

A Bimonthly Publication of the Ellen G. White Seventh-day
Adventist Research Centre, Northern Caribbean University

Spirit of Prophecy Newsletter

MRS. E.G. WHITE'S USE OF VARIOUS BIBLE VERSIONS IN ENGLISH IN HER OWN WORK AND WRITINGS

Gosnell Yorke

The Spirit of Prophecy Newsletter

The Spirit of Prophecy Newsletter is a publication dedicated to the promotion of the truth concerning God's revelation through Jesus Christ and the Spirit of Prophecy. This Newsletter is published by the Ellen G. White SDA Research Centre, NCU, to encourage and equip readers to participate in the ministry of the Seventh-day Adventist Church especially throughout the English-speaking Caribbean

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In some church circles in the Anglophone Caribbean and elsewhere in the English-speaking world, it is not uncommon to hear some well-meaning but misguided, Bible-believing and Bible-loving Christians—including some Seventh-day Adventist Christians themselves—heatedly discuss and even combatively contend that the 402-year-old King James Version (KJV), sometimes referred to as the Authorized Version, or, as it is called in the UK, the King James Bible (KJB), is still the most appropriate English Version to use in the Church—especially in the pulpit. There are even those who mistakenly believe that the KJV/KJB is the very Version which Moses, who wrote in Hebrew, a Semitic language, actually received on Mount Sinai from the hands of God Himself! In the case of SDAs, such sometimes heated arguments are also based, supposedly, on what Mrs. White's own practice might have been during her long, inspired and inspiring 70-year ministry to the SDA Church (1844-1915).

The truth is, as a Church, we have never adopted any official English Version of the Bible which is to be used exclusively either in our Church services or during the more private devotions of our

members. For one thing, our multi-million-member SDA Church, as one which has been mandated to spread and share the everlasting gospel to every “nation, kindred, tongue and people” (Rev. 14: 6 [KJV/KJB]), is thoroughly multilingual and multicultural in its make-up, truly global in its reach and, therefore, is forced to make use of several of the six thousand or so languages which are currently spoken in the world.

In terms of English Versions, for example, it is not uncommon to see very different Versions quoted in some of our own official publications—be it the KJV/KJB, the NASB (New American Standard Bible), the NIV (New International version), the NRSV (New Revised Standard Version), the RSV or any other. This eclectic approach to the use of English Versions of the Bible manifests itself, for example, in the Scripture and other Readings which are found at the back of the *SDA Hymnal* (1985). One can also make mention of various SDA authors who do something similar in writing articles for various Church publications like the *Adventist Review* or *Ministry*—meant principally for SDA Pastors around the world.

As for Mrs. White and her own use of Bible Versions, it must be remembered that, as an American who lived and served the Church faithfully, diligently and well as one of our co-founders and as an inspired prophetess, she was a monolingual English speaker and, therefore, had to use a Version of the Bible in English.

It is interesting to note, for example, that when she travelled to multi-lingual Europe in 1885-1887, she had to rely on interpreters to translate her sermons and speeches into the local languages. For example, in Germany, L. R. Conradi served as the interpreter there; in France, it was D.T. Bourdeau and Jean Vuilleumier; and in Sweden and Norway, it was J.G. Mattheson. In addition, the French *Signs of the Times* published some of Mrs. White's speeches and/or sermons during her time in Europe. That means that when the Bible was quoted in French, for example, it could not have been the English KJV/KJB but a French Version instead.

MRS. E.G. WHITE'S USE OF VARIOUS BIBLE VERSIONS cont'd from p. 1

Incidentally, and as we experience in the English-speaking world regarding the KJV/KJB, we encounter similarly passionate arguments for and against various Versions of the Bible in different languages. For those who are from the French-speaking world, for example, the KJV/KJB equivalent is the *Louis Segond* Version; for Spanish-speakers, it is the *Reina Valera* Version; and for Portuguese speakers — be it in Brazil or Portugal — it has tended to be the *Almeida* Version. Known in some Bible translation circles as “the KJV/KJB Factor”, it is just a strong and understandable psychological attachment to a particular Version of the Bible in a particular language. And the older and more established Version in that language tends to receive that honour and recognition. Even in some African languages, we find that phenomenon playing itself out as well. One such example is the Bible in isiZulu which is mostly spoken in South Africa. We now have a number of versions in the language—including an on-going Revision of one of them—and, invariably, there are those in the Zulu speech and church community who insist that the “real Bible” is the oldest Zulu Version in the language.

As for her preference for an English version, it must be conceded

that Mrs. White tended to favour the KJV/KJB for use in corporate worship. But that was solely for practical and pragmatic reasons. She rightly feared, then, for example, that the older members of the Church who had grown accustomed to the language of the KJV/KJB might experience some degree of “cognitive dissonance” when they heard some favourite and familiar passages read from a newer English Version (like the Beatitudes of Mathew 5 or the Lord’s Prayer of Matthew 6?). This pro-KJV/KJB policy and position was not influenced, however, by any conviction on her part that the KJV/KJB was inherently superior to all other English Versions. It is just that the Version had, by then, become, by far, the most popular English Version of the Bible—a popularity, by the way, which took centuries to build as it fought for the supremacy alongside other English Versions in England prior to the arrival of the Pilgrim Fathers (and Mothers?) to the United States in the early 1620s. Such competing English Versions at the time included the Bishop’s Bible, Matthew’s Bible and (especially for the Pilgrim Fathers) the Geneva Bible. Further, not only did the editors of the *Review and Herald* (like Uriah Smith) approve of the 1881 revision of the Bible in English by publishing various articles

and updates but Mrs. White herself authorized the use of the newly-released English revisions of the Bible in the 1880s and beyond in some of her own books like the *Desire of Ages* and the *Great Controversy*. For more on that, one may now read the very informative article by Arthur White, her grandson, in the White Estate Document File 579. The title of his article is: “The E.G. White Counsel on Versions of the Bible” and may now be sourced via the website of the Biblical Research Committee of the General Conference of SDAs as well as via Google.

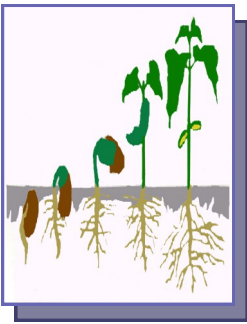
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FOR CHRISTIAN GROWTH



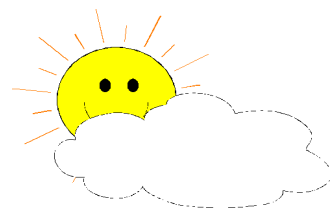
“When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?— A changed life. There is a daily, hourly dying to selfishness and pride.” *Messages to Young People* p. 72

Did you know?

The request to establish the Ellen G. White SDA Research Centre was made by Dr Trevor Gardner on September 9, 2002, when he served as a Vice-President for Academic Administration at Northern Caribbean University.

Subsequently, the Centre was opened on July 10, 2003. Currently, there are at least 19 such Centres in the World Field, four of which are in the Inter-American Division.

NEWSTART



HEALTH CORNER

Nutrition

“Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect that are not afforded by a more complex and stimulating diet.”
Ministry of Healing, p. 296.

Exercise

Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases. *Healthful Living*, p. 130.

Water

Water is the best liquid possible to cleanse the tissues. *Counsels on Diet and Foods*, p. 420.

Sunshine

There are but few who realize that, in order to enjoy health and cheerfulness, they must have an abundance of sunlight, pure air, and physical exercise. *My Life Today*, p. 138.

Temperance

Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of the feebleness which is apparent everywhere. *Testimonies for the Church Vol. 3*, p. 487.

Air

Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better, and will recover sooner, when deprived of food, than when deprived of fresh air. *Counsels on Health*, p. 55.

Rest

The importance of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant. *Education*, p. 205.

Trust in God

We should now acquaint ourselves with God by proving His promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. *Great Controversy*, p. 622.

YOUTH ISSUES

CLOSING MESSAGE of MRS. WHITE which was ADDRESSED TO THE YOUTH (based on her vision of March 3, 1915)

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling.

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity
them to the opening of the presented to me in the past, would get it before you and cannot afford to give to valueless reading. Books mind and soul are needed. lightly regarded; therefore become acquainted with



of life, and lead Word. This has been and I thought I make it secure. We young people that are a blessing to These things are too our people should what I am saying.

I do not think I shall have more testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again. --*Review and Herald*, April 15, 1915.



REVIVAL AND REFORMATION

Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: "Ye sorrowed to repentance..." "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:9-11.

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation.



If he restore the pledge, give again that he had robbed, confess his sins, and love God and his fellow men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gained have little desire to listen to Bible truth, little interest in the testimony of prophets and apostles. Unless a religious service has

something of a sensational character, it has no attractions for them. A message which appeals to unimpassioned reason awakens no response. The plain warnings of God's word, relating directly to their eternal interests, are unheeded.

With every truly converted soul the relation to God and to eternal things will be the great topic of life. But where, in the popular churches of today, is the spirit of consecration to God? The converts do not renounce their pride and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before

their conversion.

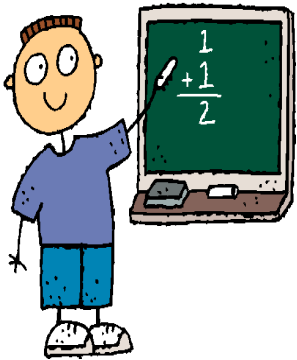
Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its

"Revivals are characterized by solemn earnest appeals to the sinner..." White

principles. The power of godliness has well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice. *Great Controversy*, p. 463.

PUZZLE: Numbers in Ellen G. White's Life

1. She was born in : $1840 - 13 =$ _____
2. She got married in: $1800 + 46 =$ _____
3. Her first son, Henry, was born in : $3694 - 1847 =$ _____
4. She received her first vision in December, of what year: $1800 + 40 + 4 =$ _____
5. She received the Great Controversy vision in : $1858 + 50 - 50 =$ _____
6. She received her major health vision in: $1800 + 63 + 3 =$ _____
7. She lost her husband. James in : $1801 + 80 =$ _____
8. She started pioneer work in Australia in $1800 + 91 =$ _____
9. She published her first book in: $1801 + 50 =$ _____
10. She died in : $1905 + 10 =$ _____
11. How many sons did she have? a) 2 b) 4 c) 6 d) none
12. How many siblings did she have ? a) 2 b) 6 c) 7 d) 8
13. At what age did she receive a hit with a stone on her nose? A) 6 b) 7 c) 8 d) 9
14. How many books did she write during her lifetime? A) 15 b) 26 c) 70 d) 150
15. Approximately how many visions and dreams did she receive? A) 100 b) 2000 c) 5000 d) 100,000



Answers: 1. 1827 2. 1846 3. 1847 4. 1844 5. 1858 6. 1863 7. 1881 8. 1891 9. 1851 10. 1915 11. 4 12. 7 13. 9 14. 26 15. 2000

We Recommend...

During her life time, Ellen G. White withstood wave after wave of personal criticisms.



Yet the historical records confirm her as a person of integrity, and her writings confirm her loyalty to the Bible. In *Ellen White Under Fire*, Dr. Jud Lake provides a comprehensive assessment of Ellen White's critics, past and present, as well as her defenders—all the while building

confidence in her prophetic gift.

Thank you, Dr Wright

The Centre, under Dr Yorke, its new Director, said thank you to Dr Robert Wright on August 9, 2013, who served as Acting Director for one year. We commend him for the contribution that he made to the promotion and growth of the Centre. He now serves as full-time faculty in the School of Religion and Theology, NCU.



PIONEER OF THE MONTH

Ellen G. White (1827–1915)



For 35 years the life of Ellen Harmon was entwined with that of James White. Together they built a family and a church. The Seventh-day Adventist Church recognizes Ellen White as a messenger of the Lord, recipient of a unique and fruitful gift of prophecy.

Ellen was born in a farm home north of Gorham, Maine, USA. She and her twin, Elizabeth, were the youngest of eight children. During her childhood the family moved to Portland, Maine, where her father was a hatmaker.

At the age of 9, when returning from school one afternoon, Ellen was hit in the face by a stone thrown by a classmate. She lay unconscious for three weeks. Her broken nose and, probably, concussion made breathing difficult. By the age of 12 she felt sufficiently strong to return to school, but

was not long able to endure the stress; her formal schooling thus came to an end. Ellen's parents taught her practical skills at home. Her later education came largely from reading.

In 1840 Ellen and other members of her family heard William Miller lecture and accepted the beliefs that Jesus would return to earth about the year 1843. Ellen was baptized by immersion on June 26, 1842, and received into the Methodist Episcopal Church.

In December of 1844, at a time when many disappointed Millerites were faltering in their faith, Ellen met in worship with four other women at the home of a friend. While they were praying, 17-year-old Ellen experienced her first vision in which she saw a representation of the journey of the Adventist people to heaven: they walked a narrow path towards the heavenly city, high above the world, their eyes fixed on Jesus. Ellen also saw the Second Advent and the glory of the New Jerusalem (*Early Writings* p.13-20). Subsequent to this vision, she received over 2000 visions and dreams on health, education, evangelism, church life, youth and other topics of special significance to the church.

Her death came on Friday,

July 16, 1915, five months after she fell and broke her hip. Her third and final funeral was held in the Battle Creek Tabernacle on Sabbath, July 24, 1915. The first two were held in Elmhaven and Oakland, California, on Sunday, July 18th and Monday, July, 19th respectively. She was buried beside her husband in the Oak Hill Cemetery.

For seventy years she faithfully delivered the messages God gave her for His people. She never was

elected to an office in the church, yet her advice was constantly sought by

denominational leaders. In addition, she addressed a number of non-SDA audiences during her lifetime. Her books continue to this day to help people find their Saviour, accept His pardon for their sins, share His blessings with others, and live expectantly in hope of His promised soon return.

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In Memoriam: Mrs. E.G. White (1827-1915)

For 70 years she faithfully delivered the messages God gave her for His people.



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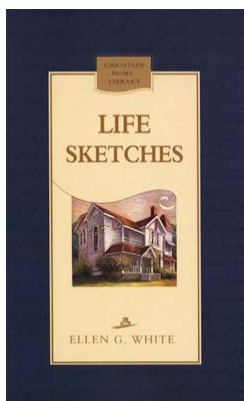
Sabbath Programmes at the Research Centre



The Centre opens its doors to one church per month to worship on a Sabbath at our facilities. We also conduct seminars and AY programmes at local churches. For appointments call or e-mail us at the addresses on this page.

Book of the Month

Life Sketches by Ellen G. White



In these pages Ellen White provides a brief account of her childhood days and her Christian experience in connection with the great Second Advent Movement of 1840 to 1844. She vividly recalls the sorrows and joys of youthful ministry in the years following the Great Disappointment. She pictures the struggles and successes that attended the efforts of the small band of earnest believers who built up the work that would eventually become the Seventh-day

Adventist Church. She goes on to tell of the extended labours of herself and her husband from their marriage until his death in 1881. Beginning with chapter 42, her story is taken up by C. C. Crisler, W. C. White, and D. E. Robinson. These chapters contain some of her most inspiring statements regarding the development of the Christian experience. The final pages give an account of her last sickness and funeral services.

***Do you have any questions or
comments on Spirit of Prophecy
matters?***

***If you do, please call us or send
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