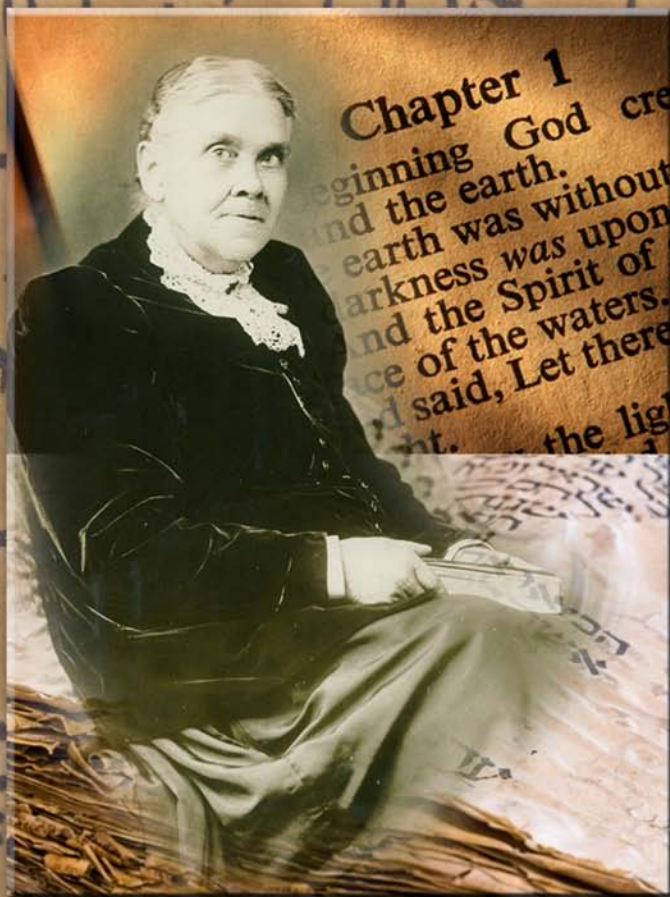


ELLEN WHITE'S
Usage of Modern Versions



Martin Klein

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Religion: Christian Theology: Apologetics



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Dedicated to all who love and long for the
precious, preserved Words of Truth: "ye shall know the
truth, and the truth shall make you free."

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Forward

The position that it is of no consequence what men believe is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world are the work of our great adversary to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then

present these to the people, while they deny them the privilege of studying the Bible and understanding its sacred truths for themselves. The whole Bible should be given to the people just as it reads. It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.¹

Those who are unwilling to accept the plain, cutting truths of the Bible are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who 'received not the love of the truth, that they might be saved,' declares: 'For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thessalonians 2:10-12. With such a warning before us it behooves us to be on our guard as to what doctrines we receive.²

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

¹ E. G. White, *The Great Controversy* (Nampa, ID: Pacific Press Publishing Co., 1911), p. 520.2-521.2.

² E. G. White, *The Great Controversy* (1911), p. 523.2

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....³

All nations are induced to drink the wine of Babylon through the revising of the Word of God.

³ E. G. White, *The Upward Look* (Washington, D.C.: Review and Herald Publishing Association, 1982), p. 35.5.

Introduction

Fundamentally there are only two streams of Bibles. The first stream which carried the Received Text in Hebrew and Greek, began with the Apostolic churches, and reappearing at intervals down the Christian Era among enlightened believers, was protected by the wisdom and scholarship of the pure church in her different phases; by such as the church at Pella in Palestine where the Christians fled, when in A.D. 70 the Romans destroyed Jerusalem; by the Syrian Church of Antioch which produced eminent scholarship; by the Italic Church in northern Italy; and also at the same time by the Gallic Church in southern France and by the Celtic Church in Great Britain; by the pre-Waldensian, the Waldensian, and the churches of the Reformation. This first stream appears, with very little change, in the Protestant Bibles of many languages, and in English, in that Bible known as the *King James Version*, the one which has been in use for three hundred years [now over 400 years] in the English speaking world. These [manuscripts] have in agreement with them, by far the vast majority of numbers. So vast is this majority that even the enemies of the Received Text admit that nineteen-twentieths and some ninety-nine one-hundredths of all Greek [manuscripts] are for the Received Text.

The second stream is a small one of a very few [manuscripts]. These last manuscripts are represented:

- (a.) In Greek: –The Vatican MS., or Codex B, in the library at Rome; and the Sinaitic, or Codex Aleph, its brother [in the Russian Museum in Moscow].
- (b.) In Latin: – The Vulgate or Latin Bible of Jerome.
- (c.) In English: – The Jesuit Bible of 1582, which later with vast changes is seen in the Douay, or Catholic Bible.
- (d.) In English again: – In many modern Bibles which introduce practically all the Catholic readings of the Latin Vulgate which were rejected by the Protestants of the Reformation; among these, prominently, are the Revised Versions.¹

¹ B.G. Wilkinson, Ph.D., *Our Authorized Bible Vindicated* (1930; Facsimile Repr., New York: Teach Services, 2006), p. 12, 13.

Though the Catholic church retained the second stream for centuries in the form of the Latin Vulgate, even that bible was suppressed through the dark ages. "It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people."² It was the Protestant Reformation that began the work of proliferating the Word of God. "Rome withheld the Bible from the people and required all men to accept her teachings in its place. It was the work of the Reformation to restore to men the word of God."³ God's

Word had been contaminated and nearly destroyed during the Dark Ages.

Ellen White states:

I was shown a time when Satan especially triumphed.... At different periods there were but a very few copies of the Bible in existence, yet He would not suffer His Word to be lost, for in the last days copies of it were to be so multiplied that every family could possess it. I saw that when there were but few copies of the Bible, it was precious and comforting to the persecuted followers of Jesus. It was read in the most secret manner, and those who had this exalted privilege felt that they had had an interview with God, with His Son Jesus, and with His disciples. But this blessed privilege cost many of them their lives. If discovered, they were taken to the headsman's block, to the stake, or to the dungeon to die of starvation.⁴

John Wycliffe, the morning star of the reformation, was the first, in 1394, to translate the Bible into the language of the people. "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,

² E. G. White, *The Great Controversy* (1911), p. 269.1.

³ E. G. White, *The Great Controversy* (1911), p. 388.3.

⁴ E. G. White, *Early Writings* (Nampa, ID: Pacific Press, 1882), p. 214.2.

furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation.”⁵

The papacy based their scriptures on a few corrupted manuscripts, but God had said that his Word would be purified in the furnace of the earth, seven times.⁶ As the reformation dawned at the end of the long dark night of papal tyranny, that purification process began:

1. William Tyndale, in 1525, published the New Testament. Genesis through 2 Chronicles and Jonah were translated, but published separately, not as a Bible. Tyndale translated as much as possible from the Greek and Hebrew rather than the Latin as Wycliffe did (Wycliffe’s translation was not a purification as it was translated solely from the corrupted Latin Vulgate).
2. Myles Coverdale, in 1535, published the first complete English Bible. Coverdale built on Tyndale’s work yet translated also from the German and Latin, but not completely from the original languages. Coverdale and Tyndale at times worked on this translation together.
3. John Rogers, in 1537, (using the pen name of Thomas Matthew) published the Matthew Bible, which combined the best of Tyndale’s and Coverdale’s work.
4. The Great Bible, of 1539, was completed by Myles Coverdale—and called great because of its large size. This Bible used Tyndale’s unfinished Old Testament books which were translated from the Latin Vulgate and German translations rather than original the Greek and Hebrew. The Great Bible was also called the Whitchurche Bible after its first English printer, the Cromwell Bible after the one who prepared it for publication, the Cranmer Bible after the preface by Cranmer, or the Chained Bible since it was chained in a convenient place for people to read in the churches.
5. The Geneva Bible, of 1560, was the first Bible to be translated completely from the original text. William Whittingham, Myles Coverdale, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole, John Knox, and John Calvin

⁵ E. G. White, *The Great Controversy* (1911), p. 245.1.

⁶ Psalms 12:6

participated. It was very popular because it was a study Bible with maps and cross references, and was small enough to be used for home study.

6. The Bishops' Bible, of 1568, was translated by Matthew Parker, Archbishop of Canterbury, and his fellow bishops. Because there was no supervisor, the translation practice varies greatly from book to book. They also removed the Calvinistic marginal notes of the Geneva Bible.
7. The *King James Version* of 1611, was the seventh purification—God's promise to preserve his pure Word.

The thirst for God's word was so great that the Jesuit's were compelled to release a competing Catholic New Testament in 1582. Not until the very year that the *King James Version* was published (1611) were they forced to release their complete bible—the Douay-Rheims version. The preface of the 1611 *King James Version* highlights this fact:

Now the Church of Rome... So much are they afraid of the light of the Scriptures... that they will not trust the people with it, not as it is set foorth [sic] by their owne sworne men, no not with the Licence of their owne Bishop and Inquisitors. Yea, so vnwilling they are to communicate the Scriptures to the peoples understanding in any sort, that they are not ashamed to confesse, that wee forced them to translate it into English against their wills. This seemeth to argue a bad cause, or a bad conscience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-stone, but he that hath the counterfeit; neither is it the true man that shunneth the light, but the malefactor, lest his deedes should be reprov'd: neither is it the plaine dealing Merchant that is vnwilling to haue the waight, or the meteyard brought in place, but he that vseth deceit. But we will let them alone for this fault, and returne to translation.

For over 300 years the Protestant Bibles held supremacy for all Christians but Catholics—until 1881. In 1881 the first significant version of the Bible since the *King James Version* (1611) was published—called the *Revised Version*. This version could be called the first modern version of the Bible. Although the *Revised Version* did

not supersede the Protestant Bibles, it did begin a process that has led to most Protestants all but rejecting the Protestant *King James Version* in favor of revised texts. The *Revised Version* claimed to be a Protestant Bible, but unlike all Protestant versions preceding, the 1881 revision was translated from manuscripts that were completely different from those used by all prior Protestant translations.⁷

An official catholic newspaper, regarding the release of the *Revised Version* of 1881 declared, “the new version will be the death knell of Protestantism.”⁸ Did the Catholic Church know something about this new version that the Protestants failed to see?

⁷ For more on this subject see, Martin Klein, *Thou Hast Magnified Thy Word Above All Thy Name*, 2nd Ed., (2018).

⁸ *Dublin Review*, Third Series, Vol. 6, July - October, 1881 (London: Burns & Oates, 1881), p. 143.

1 *The Revised Version of 1881 and Its Translators*

An official catholic newspaper, regarding the release of the *Revised Version* of 1881, declared, “the new version will be the death knell of Protestantism.”¹ Did the Catholic Church know something about this new version that the Protestants failed to see?

Another Catholic author writes: “There is no reason to doubt that, had King James’ translators generally followed the Douay Version, the convocation of Canterbury would have been saved the trouble of inaugurating a movement for the purpose of expurgating the English Protestant Bible of the errors and corruptions by which its pages are defiled.”² The convocation of Canterbury was the committee that initiated the process of creating the *Revised Version*, apparently for the purpose of removing the alleged errors of the *King James Version*— according to Catholics—by making it follow the Jesuit bible (the Douay).

The famous theologian Philip Schaff informs us that: “The Roman Church will never use Luther’s Version or King James’s Version, and could not do so without endangering her creed.”³ And this, from a professed Protestant and Bible translator,⁴ who had strong enough Catholic leanings to go visit the pope and kiss his red slipper.⁵ Certainly, none of the Protestant reformers ever did such a thing.

The two lead translators for the *Revised Version*, Brooke Foss Westcott and Fenton John Anthony Hort also had significant Catholic leanings. Hort states: “I

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¹ *Dublin Review*, Third Series, Vol. 6, July - October, 1881, p. 143.

² Tobias Mullen, *The Canon of the Old Testament* (New York: Fr. Pustet & Co., 1892), p. 369, 370.

³ Philip Schaff, D.D., LL.D., *History of the Christian Church*, Vol. 6, 2nd ed. Rev. (New York: Charles Scribner’s Sons, 1916), p. 365.

⁴ Philip Schaff was president of the translation committee for the 1901 American Standard Version.

⁵ David Schley Schaff, Ph.D., *The Life of Philip Schaff* (New York: Charles Scribner’s Sons, 1897), p. 53.

have been persuaded for many years that Mary-worship and Jesus-worship have very much in common in their causes and their results,"⁶ and "the pure Romish view seems to me nearer, and more likely to lead to, the truth than the Evangelical."⁷

Regarding the death of Westcott, the following was written by the Sunderland Free Church Council, "We recognise [sic], with deep gratitude to the great Head of the Church, the many Christian qualities and eminent graces which were patent to the most casual observer of the life of Bishop Westcott. His love to Christ, his genuine piety, his reverent manner, *his catholic spirit [emphasis added]*, his spiritual instinct, his social interest, his practical help, his ripe scholarship, and his humble bearing, are a few of the traits which were manifest in him, and which call for our praise to God."⁸

Westcott and Hort doubted the validity and infallibility of the Word of God. Regarding the creation account, Westcott declared, "No one now, I suppose, holds that the first three chapters of Genesis, for example, give a literal history I could never understand how any one reading them with open eyes could think they did"⁹ and stated emphatically, "I reject the word infallibility—of Holy Scripture overwhelming."¹⁰ And, Hort affirmed, "If you make a decided conviction of the absolute infallibility of the New Testament... I fear I could not join you."¹¹ Hort felt that Charles Darwin's theories were unanswerable: "But the book which has most engaged me is Darwin. Whatever may be thought of it, it is a book that one is proud to be contemporary with. I must work out and examine the argument more in detail, but at present my feeling is strong that the theory is unanswerable. If so, it opens up a new period."¹²

⁶ A. F. Hort, *Life and Letters of Fenton John Anthony Hort*, Vol. 2 (London: MacMillan and Co., 1896), p. 50.

⁷ A. F. Hort, *Life and Letters of Fenton John Anthony Hort*, Vol. 1 (London: MacMillan and Co., 1896), p. 76.

⁸ Arthur Westcott, *The Life and Letters of Brooke Foss Westcott*, Vol. 2 (London: MacMillan and Co., 1903), p. 413.

⁹ Arthur Westcott, *The Life and Letters of Brooke Foss Westcott*, Vol. 2 (1903), p. 69.

¹⁰ Arthur Westcott, *The Life and Letters of Brooke Foss Westcott*, Vol. 1 (London: MacMillan and Co., 1903), p. 207.

¹¹ A. F. Hort, *Life and Letters of Fenton John Anthony Hort*, Vol. 1 (1896), p. 420.

¹² A. F. Hort, *Life & Letters of Fenton John Anthony Hort*, Vol. 1 (1896), p. 416.

Further, Westcott and Edward White Benson (future Archbishop of Canterbury), attended séances with Charles Darwin: “At a séance with Charles Williams in 1873 a large hand materialized which Myers seized and held in his, feeling it diminish in size until it was no bigger than a baby’s, before it melted away altogether. He was at the séance with Darwin,... Nevertheless within four years the society numbered Barrett, Crookes, Oliver Lodge, Rayleigh, Balfour Stewart, J.J. Thomson, J. Venn, F.R.S., and Wallace, among its members; along with many other notabilities, including two bishops [B.F. Westcott and E.W. Benson], William Ewart Gladstone, Arthur Balfour [future Prime Minister of England], John Ruskin, Lord Tennyson, and G.F. Watts.”¹³

Benson, Westcott, Hort, and another *Revised Version* translator, Joseph Barber Lightfoot, were involved in the formation of a ghost society. “Among my father’s [E.W. Benson] diversions at Cambridge was the foundation of a ‘Ghost Society,’ the forerunner of the Psychical Society... for the investigation of the supernatural. Lightfoot, Westcott and Hort were among the members. He was then, as always, more interested in psychical phenomena than he cared to admit.... Lightfoot and Westcott both became bishops, and Hort Professor of Divinity.”¹⁴

Hort also belonged to a secret club whose members were bound by an oath to a conspiracy of silence—an oath Hort himself was responsible for writing: “in June [Hort] joined the mysterious company of the ‘Apostles’.... He remained always a grateful and loyal member of the secret Club, which has now become famous for the number of distinguished men who have belonged to it. In his time the Club was in a manner reinvigorated, and he was mainly responsible for the wording of the oath which binds the members to a conspiracy of silence.”¹⁵

Hort expressly tells us that he hates the text that the King James Bible was based on: “I had no idea till the last few weeks of the importance of texts, having read so little Greek Testament, and dragged on with the villainous Textus Receptus [the text from which the KJV is translated].... Think of that vile Textus Receptus leaning

¹³ Brian Inglis, Ph.D., *Natural and Supernatural: a History of the Paranormal* (London: Hodder and Stoughton, 1977), p. 318, 322.

¹⁴ William Salter, *The Society for Psychical Research: An Outline of its History* (London: Society for Psychical Research, 1948), p. 4-5.

¹⁵ A. F. Hort, *Life & Letters of Fenton John Anthony Hort*, Vol. 1 (1896), p. 170, 171.

entirely on late MSS. [manuscripts]; it is a blessing there are such early ones."¹⁶

Vance Smith,¹⁷ another member of the 1881 *Revised Version* translation committee claimed the following, "It is well understood that the New Testament contains neither precept nor example which really sanctions the religious worship of Jesus Christ."¹⁸

Jesus told Satan, in the wilderness of temptation, "Thou shalt worship the Lord thy God, and him only shalt thou serve."¹⁹ Therefore, by claiming that no precept or example in the New Testament sanctions the worship of Jesus, Smith is asserting that there is no evidence for the divinity of Christ.

Smith goes on to tell us, "The changes just enumerated are manifestly of great importance, and are they not wholly unfavorable to the popular theology? Many persons will deny this, but it is hard to see on what grounds they do so. Or, if it be true that the popular orthodoxy remains unaffected by such changes, the inference is unavoidable that popular orthodoxy must be very indifferent to the nature of the foundation on which it stands."²⁰

In his book *Texts and Margins of the Revised New Testament*, under the heading of "Doctrinal Results of the Revision," Smith writes, "Since the publication of the revised New Testament, it has been frequently said that the changes of the translation which the work contains are of little importance from a doctrinal point of view;—in other words that the great doctrines of popular theology remain unaffected, untouched by the results of the revision.... To the writer any such statement appears to be in the most substantial sense contrary to the facts of the case."²¹

Here we have a published admission, from one of the translators, that the changes in the *Revised Version* are doctrinal in nature. In the face of such testimony, how can anyone argue that there are no changes affecting doctrine?

¹⁶ A. F. Hort, *Life & Letters of Fenton John Anthony Hort*, Vol. 1 (1896), p. 211.

¹⁷ Vance Smith denied the divinity of Jesus Christ.

¹⁸ G. Vance Smith, Th.D., Ph.D., *Texts and Margins of the Revised New Testament* (London: Unitarian Association, 1881), p. 47.

¹⁹ Matthew 4:10; Luke 4:8

²⁰ G. Vance Smith, Th.D., Ph.D., *Texts and Margins of the Revised New Testament* (1881), p. 47.

²¹ G. Vance Smith, Th.D., Ph.D., *Texts and Margins of the Revised New Testament* (1881), p. 45.

Is there similar evidence from the translators of other modern versions? It so happens that the executive secretary for the *New International Version* translation committee, Edwin H. Palmer, echoes similar sentiments, regarding the divinity of Christ, in asserting that there are “few clear and decisive texts that declare that Jesus is God.”²² Further, he informs us that “forty-six

Here we have a published admission, from one of the translators, that the changes in the Revised Version are doctrinal in nature. In the face of such testimony, how can anyone argue that there are no changes affecting doctrine?

times the *King James Version* uses the term ‘master’ when for today’s reader it should use the term ‘teacher.’”²³ Now, why does today’s reader need to hear “teacher” instead of “master”? Does today’s reader not understand the word “master?” Is master an archaic word that has passed out of the English language? Master must be replaced with teacher in the *New International Version* because, in order to bring all religions together, the divinity of Jesus must be knocked down a little lower. Muslims, Unitarians, Jehovah’s Witnesses, Hindus, occultists, and many others, do not accept the divinity of Jesus Christ.

Helena Petrovna Blavatsky, the mother of the new age and modern occultism, says exactly the same thing as these Bible translators: “there is not a word in the so-called sacred scriptures to show that Jesus was actually regarded as God by his disciples. Neither before nor after his death did they pay him divine honors.”²⁴

This statement, from a worshiper of Lucifer, is nothing but a doctrine of devils, for Scripture plainly states, “And Thomas answered and said unto him, my Lord and my God.”²⁵ When bible translators presume to insert into Scripture, the doctrines of devils that the mother

²² Kenneth Barker, Ph. D., Edwin Palmer, Th.D., *The NIV: The Making of a Contemporary Translation* (Oakland, CA: Academie Books, 1986), p. 143.

²³ Kenneth Barker, Ph. D., Edwin Palmer, Th.D., *The NIV: The Making of a Contemporary Translation* (1986), p. 147.

²⁴ H. P. Blavatsky, *Isis Unveiled*, Vol. 2—Theology (New York: J. W. Bouton, 1877), p. 192-193.

²⁵ John 20:28; See also Matthew 2:11; Matthew 8:2; Matthew 9:18; Matthew 14:33; Matthew 15:25; Matthew 28:9, 17; Mark 5:6; Mark 15:19; Luke 24:52; John 9:38.

of occultism is promoting, and admit it with their own mouths, who can possibly continue to deny that there is a problem?

Following the same pattern, many modern bibles remove the reference to worshipping Jesus, in Matthew 20:20.

KJV Matthew 20:20 "Then came to him the mother of Zebedee's children with her sons, **worshipping him**, and desiring a certain thing of him."

NKJV Matthew 20:20 "Then the mother of Zebedee's sons came to Him with her sons, kneeling down and asking something from Him."

The question then naturally arises, why did Ellen White quote from the *Revised*, and other similar versions? If God was guiding, through special revelation, the messages he gave her, why would he allow this seeming oversight?

Through the research presented in this volume it will be demonstrated that God was indeed guiding the messages of the Spirit of Prophecy and that there is perfect consistency in how God guided her messages, and in her inspired writings, and in the clear evidence of the progressive nature of special revelation.

Brand new research will be presented on the frequency of modern version usage in Ellen White's writings. How often are modern bibles quoted, and did the frequency of usage change over time?

The following questions will be answered: who is responsible for much of the modern version quotation in the Spirit of Prophecy? What were Ellen White's instructions to her editors and literary assistants? Was Ellen White aware of problems in modern versions? Was Mrs. White aware of scholarly works on Bible translation and, if so, how did she relate to them?

Finally, four previously unpublished Spirit of Prophecy quotes on the Bible version issue will be presented. These four stunning quotes, recently released by the White Estate finally settle, for anyone who accepts the Spirit of Prophecy as authoritative, the issue of which version of the English Bible should be used.

2 The Frequency of Modern Version Usage

Ellen White's grandson, Arthur White, although quite favorable to modern versions admits that her usage of versions other than the *King James Version* is minimal—about 1%. His estimate of modern version usage is based on the texts quoted in *The Great Controversy*. Arthur states, "The proportion of *Revised Version* and marginal rendering of texts is very small when we consider that there are more than 850 scriptures quoted in *The Great Controversy*, or an average of a little more than one scripture text to a page, whereas there is approximately one *Revised Version* rendering and one marginal rendering for each one hundred pages."¹

To begin answering the question of why Ellen White quoted from the *Revised*, and other similar versions, we shall first examine more fully the details of the frequency of modern version usage.

Table 1 – Modern Version Quotes in Devotionals, Modern Adaptations and Biographies

| Version | Used | Distribution |
|------------------------------|------------|--|
| ARV | 3 | (1 in Devotional; 2 in modern adaptations) |
| A.R.V. | 6 | (all 5 in Devotionals) |
| RSV | 25 | (21 in Devotionals; 4 in modern adaptations) |
| R.S.V. | 50 | (all 50 in Devotionals) |
| RV | 7 | (4 in Devotionals; 3 in modern adaptations) |
| R.V. | 50 | (all 50 in Devotionals) |
| Revised Version | 3 | (all in Devotionals) |
| NEB | 0 | |
| N.E.B. | 12 | (all in Devotionals) |
| NIV | 43 | (35 in Devotionals; 8 in modern adaptations) |
| N.I.V. | 19 | (all in Devotionals) |
| NKJV | 341 | (334 in Devotionals; 7 in modern adaptations) |
| N.K.J.V. | 1 | (Devotional) |
| New King James Version | 9 | (1 in Devotionals; 8 in modern adaptations) |
| NRSV | 251 | (73 in Devotionals; 178 in modern adaptations) |
| N.R.S.V. | 0 | |
| New Revised Standard Version | 2 | (both in Devotionals) |
| T.E.V. | 1 | (Devotional) |
| Noyes | 0 | |
| Rotherham | 0 | |
| Leeser | 0 | |
| Total | 823 | |

¹ Arthur L. White, D.D., "The E. G. White Counsel on Versions of the Bible" (Washington D.C.: Ellen G. White Estate, December 9, 1953), Ch. 6.

First, we see that there has been a significant push to include modern version quotes in works prepared after her death in 1915. If we count the modern version usage in the eighteen devotionals, the eleven modern English adaptations of Ellen White's books, and the nine biography volumes (all but one² of which were prepared after Ellen White's death), we find 823 modern version quotes, including quotes from a number of modern bible versions which did not exist during Ellen White's life time (Table 1).

If we count the modern version usage in all original books, all compilations (including modern), commentary quotes, periodicals, pamphlets, manuscripts, manuscript releases, letters, and miscellaneous collections, including all publications and releases to the date of the current software release (excepting only the devotionals, modern adaptations and biographies) we find 835 modern version quotes. This is a similar number to the frequency in the devotionals and modern English, despite the fact that much more material is represented. If we omit just three volumes³ of modern compilations, all published in 1984, that number drops by almost 50%, to 443 modern version quotes (Table 2).

Table 2 – Modern Version Quotes in Published Works
Except Devotionals, Modern Adaptations and Biographies

| Version | Used | Distribution |
|-----------------|------------|--|
| ARV | 3 | 0 in Manuscript (Ms) or Letter |
| A.R.V. | 116 | 0 in Ms or Letter |
| RSV | 392 | 0 in Ms or Letter (All in 3 volumes from 1984) |
| R.S.V. | 0 | 0 in Ms or Letter |
| RV | 20 | 0 in Ms or Letter |
| R.V. | 281 | 8 times in Ms or Letter 2.8% |
| Revised Version | 14 | 1 in Ms or Letter 7.1% |
| Noyes | 5 | 0 in Ms or Letter |
| Rotherham | 1 | 0 in Ms or Letter |
| Leeser | 3 | 0 in Ms or Letter |
| Total | 835 | 9 in Ms or Letter 1% |
| Less 392 | 443 | From Heaven with Love; From Splendor to Shadow; From Trials to Triumph; all published in 1984. |

Most significantly, only 1% of all modern version quotes are found in letters or manuscripts. This means that Ellen White was almost never choosing to quote from a modern version as she wrote. In other words, 99% of modern version quotes were added into the

² One biographical volume, *Life Sketches*, was written by Ellen White.

³ *From Heaven with Love*, *From Splendor to Shadow*, and *From Trials to Triumph*.

published works during the editorial process, but were not in the original letter or manuscript. This gives us a clue that Ellen White was not primarily responsible for the introduction of modern version passages. True, she was overseeing the editorial process, and accepting or rejecting changes, but it was clearly not her motive to replace the Protestant Bible with modern versions.

If we remove the fifty-one remaining modern version quotes that appear in works prepared after her death⁴ we arrive at 392 modern version references used during her life. Of these, 130 quotes are duplicates that are quoted in an original work and then repeated in subsequent works that quote the original work. This brings the total of modern version quotes down to 262, a number that is about one quarter of a percent of an estimated 100,000 Scripture references in nearly 200 volumes (Table 3). Therefore, the usage of modern versions is very small in comparison to the usage of the *King James Version* of the Bible: markedly smaller than Arthur White's estimation.

Table 3 – Modern Version Quote Characteristics

| | | |
|---|-----|---|
| Total modern version passages quoted during EGW's lifetime (including 1917 PK): | 392 | |
| Total number of duplicate passages: | 130 | |
| Total passages quoted after removing duplicates: Estimated more than 100,000 Scripture references in nearly 200 vols. | 262 | (0.26% of all Scripture references) |
| 8 Identical (3.0%) 138 Almost Identical (52.3%) 3 Primarily from KJV, not modern version, or do not follow the modern version (1.1%) | 149 | 56.9% Identical or almost identical 113 remaining (43.1%) |
| 8 modern version verses were likely chosen intentionally to clarify the meaning (3.0%) 1 verse (Job 26:6 - supposed to be from RV margin) is not even quoted | 8 | Average ratio of these verses being quoted from KJV vs. from a modern version—2.3:1 |
| 11 modern version changes that are problematic (4%) | 11 | Average ratio of these verses being quoted from KJV vs. from a modern version—41:1 |
| Remaining passages that differ from the KJV, but do not clarify meaning or improve readability or change theology. | 94 | |

⁴ For quotes during Ellen White's lifetime we are counting through 1917, although she died in 1915, because the last book she worked on, *Prophets and Kings*, was unfinished at her death. The White Estate finished the book from her other materials and published it in 1917.

Further, the majority of modern version quotes are either identical or almost identical to the wording of the same passage in the *King James Version* (Table 3).

Based on the contextual evidence there are a few instances where quotes from the *Revised Version* appear to be intentionally used by Ellen White to clarify the meaning. There are eight of them. Following are a few examples:

KJV Daniel 7:9, 10 "I beheld till the thrones were **cast down**, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

RV Daniel 7:9, 10 "I beheld till thrones were **placed**, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened."

The *Revised Version* is actually used more often on this verse— twice from the *King James Version* and four times from the Revised. The only significant difference is that the thrones in the RV are "placed" instead of "cast down," as in the *King James Version*. Ellen White was clearly shown that the scene of these verses in Daniel 7 were depicting the investigative judgment taking place in heaven.⁵ Though both "placed" and "cast down" are accurate translations of the Hebrew word, thrones being "placed" gives a clearer connection to the heavenly judgment scene rather than giving an impression that earthly kingdoms are being overthrown.

Another verse in Exodus gives clarification on what skins were used for the outer covering of the tabernacle:

KJV Exodus 35:23-24 "And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and **badgers' skins**, brought them."

⁵ See E. G. White, *The Great Controversy* (1911), pp. 423-426.

RV Exodus 35:23-24 “And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats’ hair, and rams’ skins dyed red, and **sealskins**, brought them.”

Clearly, sealskins would be more likely able to withstand the elements and protect the sanctuary than badger skins. There is no doctrinal difference, only a clarification of meaning. This passage is quoted from the *Revised Version* four times, and once from the *King James Version*.

Another passage that gives a more familiar word is quoted from Exodus:

KJV Exodus 35:23-24 “Every one that did offer an offering of silver and brass brought the LORD’S offering: and every man, with whom was found **shittim** wood for any work of the service, brought it.”

RV Exodus 35:23-24 “Every one that did offer an offering of silver and brass brought the LORD’S offering: and every man, with whom was found **acacia** wood for any work of the service, brought it.”

Once again, no doctrinal position is at stake. Although a motivated reader could easily reference shittim wood in a dictionary, the more familiar word is used in four quotes, whereas the King James is quoted once for this passage. Although the more familiar acacia is used more often in this passage, Ellen White did not find it necessary to make this clarification throughout her writings. When we consider all Bible verses quoted in her writings that use one of the two words, the word shittim is used 19 times and acacia only 14 times.

The passage from Numbers 23:7-23 is quoted in the Spirit of Prophecy materials seventeen times from the *Revised Version*. The passage is almost identical to the *King James Version* except for the phrase “there is no enchantment against Jacob,” instead of the phrase “there is no enchantment with Jacob.” The passage is never quoted from the *King James Version*. Under the inspiration of Holy Spirit Ellen White makes this important clarification.

The remaining four passages that appear to be intentional clarifications are included in the appendix.

Now let us turn to a few examples of the eleven problematic passages that appear to have been missed. One of the most glaring is the Spirit of Prophecy’s usage of Ephesians 6:12. The *King James Version* states, “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

darkness of this world, against spiritual wickedness in **high places**.” This is a correct theological statement that harmonizes with the rest of Scripture. However, the *Revised Version* states, “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world–rulers of this darkness, against the spiritual hosts of wickedness in the **heavenly places**,” which contradicts the rest of Scripture. The hosts of wickedness are not in “heavenly places.” Satan and his hosts were cast out of heaven, and his earthly human agents are certainly not in heaven. They may be in “high places” (high earthly positions) but, we do not wrestle against wickedness in “heavenly places.” It is exceedingly evident that Ellen White did not intend to transition us from “high places” to “heavenly places” for this verse because she quotes the verse 322 times from the *King James Version*, and the verse is only quoted twice from the *Revised Version* (in *The Desire of Ages*⁶).

Another example where it is abundantly clear that it was not her intention to move us towards the *Revised Version* rendering is found in 1 Corinthians 10:11. The *King James Version* states, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the **world** are come.” The clear testimony of Scripture is that the end of the world is near. But, the *Revised Version* has “upon whom the ends of the **ages** are come.” The “ends of the ages” places the *Revised Version* in harmony with occultism. Helena Blavatsky, mother of modern occultism, says the following:

The sentences italicized are those which stand corrected in the New Testament [referring to Matthew 24:3, R.V., margin] after the recent revision in 1881 [R.V.] of the version of 1611 [K.J.V.]; which version is full of errors, voluntary and involuntary. The word ‘presence’ for ‘coming’ and ‘the consummation of the age’ now standing for ‘the end of the world,’ have altered, of late, the whole meaning, even for the most sincere Christian, if we exempt the Adventists....

Two things become evident to all in the above passages, now that their false rendering is corrected in the revision text: (a) ‘the coming of Christ,’ means the presence of CHRISTOS in a regenerated world, and not at all the actual coming in body of ‘Christ’ Jesus; (b) this Christ is to be sought neither in the

⁶ The significance of this oversight being in *The Desire of Ages* will be seen in the subsequent chapter.

wilderness nor ‘in the inner chambers,’ nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOR—is no man, but the DIVINE PRINCIPLE in every human being....

Millenarians and Adventists of robust faith may go on saying that ‘the coming of (the carnalized) Christ’ is near at hand, and prepare themselves for ‘the end of the world.’ Theosophists—at any rate, some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, Sosioshes, and Christs—know that it is no ‘end of the world,’ but ‘the consummation of the age,’ i.e., the close of a cycle, which is now fast approaching.⁷

So, the mother of modern occultism says that the *King James Version* is full of errors, and that the *Revised Version* margin’s “consummation of the age” should replace the King James’ “end of the world.” This corruption allows for the doctrine of the literal, physical, soon coming of Jesus Christ, at the end of the world, to be replaced by the heresy that there is only an end of a cycle or age that brings a spiritualized enlightenment to people’s minds, with an awakening to their inherent divinity. Ellen White quotes 1 Corinthians 10:11 208 times from the *King James Version*, and the verse is only quoted once from the *Revised Version* (in *Testimonies to the Church*, Vol. 8⁸).

The following is an example of an error that arises as a result of the *Revised Version* being translated from corrupted manuscripts that differ from the manuscripts from which the *King James Version* is translated:

KJV Philippians 4:13 “I can do all things through **Christ** which strengtheneth me.”

RV Philippians 4:13 “I can do all things in **Him** that strengtheneth me.”

The *Revised Version* removes the specific reference to Christ on the authority of the corrupted Westcott and Hort Greek text. This word in the Textus Receptus, from which the *King James Version* is translated, can only be rendered “Christ.” This verse is quoted in the

⁷ H. P. Blavatsky, *Studies in Occultism*, No. V: The Esoteric Character of the Gospels (Point Loma, CA: The Aryan Theosophical Press, 1910), p. 1-4.

⁸ The significance of this oversight being in *Testimonies to the Church*, Vol. 8 will be seen in the subsequent chapter.

Spirit of Prophecy material 40 times from the *King James Version* and twice from the *Revised Version* (once in *The Ministry of Healing*⁹ and once in *Help in Daily Living*, which was published in 1957).

Some passages quoted from the *Revised Version* contradict the Spirit of Prophecy's own testimony. For example:

KJV Matthew 5:22 "But I say unto you, That whosoever is angry with his brother **without a cause** shall be in danger of the judgment:"

RV Matthew 5:22 "but I say unto you, that every one who is angry with his brother shall be in danger of the judgment;"

Removing the phrase "without a cause" would make Jesus a sinner for the Bible says that Jesus "looked round about on them with anger."¹⁰ Ellen White says, "Jesus goes further still, and says, 'Whoever is angry with his brother without a cause shall be in danger of the Judgment.' There is an anger that is not of this criminal nature. A certain kind of indignation is justifiable, under some circumstances, even in the followers of Christ. When they see God dishonored, his name reviled, and the precious cause of truth brought into disrepute by those who profess to revere it, when they see the innocent oppressed and persecuted, a righteous indignation stirs their soul; such anger, born of sensitive morals, is not a sin."¹¹ This verse is quoted eight times from the *King James Version* and only once from the *Revised Version* (in *Thoughts from the Mount of Blessings*¹²).

Another contradictory quote from the *Revised Version* is as follows:

KJV Matthew 6:13 "And lead us not into temptation, but deliver us from **evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.**"

RV Matthew 6:13 "And bring us not into temptation, but deliver us from **the evil one.**"

⁹ The significance of this oversight being in *The Ministry of Healing* will be seen in the subsequent chapter.

¹⁰ Mark 3:5

¹¹ E. G. White, *The Spirit of Prophecy*, Vol. 2 (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1877), p. 219.3.

¹² The significance of this oversight being in *Thoughts from the Mount of Blessings* will be seen in the subsequent chapter.

The *Revised Version* removes the kingdom, power and glory of God at the end of the Lord's prayer, and replaces it with the evil one—the devil. Ellen White expressly states, "The last like the first sentence of the Lord's Prayer, points to our Father as above all power and authority and every name that is named."¹³ Matthew 6:13 is only quoted once from the *Revised Version* during Ellen White's life (in *The Ministry of Healing*¹⁴), and is quoted twelve times from the *King James Version*.

The Catholics made note of the "devil in the Lord's Prayer," (and the removal of 1 John 5:7): "On the 17th of May the English-speaking world awoke to find that its Revised Bible had banished the Heavenly Witnesses and put the devil in the Lord's Prayer. Protests loud and deep went forth against the insertion, against the omission none. It is well, then, that the Heavenly Witnesses should depart whence their testimony is no longer received. The Jews have a legend that shortly before the destruction of their Temple, the Shechinah departed from the Holy of Holies, and the Sacred Voices were heard saying, 'Let us go hence.' So perhaps it is to be with the English Bible, the Temple of Protestantism. The going forth of the Heavenly Witnesses is the sign of the beginning of the end... the New Version will be the death-knell of Protestantism."¹⁵

***"On the 17th of
May the
English-
speaking world
awoke to find
that its Revised
Bible had
banished the
Heavenly
Witnesses and
put the devil in
the Lord's
Prayer..."***

These examples should suffice to demonstrate that a very small handful of *Revised Version* quotations that are problematic were added into her writing that were apparently missed by Ellen White during the editorial process and that her usage of the *King James Version* on these passages show that she did not intend to switch us over to the *Revised Version* rendering. The remaining seven instances of problematic renderings that slipped in are listed in the appendix.

¹³ E. G. White, *Thoughts from the Mount of Blessings* (Nampa, ID: Pacific Press, 1896), 120.1.

¹⁴ The significance of this oversight being in *The Ministry of Healing* will be seen in the subsequent chapter.

¹⁵ *Dublin Review*, Third Series, Vol. 6, July—October (1881), p. 143.

Additionally, there are many other examples of the plain statements of the Spirit of Prophecy being in harmony with the *King James Version*, but in contradiction to the modern versions.

Following are some examples:¹⁶

KEEP THE COMMANDMENTS OR WASH ROBES?

KJV Revelation 22:14 “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.”

NASB Revelation 22:14 “Blessed are those who **wash their robes...**”

While it is true that Scripture teaches that the saints wash their robes in the blood of the lamb (Revelation 7:14), inserting “wash their robes” here removes important evidence that God requires obedience to his law.¹⁷ Further, this change does not include the specification from Revelation 7:14 for the agent of cleansing. Will we have a right to the tree of life if we do our laundry? Ellen White writes, “Says the Saviour, ‘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.’ These are the words of God; they are not my words. Keep the commandments of God, and you will have a right to the tree of life.”¹⁸

JOSHUA OR JESUS PROVIDING THEM REST?

KJV Hebrews 4:8 “For if **Jesus** had given them rest”

RV Hebrews 4:8 “For if **Joshua** had given them rest”

Ellen White expressly contradicts the *Revised Version* on this verse: “Israel fell short of the high ideal which had been set before her. Another than Joshua must guide His people to the true rest of faith.”¹⁹

¹⁶ Martin Klein, *Thou Hast Magnified Thy Word Above All Thy Name*, 2nd Ed., (WA: Savannah Pictures, 2018) p. 246-252.

¹⁷ See Matthew 19:17; John 14:15; 1 John 2:3; Revelation 14:12.

¹⁸ E. G. White, “We Should Glorify God,” *The Review and Herald*, April 30, 1889, par. 13

¹⁹ E. G. White, *Thoughts from the Mount of Blessing* (1896), p. 1.1.

MARCUS THE COUSIN OF BARNABAS?

In Colossians 4:10 Modern Bibles call Marcus the cousin of Barnabas. The Spirit of Prophecy and the *King James Version*, say that Marcus is the nephew of Barnabas. "Barnabas, on the other hand, was inclined to excuse Mark, who was his nephew, because of his inexperience."²⁰

ECLIPSE AT THE CRUCIFIXION?

Ellen White specifies whether or not the darkness at the crucifixion was from an eclipse.

With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. 'There was darkness over all the land unto the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed.²¹

The darkness was in fulfillment of the Old Testament prophecy: "And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."²² The *New American Bible* (the Catholic bible) says:

NAB²³ Luke 23:44-45 "It was now about noon and darkness came over the whole land until three in the afternoon because

²⁰ E. G. White, *The Spirit of Prophecy*, Vol. 3 (Nampa, ID: Pacific Press, 1878), p. 353.2.

²¹ E. G. White, *The Desire of Ages* (Nampa, ID: Pacific Press, 1898), p. 753.3.

²² Amos 8:9-10

²³ GS, NAB, NRSV margin, Moff, etc.

of an eclipse of the sun. Then the veil of the temple was torn down the middle.”²⁴

The NAB rendering is quite preposterous, as the crucifixion occurred at the time of the passover during the full moon. It is impossible to have a solar eclipse at the time of a full moon.

The reason for this rendering is that the Greek on which almost all modern versions are based contains the word *eclipse*. However, the Greek on which the *King James Version* is based uses a different word—*skotizō*. Thus, the underlying manuscripts on which the modern versions are based are untrustworthy. The modern versions which do not include this ridiculous statement (most of them) are being inconsistent with themselves by discarding their own “oldest and best” manuscripts as unreliable on this verse—their own testimony indicting them.

Although *The Clear Word* does not make the darkness at the crucifixion an eclipse, it does contradict the Testimony of Jesus by making it a natural cause—dark clouds.

TCW Luke 23:44 “By this time it was noon; Jesus had been hanging on the cross for about three hours. Then some dark clouds appeared and soon Jerusalem and the entire surrounding area was covered with a dense, eerie darkness which lasted until three o'clock in the afternoon.”²⁵

SLAVE OR SERVANT?

Ellen White emphasizes, “God does not force the will or judgment of any. He takes no pleasure in a slavish obedience.”²⁶ Modern Bibles frequently change servant to slave.

NASB²⁷ 1 Corinthians 7:22 “For he who was called in the Lord while a slave, is the Lord's freedman; likewise he who was called while free, is Christ's slave.”²⁸

²⁴ *Bible: New American Bible*, Rev. ed. (2011), Kindle ed., Kindle Location 52683.

²⁵ Jack Blanco, Th.D., *The Clear Word* (US: Jack Blanco, 2000), p. 1382.

²⁶ E. G. White, *The Great Controversy* (1911), p. 541.3.

²⁷ TCW, ASV, CEV, DRB, ICB, MSG, NIV, NKJV, RSV, RV, etc.

²⁸ *New American Standard Bible* (1977), p. 799.

GOD WAS MANIFEST IN THE FLESH

The Spirit of Prophecy declares, “The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. It is this of which Paul speaks when he says: ‘Without controversy great is the mystery of godliness: **God was manifest in the flesh.**’”²⁹

This statement uses 1 Timothy 3:16 to prove the most mysterious truth of the plan of redemption—the union of the human and divine natures. Modern versions remove this truth from this verse by saying “he appeared in a body.” No longer is “he”—Jesus—called God.

KJV 1 Timothy 3:16 “And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

NIV³⁰ 1 Timothy 3:16 “Beyond all question, the mystery of godliness is great: **He appeared in a body**, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.”³¹

JUDGMENT GIVEN TO THE SAINTS

Ellen White makes a clear theological statement regarding the meaning of Daniel 7:22, which directly contradicts the *Revised Version*: “Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22.... It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.”³²

²⁹ E. G. White, *Testimonies*, Vol. 5 (Nampa, ID: Pacific Press, 1882), p. 746.2.

³⁰ NASB, ASV, CEV, ESV, GNB, ICB, RV, RSV, NWT, etc. (Change God to He, the flesh is varied). The Spirit of Prophecy quotes only KJV as Scripture.

³¹ *New International Version* (1978), p. 1275-1276.

³² E. G. White, *The Great Controversy* (1911), p. 660.4.

Many modern versions, including the *Revised Version* directly contradict this theological position by changing “judgment was given to the saints” into “pronounced judgment in favor of the saints.”³³

LORD, REMEMBER ME

Ron du Preez states:

Remember the story of the thief on the cross. Well, according to the Sinaiticus and Vaticanus (on which most of these modern translations are based), the thief did not call Jesus ‘Lord.’ Vaticanus, and Sinaiticus record that the thief simply said, ‘Jesus, remember me....’ But then I came across this extended statement in that classic work on the life of Christ, *The Desire of Ages*.... Here is what Ellen White says: ‘Hope is mingled with anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. ‘Lord, remember me,’ he cries, ‘when Thou comest into Thy kingdom.’ How grateful then to the Saviour was the utterance of faith and love from the dying thief! While the leading Jews deny Him, and even the disciples doubt His divinity, the poor thief, upon the brink of eternity, calls Jesus Lord....

Many were ready to call Him Lord when He wrought miracles, and after He had risen from the grave; but none acknowledged Him as He hung dying upon the cross save the penitent thief who was saved at the eleventh hour. The bystanders caught the words as the thief called Jesus Lord.’

Ellen White wrote *The Desire of Ages*...., and it was published about 13 years after the *Revised Version* was published (based on these new manuscript evidence). Now more significantly, Ellen White had the *Revised Version* available to her... at that point in time. How do I know that? Ellen White uses the *Revised Version* more than 60 times, in *The Desire of Ages*....³⁴

Yet, though she was fully aware of that bible translation and quoted from it, she never used it when it came to the passage in Luke 23:42.

³³ TCW, CEB, GNB, ICB, MSG, NASB, NIV, NKJV, etc.

³⁴ Ron du Preez, “No Fear for the Future: The Babble Over the Bible,” American Christian Ministries, 2005, MP3, <https://www.americanchristianministries.org/index.php/no-fear-for-the-future-download.html> Retrieved 6-19-22.

WOMAN TAKEN IN ADULTERY

Under the inspiration of the Holy Spirit the amazing story of grace and forgiveness for the woman taken in adultery is outlined by the pen of Ellen White:

The woman had stood before Jesus, cowering with fear. His words, 'He that is without sin among you, let him first cast a stone,' had come to her as a death sentence. She dared not lift her eyes to the Saviour's face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, 'Neither do I condemn thee: go, and sin no more.' Her heart was melted, and she cast herself at the feet of Jesus, sobbing out her grateful love, and with bitter tears confessing her sins.

This was to her the beginning of a new life, a life of purity and peace, devoted to the service of God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which is unto death everlasting. This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion she repaid His forgiving mercy.³⁵

Yet, the Sinaitic manuscript (one of the main manuscripts upon which the *Revised Version* is based) omits the entire story, and on that basis the *New English Bible* leaves out twelve whole verses.³⁶ Most modern versions question the authenticity of the story by italics or brackets and a footnote that says, "not found in the oldest and best manuscripts."

Scripture gives a clear warning of the consequences of such tampering with the Word of God:

Yet, the Sinaitic manuscript omits the entire story, and on that basis the New English Bible leaves out twelve whole verses

³⁵ E. G. White, *The Desire of Ages* (1898), p. 462.1-2.

³⁶ John 7:53-8:11

“If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city.”³⁷

³⁷ Revelation 22:18-19

3 *Who was Responsible?*

We come to the questions then, who was responsible for the usage of these modern version quotations, and how can we reconcile their usage with the special inspiration given by God to Ellen White?

Willie White, Ellen White's son, expressly tells us who was primarily responsible for encouraging the usage of modern version quotes:

When the first revision [*Revised Version* of 1881] 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* [KJV].¹

Willie himself, and Marian Davis, one of Ellen White's secretaries, were the ones calling Ellen White's attention to the verses in the *Revised Version*. Initially, Ellen White would approve of some of the verses from the *Revised Version*, while for other passages she would reject the revised verses. Interestingly, Willie notes that she only referred to it occasionally and never used it in preaching.

Willie goes on to say, "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." Willie specifically mentions *Testimonies for the Church*, Vol. 8 as a book where significant quotations from the *Revised Version* are made. This is accurate, because *Testimonies*, Vol. 8 ties with *Ministry of Healing*

¹ W.C. White, as quoted in "The E. G. White Counsel on Versions of the Bible" (Washington D.C.: Ellen G. White Estate, December 9, 1953), Ch. 6.

It seems that intimating “quite clearly that it would be better not to” use the Revised Version is advising “in a positive way not to use” it

for second highest number of quotes from revised versions (67) in any of Ellen White's books from during her lifetime (*The Desire of Ages* is first with 69 quotes).

Willie continues, “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*....”

“We cannot find in any of Sister White's writings, nor do I find in my memory, any condemnation of the *American Revised Version*² of the Holy Scriptures.” It will be demonstrated later in this volume that his memory and his research on this topic were incomplete.

Finally, Willie informs us:

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.

Some claim that this statement should be a reason to use modern versions since it was just the “older members” to which it brought perplexity. Her words quoted by Willie are “many persons in the congregation.” However, Willie then states that it brings “perplexity to the older members.” Further, he is making this statement some thirty years after her death, and with a clearly favorable disposition towards the *Revised Version*. He is also rationalizing, because he first says, “She did not advise me in a positive way not to use the A.R.V.,” and then states, “but she intimated to me quite clearly that it would be better not to do so.” It seems that intimating “quite clearly that it would

² Same as *American Standard Version* of 1901.

be better not to” use the *Revised Version* is advising “in a positive way not to use” it.

How much did Marian Davis have to do with the usage of modern versions? Let us consider the modern version quote distribution: Of the 392 modern version quotations used during Ellen White’s lifetime, 319 of them, or 81%, occur in just six books: *Patriarch and Prophets* (1890), *Thoughts from the Mount of Blessings* (1896), *The Desire of Ages* (1898), *Education* (1903), *Testimonies to the Church Vol. 8* (1904), and *Ministry of Healing* (1905). Why would modern versions be used so frequently in just a few books and so infrequently (or even never) used in almost all the others? (See Table 1.) Every one of these six books were edited by Marian Davis.³

Table 1 – Modern Version Quote Distribution

| | | |
|---|-----|---|
| Total modern version passages quoted during EGW’s lifetime (including 1917 PK): | 392 | |
| 11 of these titles contain 2 or less modern version quotes | 17 | |
| 8 of these titles contain 3-6 modern version quotes | 35 | |
| <i>The Great Controversy</i> (1911) | 10 | |
| <i>Christ’s Object Lessons</i> | 11 | |
| 81% of all MV ⁴ quotes are found in just 6 titles | 319 | All six of these books were edited by Marian Davis. |

As we counted *Prophets and Kings* to be during Ellen White’s lifetime because she worked on it before she died, though it was not published until after her death, so we count *Ministry of Healing* in Marian Davis’ work because she worked on it before she died (in 1904), but it was not published until 1905.

Not only do 81% of modern version quotes occur in just six volumes, all of which Marian Davis edited, but of the 392 modern version quotes during Ellen White’s lifetime, 366 of them (93%) were

³ Marian Davis’ work on *Patriarch’s and Prophets* is referred to in *Selected Messages*, Book 3, p. 91.2-93.1. Her work on *Thoughts From the Mount of Blessing*, *The Desire of Ages*, and *The Ministry of Healing*, are mentioned in *Stories of My Grandmother* by Ella M. Robinson, p. 17.2. Other references to Marian’s involvement in these six titles include: Ellen White, *Selected Messages*, Book 3, p. 122.1; A. L. White, *Ellen G. White: The Australian Years: 1891-1900*, Vol. 4, (Hagerstown, MD: Review and Herald Publishing Association, 1983) p. 336.1.; E. G. White, *Letters and Manuscripts — Volume 17* (1902), Letter 141, par. 1.; A. L. White, *Ellen G. White: The Early Elmshaven Years: 1900-1905 (vol. 5)*, (Hagerstown, MD: Review and Herald Publishing Association, 1983) p. 320.5.; White, A. L. *The E. G. White Counsel on Versions of the Bible* (Ellen G. White, Inc., 1953), p. 6.12.

⁴ MV – modern version.

used during the 25 years of Marian Davis' work for Ellen White. Only 26 modern version passages are quoted in the ten years of Ellen White's works after Marian's death (see Table 2). Further, fifteen of the quotes after Marian Davis' death are duplicates, leaving only eleven remaining. Seven of the remaining eleven were most probably not added by Ellen White. One is in the appendix of the Great Controversy (the appendix was not written by Ellen White); one was first published in *The Review and Herald*, July 15, 1915—one day before Ellen White died; one was first published in *The Review and Herald* July 22, 1915, six days after Mrs. White died. Four were first quoted in *Prophets Kings*, which was finished after Ellen White's death. This brings the number of modern version quotes used after Marian Davis' death down to four! This is an average of 0.4 modern version quotes used per year after Marian's death—a 3650% reduction in usage from during Marian's life.

Table 2 – Modern Version Usage Before and After Marian Davis

| | | |
|---|-----|---|
| Total passages quoted during EGW's lifetime (including 1917 Prophets and Kings): | 392 | |
| Total passages quoted during Marian Davis' work for Ellen White (25yrs — 1878-1904/5): | 366 | (14.6/year) |
| Total passages quoted after Marian Davis' death (10 years): | 26 | (2.6/year) |
| Total Quotes after removing 15 duplicates: | 11 | (1.1/year) |
| 7 were probably not added by Ellen White: 1 in GC Appendix-not written by EGW 1 first published in RH July 15, 1915, one day before EGW died. 1 first published in RH July 22, 1915, six days after EGW died. 4 quotes in Prophets Kings, finished after EGW death. With only four quotes remaining: | 4 | (0.4/year - 36.5X lesser rate—3650% reduction in usage) |

Following are the four remaining quotes used after Marian Davis' death; we shall see if any of them clarify meaning or appear to be intentional on Ellen White's part:

1. KJV Acts 9:25 “Then the disciples took him by night, and let him down by the wall in a basket.”

1. RV Acts 9:25 “but his disciples took him by night, and let him down through the wall, lowering him in a basket.

This *Revised Version* verse clearly does not add anything: it does not clarify meaning, it does not change doctrine; it provides no benefit, and therefore it was not likely to have been added by Ellen White.

2. KJV Proverbs 25:11 “A word fitly spoken is like apples of gold in pictures of silver.”

2. RV Proverbs 25:11 “A word fitly spoken is like apples of gold in baskets of silver.”

Perhaps someone saw great spiritual enlightenment in changing “pictures of silver” to “baskets of silver.” Ellen White was almost certainly not accountable for this quote,⁵ for she quotes this verse 92 times from the *King James Version* and it is only quoted once from the *Revised Version*.

3. KJV Revelation 1:17, 18; 21:6 “I am the first and the last: I am he that liveth,” “I am Alpha and Omega, the beginning and the end.”

3. RV Revelation 1:17, 18; 21:6 “I am the first and the last, and the Living one,” “I am the Alpha and the Omega, the beginning and the end.”

Once again, Ellen White did not intend to transition us from the King James' to the *Revised Version* on these verses, as they are quoted 69 times from the *King James Version* and only twice from the *Revised Version*.

4. KJV Romans 16:25, 26 “kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”

4. ARV Romans 16:25, 26 “kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith.”

The fourth and final quotation is the only one of the four that may have been intentional, although we may not know for sure until eternity, for it is quoted from the King James and the modern version almost

⁵ This statement will be further substantiated later.

evenly. To give the benefit of the doubt, we count the *Revised Version* and the *American Revised Version* together (they are identical on this verse) and arrive at a ratio of 7:9 KJV:MV. It is true that the mystery of the plan of salvation was kept "secret since the world began," but may have been "kept in silence through times eternal." The Bible says God's throne is eternal.⁶ The throne of God is the Ark of the Covenant in the Holiest of Holies. The sanctuary is an outline of the plan of salvation. Since God's throne is from everlasting, therefore, the plan of salvation must have been in place from times eternal. This extension of time for the existence of the plan of salvation was permitted by the Holy Spirit, yet the King James translation of this verse was not discounted by Inspiration, and is quoted nearly as often as the *Revised Version* and the *American Revised Version* together.

But a change was taking place in Ellen White's relation to the revised versions. She was realizing things she had never before seen

The evidence is irrefutable that Marian Davis was the primary influence for the usage of modern versions. This is not implying that Marian Davis had some hidden agenda or malicious design, or that Ellen White was unaware of her usage. As Mrs. White's son, Willie noted, "Sister White's attention was called from time to time by myself and Sister Marian Davis... 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*." Mrs. White was directing the process under the inspiration of the Holy

Spirit. But, a change was taking place in Ellen White's relation to the revised versions. She was realizing things she had never before seen.

We gain a clue that her attitude toward these versions was changing from a letter written by A. O. Tait [editor of the Signs] to W. A. Spicer [General Conference President], November 25, 1929. Tait, wrote that he heard G. B. Starr tell of a "conversation with Sister White on the matter of her use of the *Revised Version*. She is recorded as saying,"⁷ that "she would like to know who was responsible for the

⁶ Psalms 93:2

⁷ Ron Fleck, M.D., *Bible Versions: Does It Matter Which One?* (US: Outskirts Press, 2016), p. 285-286.

Revised Version's [sic] being used in her later writings.' According to Starr, she had stated that, 'she had never given authority for anything of that sort.'⁸

"Although this is not firsthand evidence, extra credibility is given to this story by virtue of the fact that Tait was all for the revised versions, hence it would not be to his advantage to relate this incident to Starr who looked upon the RV unfavourably."⁹

Notice that Ellen White reportedly asked who was responsible for using revised versions in her later writings. She knew who was ultimately responsible in her earlier writings—she was. But, as she grew in her knowledge of the subject she apparently began to take a different position. This will be demonstrated subsequently from her own statements. She had given no authority for anyone to use these versions in her later writings. We shall see, in fact, that she had given explicit instructions not to use the modern versions in her later writings. And so, we see that with the death of Marian Davis, her usage of modern versions evaporates. What was Ellen White learning that caused her to move from sometimes directing Marian Davis to use a quote from a modern version to the almost complete cessation of modern version usage?

⁸ Gilbert M. Valentine, *The Shaping of Adventism: The Case of W. W. Prescott* (Berrien Spring, MI: Andrews University Press, 1992), p. 270.

⁹ H. H. Meyers, *The Dismantling of Seventh-day Adventism* (Morisset, Australia: New Millennium Publications, 1996), p. 46.

4 The Progressive Nature of Inspiration

When King David told the prophet Nathan of his desire to build a temple for God, Nathan, knowing that building a temple to the honor of God would be in harmony with God's will said, "Go, do all that is in thine heart; for the LORD is with thee."¹ The prophet told David to go ahead with his plans. But, "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."² God redirected the prophet with a message that, though such a project would glorify God, it would not be David who would build God's temple, but his son Solomon. The revelation of God's will was progressive for the prophet Nathan. He had enough knowledge of God's Word to confidently assert that building a temple for God's ark would be a good thing, but God gave him further inspiration regarding how, and by whom it should be done.

When God calls a person to the prophetic office, they do not immediately and automatically know everything that God will reveal to them. God reveals his will to them in a progressive manner, so that they learn greater and greater things from God. The revelations God gives his prophets usually build upon what he has previously shown them. Sometimes God gives the prophet immediate and supernatural revelation to change their course, or their perceptions. Sometimes God sees fit for the prophet to study and learn for him or herself the information needed to redirect their opinions on a subject. The prophet Daniel was overwhelmed by the prophetic time period of the 2,300 years that the angel Gabriel revealed, and did not understand the matter.³ Daniel could not understand the relation of this long time-period to the time prophecies of Jeremiah. The elderly prophet waited, possibly fifteen years, before Gabriel returned to give the final explanation. God did not see fit to reveal the meaning of this long time period to the prophet until Daniel had studied the matter for several years, and finally professed, "I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the

¹ 2 Samuel 7:3

² 1 Chronicles 17:3-4

³ Daniel 8:14, 26-27

desolations of Jerusalem.”⁴ Once again, the revelations that God gave to the prophet were progressive in nature.

Though God guided the earlier writings of his prophets, yet the early information was incomplete and clarity often did not come without the prophet's own effort and research.

Jesus allowed the misperception of his death and mission to color the early preaching of his disciples until their own experience opened the full reality of the Gospel to their minds.

In the same way, Ellen White did not know, from the beginning, everything that God intended to show her. She grew in her knowledge of the doctrines that God was opening to her mind, and some of that knowledge was acquired by her own careful study of Scripture and history. God was still guiding the process of inspiration, but, only through the cooperation of the human with the Divine.

We find irrefutable evidence that Ellen White was familiarizing herself with the issues surrounding the revised versions, and that with that knowledge came a greater and greater reluctance to use them.

In her library, at her death,⁵ were some very interesting titles that give us insight into the process she was following on this matter. Her library included the following books:

1. Joseph Lightfoot, *On a Fresh Revision of the English New Testament*;
2. Joseph Lightfoot, Richard Trench, and Charles Ellicott, *The Revision of the English Version of the New Testament*;
3. B. F. Westcott and A. F. Hort, *The N.T. in the Original Greek*;
4. B. F. Westcott, *General View of the History of the English Bible, 3rd rev. ed.*;
5. B. F. Westcott, *Some Lessons of the Revised Version*;
6. B. F. Westcott, *The Bible in the Church*;

We find irrefutable evidence that Ellen White was familiarizing herself with the issues surrounding the revised versions, and that with that knowledge came a greater and greater reluctance to use them

⁴ Daniel 9:2

⁵ <https://library.llu.edu/heritage-research-center/egw-estate-branch-office/egw-private-and-office-libraries>

7. Constantin von Tischendorf, *The New Testament, with Various Readings*;
8. Samuel Tregelles, *An Account of the Printed Text of the Greek New Testament*;
9. Samuel Tregelles, *Heads of Hebrew Grammar*;
10. Frederic Kenyon, *Our Bible and the Ancient Manuscripts: Being a History of the Text and Its Translations*;
11. Frederick Scrivener, *The Authorized Edition of the English Bible, (1611), Its Subsequent Reprints and Modern Representatives*;
12. John Burgon, *The Causes of the Corruption of the Traditional Text of the Holy Gospels*;
13. John Burgon, *The Last Twelve Verses of the Gospel According to S. Mark Vindicated against recent Critical Objectors and Established*;
14. John Burgon, *The Revision Revised*;
15. John Burgon, *The Traditional Text of the Holy Gospels*.

Lightfoot, Trench, Ellicott (chairman), Westcott, Hort and Scrivener were all members of the *Revised Version* translation committee. Ellen White was familiarizing herself with their assertions from their own mouths. Further, Scrivener headed the minority of the committee members that opposed what Westcott and Hort were doing with the translation. His was among the few dissenting votes on many of the controversial renderings and it was he that revealed to the world what went on behind closed doors during the translation process. Tischendorf, from a generation earlier, was the famous discoverer of the *Codex Sinaiticus*, which along with the *Codex Vaticanus* provides the foundation of all modern versions of the Bible. Tregelles was a contemporary and colleague of Tischendorf, who helped forward the corrupt *Codex Sinaiticus*. Kenyon was a paleographer and textual scholar, of the generation after the *Revised Version* was made. Burgon was a top textual scholar of his time, when the *Revised Version* was being created, who

was not on the revision committee. As he learned what went on during translation, and as he evaluated their published work, Burgon became

This change in her thinking is strikingly displayed in four previously unpublished quotes, released by the White Estate in 2015 among a mass of other previously unpublished material

the most outspoken critic of the 1881 *Revised Version*, as well as of the Vatican and Sinaitic manuscripts upon which the revision was based. He, "having spent five and a half years 'laboriously collating the five old uncials throughout the Gospels,' declared at the completion of his prodigious task that—'So manifest are the disfigurements jointly and exclusively exhibited by the two codices (Vatican and Sinaitic) that, instead of accepting them as two independent witnesses to the inspired original, we are constrained to regard them as little more than a single reproduction of one and the same scandalously corrupt and comparatively late copy.'"⁶

Ellen White was undoubtedly evaluating the evidence from both sides of the argument. As she reviewed the evidence, and began to see more and more problems in the modern versions, her view on the subject began to change. This change in her thinking is strikingly displayed in four previously unpublished quotes, released by the White Estate in 2015 among a mass of other previously unpublished material. These four quotes will be disclosed in the following chapter.

⁶ Philip Mauro, *Which Version? Authorized or Revised?* (Boston: Scripture of Truth Depot, 1924), p. 41-42.

5 *Ellen White's Changing View of Revisions*

When the *Revised Version* of 1881¹ was first published, Ellen White had no reason to suspect that there would be a problem with the revision. Initially, Bishop Ellicott, chairman of the *Revised Version* committee, published that there would be an expectation for the committee “simply to proceed onward with the work of revision, whether of text or translation, making the current Textus Receptus² the standard, and departing from it only when critical or grammatical considerations show that it is clearly necessary.”³ “The first Rule of the Committee [was]: viz.—‘To introduce as few alterations as possible into the Text of the Authorized Version [KJV], consistently with faithfulness,’” and “that the removal of ‘PLAIN AND CLEAR ERRORS’ was alone contemplated.”⁴

Not only did the revision committee not follow these instructions, introducing some 36,000 changes, prompting Philip Mauro to ask “if 36,000 alterations were the fewest possible for the Revisers to introduce, what would they have done had a perfectly free hand been given them?”⁵ but Westcott and Hort constructed, beforehand, a new Greek text, from which the committee was to work. This new Greek text had never before been published. No one had ever seen it, or critiqued it. It was first published five days after the *Revised Version* was published.⁶ John Burgon says, “I traced the mischief home to its true authors,—Drs. Westcott and Hort; a copy of whose unpublished Text of the N. T. (the most vicious in existence) had been confidentially, and under pledges of the strictest secrecy, placed in the hands of every member of the revising Body.”⁷ Burgon further warns,

¹ The *Revised Version* New Testament was first published in 1881. The *Revised Version* Old Testament was not published until 1885.

² The Textus Receptus is the Greek text of the New Testament, based on thousands of manuscripts, from which the *King James Version* of the Bible was translated.

³ C. J. Ellicott, D.D., *Considerations on the Revision of the English Version of the New Testament* (London: Longmans Green Reader and Dyer, 1870), p. 30.

⁴ John William Burgon, B.D., *The Revision Revised* (London: William Clowes and Sons, 1883), p. 3.

⁵ Philip Mauro, *Which Version? Authorized or Revised?* (1924), p. 21.

⁶ John William Burgon, B.D., *The Revision Revised* (1883), p. 24.

⁷ John William Burgon, B.D., *The Revision Revised* (1883), p. xi-xii.

“Who will venture to predict the amount of mischief which must follow, if the New Greek Text which has been put forth by the men who were appointed to revise the *English Authorized Version* [KJV], should become used in our Schools and in our Colleges.”⁸

It would have taken some years after the publication of the 1881 revision for some of these facts to trickle out to the public, as any negative press was being suppressed and the enthusiasm for the revision was at a fever pitch.

As Ellen White reviewed quotations from the *Revised Version* being brought to her by Marian Davis and Willie White she must have noticed some problems as she sometimes instructed them “to adhere to the Authorized Version.” These individual changes may not have alerted her to an overall pattern immediately, but as she encountered more problematic renderings, and as she heard arguments against the revision, she was led to study the matter further. As she reviewed the evidence, and began to see more and more problems in the modern versions, her view on the subject began to change. This change in her thinking is strikingly displayed in four previously unpublished quotes, released by the White Estate in 2015 among a mass of other previously unpublished material.

The first quote (by order of statement date) shows that she was more clearly realizing the role of the Catholic organization in the corruption of the Bible: “There is to be no cutting out of Scripture, no mutilating the Word, as the Catholics have done. The Bible is to be searched as a whole. The things in it hard to be understood will become plain through the enlightenment of the Holy Spirit.”⁹

This statement was made in 1898, six years before the death of Marian Davis. By this time Ellen White sees that Catholicism has mutilated the Word in the past, and warns against doing the same thing. At this point, however, she apparently does not connect this mutilation to the *Revised Version*.

The second quote becomes stronger and more pointed: “You will see ere long that there will be those who will become weary of hearing repeated the things that they ought to do but do not desire to do, and they will change the wording of the Bible. We know what the Lord says in Revelation about those who do that.”¹⁰

⁸ John William Burgon, B.D., *The Revision Revised* (1883), p. 345.

⁹ E. G. White, *Manuscript 132-1898*, par. 4.

¹⁰ E. G. White, *Manuscript 146-1906*, par. 28.

This statement was made in 1906, two years after Marian's death. Ellen White now sees that there will be attempts, in the future, not just by Catholics, but by all those who do not desire to do what the Bible says, to change the wording of Scripture. Once again, she gives a warning against changing the Word—a warning she takes directly from Scripture.

The third Ellen White statement is from 1907 with the strongest language possible, and with explicit instructions to those involved in her editing:

Not only does she say “The revised edition we do not need at all,” but she points to the future proliferations of revised versions as a sign of the soon close of this earth’s history

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.¹¹

Describing the very thing Marian Davis had been doing—coming to her and suggesting putting in the “better revised words”—Ellen White says not to “change one word.” Further, not only does she say “the revised edition we do not need at all,” but she points to the future proliferations of revised versions as a sign of the soon close of this earth’s history. This is a prophetic statement showing that after she had studied the subject, God revealed further detail to her regarding the future of modern version proliferation. More unequivocal instructions not to use the revised versions would be hard to imagine. Though this forceful statement is penned three years after Marian’s

¹¹ E. G. White, *Manuscript 188-1907*, par. 25-26.

death, this directive, in a verbal form, must have been already in effect, because the usage of revised versions had almost completely evaporated with the death of Marian Davis, three years before. This statement also validates A. O. Tait's letter "saying that she would like to know who was responsible for the revised versions being used in her later writings." And, "she had never given authority for anything of that sort." At least by 1907 she was giving express instructions never to use any revised edition of the Bible, and therefore if any quotations from revised versions were being used she would naturally want to know who was responsible, since she had not given such authority to anyone. Unfortunately, after her death, not all those entrusted with her estate have followed her instructions on this matter. Perhaps some did not even know these instructions existed.

***More
unequivocal
instructions not
to use the
revised
versions would
be hard to
imagine***

The fourth statement further outlines the role of modern editions of the Bible in the future from Ellen's day: "Now what does Satan propose to do? He proposes that he is capable of changing this Bible. These parties that fell understand all about heaven, and that they can bring in the different sentiments from the Bible, and they are going to have a revision of it. You will see they will make revisions of the Bible, but every one of us needs to stand intelligently on the Word. We cannot afford to be careless, but we must have that simplicity of godliness that is a virtue to us. We must have it."¹²

So, this begs the question: why did God allow this process to take so long? Why did he not give her a vision of this information early on? Why did he allow these four Spirit of Prophecy statements to remain unpublished for so long? Why could we not have had this information for the entire history of this Advent movement?

God knows that we are as prone to doubt and infidelity as were the ancient Israelites. As with the Jewish nation he states his instructions and his will and then waits to see if we will obey him by faith. We are told by Inspiration: "It is God's plan to give sufficient evidence of the divine character of His work to convince all who honestly desire to know the truth. But He never removes all

¹² E. G. White, *Manuscript 80-1910*, par. 10.

opportunity for doubt. All who desire to question and cavil will find occasion."¹³ We have been given enough information in God's Word, in history, and in the Spirit of Prophecy, of the Divine character of God's Word. Once doubt and infidelity become so entrenched that even honest seekers for truth are blinded, God turns up the volume to prepare his people for the final deceptions of earth's history.

Long before the release of these four previously unpublished statements, God gave enough information in the Spirit of Prophecy for us to come to the correct conclusion:¹⁴ "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."¹⁵ This statement was written in a letter to church leaders A. G. Daniels and W. D. Salisbury on January 21, 1897, more than a year and a half before the first of the four unpublished statements was penned. The statement was first included in a published work in 1982 in the devotional *The Upward Look*, as the reading for January 21, the same day of the year that Ellen White originally wrote the letter. The nameless editor of this devotional bravely published this powerful quote. Unfortunately, two modern version quotes (only two) were slipped into this volume despite such a decisive declaration from the Spirit of Prophecy. Perhaps the three volumes published in 1984: *From Heaven with Love*, *From Splendor to Shadow* and *From Trials to Triumph*, containing 392 modern version quotes between the three books, were intended to counteract the statement published in *The Upward Look*. The battle of the Bibles has raged for centuries.

For an entire generation we have had easy public access to a quote from the pen of Inspiration telling us that the way "all nations are induced to drink the wine of the fornication of Babylon," is through the revising of the Word of God. Instead of repenting in sackcloth and ashes, we have imbibed more and more of the wine of Babylon until

¹³ E. G. White, *Selected Messages*, Book 1 (Washington, D.C.: Review and Herald Publishing Association, 1958), p. 72.3.

¹⁴ There are many other passages in the Spirit of Prophecy materials that are also important for this subject. More of them will be included in the appendix.

¹⁵ E. G. White, *The Upward Look* (1982), p. 35.5.; E. G. White, *Letter 48-1897*, par. 36.

bringing up the issue of Bible versions in church has become one of the most divisive subjects in the Seventh-day Adventist Church—right up there with women's ordination and vaccinations.

The messages written by Ellen White under the inspiration of the Holy Spirit are a miraculous combination of the human and the divine, and we can have perfect confidence that these messages show a consistent harmony, and that as she grew in her knowledge and awareness of the problems associated with modern versions, she stopped using them and instructed her assistants to do the same. Prior to that, God's Spirit guided in the passages that were included or excluded demonstrating a remarkable protection and consistency even when the writer herself was not yet aware of the issues at stake. Since Ellen White's death there has been a decided effort to use more and more modern version quotes, even for verses she exclusively quoted from the *King James Version*, and from versions not in existence in her day.

It is time that the "straight testimony," the true and preserved Word of God and the Spirit of Inspiration, pour forth such a testimony that it will "cause a shaking among God's people," for the "solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified."¹⁶ "There is no genuine sanctification except through the truth. Everything depends upon our sacredly cherishing and advocating the truth we hold."¹⁷

Finally, Ellen White exhorts us, "Brethren, cling to your Bible as it reads, and stop your criticism in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the author of the living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.' Isaiah 6:5."¹⁸

¹⁶ E. G. White, *Councils for the Church* (Nampa, ID: Pacific Press Publishing Association, 1991), p. 338.5.

¹⁷ E. G. White, *Review and Herald*, September 23, 1909, par. 7.

¹⁸ E. G. White, *Letters and Manuscripts*, Vol. 5, Manuscript 16-1888, par. 14.

Appendix A: Abbreviations

ARV – American Revised Version (Same as ASV)

ASV – American Standard Version

CEB – Contemporary English Bible

CEV – Contemporary English Version

ESV – English Standard Version

DRB – Douay Rheims Bible (Jesuit bible)

GNB – Good News Bible

GS – Goodspeed New Testament

ICB – International Children's Bible

KJV – King James Version

Moff – Moffat

MSG – The Message

MV – modern version

NAB – New American Bible

NASB – New American Standard Bible (Sometimes NASV - New American Standard Version)

NEB – New English Bible

NIV – New International Version

NKJV – New King James Version

NRSV – New Revised Standard Version

NWT – New World Translation

RSV – Revised Standard Version

RV – Revised Version

TCW – The Clear Word

TEV – Today's English Version

Appendix B: Intentional Revised Version Usage

| Reference | Quote | Year | KJV | Modern Version | R V | A S V |
|---------------------|-------|------|---|--|--------|-------------|
| 2 Thessalonians 2:7 | GC88 | 1888 | For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8/1 (KJV/MV) | For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. | * | |
| Daniel 7:9, 10 | GC88 | 1888 | I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. 2/4 | I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. | * | |
| Exodus 35:23-28 | PP | 1890 | And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and | And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, | * | |

| | | | | | | |
|-----------------|----|------|---|--|--|---|
| | | | <p>badgers' skins, brought them. Exo 35:24 Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found shittim wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. Exo 35:26 And all the women whose heart stirred them up in wisdom spun goats' hair. Exo 35:27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; Exo 35:28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.</p> <p>1/4</p> | <p>and sealskins, brought them. Exo 35:24 Every one that did offer an offering of silver and brass brought the LORD'S offering: and every man, with whom was found acacia wood for any work of the service, brought it. And all the women that were wise hearted did spin with their hands, and brought that which they had spun, the blue, and the purple, the scarlet, and the fine linen. Exo 35:26 And all the women whose heart stirred them up in wisdom spun the goats' hair. Exo 35:27 And the rulers brought the onyx stones, and the stones to be set, for the ephod, and for the breastplate; Exo 35:28 and the spice, and the oil; for the light, and for the anointing oil, and for the sweet incense.</p> | | |
| Leviticus 19:35 | MH | 1905 | <p>Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.</p> <p>9/2</p> | <p>Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity.</p> | | * |
| Isaiah 16:3 | MH | 1905 | <p>Take counsel, execute judgment; make</p> | <p>Give counsel, execute justice; make thy shade as</p> | | * |

| | | | | | | |
|-----------------|----|------|--|--|---|---|
| | | | thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. 0/1 | the night in the midst of the noonday; hide the outcasts; betray not the fugitive. | | |
| Philippians 4:6 | MH | 1905 | Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 43/1 | In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. | | * |
| Psalms 92:14 | | | They shall still bring forth fruit in old age; they shall be fat and flourishing; 9/1 | They shall still bring forth fruit in old age. They shall be vigorous and covered with foliage. Leeser's | | |
| Numbers 23:7-23 | Ed | 1903 | From Aram hath Balak brought me, The king of Moab from the mountains of the East: Come, curse me Jacob, And come, defy Israel. Num 23:8 How shall I curse, whom God hath not cursed? And how shall I defy, whom the LORD hath not defied? Num 23:9 For from the top of the rocks I see him, And from the hills I behold him: Lo, it is a people that dwell alone, And shall not be reckoned among the nations.... Num 23:20 Behold, I have | From Aram hath Balak brought me, The king of Moab from the mountains of the East: Come, curse me Jacob, And come, defy Israel. Num 23:8 How shall I curse, whom God hath not cursed? And how shall I defy, whom the Lord hath not defied? Num 23:9 For from the top of the rocks I see him? And from the hills I behold him: Lo, it is a people that dwell alone, And shall not be reckoned among the nations.... Num 23:20 Behold, I have | * | |

Ellen White's Usage of Modern Versions

| | | | | | | |
|-------|--|--|---|--|--|--|
| | | | <p>received commandment to bless: And he hath blessed, and I cannot reverse it. Num 23:21 He hath not beheld iniquity in Jacob, Neither hath he seen perverseness in Israel: The LORD his God is with him, And the shout of a king is among them. Num 23:23 Surely there is no enchantment with Jacob, Neither is there any divination with Israel: Now shall it be said of Jacob and of Israel, What hath God wrought!</p> <p>0/17</p> | <p>received commandment to bless: And He hath blessed, and I cannot reverse it. Num 23:21 He hath not beheld iniquity in Jacob, Neither hath He seen perverseness in Israel: The Lord his God is with him, And the shout of a King is among them. Num 23:23 Surely there is no enchantment against Jacob, Neither is there any divination against Israel: Now shall it be said of Jacob and of Israel, What hath God wrought!"</p> | | |
| Total | | | <p>71/31 2.3:1 KJV: MV</p> | | | |
| | | | <p>Bold – significant difference that is probably not the reason for quoting MV</p> | | | |
| | | | <p>Green bold – reason for quoting MV</p> | | | |

Note: Though some of these verses clarify meaning, such as Leviticus 19:35, Philippians 4:6 and Psalms 92:14, they are still almost always quoted from the *King James Version*, rather than the revised versions.

Appendix C: Problematic Passages Missed

| Ref | Quote | Year | KJV | Modern Version | R V | A S V |
|---------------|-------|------|--|---|--------|-------------|
| John 5:39 | PP | 1890 | Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 157/4 (KJV/MV) | Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; | * | |
| Matthew 5:22 | MB | 1896 | But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. 8/1 | but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. | * | |
| Matthew 6:13 | MB | 1896 | And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 12/3 | And bring us not into temptation, but deliver us from the evil one. | * | |
| John 1:26, 27 | DA | 1898 | John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; Joh 1:27 He it is, who coming after me is preferred before me , whose | John answered them, saying, I baptize in water: in the midst of you standeth One whom ye know not, Joh 1:27 even He that cometh after me, the latchet of | * m | |

Ellen White's Usage of Modern Versions

| | | | | | | |
|-------------------|----|------|---|---|---|--|
| | | | shoe's latchet I am not worthy to unloose. 7/1 | whose shoe I am not worthy to unloose. | | |
| John 5:24 | DA | 1898 | Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life. 24/2 | Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment , but hath passed out of death into life. | * | |
| John 5:28, 29 | DA | 1898 | Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil , unto the resurrection of damnation . 17/1 | Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, Joh 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done ill , unto the resurrection of judgment . | * | |
| Ephesians 6:12 | DA | 1898 | For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 332/2 (Both in DA) | For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world–rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. | * | |
| Matthew 10:17, 18 | DA | 1898 | But beware of men: for they will deliver you up to the councils, and they | But beware of men: for they will deliver you up to councils, and in their synagogues | * | |

| | | | | | | |
|---------------------|----|------|--|---|---|---|
| | | | will scourge you in their synagogues; Mat 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 16/1 (only in DA) | they will scourge you; Mat 10:18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. | | |
| John 6:33 | DA | 1898 | For the bread of God is he which cometh down from heaven, and giveth life unto the world. 36/1 (Only in DA) | ... the bread of God is that which cometh down out of heaven, and giveth life unto the world. | * | |
| 1 Corinthians 10:11 | 8T | 1904 | ...these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. 208/1 | These things happened unto them by way of example ; and they were written for our admonition, upon whom the ends of the ages are come. | | * |
| Philippians 4:13 | MH | 1905 | I can do all things through Christ which strengtheneth me. 40/2 | I can do all things in Him that strengtheneth me. | * | |
| Total | | | 857/21 KJV: MV 41:1 | | | |
| | | | Bold – significant difference that is probably not the reason for quoting MV | | | |
| | | | Red bold – problematic difference between KJV and MV | | | |

John 5:39 — The RV changes a command to search the Scriptures into an observation. Here is what the Catholics say about this change in the *Dublin Review*, a Catholic periodical, July, 1881: “But perhaps the most surprising change of all is John [5]:39. It is no longer ‘Search the Scriptures,’ but ‘Ye search’ and thus Protestantism has lost the very cause of its being.”

Matthew 5:22 — See page 30.

Matthew 6:13 — See page 30-31.

John 1:26, 27 — The RV removes “is preferred before me,” making Jesus on the same level as John the Baptist.

John 5:24 — The RV changes condemnation to judgment. Judgment is the process of determining guilt or innocence. No sinner is exempt from judgment. Condemnation is the sentence of being found guilty. We must all pray that we come not into condemnation in the judgment.

John 5:28, 29 — As in the previous example damnation is changed to judgment in the RV. The resurrection of damnation or death is contrasted with the resurrection of life. The resurrection of judgment makes no sense, and undermines the investigative judgment which occurs prior to both these resurrections. Quoted seventeen times from the KJV and only once from the RV (in *The Desire of Ages*).

Ephesians 6:12 — See pages 27-28.

Matthew 10:17, 18 — The phrase “for a testimony against them” is not the same as “for a testimony to them.” The KJV implies a warning that the testimony given will not be accepted, and a promise that justice will one day be done, for the testimony refused will be evidence against these rulers in the judgment. The RV removes this implied warning and promise of justice. Again, the verse is used sixteen times from the KJV and only once (in *The Desire of Ages*) from the RV.

John 6:33 — The RV changes the bread of heaven from “he,” (or Jesus), to “that.” This change follows the Jesuit bible and allows the verse to be applied to the Catholic doctrine of the host being transformed by the priest into the literal sacrifice of Jesus at the Mass, turning the participants into virtual cannibals.

1 Corinthians 10:11 — See pages 28-29.

Philippians 4:13 — Again the RV removes “Christ” and replaces it with “him.” See page 29.

Appendix D: Additional Ellen White Quotes Relating to Bible Versions

"I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err; for not only is the Word of God plain and simple in declaring the way of life, but the Holy Spirit is given as a guide in understanding the way to life therein revealed."¹

"Satan had urged on the papal priests and prelates to bury the word of truth beneath the rubbish of error, heresy, and superstition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God."²

"Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy."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..."

"The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures. **Hundreds of years before the Reformation they possessed the Bible in manuscript in their native tongue. They had the truth unadulterated**, and this rendered them the special objects of hatred and persecution. They declared the Church of Rome to be the apostate Babylon of the Apocalypse, and at the peril of their lives they stood up to resist her corruptions. While, under the pressure of long-continued persecution, some compromised their faith, little by little yielding its distinctive principles, others held fast the truth. Through ages of darkness and apostasy there were Waldenses who denied the supremacy of Rome, who rejected image worship as idolatry, and who kept the true Sabbath. Under the fiercest

¹ E. G. White, *Early Writings* (Nampa, ID: Pacific Press, 1882), p. 220.2.

² E. G. White, *The Great Controversy* (1911), p. 69.2.

³ E. G. White, *The Great Controversy* (1911), p. 576.1.

tempests of opposition, they maintained their faith. Though gashed by the Savoyard spear, and scorched by the Romish fagot, they stood unflinchingly for God's word and His honor."⁴

"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."⁵

"The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives."⁶

"I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. Men arise who think they find something to criticize in God's Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, 'When the Son of man cometh, shall he find faith on the earth?'" (Luke 18:8).⁷

"When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this."⁸

⁴ E. G. White, *The Great Controversy* (1911), p. 64.2-65.2.

⁵ E. G. White, *The Great Controversy* (1911), p. 245.1.

⁶ E. G. White, *The Acts of the Apostles* (1911), p. 474.1.

⁷ E. G. White, *Selected Messages*, Book 1 (1958), p. 17.

⁸ E. G. White, *Selected Messages*, Book 1 (1958), p. 23.

“My brethren, let the word of God stand just as it is. Let not human wisdom presume to lessen the force of one statement of the Scriptures. The solemn denunciation in the Revelation should warn us against taking such ground. In the name of my Master I bid you: ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’”⁹

“Now, there are some that may think that they are fully capable, with their finite judgment, to take the Word of God and to state what are the words of inspiration and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’ There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word.”¹⁰

“When men talk of higher criticism, when they pass their judgment upon the word of God, call their attention to the fact that they have forgotten who was the first and wisest critic. He has had thousands of years of practical experience. He it is who teaches the so-called higher critics of the world today. God will punish all those who, as higher critics, exalt themselves, and criticize God’s Holy word.”¹¹

“It is the duty of every faithful servant of God, to firmly and decidedly withstand these perverters of the faith, and to fearlessly expose their errors by the word of truth.”¹²

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

⁹ E. G. White, *Testimony Treasures*, Vol. 2 (Nampa, ID: Pacific Press Publishing Association, 1949), p. 315.3.

¹⁰ E. G. White, *Letters and Manuscripts*, Vol. 5, Manuscript 13, 1888, par. 13.

¹¹ E. G. White, *Review and Herald*, March 16, 1897.

¹² E. G. White, *Sketches from the Life of Paul* (Nampa, ID: Pacific Press, 1883), p. 192.2.

become mockers, and they would be astonished if you put it to them in that light."¹³

"It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. "Sin is the transgression of the law." [Verse 4.] Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Verse 1.] That is our privilege."¹⁴

"When a message is presented to God's people, they should not rise up in opposition to it; they should go to the Bible, comparing it with the law and the testimony, and if it does not bear this test, it is not true. God wants our minds to expand. He desires to put His grace upon us. We may have a feast of good things every day, for God can open the whole treasure of heaven to us."¹⁵

"The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible.¹⁶ Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, 'It is written.' Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline."¹⁷

"In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."¹⁸

¹³ E. G. White, *Selected Messages*, Book 1 (1958), p. 17.5.

¹⁴ E. G. White, *Letters and Manuscripts*, Vol. 9, Manuscript 10, 1894, par. 4

¹⁵ E. G. White, *Maranatha*, p. 23.

¹⁶ These statements of the infallibility of God's Word are in direct contradiction with the views of the translators of the *Revised Version*: "I reject the word infallibility—of Holy Scripture overwhelming." Arthur Westcott, *The Life and Letters of Brooke Foss Westcott*, Vol. 1 (1897), p. 207.

"If you make a decided conviction of the absolute infallibility of the New Testament... I fear I could not join you."

A. F. Hort, *Life and Letters of Fenton John Anthony Hort*, Vol. 1 (1896), p. 420.

¹⁷ E. G. White, "A Missionary Appeal," *Review and Herald*, December 15, 1885, p. 770.

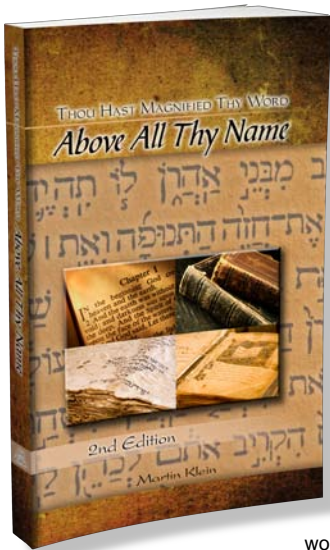
¹⁸ E. G. White, *The Faith I Live By* (1958), p. 13.2.

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Thou Hast Magnified Thy Word: Above All Thy Name



The Bible makes the claim to absolute truthfulness and infallibility.¹ It then provides the internal evidence to verify this claim. Complete harmony through sixty-six books by about forty different writers, spanning one and a half millennia, would be impossible if the author were not the Holy Spirit. In order for Scripture to make the claim of truthfulness, it must also contain the promise of preservation. God's promise to preserve his pure Word is dramatically fulfilled in the 1611 publication of the Authorized Version of the Bible, more commonly known today as the *King James Version*.

The Bible's power, feared by its enemies, is the power to transform those who submit to its claims, and love its precepts. The written words of the King James translators have had a greater influence on this world than any other literary

work the planet has ever seen. It has changed the course of nations and altered history in a way the translators could not have fathomed. It has transmitted the precious gospel message to more souls than all other agencies combined. Only in eternity will its power be comprehended.

The King James translators of the Bible achieved what has never been accomplished before, or since. Although the translators are mostly unknown, and their masterpiece is either unappreciated or maligned; though their important accomplishment is not comprehended; though every power of hell and demons has been arrayed against this book, yet their legacy survives as the living Word of God—the best-selling book of all time.

Though God promised to preserve his word, the stern facts of history and the unyielding testimony of Scripture prove that attempts have been made to pervert God's Word: "ye have perverted the words of the living God," Jeremiah 23:36. Compare:

KJV Job 19:26 "yet in my flesh shall I see God."

ASV Job 19:26 "then without my flesh shall I see God."

Simple logic demands that the two opposite statements cannot both be true. Therefore, one must be false. The one that is false cannot be God's pure, true, unperturbed Word.

Thus, to fulfill the promise of preservation, the Scripture must contain a way to distinguish between the genuine and the counterfeit. With demonstrable and rather serious differences in so many current versions of the Bible, how can we be certain what is God's true and preserved Word? This book answers this question.

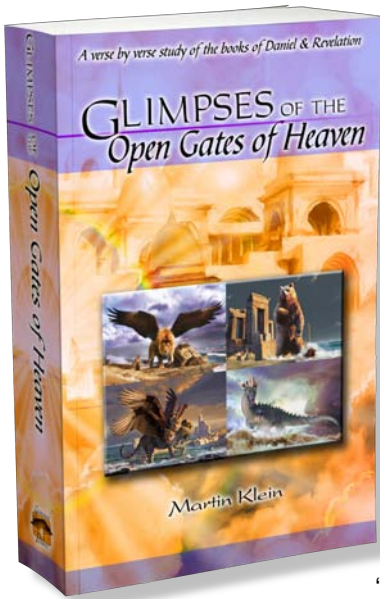
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Religion: Christian Theology/Apologetics

¹ 1 Kings 8:56



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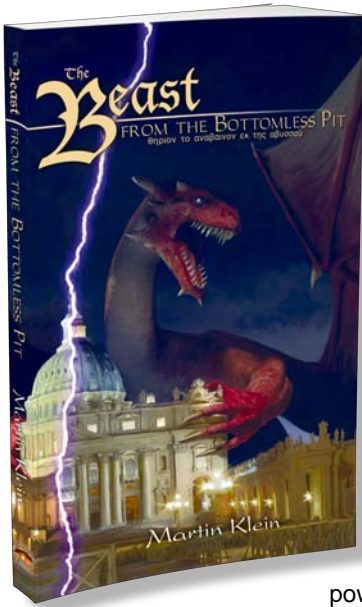
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The Beast from the Bottomless Pit

President Woodrow Wilson penned, "Since I entered politics, I have chiefly had men's views confided to me privately. Some of the biggest men in the United States, in the field of commerce and manufacture, are afraid of somebody, are afraid of something. They know that there is a power somewhere so organized, so subtle, so watchful, so interlocked, so complete, so pervasive, that they had better not speak above their breath when they speak in condemnation of it."

This all-pervasive, mysterious power is the beast from the bottomless pit.

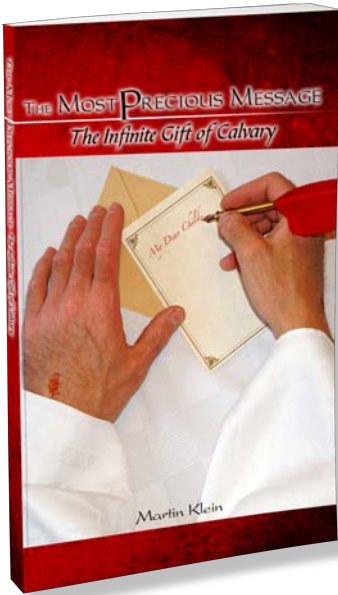
The same beast that engineered the horrors of the French Revolution is alive and well and preparing to execute a similar reign of terror today. Using the COVID crisis to introduce its New World Order, the beast from the bottomless pit is striking, in an aggressive bid, for complete control of a global tyranny. In these pages, the beast's Grand Design and its final demise are exposed with meticulous and irrefutable documentation from Scripture and history.

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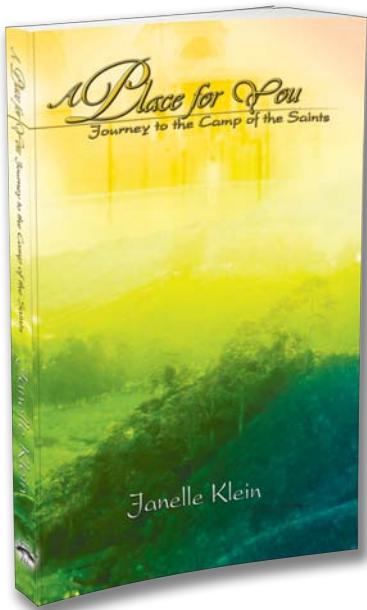
E. G. White, *Daughters of God*, p. 221.2, 3

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“And they overcame [the Devil] by the blood of the Lamb, and by the word of their testimony.” Revelation 12:11

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