

Ellen G. White Estate

MY JOURNEY TO LIFE

# THE GIFT OF PROPHECY

*What is the biblical gift of prophecy?*

**STEP 21 OF 28**



## **My Journey to Life, Step 21**

### **Foreword**

*My Journey to Life* will give you the keys for finding peace of mind, harmony of body, and success in relationships. Every step will transform your outlook as you unpack each lesson. We pray they will help you to fall in love with the greatest Teacher this world has ever known. So together, let's walk the pathway step-by-step to a new life in Jesus.

### **Preface**

God bestowed special gifts upon the church to edify, encourage, and inspire its members as they prepared for Jesus' imminent return. One of these special gifts is prophecy. What was the role of a biblical prophet? Was the prophetic gift given to God's last day church?

## **Step Twenty-one—The Gift of Prophecy**

**What is the biblical gift of prophecy?** “The Scriptures testify that one of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church, and we believe it was manifested in the ministry of Ellen G. White. Her writings speak with prophetic authority and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested.” — *Seventh-day Adventists Believe*, p. 253

**Bible Discovery:** Numbers 12:6; 2 Chronicles 20:20; Joel 2:28, 29; Amos 3:7; Acts 2:14-21; 2 Timothy 3:16, 17; Hebrews 1:1-3; Revelation 12:17; 19:10; 22:8, 9

**Further Reading:** Ellen G. White, *Spiritual Gifts*, vol. 1, p. 10.2

**1. What is a biblical prophet?** God chooses prophets, both men and women\* to serve as His spokespersons. Through His prophets, God communicates messages to us, for our guidance, comfort, and instruction. All true prophets there were called by God, bow in humble obedience and submission before *The One* who called them.

A prophet is an individual chosen by God to be His messenger. His message is given, through the Holy Spirit, to the prophet, who transmits His messages to the people. God reveals His heart and plans for our future, as well as His unfailing love through His prophets. Even God's precious gift, the Bible, is a product of the gift of prophecy.

God is the Author of the Holy Bible. All its inspirational truths originate with Him. The Holy Spirit illuminates the thoughts of His messengers through visions and dreams. These revelations are then put into words by His messengers for us to read in His Word. The Bible indicates that the gift of prophecy is not confined to any one historical period. (1 Corinthians 1:7) The Seventh-day Adventist Church believes that the gift of prophecy is embodied in God's messenger Ellen G. White.

**Bible Discovery:** Exodus 3:4; Numbers 12:6; Isaiah 6:1-13; 1 Corinthians 14:3; Revelation 1:1, 2

**Further Reading:** Ellen G. White, *Selected Messages*, bk. 1, p. 21.2; *Prophets and Kings*, p. 217.1; *The Great Controversy*, p.v.1; p. 521.3

\*For examples of female prophets, see: Exodus 15:20; Judges 4:4; 2 Kings 22:14; Luke 2:36; Acts 21:9

**2. What are the functions of a biblical prophet?** The primary function of a prophet is to hear the word of the Lord and bring it to people. Prophets are to reveal God’s plan of salvation and His character, proclaim truth, call for reformation, and prepare people to meet God.

Let’s look at some specific functions of New Testament prophets:

- Assisted in the founding of the church (Ephesians 2:20, 21)
- Initiated the church’s mission outreach (Acts 13:1, 2; 16:6-10)
- Edified the church (1 Corinthians 14:3, 4; Ephesians 4:11, 12)
- United and protected the church (Ephesians 4:14)
- Warned of future difficulties (Acts 11:27-30; 20:23; 21:4, 10-14)
- Confirmed the faith in times of controversy (Acts 15:52)
- Directed the people to Jesus as Messiah (1 John 4:1, 2)
- Connects people to Jesus (2 Peter 1:19-21; Revelation 22:16)

**Bible Discovery:** Exodus 7:1, 2; 1 Samuel 9:9; Amos 3:7; Hebrews 1:1; 2 Peter 1:21

**Further Reading:** Ellen G. White, *Acts of the Apostles*, p. 361.1; *Christian Experience and Teachings of Ellen G. White*, p. 237.3

**3. How did biblical prophets receive and communicate messages?** The Lord uses visions and dreams as the primary method of communicating with his prophets (Numbers 12:6). He also uses impressions on the heart, visitations from angels and from Christ Himself to reveal His will. Sometimes in vision the prophet experienced physical phenomena, such as Balaam hearing God’s words while lying prostrate (Numbers 24:3, 4, 15, 16), Daniel losing physical strength and apparently not breathing (Daniel 10:8-11, 17), or Paul left temporarily blind after his first vision (Acts 9:3-8). John the Revelator fell to the ground as though dead (Revelation 1:17).

God’s messages were communicated to the people through prophets in various ways—sometimes orally, by letter, and even through pantomime! Several biblical prophets used assistants in writing out messages received from God. When Jeremiah’s prophetic message was

destroyed by King Jehoiakim, he dictated it again to his assistant Baruch, making additions to the original (Jeremiah 36:32).

We could describe the communication the prophets received from God as “thought inspiration” rather than “verbal inspiration.” This means that the messages were not dictated from God to the prophets word-for-word. The prophets received ideas from God, which they then communicated in the best words they could, under the direction of the Holy Spirit. Thus, each prophet and Bible writer communicates in the language of humanity.

**Bible Discovery:** 2 Samuel 12:7-12; Jeremiah 36:1-4; Ezekiel 4:5; 12; Habakkuk 2:2; Acts 21:10-12; 2 Peter 1:21; Revelation 1:1, 2; 2:1 – 3:22

**Further Reading:** Ellen G. White, 14LtMs, *Letter 32*, 1899, par. 6; *The Great Controversy*, p.521.3; 20LtMs, *Manuscript 129*, 1905, par. 2; *Selected Messages*, bk. 1, p. 21.1-2

**4. Do prophetic writings have to be original to be inspired?** Prophets search for the best words to describe the ideas shown them by God. Often, Bible writers borrowed from each other. There are numerous parallels among the synoptic gospels of Matthew, Mark, and Luke. Numerous almost verbatim quotations appear in each other’s works. For centuries academics have debated which author wrote their book first and then, who copied from whom! Interestingly Paul quoted contemporary authors to better identify with his Grecian audiences. (See: Acts 17:28 where he references Aratus and 1 Corinthians 15:33 where he quotes Menander).

It is important to note that originality is not the key to inspiration; rather, a prophet **must** first be chosen by God before they can relate divinely inspired messages to the people. Throughout the entire process, they are under the guidance of the Holy Spirit. Christ is the originator of all truth. What matters most is the authenticity of the message, and not its originality.

**Bible Discovery:** Isaiah 8:20; Ecclesiastes 12:9, 10; Matthew 20:15; Luke 1:1-4; John 14:6; Acts 17:22-28; 1 John 4:2, 3

**Further Reading:** Ellen G. White, *Education*, p. 13.3; *The Great Controversy*, vi, par. 3; *The Great Controversy*, xi, par. 4–xii, par. 1

**5. Did the gift of prophecy cease to exist with the closing of the Biblical canon?** Many Christians believe that the gift of prophecy ceased at the close of the apostolic era. But nowhere does the Bible say that God would withdraw spiritual gifts—including prophecy—before they had completed their purpose, as found in Ephesians 4:13. Thus, the need for the prophetic gift continues until Jesus comes.

The Bible indicates that as the end approaches, the gift of prophecy will be present to assist the church through those difficult times. Christ’s warning against false prophets indicates there will be true prophets, as well.

The canonical books of the Old and New Testament are the authoritative voice of God and contain the test for every prophetic claim. Just as there were non-canonical prophets such as Nathan (2 Samuel 12:7-14), Gad (1 Chronicles 29:29), Ahijah and Iddo (2 Chronicles 9:29) who

nonetheless were identified as prophets and bore their messages with God's authority, so there could be non-canonical prophets in the post-apostolic era, who if tested by the Word of God, would also carry His authority.

**Bible Discovery:** Joel 2:23, 28, 29; Matthew 24:14; 1 Corinthians 14:1; 1 Thessalonians 5:19-21

**Further Reading:** Ellen G. White, *The Desire of Ages*, p. 823.2; *The Great Controversy*, p. viii.1

**6. How should we test someone who claims to have the spiritual gift of prophecy?** Jesus warned that there would be false prophets in the end-time (Matthew 24:24), therefore, it is imperative that we know how to determine whether a prophet is genuine or counterfeit. A true prophet should:

- Agree with the Bible (Isaiah 8:20)
- Predict accurately (Jeremiah 28:9) unless it's a conditional prophecy dependent on the response of the people (Jeremiah 18:7-10)
- Exhibit Christ-like fruits (Matthew 7:15-20)
- Direct people to Jesus for salvation (Acts 4:12)
- Turn people from their evil ways (Jeremiah 23:22)
- Provide practical counsel for every-day Christian living (2 Timothy 3:16)
- Not be intimidated by people's displeasure (Jeremiah 1:17-19)

**Bible Discovery:** Deuteronomy 13:1-5; 18:21, 22; Jeremiah 23:14-17; Jonah 3:4, 5; 1 John 4:2, 3

**Further Reading:** Ellen G. White, 1888 Materials (1888 808.4)

**7. On what basis does the Seventh-day Adventist Church claim that the gift of prophecy was active in the life of Ellen White?** A few weeks after the Great Disappointment of October 22, 1844, when Christ did not return as the Millerites expected, young Ellen Harmon (White) received her first vision. A week later God called her to prophetic ministry. For the next seventy years of her public ministry, White shared the messages God showed her in about two thousand dreams and visions. From its inception, the Seventh-day Adventist Church accepted those dreams and visions as God's authentic gift of prophecy because White passed all the biblical tests of a prophet (see Question #6), as well as fulfilling the prediction of Joel 2:28-30.

Her work embraced far more than merely predictions, it included authority as a spokesperson for God and a guide for the developing work of the Seventh-day Adventist Church.

**Bible Discovery:** Numbers 12:6; 2 Chronicles 36:15; Amos 3:7; Ephesians 4:11-16; 1 Thessalonians 5:20; Hebrews 1:1, 14

**Further Reading:** Ellen G. White, *Selected Messages*, bk. 1, par. 32; *Selected Messages*, bk. 3, p. 71.1; *Review and Herald*, July 18, 1907, par. 13

### **8. What is the purpose, role, and function of Ellen White in the Seventh-day Adventist church?**

Whether addressing members of the Seventh-day Adventist church or the public at large, White's overriding concern was the salvation of men and women, boys, and girls. She sought continually to bring people into a closer relationship with Jesus and to help them understand the enormity of God's love for the sinner. Not only did she write and preach that the gospel brings spiritual, social, and physical restoration, she demonstrated that principle in acts of sacrificial service to others throughout her lifetime.

Because she recognized the authority vested in her ministry as a non-canonical prophet, she gave counsel, rebuke, and encouragement to leaders and laity alike, based on the insights God gave her to deliver to prepare others for Jesus' return. Her counsel prevented the church from falling into fanaticism and serious theological errors, as well as focusing the denomination on the beautiful biblical truth of righteousness by faith in Christ.

From the very first publication in 1847 by those who would later become Seventh-day Adventists (Word to the "Little Flock") to the present, the church has affirmed belief in spiritual gifts, and especially the gift of prophecy as manifested in the writings of Ellen G. White.

**Bible Discovery:** 2 Chronicles 20:20; Jeremiah 23:16, 17; Hosea 12:13; Matthew 7:20; Acts 2:14-21

**Further Reading:** Ellen G. White, *Selected Messages*, bk. 3, p. 32.2; *The Great Controversy*, vii, par. 2; *Testimonies for the Church*, vol. 5, p. 660.2

**9. What has been the impact of Ellen White's life and writings?** She is the most translated American female author. Her prolific literary contribution fills nearly 50 books, 200 tracts and pamphlets, and more than 5000 periodical articles. Plus, during her lifetime of ministry she wrote many sermons, special testimonies, diary entries, letters and prepared many manuscripts comprising over 50,000 pages of material. The scope of this material is astounding, including health, education, family life, temperance, evangelism, race relations, publishing, nutrition, medical work, stewardship, environmentalism, church-state relations, leadership, discipleship, and mission. Her writings focus on Jesus Christ and uphold the high moral and ethical values of the Judeo-Christian tradition. Her greatest work is the well-received five-volume *Conflict of the Ages* series, which details the great controversy between Christ and Satan from the origin of sin until its eradication from the universe.

Through her writings and her speaking, combined with her personal efforts and influence, White helped establish schools, colleges, hospitals, and publishing plants in North America, Europe, and Australia. Her greatest contribution, however, is the spiritual transformation her writings have had on millions who have heeded her counsels and messages. (See Appendix A).

**Bible Discovery:** Daniel 12:3; Hosea 12:10; Mark 16:20; 1 Corinthians 14:3; Revelation 13:13

**Further Reading:** Ellen G. White, *Testimonies to the Church*, vol. 5, p. 661.1

**10. What is the relationship between Ellen White’s writings and the Bible?** The Holy Scriptures are the standard by which all prophetic claims must be evaluated. White’s writings are not a substitute for the Bible; neither can they be placed on the same level. The Word of God is the supreme authority. (See Appendix B)

At the same time, Seventh-day Adventists reject the idea that there are degrees of inspiration. The same Spirit that inspired the biblical prophets also inspired White.\* Because what she was inspired by God, her words carry authority, just as the non-canonical prophets carried authority for their time. White’s prophetic gift functions much as it functioned in the days of the apostles. Its thrust is to uphold the Bible as the basis of faith and practice, to explain its teachings, and to apply its principles to daily life.

\*For further reading, see the affirmations and denials issued by the Seventh-day Adventist Biblical Research Institute which summarize the relationship between the writings of Ellen G. White and the Bible: <https://whiteestate.org/legacy/issues-scripsda-html/>

**Bible Discovery:** Isaiah 8:20; Ephesians 4:12-16; 1 John 4:1; Revelation 22:18

**Further Reading:** Ellen G. White, 16LtMs, *Letter 130*, 1901, par. 1; *Review and Herald*, January 20, 1903, par. 9; *Testimonies to the Church*, vol. 5, p. 671.2

**11. Did Ellen White influence the beliefs of the Seventh-day Adventist church?** Seventh-day Adventists fully support the Reformation principle of *sola scriptura*—the Bible is its own interpreter and the Bible alone as the basis of all doctrines. The founders of the church developed fundamental beliefs through study of the Bible; they did not receive these doctrines through the visions of Ellen White. Seventh-day Adventists’ fundamental beliefs are Bible based and sustained by biblical arguments. Ellen White’s major role during the development of Adventist doctrines was to guide in the understanding of the Bible and to confirm conclusions reached through Bible study.

**Bible Discovery:** Psalm 119:105; Acts 13:1; 17:10, 11; 2 Timothy 3:16, 17; 2 Peter 1:20, 21

**Further Reading:** Ellen G. White, *Selected Messages*, bk. 3, p. 32.1; *The Great Controversy*, vii, par. 1; *Testimonies to the Church*, vol. 1, p. 86.2

**12. What does the Bible say about the presence of the gift of prophecy in God’s last (remnant) church before Jesus comes?** Just as God gave the gift of prophecy to John the Baptist to announce Christ’s first advent and ministry, so we may expect Him to send the prophetic gift again to help people understand what they must do to be saved at His Second Coming. The prophet Joel predicted a special outpouring of the prophetic gift. The first part of Joel’s prophecy (Joel 2:28-31) described Pentecost, when the outpouring of the Holy Spirit enabled people to hear, believe, and accept Jesus as their Messiah. Likewise, after the predicted signs in the sun, moon, and stars the final outpouring of the Spirit will ripen the harvest of the earth

that “whoever calls on the name of the Lord shall be saved” (Joel 2:32). (See Step 6—The Second Coming, Question #2).

Revelation 12:17 identifies the characteristics of God’s last group of faithful followers, described as “the remnant of her offspring.” They “keep the commandments of God [including the fourth] and have the testimony of Jesus Christ.” The last part of Revelation 19:10 helps us understand that the “testimony of Jesus is the Spirit of Prophecy,” i.e., the prophetic gift (Revelation 22:8-9). Though the expression “spirit of prophecy” can include all the biblical prophets to whom God has given messages. While Seventh-day Adventists apply the term to the ministry of Ellen G. White. She was a prophet—or messenger as she preferred to be called—sent by God to prepare His remnant people for what is soon to come upon Earth.

Revelation 12 reveals that God’s people in the last days of earth’s history will experience the full wrath of the satanic dragon power as he engages in a final attempt to destroy them. To help us survive this most intense conflict of the ages, God in His great mercy gave us the assurance that we will not be alone. The testimony of Jesus through the Bible and the Spirit of prophecy as exhibited in the writings of Ellen White lead one to unify their life with Jesus and ultimately join Him through all eternity!

**Bible Discovery:** Genesis 41:38; Deuteronomy 18:18; Joel 2:28-31; Matthew 13:30, 39; 1 Corinthians 14:1; Revelation 12:17; 19:10

**Further Reading:** Ellen G. White, *Early Writings*, p. 284.1

### ***Reflection...***

The primary function of a prophet is to share God’s Word and place its messages of hope and reconciliation before the people. What a precious heavenly gift! Why wouldn’t we treasure and read these precious last day messages for ourselves?

### ***Next Step...***

We briefly touched on the idea of “the remnant”—God’s last group of faithful followers. How can we know to whom this refers to and have some assurance that we’re a part of this group? In our next lesson we will explore in more depth this topic.

### ***Discussion Questions***

1. What is your understanding of the term "gift of prophecy?"
2. How do we evaluate or test prophetic claims?
3. If you have read any of Ellen White's books, what was the spiritual impact on your life?

### ***Further Reading***

Official Adventist Website: <https://adventist.org/gift-of-prophecy>



### Contact Information

Ellen G. White Estate: [mail@whiteestate.org](mailto:mail@whiteestate.org)

Request a personal Bible study: <https://www.bibleschools.com/en/personal-studies>

Visit your local Seventh-day Adventist Church: <https://www.adventistlocator.org>

Online prayer room: <https://www.wepray.mobi>

### Appendix A—A Short Biographical Sketch of Ellen G. White

**Ellen Gould White (Harmon), 1827—1915** Born on November 26, 1827, in Gorham, Maine. She and her twin sister, Elizabeth, were the youngest of Robert and Eunice Harmon’s eight children. The family was Methodist until a short while after they heard the preaching of William Miller in 1840. White nearly died at age nine due to an accident that disfigured her nose and damaged her lungs. As a result, she drew close to her Savior, appealing to several of her young friends to commit their lives to Jesus.

**EDUCATION:** Surprisingly for a writer, White’s classroom education at the Brackett Street School in Portland, Maine, ended after only three grades. A bully’s attack in the streets of Portland, Maine, left her a near-total invalid for the next several years, unable to continue her education. Certainly “weakest of the weak” was an apt description of God’s choice for a messenger. As a teenager, White attended a partial term at the Westbrook Seminary and Female College.

**HOME LIFE:** Ellen married James White on August 30, 1846. They had four children: Henry Nichols, James Edson, William Clarence, and John Herbert. The oldest died at age 16, the youngest in infancy. James suffered three strokes during their marriage, and Ellen nursed him back to health, encouraging him to exercise and engage with people. He died at age 61 on August 6, 1881. Ellen spent the final 34 years of her life as a widow.

**CALLED BY GOD:** In December 1844, at the age of 17, while praying earnestly with friends, White received her first vision, a supernatural view of the travels of the Advent people to the city of God. She had already accepted the Millerite message of the imminent return of Jesus. She travelled with her husband throughout New England sharing her visions and messages. Sometimes, there were words of counsel for a given individual or group; other times the messages were for her fellow-believers.

**VISIONS:** Her first vision gave believers hope that God was still leading the fledgling Adventist movement. White had hundreds of private and public visions in the succeeding years. Her last public vision was on December 15, 1874, and her last private vision was on March 3, 1915. Visions varied from seconds in length to nearly two hours.

**POST-MILLERITE MOVEMENT:** White’s prophetic ministry and consequent writings continued to inspire the Millerite remnant after The Great Disappointment of 1844. She not only brought encouragement to the fledgling group of believers in North America, but also to those carrying the Advent message to Europe in about 1874, Australia in 1885, and gradually the rest of the

world by the early twentieth century.

**SABBATARIAN ADVENT MOVEMENT:** In the two decades following the events of 1844, Ellen, and James White, along with Joseph Bates, were at the vanguard of those who helped organize the Seventh-day Adventist Church, a global movement that today has reached more than 20 million baptized members, with more than 30 million attending weekly worship services in over 200 countries and territories.

**A LEADER IN HER TIME:** When you consider the time in which White was born, matured, and ministered, her influence is even more remarkable. Women were not generally expected to be leading religious figures in the nineteenth century. Nor were those of her educational level counted among the ranks of best-selling authors. White is the most-widely published woman on religious topics in the world and in 2014, she earned a spot on the *Smithsonian* magazine's ranking of the 100 most influential Americans of all time.

**TRAVELS:** From early in her calling, White began traveling among groups of early Adventists to encourage them through the visions she received. She began in early 1845, traveling to groups in Maine. From 1847 to 1852, she and her husband traveled among Adventists in New England; in 1853, they branched out to Michigan and Pennsylvania. In the 1860s, they added Illinois, Wisconsin, and Iowa. In the 1870s, they spread further west, laboring in Colorado, California, Minnesota, Texas, Indian Territory (Oklahoma), and Kansas. In the 1880s, they added Quebec. When James died in 1881, Ellen visited family in Colorado and then moved to California, where she resided, except for preaching tours back east and in Europe from 1885 to 1887 and in Australia from 1891 to 1900. She spent the last 14 years of her life in California.

**WRITINGS:** Though shortchanged in her formal schooling, White devoted much of her ministry to writing. By the time of her death, White was publishing about 20 major books. These included autobiographical sketches and books on the cosmic conflict of the ages between Christ and Satan, books on the life of Christ and His teaching, on education, on health, on evangelism and canvassing, and books with counsels for church members and leaders. There are currently 5,555 extant letters written by White from 1845 to 1914 and 60,000 typewritten pages of manuscripts. Millions of her books are in print, in virtually every major language, from Arabic to Albanian, English to Esperanto, Czech to Chinese, Spanish to Serbian, and scores of others. Furthermore, millions of weekly visitors read her writings online from EGW Writings websites and apps.

**PROMOTION OF MINISTRIES:** The Seventh-day Adventist Church would not have developed its ministries the way it did without guidance provided through White. At the time of her death, the Church had ministries on all continents except Antarctica. Elementary, secondary, and college educational institutions, clinics, and sanitarium hospitals developed around the world. Colporteurs sold religious books and literature, and the Church was engaged in humanitarian endeavors wherever the work opened.

**GOD'S MESSENGER:** Christians have often commented how powerfully God can use a person "fully surrendered" to Jesus. The life, work, and legacy of Ellen G. White bear incredible testimony to that truth. Her speaking—including before audiences of up to 20,000 and without amplification—moved multitudes to live healthier lives and turn their hearts to God. Because a young woman in New England devoted her entire life to serving Jesus completely, the world is

the beneficiary of her divinely inspired insightful writings on Scripture, health, relationships, parenting, education, evangelism, and many other important topics. To this very day, her writings continue to bring blessings to countless millions around the globe.

In a world where adjectives are piled on to make the ordinary seem otherwise, with her many gifts, leadership, and accomplishments, White was indeed “a remarkable woman of God.” Her life is a living testament to what it means to be wholly led by God.

### **Appendix B—Ellen G. White’s Relationship to The Bible**

The second key focus of Ellen White’s life was the Bible. It played a foundational and central role in her personal experience and ministry. Not only did she use Scripture, but her writings are full of Scripture and point almost continuously to the Word of God. UEGW p.ix.7

#### **Ellen White and Scripture**

R. Clifford Jones: Seventh-day Adventists value the life and ministry of Ellen G. White. Having died in 1915, “Sister White,” whose life and work are believed by Seventh-day Adventists to have met the criteria of a prophet, wrote prodigiously, leaving a body of writings that has guided the denomination since its inception. Yet she has not been without detractors and to this day continues to attract a horde of admirers and critics alike. UEGW p.45.1

#### **Ellen G. White’s Use of Scripture**

Frank M. Hasel: It has been aptly stated that Ellen G. White “is the most prolific, most published and most influential author” in the Seventh-day Adventist Church. Her voluminous work is immersed in biblical thought, and what she wrote is highly indebted to Scripture. Even a casual reader of Ellen G. White’s writings notices how frequently and profusely she refers to the Bible. She not only uses the Bible copiously; her thoughts abound with biblical imagery, and her writings often echo biblical language and ideas. This is reflected in a variety of different ways as she uses the Bible. In this paper we will examine her treatment and use of Scripture as evidenced in numerous instances in her published work. GOP p.301.1

#### **Ellen White Led the Way in Building a Biblically Oriented Message for the World**

In the very early period (1844-1848), before even a nucleus of a dozen fellow believers was formed, before any published documents were available, Ellen Harmon was conceptually leading the way in developing the Biblically based coherency of what became the distinctive message of Seventh-day Adventists. This remarkable conceptual leadership and nurturing remained a fact of Adventist life till her death. MOL p.555.4

But while the Bible is the standard by which all teaching and experience must be tested, many wrest that Word to their own destruction: “Some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow. . . . If you had made God’s word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have

needed the Testimonies.”

Thus Ellen White saw her writings as subject to the Bible, but if the visions come from God, they have authority. “The waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” UEGW p.25.1-2

### **The Fruit of Ellen White’s Ministry**

A.G. Daniells declared that the “strongest proof” for the genuineness of the prophetic gift in Ellen White was its “fruits, ... not in physical and outward demonstrations.” He went on to suggest how this “gift” should be taught to others. He would “begin with the beginning of this movement. At that time here was a gift to that individual, at the same time came this movement of the three-fold message. They came right together in the same year. That gift was exercised steadily and powerfully in the development of this movement. The two were inseparably connected, and there was instruction given regarding this movement in all its phases through this gift, clear through for seventy years.”

He then reviewed how the fruit of Ellen White’s writings had made the difference in the church’s attitude toward the Bible and its study; in the church’s commitment to evangelism, in this country and the world over; in the Adventist habit of unselfish support of this worldwide outreach; in its community help work; in its health and medical missionary programs, and in its “wholesome” educational philosophy. He concluded his talk with this challenge: “If that [recital of her impact on all areas of Adventist life] is not evidence of the source of this gift among us, then I do not know what would be evidence.”

In reference to a question regarding Ellen White’s relationship to the Bible, Daniells made it clear that it would be wrong to say that the “Spirit of prophecy [meaning Ellen White’s writings] is the only safe interpreter of the Bible.” After all, he said, what then would we do with people who become Adventists in other lands, “who have not seen a book on the Spirit of prophecy?” MOL p.435.3-5

### **Appendix C—Recommended Reading to Learn About the Gift of Prophecy**

[\*The Gift of Prophecy in Scripture and History\*](#), editors Dwain Esmond and Alberto Timm

[\*Messenger of the Lord\*](#), by Herbert E. Douglas

[\*Understanding Ellen White\*](#), by Merlin D. Burt

[\*A Gift of Light\*](#), by Roger Coon

[\*The Gift of Prophecy: The Role of Ellen White in God’s Remnant Church\*](#), by Gerhard Pfandl

[\*101 Questions – About Ellen White and Her Writings\*](#), by William Fagal