

Ellen White and Other Bible Versions

It is often claimed by those defending all the modern Bible versions, that alternate versions are freely quoted in Ellen White's writings/the Spirit of Prophecy and must therefore be considered as acceptable. Some say because Ellen White was a prophet and she is credited with using other Bible versions in her writings that this endorses using other Bible versions in the church today.

I believe this to be faulty reasoning for many reasons.

1. What a prophet does is not to be the rule, but “every word that proceedeth out of the mouth of God.” Matthew 4:4b Though we are called to test prophets by their fruits, we would end up with some very strange doctrines if we copied some of the things God called them to do. The prophet Moses picked up a poisonous snake by the tail. (Exodus 4:3,4) God directed Ezekiel to eat cow manure baked into bread. (Ezekiel 4:15) Hosea was commanded to *“take... a wife of whoredoms...”* Hosea 1:2 reveals one of the reasons that prophets do some strange things. It reads, *“The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.”* The actions of a prophet were often used to represent God's people during their time period. Therefore all we can know from the fact that we find quotations from the RV, etc., in Ellen White's writings is that there will be church people, during the time period she represents, who will occasionally use other Bible versions. It is of interest to note, as a researcher informed me, that in the last 10 years of her life, Ellen White used other Bible versions less and less. In fact, her books that were published during the years of 1905 to 1915, only reference the R.V. six times. Two times are in Acts of the Apostles, four in Counsels to Parents, Teachers, and Students, and none at all in Testimonies, volume 9. It is obvious from the Biblical record, that using what a prophet did to substantiate your actions would be unwise. Just as most Christians would not recommend that men should not cry when their wives die as Ezekiel was commanded to do (Ezekiel 24:15-18), we should not recommend that people use other Bible versions because Ellen White occasionally appears to use them.

2. It is evident that Ellen White primarily used the King James Bible, only occasionally, and under careful scrutiny, did she use alternate renderings. In his book, The New International Version or the King James Version, George Burnside wrote, *“According to the Index, there are listed 15,117 Scripture references in the 25 Volumes that are listed. 95% of these references are from the King James Version (KJV) and 5% from all the other versions.”* This estimate of “other versions” seems to include marginal notes from the KJV in the other-versions category. So, in actuality, Ellen White is only credited with a very small portion of “revised versions.” Historic evidence shows she carefully scrutinized alternate readings. Her son, W. C. White, who was himself positive toward the Revised Version, was closely associated with her in the preparation and publication of her books. He wrote in 1931: (underlining added for emphasis)

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

“When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on, as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

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

“We cannot find in any of Sister White's writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures. Sister White's reasons for not using the A.R.V. in the pulpit are as follows: ‘There are many persons in the congregation who remember the words of the texts we might use as they are presented in the Authorized Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker.’

“She did not advise me in a positive way not to use the A.R.V., but she intimated to me quite clearly that it would be better not to do so, as the use of the different wording brought perplexity to the older members of the congregation.”—White Estate DF 579; Ministry, April, 1947, pp. 17, 18. <https://m.egwwritings.org/en/book/710.60>

Note that despite Ellen White's use of other versions (obviously encouraged by some close members of her staff), it is quite evident that she had a very cautious attitude toward alternate renderings of the Bible.

3. Several statements of Ellen White point to the Pure-line Protestant Bibles as being correct and not the line coming from the Latin Vulgate. *"While Luther was opening a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it; and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen." {GC 245.1}*

"The faith which for centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not by themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—"the faith which was once delivered unto the saints." Jude 3. "The church in the wilderness," and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures of truth which God has committed to His people to be given to the world." {GC 64.2}

4. Evidence shows that many references to the R.V. and other versions may erroneously have been added later as staff tried to "footnote" what Ellen White wrote quickly. In some cases, for example, Ellen White replaces the word LORD, written in all capitals in the King James Version, with the name Jehovah. This is because the King James translators often use the word LORD in all caps where the underlying Hebrew word is Jehovah.* In these cases, Ellen White is simply going back to the Hebrew when she uses the word Jehovah, she is not necessarily quoting from another Bible version. Evidence of this is shown in the following quote from Patriarchs and Prophets, written in 1890. This quotation is wrongly credited to the R.V.

"I will sing unto Jehovah, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea.

*The Lord is my strength and my song, And He is become my salvation:
This is my God, and I will praise Him; My father's God, and I will exalt Him.*

*The Lord is a man of war: Jehovah is His name...
Thou shalt bring them in, and plant them in the mountain of
Thine inheritance, The place, O Lord, which Thou hast made for Thee to dwell in."
Exodus 15:1-16, R.V. {PP 287.5 --1890}*

Yet you can immediately see that this text does not match the R.V. because the R.V. does not use the word Jehovah. Here are the first few lines from the R.V. The underlined portions do not match. *Exodus 15:1-3 "... I will sing unto the LORD, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. The LORD is my strength and song, And he is become my salvation: This is my God, and I will praise him; My father's God, and I will exalt him. The LORD is a man of war: the LORD is his name."*

You might think this actually comes from the ASV, but it was not published until 1901. That's 11 years AFTER Patriarchs and Prophets was written. Here are the first two verses from the ASV. Again, the underlined portions do not match. *Exodus 15:1-3 "... I will sing unto Jehovah, for he hath triumphed gloriously: The horse and his rider hath he thrown into the sea. Jehovah is my strength and song, And he is become my salvation: This is my God, and I will praise him; My father's God, and I will exalt him. Jehovah is a man of war: Jehovah is his name."*

Evidently, Ellen White selectively intermixed the transliterated Hebrew word Jehovah with the English word LORD, not following any particular translation. It is of note that several Hebrew scholars state that Patriarchs and Prophets was written as if in Hebrew. One of these was Rabbi Joe Kagan. Here's what happened. *"One day he got hold of a book called Patriarchs and Prophets by Ellen G. White. He read it with astonishment and wanted to know who this Ellen White was. That is when I met him. He was asking who is this Ellen G. White and what university did she attend. We told him she only had a 3rd grade education. "Then where did she learn Hebrew?" he asked. We told him that she never knew Hebrew, but was the most prolific female writer in history, and that this was only one of her books. He was amazed at her knowledge, saying that the information in this book (Patriarchs and Prophets) is Mishnaic. The Mishnah is part of the Hebrew scholarship. He said the Mishnah had only been translated into English 30 years ago and that only high-level*

rabbis knew this information. "This is the history of my people and it is very, very accurate." He also said that you have to know Hebrew to be able to write like this, because her sentence structure is not English; it's Hebrew. The rhythm, the meter, the arrangement of words and expressions are not English. He said it's as if she wrote in Hebrew and it was translated into English." (Waymarks, June 2011 from Pilgrim's Rest)

Upon hearing the story of Rabbi Kagan, a certain Shalom David from Israel who now lived in Europe also stated excitedly, "The same thing happened to me! I would have rather burned the Bible then touch it! I wanted nothing to do with Christianity, but I also read the writings of Ellen White and the Spirit of God was on that woman. Her writings are as if she wrote in Hebrew. You can definitely hear the Hebrew rhythm, meter, and expressions in her books. I also believe she was inspired by the same source as the Hebrew prophets. And she has helped me fall in love with Jesus Christ, my Messiah." (Waymarks, June 2011 from Pilgrim's Rest)

Here Ellen White states that some of Bible history she wrote, she did indeed see in vision. "In presenting this, my third little volume to the public, I am comforted with the conviction that the Lord has made me His humble instrument in shedding some rays of precious light upon the past. Sacred history, relating to holy men of old, is brief. . . . The great facts of faith, connected with the history of holy men of old, have been opened to me in vision... If what I have written upon these points shall help any mind, let God be praised." {3SM 101.3,4}

5. In some places Ellen White either saw things in vision or combined different accounts in the Bible to come up with the words people stated. Sometimes quotation marks or references were added later. Ellen White admitted that she was not a grammarian. Because of this, Ellen White's husband and others helped by editing grammar points in Ellen White's writings. With accusations of plagiarism, more things required footnotes for sources. Some of the quotation marks and sources added were correct, some were assumed, and some were incorrectly assumed. "E. G. White Feeling of Inadequacy in 1873.-- "This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript."--Manuscript 3, 1873. (Diary Jan. 10, 1873.) {3SM 89.4} Determined to Develop Her Literary Skills.-- ".... I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will."--Manuscript 3, 1873. (Diary Jan. 11, 1873.) {3SM 90.1}

For many reasons, including critics, Ellen White greatly desired to use the words of scripture, as seen here. "It would be better for some had they spent in Bible study the time that they have spent in seeking to undermine confidence in the testimonies that God has given...More and more I shall present the message to the people in Scripture language. Then, if exception be taken by anyone, his contention must be with the Bible."--Letter 244, 1906, pp. 5, 6. (To the Elders of the Battle Creek Church, July 17, 1906.) {12MR 88.2}

This made it easy for editors to assume she was quoting from the Bible. But sometimes she was quoting things she saw in vision, or combined different accounts in the Bible to come up with words. One example of this is the first sentence of Desire of Ages. "His name shall be called Immanuel, . . . God with us." {DA 19.1} From the quotation marks, one might think this is a Bible text. It even sounds like a Bible text, but this wording actually doesn't completely match any version or marginal note in an English Bible. Some credit it to the RV because the RV spells Immanuel with an I. But the rest of the wording doesn't match the RV any more than the KJV. Now compare Matthew 1:23 from the KJV, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Also compare Isaiah 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." The King James Bible contains a marginal note that gives an alternate reading for Matthew 1:23, saying, "Or, his name shall be called." But you will notice, in the King James, Immanuel in the Old Testament is spelled with an I. Emmanuel in the New Testament is spelled with an E. This means this sentence creates an interesting rendering combining the Greek and Hebrew version of this prophecy with a marginal note in the KJV, but in reality, this wording is uncreditable to any Bible version existing in Ellen White's day. It is perhaps a paraphrase or words that Ellen White saw in vision.

In Thoughts from the Mount of Blessing, pg. 63, we find another example, wrongly credited to the R.V. "Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow. 'Everyone,' He said, 'that putteth away his wife, saving for the cause of fornication, maketh her

an adulteress: and whosoever shall marry her when she is put away committeth adultery.' R.V." Here is the Revised Version for Matthew 19:9. *"And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."* As you can see, the quote above doesn't match the R.V. It is literally like one editor saw someone was talking and put quotation marks. And then a 2nd editor saw quotation marks and said "We need a reference." Since it didn't match the KJV, they erroneously assumed it was from the R.V. Interestingly, in another copy we have of Thoughts from the Mount of Blessing, it credits this to the A.R.V. It's almost like they realized it didn't match the R.V. so they decided it must be the A.R.V. But it doesn't match that either. Maybe Ellen White was just retelling the story putting together what she has read from the Bible or seen in vision. **Indeed, of the less than 300 times that EGW is credited with using a version other than the KJV, even some of these references were erroneously given. This would make the number even less.**

6. In some places Ellen White uses two renditions of the same verse. Generally she does this to match the context of the story she is telling. Like the word Jehovah, often she is simply going back to the Greek or Hebrew, but it is credited to the RV. Below is one example. Please note that Greek does not use the definite article "the" in the same places/way English does. For example, it says "the John" in Matthew 3:1. Because of this, context often must be used to help determine how to translate properly into English.

Therefore, in the case below, neither rendition is necessarily wrong.

The 1896 <u>Thoughts from the Mount of Blessing</u> <i>"Whom Christ pardons, He first makes penitent, and it is the office of the Holy Spirit to convince of sin. Those whose hearts have been moved by the convicting Spirit of God see that there is nothing good in themselves. They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, 'God, be merciful to me the sinner.' Luke 18:13, R.V., margin. And they are blessed. There is forgiveness for the penitent; for Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29.... {MB 7.2}</i>	The 1892 <u>Steps to Christ</u> <i>"The poor publican who prayed, '<u>God be merciful to me a sinner</u>' (Luke 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but he felt his need, and with his burden of guilt and shame he came before God, asking for His mercy. His heart was open for the Spirit of God to do its gracious work and set him free from the power of sin. The Pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the Holy Spirit..." {SC 30.2}</i>
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Note below that the word "the" is actually in the Greek, but normally we would not use the word "the" here in English. But in the context above, where Ellen White is using this verse to refer to a specific person, it can also make sense with a definite article as seen by following the Strong's numbers in the Greek of the Textus Receptus below.

Luke 18:13 And^{G2532} the^{G3588} publican,^{G5057} standing^{G2476} afar off,^{G3113} would^{G2309} not^{G3756} lift up^{G1869} so much as^{G3761} his eyes^{G3788} unto^{G1519} heaven,^{G3772} but^{G235} smote^{G5180} upon^{G1519} his^{G848} breast,^{G4738} saying,^{G3004} God^{G2316} be merciful^{G2433} to me^{G3427} a sinner.^{G268}

G3588 ὁ, ἡ, τό ho, hē, to ho, hay, to The masculine, feminine (second) and neuter (third) forms, in all their inflections; the definite article; <i>the</i> (sometimes to be supplied, at others omitted, in English idiom): - the, this, that, one, he, she, it, etc. Strong's Hebrew and Greek Dictionaries

Luk 18:13 και^{G2532} CONJ ο^{G3588} T-NSM τελωνης^{G5057} N-NSM μακροθεν^{G3113} ADV εστως^{G2476} V-RAP-NSM ουκ^{G3756} PRT-N ηθελεν^{G2309} V-IAI-3S ουδε^{G3761} CONJ-N τους^{G3588} T-APM οφθαλμους^{G3788} N-APM εις^{G1519} PREP τον^{G3588} T-ASM ουρανον^{G3772} N-ASM επαραι^{G1869} V-AAN αλλ^{G235} CONJ επιπτεν^{G5180} V-IAI-3S εις^{G1519} PREP το^{G3588} T-ASN σιτηθος^{G4738} N-ASN αυτου^{G846} P-GSM λεγων^{G3004} V-PAP-NSM ο^{G3588} T-NSM θεος^{G2316} N-NSM ιλασθητι^{G2433} V-APM-2S μοι^{G1473} P-1DS τω^{G3588} T-DSM αμαρτωλω^{G268} A-DSM
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In the following example from the Desire of Ages, Ellen White's use of the word "tabernacled" is simply referring back to the Greek (which happens to be cited in the margin of the RV-- pictured right) because it fit her context of talking about the tabernacle. However, in Acts of the Apostles, where "tabernacled" wasn't needed for her context, she used the KJV's wording of "dwelt."

14 of man, but of God. And the Word became flesh, and ⁹dwelt among us (and we beheld his glory, glory as of ¹⁰the only begotten from the Father), full of grace and truth. John	bloods. ⁹ Gr. tabernacled. ¹⁰ Or, an only begotten
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John 1:14 And ^{G2532} the ^{G3588} Word ^{G3056} was made ^{G1096} flesh, ^{G4561} and ^{G2532} **dwelt** ^{G4637} among ^{G1722} us, ^{G2254} (and ^{G2532} we beheld ^{G2300} his ^{G846} glory, ^{G1391} the glory ^{G1391} as ^{G5613} of the only begotten ^{G3439} of ^{G3844} the Father,) ^{G3962} full ^{G4134} of grace ^{G5485} and ^{G2532} truth. ^{G225}

G4637--σκηνώω--skēnoō--skay-no'-o

From G4636; to tent or encamp, that is, (figuratively) to occupy (as a mansion) or (specifically) to reside (as God did in the Tabernacle of old, a symbol for protection and communion): - dwell. Total KJV occurrences: 5

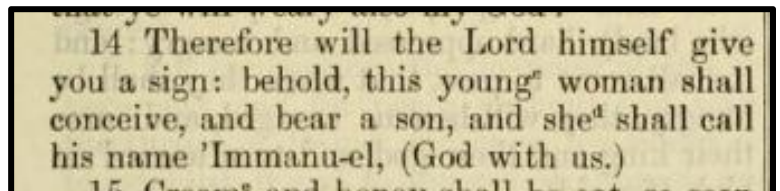
From <u>Desire of Ages</u>	From <u>Acts of the Apostles</u>
"God commanded Moses for Israel, 'Let them make Me a sanctuary; that I may dwell among them' (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. 'The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth.' John 1:14, R. V., margin." {DA 23.3}	"The Son of God stooped to uplift the fallen. For this He left the sinless worlds on high, the ninety and nine that loved Him, and came to this earth to be 'wounded for our transgressions' and 'bruised for our iniquities.' Isaiah 53:5. He was in all things made like unto His brethren. He became flesh, even as we are. He knew what it meant to be hungry and thirsty and weary. He was sustained by food and refreshed by sleep Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." John 1:14. {AA 472.1}

7. Even where Ellen White may have quoted from another Bible version, it is evident that her use is not a blanket endorsement for that version of the Bible. For example, in the Ministry of Healing, a couple of verses are credited to the Leaser Bible. The Leaser Bible was put together by a Jew in order to use traditional Jewish word order, and apparently, in part, to counter Christian theology. It is stated of Leaser, "*His Twenty-four Books of the Holy Scriptures (published by himself in 1853) was a revision of the King James Version, in which he aimed to substitute Jewish for Christian interpretations, and generally to improve the accuracy of the version... Many of them [the changes] represent nothing more than an attempt to conform the English syntax to the Hebrew word order, without any change in the meaning... The revision is 'Jewish' in that it eliminates a few renderings that Jews have associated with Christianity (such as "virgin" in Isaiah 7:14).*"

<https://www.bible-researcher.com/leaser.html#:~:text=Orlinksy's%20statement%20that%20Leaser's%20revision,any%20change%20in%20the%20meaning.>

To the right is a screenshot of the the changes to Isaiah 7:14 in the Leaser Bible which removes the prophecy of Christ endorsed in Matthew 1:22,23. Notice that when Ellen White quotes this verse in Prophets and Kings and, like most Christians, she does not stoop to adopt Leaser's rendition.

Instead she writes, "*Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.*" Isaiah 11:1; 7:14, 15. {PK 695.1}



Also consider how in the following verses from the Ministry of Healing, Ellen White uses primarily the KJV. Only the short underlined portion matches the Leaser Bible.

"Blessed is the man that trusteth in the Lord, And whose hope the Lord is."

He "shall flourish like the palm tree: He shall grow like a cedar in Lebanon.

Those that be planted in the house of the Lord Shall flourish in the courts of our God. They shall still bring forth fruit in old age."

"They shall be vigorous and covered with foliage."

"Let thine heart keep My commandments: For length of days, and long life, And peace, shall they add to thee."

"Then shalt thou walk in thy way safely, And thy foot shall not stumble.

When thou liest down, thou shalt not be afraid: Yea, thou shalt lie down, and thy sleep shall be sweet.

Be not afraid of sudden fear, Neither of the desolation of the wicked, when it cometh.

For the Lord shall be thy confidence, And shall keep thy foot from being taken."

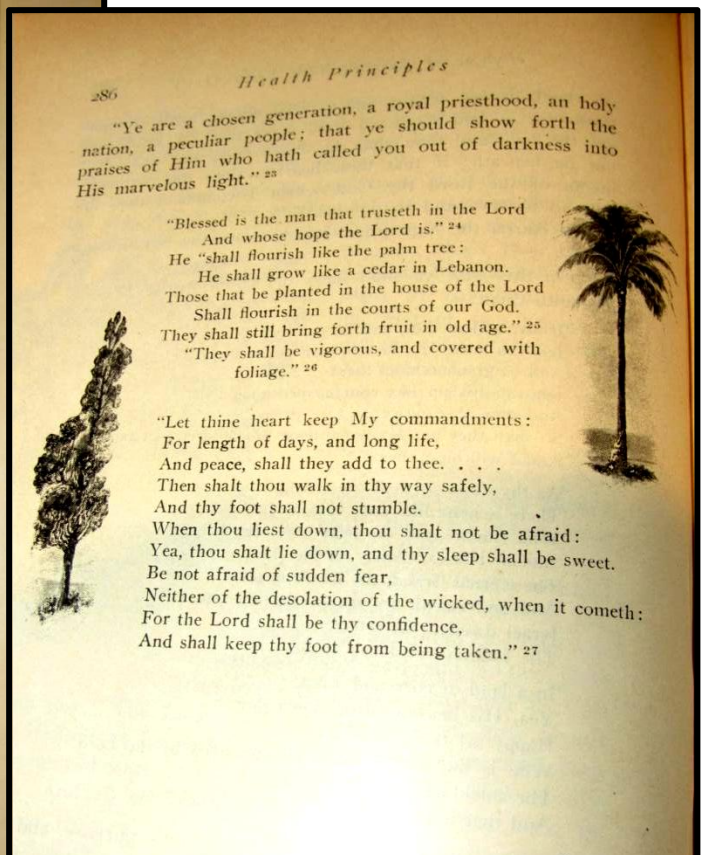
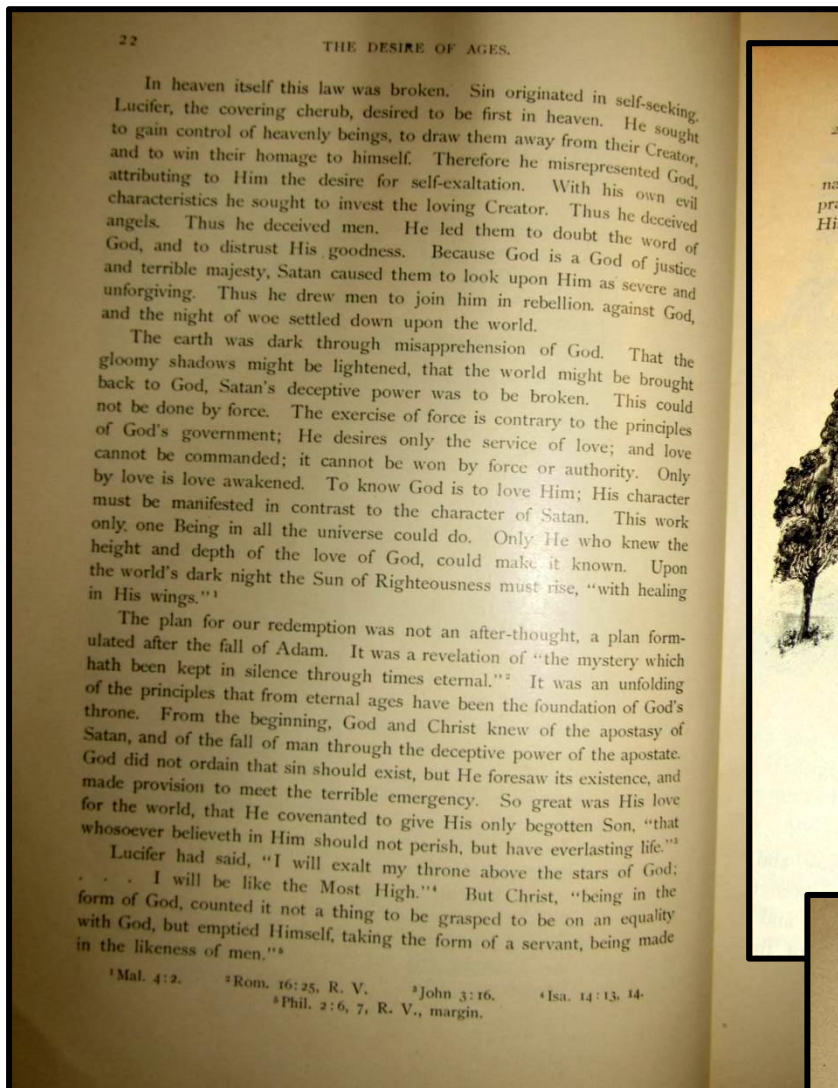
Jeremiah 17:7; Psalm 92:12-14; 92:14, Leaser; Proverbs 3:1, 2, 23-26. {MH 286.1}

On occasion, Ellen White actually splits a verse in half, using half from one translation and half from another. She is apparently looking for certain wording. Here is an example as found in Ministry of Healing. The first portion matches the Leeser Bible, the second portion is from the KJV. *"The Lord Eternal hath given me a tongue for teaching." "That I should know how to speak a word in season to him that is weary." Isaiah 50:4, Leeser; A.V. {MH 158.1}*

8. Another point worth mentioning is modern books and digital copies of Ellen White's writings have placed a lot more emphasis on *where* the verses come from than was in the original copies. Often in the originals the Bible texts were only footnoted or, even less obvious, a list of References for Texts was found in the back of the book, but in modern versions they are put inline with the rest of the book.

On the left you can see footnotes in the 1898 Desire of Ages.

On the right, you can see reference numbers (see below), but no footnotes in a 1905 Ministry of Healing.



References to Texts	
281..... 10Prov. 17:22	330..... 11 Cor. 6:19, 20
281..... 12Deut. 26:11	330..... 12Prov. 20:1
281..... 13Neh. 8:9, 10	330..... 13Prov. 23:29-32
283..... 14Neh. 8:15-17	330..... 14Prov. 23:35
283..... 15Deut. 6:6-9	333..... 15Isa. 65:8
283..... 16Deut. 6:20	333..... 16Prov. 20:1
21, 24.	
283..... 17Deut. 7:14	337..... 17Jer. 22:13-17
284..... 18Deut. 26:18, 19	340..... 18Gen. 4:10
284..... 19Deut. 28:2-6	341..... 19Isa. 1:11-15
285..... 20Deut. 28:13	346..... 20Isa. 5:22, 24
285..... 21Num. 6:23; 6:24-27, A. R. V.	346..... 21Prov. 24:11, 12
285..... 22Deut. 33:25-29, R. V.	346..... 22Jer. 13:21
286..... 231 Peter 2:9	349..... 23Prov. 4:23
286..... 24Jer. 17:7	349..... 24Luke 2:52
286..... 25Ps. 92:12-14	353..... 25Luke 14:12-14
286..... 26Ps. 92:14, Leeser's Translation.	356..... 26Cant. 4:7
286..... 27Prov. 3:1, 2, 23-26.	356..... 27Eph. 5:25-27
287..... 281 Tim. 2:9	356..... 28Eph. 5:128
287..... 291 Tim. 2:9	359..... 29Prov. 19:14
	359..... 30Prov. 31:11, 12
	359..... 31Prov. 31:26
	400..... 32Isa. 61:1-11, Noyes' Translation.
	400..... 33Isa. 61:1-11, Noyes' Translation.
	400..... 34Isa. 61:1-11, Noyes' Translation.
	400..... 35Isa. 61:1-11, Noyes' Translation.
	400..... 36Isa. 61:1-11, Noyes' Translation.
	400..... 37Isa. 61:1-11, Noyes' Translation.
	400..... 38Isa. 61:1-11, Noyes' Translation.
	400..... 39Isa. 61:1-11, Noyes' Translation.
	400..... 40Isa. 61:1-11, Noyes' Translation.
	400..... 41Isa. 61:1-11, Noyes' Translation.
	400..... 42Isa. 61:1-11, Noyes' Translation.
	400..... 43Isa. 61:1-11, Noyes' Translation.
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	400..... 45Isa. 61:1-11, Noyes' Translation.
	400..... 46Isa. 61:1-11, Noyes' Translation.
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	400..... 48Isa. 61:1-11, Noyes' Translation.
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On the right, you can see the references to texts, including the Leeser Bible, from the above page (286) in the 1905 Ministry of Healing.

9. It is apparent that Ellen White used other translations less and less toward the end of her life as God revealed to her further information. This falls perfectly in line with the progressive nature of inspiration. In John 16:12 Jesus said, *"I have yet many things to say unto you, but ye cannot bear them now."* God chose not to deal with King David on the evils of polygamy at that time, or Paul on the evils of slavery. Apparently there were other issues that required more prompt attention. The story of David and the prophet Nathan and how

God revealed details about who was to build the sanctuary demonstrate progressive inspiration. When David first mentioned it to Nathan, *"Then Nathan said unto David, Do all that is in thine*

heart; for God is with thee." From God's revealed will, Nathan knew building a temple was a good idea. But then the Bible records, *"And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:" 1 Chronicles 17:2-4* God revealed that he wanted David's son, Solomon, to build the temple. In the same way, as God revealed more and more truth to her, Ellen White's testimonies on topics like a plant-based diet and country living became more and more pointed over time. It appears that toward the end of her life she was also realizing some of the dangers of modern Bible versions. In fact, on page 42 of Klein's book *Ellen White's Usage of Modern Versions*, he states, *"Only 26 modern version passages are quoted in the ten years of Ellen White's works after Marian's death."* Some doubt whether all of these were added by her and not editors. This is because of a letter written by A. O. Tait (editor of *Signs of the Times*) to W. A. Spicer (SDA General Conference President), November 25, 1929. *"O. A. Tait... reported that he had personally heard [G. B.] Starr relate an alleged conversation with Sister White in which she was supposed to have said, 'that she would like to know who was responsible for the Revised Version's being used in her later writings.' According to Starr, she had stated that, 'she had never given authority for anything of that sort.'"* (Gilbert M. Valentine, *The Shaping of Adventism: The Case of W.W. Prescott*, p. 270.) The credibility of this story is increased by the fact that it was not in the best interest of the opinions of either Tait or Valentine to pass on this story. The following recently released EGW quote from a 1907 manuscript entitled *Thoughts on Revelation 22* also lends some credence to Starr's story. White writes, *"There are plans laid in every way to change the sentiments of the Bible, that it shall not be so forbidding, they say, so forbidding.... They come to me, those that are copying my writings, and say, 'Now here is the better revised words, and I think I will put that in.' Don't you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don't you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth's history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have."* {Previously Unpublished E. G. White, Manuscript 188-1907, par. 25-26.}

10. We close by ending with a couple more enlightening quotations from Ellen White's pen.

A letter written January 21, 1897 by Ellen White to "Brethren Daniells and Salisbury," leading workers in Australia. *"Men act as though they had been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. In this way, all nations are induced to drink the wine of the fornication of Babylon. These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bend it to human practices, they break it. . . ."* {The Upward Look, pg. 35.5--Letter 48}

In 1910, Ellen White presented the following in a discourse at Simpson's Auditorium, Los Angeles, California, *"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Now mind that. Men are changing the Bible to conform to the ideas of higher education, and they have those special ones that fell from heaven, that were so enlightened, to help them in making it a very grand thing, but it will be so grand that there will be very few who accept it that will ever enter heaven."* {Ms84-1910}

In other words, the devil and his angels are leading the higher critics who are changing and revising God's word. And inspiration says this deception will be so great that *"there will be very few who accept it that will ever enter heaven."*

In closing, it is evident that Ellen White rarely (less than 5% of the time) used alternate readings to the KJV, and some alternate readings were simply placing the Greek or Hebrew on the surface. Also, several references given to other versions are erroneous, and those that may have been in the originals were not emphasized. We reiterate, everything a prophet does is not our pattern; as types, sometimes they are called to do strange things like picking up poisonous snakes by the tail and eating cow manure! In addition, we find Ellen White's usage of modern versions decreased over time and there is some question as to whether some of the later 'revised versions' references were inserted by editors without her permission. Whatever the case, inspiration reveals the dangers of higher criticism and changing/revising the word of God and links it with the wine of Babylon, the devil, and even missing out on heaven.

How much better to consider the above evidence and follow Ellen White's indisputable higher endorsement of the Authorized King James Bible.

*The translation practice of LORD in all caps meaning Jehovah was founded on the New Testament use of the word Kurios, meaning Lord, where Jehovah was translated into Greek. (Matthew 3:3/Isaiah 40:3:.)