/26/05, emphasis supplied).

This statement tells us that the original published works of Ellen White are, “The straight line of truth.” Thus we can have confidence in the published books as written by Ellen White. Again, in this late hour we should beware of the Compilations and Commentaries of men.

Examples Of Tampering In the Compilations

On page 265 of the daily devotional book *Lift Him Up*, the word “into” was replaced by the word “in.” First we will examine the original statement from the *Signs of the Times*, second the copy from the compilation *Lift Him Up*. Note carefully the reading of the two statements how the on tiny word changes the message of the testimony:

The Original Statement

- (1) Enoch “walked with God;” but how did he gain this sweet intimacy? It was by having thoughts of God continually before him. As he went out and as he came in, his meditations were upon the goodness, the perfection, and the loveliness of the divine character. And as he was thus engaged, he became changed into the glorious image of his Lord; for it is by beholding that we become changed. Ellen G. White, *The Signs of the Times*, August 18, 1887. (emphasis supplied).

The Altered Copy In the Compilation

- (2) Enoch “walked with God;” but how did he gain this sweet intimacy? It was by having thoughts of God continually before him. As he went out and as he came in, his meditations were upon the goodness, the perfection, and the loveliness of the divine character. And as he was thus engaged, he became changed in the glorious image of his Lord; for it is by beholding that we become changed. (*Signs of the Times*, Aug. 18, 1887).
Ellen G. White, *Lift Him Up*, page 265. (emphasis supplied).

Notice that the word “in” was substituted for the word “into.” *The Ellen G. White Estate* says that Enoch was changed “in the glorious image of his Lord.” This rendering of the passage suggests that Enoch’s character was changed by the Lord at his translation. The new theology teaches that the Lord will change the character of the living at the Second Advent. The Scriptures and historic Adventism teaches that our character must be changed now.

In the original testimony Ellen White stated that Enoch,

“As he went out and as he came in his meditations were upon the goodness, the perfection, and the loveliness of the divine character.” It was for this reason that Enoch’s character was changed into the character of his Lord. “And as he was thus engaged, he became changed into the glorious image of his Lord. Ellen White then states “for it is by beholding that we become changed.” This statement is in perfect harmony with 2 Corinthians 3:18: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (emphasis supplied).

Yes, Enoch’s character was changed “into” the glorious image of his Lord. Enoch walked with God, he overcame sin in human flesh as Christ overcame sin in human flesh. For this reason Enoch was translated to heaven without seeing death. (Hebrews 11:5). For this same reason God will translate His faithful remnant people.

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede [precede] them which are asleep [dead],” the apostle Paul said. “Then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:15,17).

A Word Inserted To Soften Condemnation Of the Papacy

Commenting on “the man of sin” spoken of by the apostle Paul, 2 Thessalonians 2:3, Ellen White stated, “Here comes a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression.” (Manuscript Releases, Vol. 5, page 45, emphasis supplied). Then in the next sentence, the White Estate inserted the word “Satan” to change the original emphasis from the Papacy to Satan. “He [Satan] has taken his side to be on the right hand of the first sinner who ever existed.” (ibid., Manuscript Releases, Vol. 5, page 45).

Observe that in this last sentence, the word Satan is in brackets []. This means that someone at the *White Estate* inserted the word [Satan] in the sentence. If we were to take this rendering by the *White Estate*, the sentence would imply that Satan is the man of sin, and Adam was the first sinner that ever existed. The sentence would then read, “He [Satan] has taken his side to be on the right hand of [Adam] the first sinner who ever existed.”

However, the context of the three sentences when read together unquestionably identifies the Papacy. “Here comes a power under the control of Satan,” and this power would put “up the first day to be observed. God calls him [the Papacy] the man of sin.” How do we know this rendering is correct? Compare the above statement with the inserted word by the *White Estate* from MR, Vol. 5, p. 45, with the following statement from *An Appeal to Our Ministers and Conference Committees*:

Protestantism is now reaching hands across the gulf to clasp hands with the Papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of the Papacy, will be exalted to take the place of God.

Ellen G. White, *An Appeal to Our Ministers and Conference Committees*. (page 38) (emphasis supplied).

So, what Ellen White was saying is simply that, “He [the man of sin, the Papacy, that puts up the first day to be observed] has taken his side to be on the right hand of [Satan] the first sinner who ever existed.” This power that puts up the first day to be observed is not Satan, but the Papacy.

This power, the Papacy, is “under the control of Satan.” (ibid., MR. Vol. 5, p. 45). This power, the Papacy, “at the instigation of Satan, instituted the spurious sabbath.” Indeed, in the last statement Ellen White calls this spurious sabbath, “the child of the Papacy.” (ibid., *An Appeal to Our Ministers and Conference Committees*, page 38).

Upon reading the whole statement in context from *Manuscript Releases*, Vol. 5, page 45, one can see clearly that Ellen White is here referring to the Papacy and not Satan. In the two preceding sentences she stated, “Here comes a power. . . He [God, who created the heavens and the earth – who has given us a Sabbath memorial] calls him [the Papacy] the man of sin because he has perpetuated transgression.” Yet in their desire to soften the third angel’s message, the White Estate inserted the word “Satan” into the testimony. Once again SDA Church leadership disregards the testimony that, “The truth must not be hid, it must not be denied or disguised, but fully avowed, and boldly proclaimed.” (*Selected Messages*, Bk. 2, page 370, emphasis supplied).

The Man Of Sin Identified “Says Daniel, of the little horn, the Papacy, ‘He shall think to change the times and the law.’ [Dan. 7:25, Revised Version.] And Paul styled the same power the ‘man of sin,’ who was to exalt himself above God.” (*Great Controversy*, page 446, emphasis supplied).

“The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the Papacy, refusing to obey God.” (*Seventh-day Adventist Bible Commentary*, Vol. 4, page 1172, emphasis supplied).

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the Papacy to be regarded as sacred. In the Word of God this is called her fornication.

Ellen G. White, *Seventh-day Adventist Bible Commentary*, Vol. 7, page 979. (emphasis supplied).

One Word Omitted From E. G. White Statement In *SDA Bible Commentary*

Commenting on Matthew 27:50, Section #6 titled, “Satan Overcome by Christ’s Human Nature,” the *Seventh-day Adventist Bible Commentary* omits a word from an Ellen White statement that changes the message given. The original statement quoted is from an article titled, “After the Crucifixion,” *The Youth’s Instructor*, April 25, 1901.

In the second sentence quoted, there is one word missing from the original *Youth’s Instructor* statement made by Ellen White. This one word expunged from the original statement changes the understanding of whether Christ came in the human nature of Adam before the fall or after the fall of man. With this one word omitted the statement by Ellen White is changed to support the current position of SDA Church leadership that Christ came to earth in the nature of Adam before he fell in the Garden of Eden.

The current reading that is changed states,

*“He vanquished Satan in the same nature over which in Eden Satan obtained the victory (EGW YI April 25, 1901).” (Matthew 27:50, Section #6, “Satan Overcome by Christ’s Human Nature,” *Seventh-day Adventist Bible Commentary*, Second Revised Edition).*

The following is the original statement as it appeared in the *Youth’s Instructor*, with the expunged word “had” in the second sentence highlighted by double underline typeface:

When Christ bowed his head and died, he bore the pillars of satan’s kingdom with him to the earth. He vanquished satan in the same nature over which in Eden satan had obtained the victory. The enemy was overcome by Christ in his human nature. The power of the Saviour’s Godhead was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory.

*Ellen G. White, “After the Crucifixion,” *The Youth’s Instructor*, April 25, 1901. (emphasis supplied).*

The word “had” was omitted from the text sometime in the middle or late 1950's. How do we know this? In the first edition of the *Seventh-day Adventist Bible Commentary*, Vol. 7, page 924, the text reads correctly, “He vanquished satan in the same nature over which in Eden satan had obtained the victory.” In the First and Second Revised Editions of the *Seventh-day Adventist Bible Commentary* the word “had” is expunged.

The April 25, 1901 issue of *The Youth's Instructor* cannot be found in the photocopy reprints of *The Youth's Instructor* books currently published by the Review and Herald Publishing Association. Nor can that issue of *The Youth's Instructor* be found on the *Ellen G. White* CD-Rom disk. Elder William Grotheer contacted the *Ellen G. White Estate* asking to see the original autographed copy of *The Youth's Instructor*, April 25, 1901. In a reply Letter he was told that "the original was destroyed in the Review fire in 1905." If this statement is correct, then where did the editors of the first edition of the *Seventh-day Adventist Bible Commentary* get the reading "had obtained the victory?" The editors of the first edition obviously saw an original copy of *The Youth's Instructor* issue of April 25, 1901 that was supposedly "destroyed in the Review fire."

Four Sentences Omitted From the Book *Last Day Events*

The following are two separate statements by Ellen G. White from *Manuscript Releases*, Vol. 13, pages 379 and 381, of which portions were placed together in one statement by the *Compilers's* of the Ellen G. White Estate. This fragmented statement appears in the compiled book, *Last Day Events*, pages 178, 179. In this compiled statement four sentences are omitted from the original source. Apparently the *Compilers's* of the White Estate feared these four omitted sentences might be used against the leadership of the Church because of their betrayal of trust in the Evangelical Conferences of 1955-56.

The first three sentences of the original statement #1, and the first sentence of the original statement #2 were omitted, and what was left of the two statements was put together to read as one. Very clever indeed! The four omitted sentences in the original statement are underscored so the reader can identify them readily.

Statement #1, Manuscript Releases

In His Word the Lord declared what He would do for Israel if they would obey His voice. But the leaders of the people yielded to the temptations of Satan, and God could not give them the blessings He designed them to have, because they did not obey His voice but listened to the voice and policy of Lucifer. This experience will be repeated in the last years of the history of the people of God, who have been established by His grace and power. Men whom He has greatly honored will in the closing scenes of this earth's history pattern after ancient Israel.

Ellen G. White, *Manuscript Releases*, Vol. 13, page 379. (emphasis supplied).

Statement #2, Manuscript Releases

Unless we give the most earnest heed to the Word of God, human minds will work up theories according to their own deficient practices, and will misrepresent and misapply a "Thus saith the Lord." A departure from the great principles Christ has laid down in His teachings, a working out [of] human projects, using the Scriptures to justify a wrong course of action, will confirm men in misunderstanding, and the truth that they need, to keep them from wrong practices, will leak out of the soul like water from a leaky vessel.

Ellen G. White, *Manuscript Releases*, Vol. 13, page 381. (emphasis supplied).

First consider statement #1 on page 379. Notice that the *Compilers's* of the White Estate omitted the first three sentences of statement #1 (underscored sentences) . Then the *Compilers's* lifted the last sentence from statement #2 on page 381 and presented this last sentence as the last sentence in their compilation in *Last Day Events*. Ellipses were placed after the first sentence in the compilation. Thus the *Compilers's* of the White Estate were able to omit the first three sentences of statement #1, *Manuscript Releases*, Vol. 13, page 379, and the first sentence of statement #2, page 381.

To demonstrate, the *Compilers's* statement in the book, *Last Day Events*, reads as follows:

Men whom He has greatly honored will, in the closing scenes of this earth's history, pattern after ancient Israel. . . . A departure from the great principles Christ has laid down in His teachings, a working out of human projects, using the Scriptures to justify a wrong course of action under the perverse working of Lucifer, will confirm men in misunderstanding, and the

truth that they need to keep them from wrong practices will leak out of the soul like water from a leaky vessel.--13MR 379, 381 (1904).

Ellen G. White, "The Shaking," Last Day Events, pages 178, 179.

Often lay persons are accused of taking the Testimonies out of context. Now let us take the part of the *Compilers's* and place the four omitted sentences together and see the testimony Ellen White was endeavoring to give to the leadership of the Church:

(1) In His Word the Lord declared what He would do for Israel if they would obey His voice.

(2) But the leaders of the people yielded to the temptations of Satan, and God could not give them the blessings He designed them to have, because they did not obey His voice but listened to the voice and policy of Lucifer.

(3) This experience will be repeated in the last years of the history of the people of God, who have been established by His grace and power.

(4) Unless we give the most earnest heed to the Word of God, human minds will work up theories according to their own deficient practices, and will misrepresent and misapply a "Thus saith the Lord."

Ellen G. White, *Manuscript Releases*, Vol. 13, pages 379, 381. (emphasis supplied).

Notice carefully Ellen White's statements that were omitted by the White Estate, "This experience will be repeated in the last years of the history of the people of God." This experience will be repeated in the last years of the history of the Seventh-day Adventist Church. Astounding! Again, "Unless we give the most earnest heed to the Word of God, human minds will work up theories according to their own deficient practices, and will misrepresent and misapply a 'Thus saith the Lord.'" **A good practice would be to always research the original material, rather than put one's faith in the compilations of men.**

Another example altering Ellen Whites words to support Women's Ordination

Angel Rodriquez in his presentation and paper selected a recently and significantly altered quotation of Ellen White from *Christ Triumphant* devotional in place of using Ellen White's actual wording found in the unpublished manuscript (p. 66).

For convenience I am including the quotes side by side. I have retained the italicizations Rodriquez added. I have placed the altered portions in **bold**.

As Recently Altered by the White Estate

Those placed in positions of responsibility should be men **and women** who fear God, who realize that they are **humans** only, not God. They should be **people** who **will** rule under God and for Him. Will they give expression to the will of God for His people? Do they allow selfishness to tarnish word and action? Do they, after obtaining the confidence of the people as **leaders** of wisdom who fear God and keep His commandments, belittle the exalted position that the people of God should occupy in these days of peril? Will they through self-confidence become false guideposts, pointing the way to friendship with the world instead of the way to heaven? (Your Footnote is "Manuscript 163, 1902= CTr 146.")

What Ellen White Actually Wrote

Those placed in positions of responsibility should be men who fear God, who realize that they are men only, not God. They should be men who rule under God and for Him. Will they give expression to the will of God for His people? Do they allow selfishness to tarnish word and action? Do they, after obtaining the confidence of the people as men of wisdom, who fear God and keep His commandments, belittle the exalted position that the people of God should occupy in these days of peril? Will they through self-confidence become false guide-posts, pointing the way to friendship with the world instead of the way to heaven? (Unpublished Ms 163, 1902)

After condemning the tendency "to quote what supports their argument," it is particularly ironic that he utilized this inaccurate quotation. Would he have used the unaltered quotation for his argument? I don't think so. Does the original Manuscript 163, 1902 really equal *Christ Triumphant*? No. This altered document is a very serious misrepresentation of Ellen White's words.

They appear to violate a prohibition of God, "Do not add to His words, lest He rebuke you, and you be found a liar" (Proverbs 30:6).

Changes to Ellen Whites words in the Early Writings compilation

I would be very careful with "Early Writings". While "A Sketch of the Christian Experience and Views of Ellen G. White", and "Supplement to the Christian Experience and Views of Ellen G. White" were put in Early Writings with very few changes made, the last half which is supposed to be the 1858 edition of "The Great Controversy Between Christ and His Angels, and Satan and His Angels" is far removed from the original - beware!

I have added an example from Chapter 1 'the Fall of Satan' comparing the 1858 original with the 1945 changed version. There are many more but this proves their desire to change what she had written for God's people.

The Fall of Satan

The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing. And I saw that when God said to his Son, Let us make man in our image, Satan was jealous of Jesus. He wished to be consulted concerning the formation of man. He was filled with envy, jealousy and hatred. He wished to be the highest in heaven, next to God, and receive the highest honors. Until this time all heaven was in order, harmony and perfect subjection to the government of God.

It was the highest sin to rebel against the order and will of God. All heaven seemed in commotion. The angels were marshaled in companies with a commanding angel at their head. All the angels were astir. Satan was insinuating against the government of God, ambitious to exalt himself, and unwilling to submit to the authority of Jesus. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. And there was contention with the angels. Satan and his affected ones, who were striving to reform the government of God, wished to look into his unsearchable wisdom to ascertain his purpose in exalting Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son of God, and all the angels were summoned to appear before the Father, to have their cases decided. And it was decided that Satan should be expelled from heaven, and that the angels, all who joined with Satan in the rebellion, should be turned out with him. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

After Satan was shut out of heaven, with those who fell with him, he realized that he had lost all the purity and glory of heaven forever. Then he repented and wished to be reinstated again in heaven. He was willing to take his proper place, or any place that might be assigned him. But no, heaven must not be placed in jeopardy. All heaven might be marred should he be taken back; for sin originated with him, and the seeds of rebellion were within him. Satan had obtained followers, those who sympathized with him in his rebellion. He and his followers repented, wept and implored to be taken back into the favor of God. But no, their sin, their hate, their envy and jealousy, had been so great that God could not blot it out. It must remain to receive its final punishment.

When Satan became fully conscious that there was no possibility of his being brought again into favor with God, then his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. A consultation was held with his evil angels. In no way could this happy couple be deprived of their happiness if they obeyed God. Satan could not exercise his power upon them unless they should first disobey God, and forfeit his favor. They must devise some plan to lead them to disobedience that they might incur God's frown and be brought under the more direct influence of Satan and his angels. It was decided that Satan should assume another form, and manifest an interest for man. He must insinuate against God's truthfulness, create doubt whether God did mean as he said, next, excite their curiosity, and lead them to pry into the unsearchable plans of God, which Satan had been guilty of, and reason as to the cause of his restrictions in regard to the tree of knowledge.

The Fall of Satan

Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. But when God said to His Son, "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. He desired to receive the highest honors in heaven next to God. Until this time all heaven had been in order, harmony, and perfect subjection to the government of God.

It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and unwilling to submit to the authority of Jesus, was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to His Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven.

After Satan and those who fell with him were shut out of heaven, and he realized that he had forever lost all its purity and glory, he repented, and wished to be reinstated in heaven. He was willing to take his proper place, or any position that might be assigned him. But no; heaven must not be placed in jeopardy. All heaven might be marred should he be taken back; for sin originated with him, and the seeds of rebellion were within him. Both he and his followers wept, and implored to be taken back into the favor of God. But their sin—their hatred, their envy and jealousy—had been so great that God could not blot it out. It must remain to receive its final punishment.

When Satan became fully conscious that there was no possibility of his being brought again into favor with God, his malice and hatred began to be manifest. He consulted with his angels, and a plan was laid to still work against God's government. When Adam and Eve were placed in the beautiful garden, Satan was laying plans to destroy them. In no way could this happy couple be deprived of their happiness if they obeyed God. Satan could not exercise his power upon them unless they should first disobey God and forfeit His favor. Some plan must therefore be devised to lead them to disobedience that they might incur God's frown and be brought under the more direct influence of Satan and his angels. It was decided that Satan should assume another form and manifest an interest for man. He must insinuate against God's truthfulness and create doubt whether God did mean just what He said; next, he must excite their curiosity, and lead them to pry into the unsearchable plans of God—the very sin of which Satan had been guilty—and reason as to the cause of His restrictions in regard to the tree of knowledge.

Finally, changes made to Daniel and Revelation by Uriah Smith

This book was highly recommended by Ellen White. However, 41 years after his death the publishers made wholesale changes to what he wrote. This is outrageous. I will give you a few examples but there are many, many more that could be give. The 1897 version is the one EGW recommended. Do not trust the 1944/1972 revised editions.

MR No. 26 - Statements Regarding Thoughts on Daniel and the Revelation

1MR 61-64 Why it is important to read the correct Daniel and Revelation edition.

The canvassing work is one of the Lord's appointed agencies for extending the knowledge of the truth for this time. Canvassers have an important work to do. The Lord can and will work through them if they will earnestly prepare themselves to do what they can. The effort made to circulate Christ's Object Lessons is demonstrating what can be done in the canvassing field. To those who are working with this book, I would say, After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Sell the book wherever you can, and bring our larger books to the notice of the people. {1MR 60.5}

Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. **By reading it many souls have come to a knowledge of the truth.** I have received many letters expressing appreciation of this book. {1MR 60.6}

Let our canvassers urge this book upon the attention of all. **The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.** {1MR 61.1}

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. **The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. Everyone needs the light and information it contains.** {1MR 61.2}

Page numbering syntax

Page XXX(xxx) 1944 DR The first page number is from the actual book that I have and the second number is from the electronic page number in the PDF file.

Page XXX(xxx) 1897 DR The first page number is the PDF page number and the second number is the original document page number that shows in the PDF file.

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REVELATION 1:4

Page 345(134) 1944 DR

The Source of Blessing.—“From Him which is, and which was, and which is to come,” or is to be—as expression which in this connection refers to God the Father, since the Holy Spirit and Christ are mentioned separately in the immediate context.

SKIPPING DOWN

His Throne. This refers to the throne of God the Father, for Christ has not yet taken His own throne. The seven spirits being before the throne "may be intended to designate the face that the Divine Spirit was, as it were, prepared to go forth, or to be sent forth, in accordance with a common representation in the Scriptures, to accomplish important purposes in human affairs." [4]

"And From Jesus Christ." Some of the chief characteristics which pertain to Christ are here mentioned. He is "the faithful Witness." Whatever He bears witness to is true. Whatever He promises, He will surely fulfill.

PAGE 189(357) 1897 DR

The Source of Blessing. - "From him which is, and which was, and which is to come," or is to be, - an expression which signifies complete eternity, past and future, and can be applicable to God the Father only. This language, we believe, is never applied to Christ. He is spoken of as another person, in distinction from the being thus described.

SKIPPING DOWN

His Throne. - The throne of God the Father; for Christ has not yet taken his own throne. The seven spirits being before the throne "may be intended to designate the fact that the Divine Spirit is ever ready to be sent forth in accordance with a common representation in the Scriptures, to accomplish important purposes in human affairs."

And from Jesus Christ. - Then Christ is not the person who, in the verse before us, is designated as "him which is, and which was, and which is to come." Some of the chief characteristics which pertain to Christ are here mentioned. He is, -The Faithful Witness. - Whatever he bears witness to is true. Whatever he promises, he will surely fulfil.

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REVELATION 1:8

PAGE 350(136) 1944 DR

Verse 8 I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come, the Almighty.

Here another speaker than John is introduced. In declaring who He is, He uses two of the same characterizations, "Alpha and Omega, the beginning and the ending," as are found in Revelation 22: 13, where according to verses 12 and 16 of that chapter, it is plainly Christ who is speaking. We conclude, then, that it is Christ who is speaking in verse 8.

PAGE 192(362) 1897 DR

"VERSE 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Here another speaker is introduced. Previous to this, John has been the speaker. But this verse has no connection with what precedes nor with what follows. Who it is who here speaks must be determined, therefore, by the terms used. Here we again have the expression, "Which is, and which was, and which is to come," which has already been noticed as referring exclusively to God. But it may be asked, Does not the word Lord denote that it was Christ? On this point Barnes has the following note:

"Many MSS. instead of 'Lord,' , read 'God," , and this reading is adopted by Griesback, Tittman, and Hahn, and is now regarded as the correct reading."

Bloomfield supplies the word God, and marks the words "the beginning and the ending" as an interpolation. Thus appropriately closes the first principal division of this chapter, with a revelation of himself by the great God as being of an eternity of existence, past and future, and of almighty power, and hence able to perform all his threatenings and his promises, which he has given us in this book.

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REVELATION 1:11

PAGE 358(139) 1944 DR

Verse 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

NO COMMENT GIVEN ON VERSE 11

PAGE 196 (370) 1897 DR

"VERSE 11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."

On this verse Dr. A. Clarke remarks that the clause "I am Alpha and Omega, the first and the last, is wanting in some editions: the Syriac, Coptic, Aethiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas, and Primasius. Griesbach has left it out of the text." He also states that the phrase "in Asia" is wanting in the principal MSS. and versions, and that Griesbach omits this too from the text. Bloomfield also marks the clause, "I am Alpha and Omega, the first and the last, and" - as without doubt an interpolation, and also the words "in Asia." It would then read, "saying, What thou seest, write in a book, and send it unto the seven churches; unto Ephesus," etc. (See translations of Whiting, Wesley, American Bible Union, and others. Compare remarks on verse 4.) [MY NOTE—IT'S ALSO NOT IN THE ARAMAIC PESHITTA]

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REVELATION 22:13

Page 775(314) 1944 DR

Verse 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

Christ here gives to Himself the appellation of Alpha and Omega, the beginning and the end, the first and the last. Verse 14, as before noticed, is the language of Christ. The commandments of which He speaks are His Father's.

Keeping His Commandments. Reference here must be to the ten commandments as delivered on Mt. Sinai. He pronounces a blessing upon those who keep them. Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for His people, He solemnly pronounces a blessing upon those who keep the commandments of God. Let those who believe in the abolition of the law, candidly consider the decisive bearing of this important fact.

Instead of the reading, "Blessed are they that do His commandments," some translations, including the Revised Version have, "Blessed are they that wash their robes." On this point Alford has this note: "The difference in the readings is curious, being in the original that between poiountes tas entolas autou, and plunontes tas stolas auton, either of which might easily be mistaken for the other." [1] In view of the fact that the words and letters in these two phrases are so strikingly alike, it is not surprising that this difference of reading is found. But there seems to be good evidence that the first is the original, from which the latter is a variation by the error of transcribers. Thus the Syriac New Testament, one of the very earliest translations from the original Greek, reads according to the Authorized Version. And Cyprian, whose writings antedate any extant Greek manuscript, quotes the text as reading, "Blessed are they that do His commandments." [2] We may therefore safely consider this as the genuine reading.

PAGE 409(770) 1897 DR

"I am Alpha and Omega, the beginning and the end, the first and the last. 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Christ here applies to himself the appellation of Alpha and Omega. As applied to him, the expression must be taken in a more limited sense than when applied to the Father, as in chapter 1:8. Christ is the Alpha and Omega, the beginning and the end, of the great plan of salvation. Verse 14, as before noticed, is the language of Christ. The commandments of which he speaks are his Father's.

Reference can be had only to the ten commandments as delivered on Mount Sinai. He pronounces a blessing upon those who keep them. Thus in the closing chapter of the word of God, and near the very close of the last testimony which the faithful and true Witness there left for his people, he solemnly pronounces a blessing upon those who keep the commandments of God. Let those who believe in the abolition of the law, candidly consider the decisive bearing of this important fact.

Instead of the reading, "Blessed are they that do his commandments," some translations, including the Revised Version, have, "Blessed are they that wash their robes." On this point Alford's Testament for English Readers has this note: "The difference in the readings is curious, being in the original that between poiountes tas entolas autou, and plunontes tas stolas auton, either of which might easily be mistaken for the other." In view of this statement, it is not surprising, perhaps, that this difference of reading is found. But there seems to be good evidence that the first is the original, from which the latter is a variation by the error of transcribers. Thus the Syriac New Testament, one of the very earliest translations from the original Greek, reads according to the common English version. And Cyprian, whose writings antedate any extant Greek manuscript (Ante-Nicene Library, Vol. XIII, p. 122), quotes the text as reading, "Blessed are they that do his commandments." We may therefore safely consider this as the genuine reading.

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COMMENT: As I checked further there were so many changes in the 1944/1972 edition that I couldn't begin to copy them all. It's unbelievable. I will no longer use that edition. I have the 1897 edition that Ellen White was referring to in the above statements. You can get a copy at the website below. There are a few places on the internet that you can get an electronic copy. You have to do some checking to make sure it isn't a later edition. You cannot buy the 1897 edition at the ABC.

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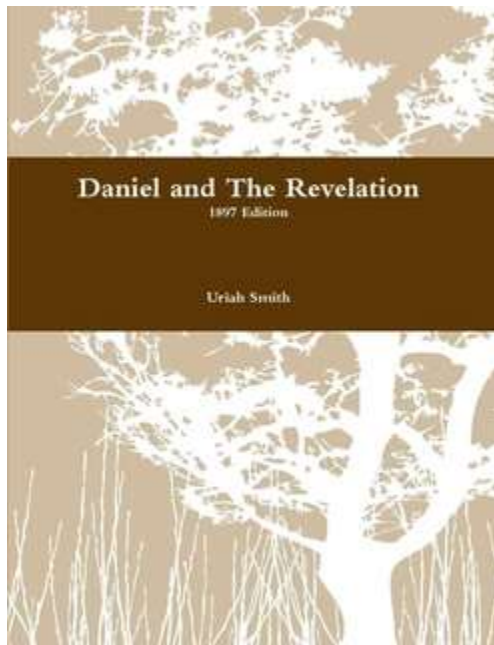
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Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan.

We are repeating the history of that people.

5T, p. 160

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