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## EGW VS. WWW

### I. The Dragon is Wroth (Rev. 12:17)

- a. When speaking of the identifying characteristics of God’s Remnant Church (as found in Rev. 12:17), we regularly (and correctly) point out that the last day church will (1) purpose in their hearts to keep all of God’s commandments and (2) have the gift of prophecy. There is, however, a third characteristic in this verse that is too often overlooked. “The dragon was wroth...” with the church that has the first two characteristics, *especially because of* the first two characteristics. He will do anything and everything he can to destroy the effectiveness of this church, and in order to accomplish this, he works not only *outside*, but also *inside* the remnant church. The next two lessons will address many of his strategies.

### II. Cult scare tactics (Ac. 24:5, 12-14; Jn. 7:48)

- a. “cult of the Nazarenes” (nlt)
- b. Defaming the character (Jn. 7:48; Mt. 12:24; Ac. 9:22; 2 Cor. 10:10; Ac. 17:13)

### I. Ellen G. White and Plagiarism

- a. Literary Assistants (1 Cor. 12:28)
  - i.) Some critics claim that Ellen White’s literary assistants were actually the authors of much of her material!
    - (i) Although Ellen White insisted on the most up-to-date equipment for her staff, she personally never learned to operate a typewriter (first marketed in 1874). Consequently, the first draft of *all* her manuscripts was written in longhand – indisputable evidence that she was indeed the author!
    - (ii) Ellen White’s handwriting changed over the years. Arthur White, Secretary of the White Estate for nearly a half century, was so familiar with the original manuscripts that he would often astound visitors to the vault by asking them to select one at random, then hold a hand over the date, and allow him to guess the date (year) or origin. He seldom missed by a year or two.
  - i.) Jeremiah
    - (a) Baruch (Jer. 36:4-6, 17, 18, 27, 32)
  - ii.) Paul
    - (a) Tertius (Rom. 16:22)
    - (b) Sosthenes (1 Cor. 1:1)
    - (c) Luke
      - (i) [2 Tim. 4:9-10 quoted]. These words, dictated by Paul just prior to his death, were written by Luke for our profit and warning. (4T 353)

- iii.) Peter
  - (a) Silvanus (1 Pet. 5:12)
- iv.) Ellen White
  - (a) Marian Davis
    - (i) The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do. {3SM 91.4}
    - (ii) I received notice from C.H. Jones that it was planned to publish *Desire of Ages* in the spring of '98... Sister White is continually harassed with the thought that the manuscript should be sent to the printers at once. I wish it were possible to relieve her mind, for the anxiety makes it hard for her to write and for me to work... Sister White seems inclined to write, and I have no doubt that she will bring out many precious things. I hope it will be possible to get them in the book. ***There is one thing, however, that not even the most competent editor could do – that is, prepare the manuscript before it is written.*** – Marian Davis letter to W. C. White, Aug. 9, 1987.
  - (b) Fannie Bolton
    - (i) An illustration was given me of a tree full of beautiful fruit. I was shown Fannie [Fannie Bolton was one of Ellen White's literary assistants who later claimed to have written *Steps to Christ* among other things] gathering the fruit, some ripe, the best, some unripe. She put it in her apron, and said, "This is mine. It is mine." I said, "Fannie, you are certainly claiming that which is not yours. That fruit belongs to that tree. Any one may pluck and enjoy it, but it belongs to that tree." (MR926 26)
    - (ii) If you had the task given you of handling Old and New Testament writings, you would see large improvements to be made, great additions and subtractions and changes of expressions; you would put in words and ideas to suit your standard of how it should appear. We should then have Fannie Bolton's life and expressions, which would be considered by you a wonderful improvement; but disapproved of God. Letter 7, 1894, p. 1. (To Fannie Bolton, February 6, 1894.) (1MR 34)

a. Plagiarism charges

- i.) The word "plagiarism" comes from a Latin word ("plagarium") meaning "kidnapper." It is defined in the American Heritage Dictionary as "to use and pass off as one's own." Plagiarism is a literary masquerade.

- ii.) Literary borrowing, on the other hand, occurs when a writer utilizes and employs the words of another for the purpose of making a particular point (ex. sermon illustrations).
- iii.) Literary law recognizes what it defines as “fair use” of the ideas and even the words of another.

b. “Plagiarism” (literary borrowing) in the Bible

- i.) Solomon “sought out” and “set in order” (Eccl. 12:9-10)
- ii.) Jesus “borrows” from Solomon (compare Eccl. 11:4, 5 w/ Jn. 3:8)
- iii.) Luke “set in order” an account of Jesus’ life, death and resurrection (Lk. 1:1-3)
  - (a) It appears indubitable [unquestionable] from Luke 1:1–3 and from the verbal parallels in the Synoptic Gospels that Matthew and Luke, at least, were led by the Holy Spirit to use previously written documents in the preparation of their Gospels. That many people should have preserved accounts, oral and written, of the life, work, and teachings of Jesus was only normal, and Luke states specifically that this happened (chap. 1:1). He goes on to imply that before writing his own account he had made research among the sources available to him, when he says, “It seemed good to me also, having followed all things closely for some time past, to write an orderly account” (chap. 1:3, RSV). - Nichol, F. D., *The Seventh-day Adventist Bible Commentary, Volume 5*, p. 178.

c. Ellen White’s literary borrowing

- i.) Ellen White lacked a formal education, and Lord supplied the lack. Her son, Willie, reported “In her early experience, when she was sorely distressed over the difficulty of putting into human language the revelations of truths that had been imparted to her, she was reminded of the fact that all wisdom and knowledge comes from God; and she was assured that God would bestow grace and guidance. She was told that, in the reading of religious books and journals, she would find precious gems of truth, expressed in acceptable language,; and that she would be given help from heaven to recognize these, and to separate them from the rubbish of error with which she would sometimes find them associated.” – *Brief Statements*, p. 5.
- ii.) One prominent critic has alleged that between 80% and 90% of Ellen White’s writings were borrowed from the works of others. Tim Poirier, in his book *Project Surprise*, reveals that, with the exception of five books, the known documented borrowed material (uncredited) in her writings amounted to less than three percent per book!
  - (a) Legal findings of Vincent L. Ramik, senior partner of Diller, Ramik and Wight, Ltd., a law firm specializing in patent, trademark and copyright law (handout).
  - (b) Testimony of M. L. Andreasen

d. Christ the originator of truth

- i.) “Nothing new under the sun” (Eccl. 1:9)
- ii.) A prophets words are not true because a prophet says them; the prophet says them because they are true.
- iii.) Christ came to represent the Father to the world. **He was the originator of truth;** but when he came, he found that **the gems of truth had been obscured by tradition and heresy.** He came to sweep away false doctrine, and to **place the gems of truth in the new setting of the gospel.** (RH, July 16, 1889)
- iv.) Heman Humphrey, President of Amherst College, in the preface of John Harris’ biography of Jesus, *The Great Teacher*, conjectured as to what the work of a modern prophet may consist of in his day (the book was published in 1835 when Ellen White was about 8 years old). He wrote “Suppose, for example, an inspired prophet were now to appear in the church, to add a supplement to the canonical books – what a Babel of opinions would he find on almost every theological subject! And how highly probable it is that his ministry would consist, or seem to consist, in a mere selection and ratification of such of these opinions as accorded with the mind of God. Absolute originality would seem to be almost impossible. The inventive mind of man has already bodied forth speculative opinions in almost every conceivable form, forestalling and robbing the future of its fair proportion of novelties, and leaving little more, - even to a divine messenger, - than the office of taking some of these opinions and impressing them with the seal of heaven.” – Arthur L. White in *The Ellen White Biography, Vol. 4, p. 63.*
- v.) Patriarchs, prophets, and apostles spoke as they were moved upon by the Holy Ghost, and they plainly stated that they spoke not by their own power, nor in their own name. They desired that no credit might be ascribed to them, that *no one might regard them as the originators of anything whereof they might glory... Christ is the Author of all truth.* (RH, January 7, 1890)
  - i.) “I, too, am a plagiarist!” (James J. Kilpatrick, Jr. handout)

III. The “Shut Door” (Mt. 25:10-12)

- a. The time of the Great Disappointment in 1844 was a time of spiritual lethargy. Prominent religious leaders spoke of it as a time of little interest in spiritual things, with no new converts to the faith, no religious reforms, no spiritual life. This prevailing attitude left the Advent believers to conclude that the door of mercy was shut to those who had rejected the warning message, and that probation had closed.
  - i.) At a meeting of the presbytery of Philadelphia, Mr. Barnes, author of a commentary widely used and pastor of one of the leading churches in that city, "stated that he had been in the ministry for twenty years, and never, till the last Communion, had he administered the ordinance without receiving more or less into the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their

souls. With the increase of business, and the brightening prospects of commerce and manufacture, there is an increase of worldly-mindedness. Thus it is with all the denominations." – *Congregational Journal*, May 23, 1844.

- ii.) Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and He has withdrawn Himself from them." – *Professor Finney, Oberlin College, February 1844.*
- iii.) And a writer in the Religious Telescope testified: "We have never witnessed such a general declension of religion as at the present. Truly, the church should awake, and search into the cause of this affliction; for as an affliction everyone that loves Zion must view it. When we call to mind how 'few and far between' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or, ***Is the door of mercy closed?***'" (GC 376-77)

b. Corrected by a vision

- i.) It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show. For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error, and enabled us to see the true position. I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents. There was a shut door in Noah's day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood... There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven. There was a shut door in Christ's day. The Son of God declared to the unbelieving Jews of that generation, "Your house is left unto you desolate" (Matthew 23:38)... I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them. Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. (1SM 62-63)
- ii.) With my brethren and sisters, after the time passed in forty-four I did believe no more sinners would be converted. But I never had a vision that no more sinners would be converted. And am clear and free to state no one has ever heard me say or has read from my pen statements which will justify them in the charges they have

made against me upon this point... I never have stated or written that the world was doomed or damned. I never have under any circumstances used this language to any one, however sinful. I have ever had messages of reproof for those who used these harsh expressions.--Letter 2, 1874. (1SM 74)

c. New Testament parallel

- i.) Just as early Adventists believed that the door of mercy was shut to the world, so the early Christian Church believed that the door of mercy was shut to the Gentiles; and just as God corrected the erroneous view of the early church through a vision given to Peter (Ac. 10:9-17, 28), so God corrected the erroneous Adventist view through a vision given to Ellen White. The fact that Ellen White had a false understanding before the vision is no more proof of her being a false prophet than Peter's false understanding would be proof of his being a false prophet/apostle.

d. "Suppressed" writings

- i.) "Word to the Little Flock"
  - (a) My attention has recently been called to a sixteen-page pamphlet published by C, of Marion, Iowa, entitled *Comparison of the Early Writings of Mrs. White With Later Publications*. The writer states that portions of my earlier visions, as first printed, have been suppressed in the work recently published under the title *Early Writings of Mrs. E. G. White*, and he conjectures as a reason for such suppression that these passages teach doctrines now repudiated by us as a people. He also charges us with willful deception in representing *Early Writings* as a complete republication of my earliest views... When my earliest views were first published in pamphlet form, [REFERENCE IS HERE MADE TO THE 24-PAGE PAMPHLET "A WORD TO THE LITTLE FLOCK," PUBLISHED BY JAMES WHITE IN 1847, CONTAINING THREE ELLEN G. WHITE COMMUNICATIONS. --COMPILERS.] the edition was small, and was soon sold... In our frequent change of location in the earlier history of the publishing work, and then in almost incessant travel as I have labored from Maine to Texas, from Michigan to California--and I have crossed the plains no less than seventeen times--I lost all trace of the first published works. When it was decided to publish *Early Writings* at Oakland last fall, we were obliged to send to Michigan to borrow a copy of *Experience and Views*. And in doing this we supposed that we had obtained an exact copy of the earliest visions as first published. This we reprinted, as stated in the preface to *Early Writings*, with only verbal changes from the original work. And here I will pause to state that any of our people having in their possession a copy of any or all of my first views, as published prior to 1851, will do me a great favor if they will send them to me without delay. I promise to return the same as soon as a copy can be produced. So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed. (1SM 59-60)

#### IV. Other Internet Criticisms

##### a. Unfulfilled prophecies

###### i.) “Food for worms” vision

(a) During the May 27, 1856, Battle Creek conference, Ellen White had a vision regarding some of the members in attendance. At the conclusion of the meeting, among the things she related was the following:

(i) "I was shown the company present at the Conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'" — *Testimonies, Vol. 1*, pp. 131, 132.

▪ Conditional prophecies (see Jer. 18:6-10)

1. Jonah’s prophecy was conditional, even though Jonah didn’t state a condition in the delivery of it (Jon. 3:3, 4, 5, 10).
2. God’s promise to bring Israel into the Promised Land was conditional (Ex. 6:2, 6-8; Num. 14:26-34).
3. God’s promise to honor the descendants of Aaron was conditional (Ex. 29:9; Num. 25:13; 1 Sam. 2:30-33).
4. In 2 Peter 3:11-12, he speaks of “hastening” the coming of Christ. If God’s people can hasten Christ’s coming, then certainly they can also *delay* it.

a. The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional. (1SM 67)

(b) We may conclude that the “food for worms” vision was conditional, and had the people of God complied with the conditions, moving forward in faith, every detail of the vision would have been fulfilled.

ii.) For other false and “unfulfilled visions,” such as the astronomy vision, Civil War predictions, etc., refer to Francis D. Nichol’s book *Ellen G. White and Her Critics* (1951), pp. 91-130. It is noteworthy that the same charges made by critics in Nichol’s day, and answered so thoroughly and completely in his book and others, are still being used today.

##### b. Alleged Bible Contradictions (*the allegations are from the critics; my comments appear in italics*)

###### i.) Adam was with Eve when she was tempted in the Garden<sup>i</sup>

EGW: "The angels had cautioned Eve to beware of separating herself from her husband while occupied in their daily labor in the garden; with him she would be in

less temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On perceiving that she was alone, she felt an apprehension of danger. ... She soon found herself gazing with mingled curiosity and admiration upon the forbidden tree" (Patriarchs and Prophets, pp. 53, 54).

BIBLE: When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, **who was with her**, and he ate it (Gen. 3:6, NIV).

*The NIV seems to make it crystal clear that Adam was "with her." Unfortunately, the translators of the NIV took some liberties here and added to the text (I'm wondering why the critics don't call them on it?). The original text says "she gave to her husband with her." This phrase has been understood by scholars to simply state that, along with Eve, Adam ate the fruit. John Wesley's insightfully comments*

*"'Tis likely he was not with her when she was tempted; surely if he had, he would have interposed to prevent the sin; but he came to her when she had eaten, and was prevailed with by her to eat likewise. She gave it to him; persuading him with the same arguments that the serpent had used with her; adding this to the rest, that she herself had eaten of it, and found it so far from being deadly that it was extremely pleasant and grateful. And he did eat..." – John Wesley's Explanatory Notes, comments on Gen. 3:6.*

*Further, the Bible tells us that Adam was not deceived, but only Eve (1 Tim. 2:14). The clear implication is that Adam was not present at the tree.*

ii.) Satan deceived Adam<sup>ii</sup>

EGW: Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. (Ev 598)

BIBLE: And Adam was not the one deceived; it was the woman who was deceived and became a sinner. (1 Tim. 2:14)

*Who would honestly argue that Satan did not deceive Adam? These two statements are speaking of different experiences. Eve was deceived at the tree with the fruit; Adam was not. Adam was deceived into believing that if he put his wife before God, somehow God would over look it.*

iii.) Persecution of the Saints<sup>iii</sup>

EGW: Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs... (EW 56)

BIBLE: I tell you, in that night there will be two men in one bed: the one will be taken and the other will be left. Two women will be grinding together: the one will be taken and the other left. Two men will be in the field: the one will be taken and the other left." (Lk.7:34-36)

*It would have been extremely beneficial if the critics had read just three verses before, where Christ said "In that day, he who is on the housetop, and his goods are*



*in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back. (Lk. 17:31); or similarly, in Matthew 24, where He said "Then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take anything out of his house. And let him who is in the field not go back to get his clothes. But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath. For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. (Matthew 24:16-21).*

iv.) Assurance of Salvation<sup>iv</sup>

EGW: Those who accept the Savior, however sincere their conversion, should never be taught to say or feel that they are saved (COL 155).

BIBLE: "These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God." (1 John 5:13)

*If the critics had read carefully, they would have noticed the next sentence in Christ's Object Lessons reads "This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation." She clearly was addressing a "once saved, always saved" attitude of overconfidence in self rather than an assurance of salvation for those who trust in Christ. In fact, in her book Desire of Ages, published two years earlier, she wrote "Those who see Christ in His true character, and receive Him into the heart, have everlasting life" (DA 88).*

v.) Slavery a Sin?<sup>v</sup>

EGW: God is punishing this nation for the high crime of slavery. He has the destiny of the nation in His hands. He will punish the South for the sin of slavery... (1T 264)

BIBLE: And as for your male and female slaves whom you may have—from the nations that are around you, from them you may buy male and female slaves. Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. (Lev. 25:44-46 ).

NOTE (from website): The Bible never says that slavery is a wise or a good practice, and after thousands of years of slavery, during the last 150 years mankind seems to have finally come to the realization that slavery is a bad practice. However, we need to differentiate between a "bad practice" and "sin." In order for slavery to qualify as a sin it must be a transgression of God's law, which is the 10 commandments. However, the Bible allowed for Israel to practice slavery and never condemned it as a

sin. While slavery may correctly be defined as a bad practice, it is not a transgression of God's law, therefore it cannot be classified as a sin.

*We really must question the motives of any professed Christian who would seek to defend the slavery of the south in order to defraud Ellen White. There is no comparison, incidentally, between the slavery of the south and the servitude of Hebrew slaves among their own people (as is evidenced by the phrase “you shall not rule over one another with rigor.”).*

vi.) Christ in Gethsemane<sup>vi</sup>

EGW: “**His form swayed as if He were about to fall.** Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. **He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him,** or He would have fallen to the earth.” (DA 685)

BIBLE: The Bible says nothing about Jesus staggering and groaning as He walked through Gethsemane or needing the disciples to prop Him up.<sup>vii</sup>

*Jesus cried out “My soul is exceedingly sorrowful, even to death.” The Scripture says “His sweat became like great drops of blood falling down to the ground” (Mt. 26:38; Lk. 22:44). Is it out of the realm of possibility, if not probability, that Jesus staggered and groaned aloud? If a person hadn’t read Desire of Ages, isn’t it likely that they would have come up with a similar mental picture upon reading the passage of Scripture?*

vii.) Christ’s Arrest<sup>viii</sup>

EGW: “No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer. Standing in advance of His disciples He said, ‘Whom seek ye?’ They answered, ‘Jesus of Nazareth.’ Jesus replied, ‘I am He.’ As these words were spoken, **the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour's face, and a dovelike form overshadowed Him.** In the presence of this divine glory, the murderous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground. The angel withdrew, and the light faded away. (DA 694)

BIBLE: The Bible says nothing about a supernatural intervention by an angel, a divine light, or a dovelike form. The Bible merely says, “As soon then as he had said unto them, I am he, they went backward, and fell to the ground.” (Jn. 18:6)

*And the mob fell back because...???*

viii.) Christ on Trial<sup>ix</sup>

EGW: But as Caiaphas now looked upon the prisoner, he was **struck with admiration** for His noble and dignified bearing. A **conviction** came over him that this Man was akin to God. The next instant he scornfully banished the thought. (DA 704)

BIBLE: The Bible says nothing about Caiaphas admiring Jesus or being convicted.

*Would anyone really argue that it is entirely out of the realm of possibility, if not inherent in the passage of Scripture itself, that Caiaphas was awed by the demeanor of Christ and convicted of His own ungodliness in the Lord of Glory?*

c. Other criticisms (Q & A from critics; my responses in italics)

**Q: Don't Mrs. White's health writings prove she was a prophet?**

A: Just because a person receives a "revelation" upon health, and it turns out to be true, does not mean that person is a true prophet. If so, then Joseph Smith is just as much a prophet as Ellen White because his health teachings were very similar to the core of Ellen White's teachings, and his vision preceded hers! The truth is that most, if not all, of Mrs. White's teachings on health were in existence and being taught by popular health reformers many years before she ever claimed to have had a vision on health reform. In fact, many of her writings on health appear to be plagiarized from the writings of other health reformers.

*This sounds convincing, but consider the testimony of Dr. Clive McCay, Professor of Nutrition at Cornell University in the late fifties. Commenting on the wide array of nutritional opinions in Ellen White's day, he said "Most of these works are a curious mixture of truth and error... a bewildering array of new health views—good and bad—were being promoted but the modern science of nutrition, which helps us to check on views and theories, had not yet been born." Two of our Adventist leaders met with Dr. McCay for an interview. "More than once during the evening he returned to the question: 'How do you explain the fact that Mrs. White, with very little formal education and no special training in nutrition, so accurately set forth nutrition principles that are only now scientifically established?' He ruled out as wholly unsatisfactory the answer sometimes casually given: 'Mrs. White simply borrowed her ideas from others.' He observed that such an answer simply raises another question: 'How would Mrs. White know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century?'" – A Nutrition Authority Discusses Mrs. E.G. White, available from [www.egwestate.org](http://www.egwestate.org).*

**Q: Biblical prophets made mistakes! How are they different from Mrs. White?**

A: Let's be careful not to confuse "moral failures" with "theological failures."

*We have already shown in previous handouts that Biblical prophets also had "theological failures"; yet for the most part, the alleged failures are more a failure on the part of the reader than on the part of the prophet.*

**Q: Eph. 4:11-13 says prophets will be active in the church until the end, and Joel 2:28, Rev. 12:17, and 19:10 teach that prophecy will be an identifying mark of the remnant who "keep the commandments of God." If Ellen White was not a true prophet, who else could it be? Is the Bible wrong?**

A: ...There are serious problems with this reasoning. First, if Adventists want us to interpret Eph. 4:11-13 as saying that prophets are going to be active in the true church until the end of time, then they should be able to name all of the true prophets between 100 A.D. and 1844 when Ellen White received her "calling." We will not be holding our breath while the SDA Church

compiles that list! More importantly, however, Ellen White died nearly 100 years ago, and there has been no “approved” prophet in the SDA church since then.

*We have already addressed this in our lesson The Law, the Prophets and the Advent Movement. The question remains, If Eph. 4:11-13 isn't saying that all the gifts will continue in the church until we reach “the measure of the stature of the fullness of Christ,” then what DOES it mean?*

**Q: Doesn't' the book *Steps to Christ* prove Ellen White was inspired?**

A: The reasoning behind this question is as follows. (1) Steps to Christ is a great soul-winning book, (2) How could a false prophet write such a great soul-winning book? The reality is that Mrs. White did not write the book herself. Mrs. White's secretary, Fannie Bolton, claimed to have written the book, and I have no reason to doubt that. Elder Sanders has requested the White Estate provide examples of hand-written pages of Steps to Christ (which are, by the way, available for many of her other books), and the White Estate has not been able to show us even a single page. So, believe the weight of evidence points to Fannie Bolton, not Ellen White, as the author.

*We have already discussed Fannie Bolton under “Literary Assistants.” I will now cite a response from the Ellen White Estate: “There is naturally one question that arises in anyone's mind at this point: if Fannie Bolton, wholly unaided, wrote a book like Steps to Christ, in 1892, when a relatively young woman, why did she not write other books to stir the hearts of men and quicken their desire for heaven? It is true that she did write a few poems, some of them of good quality, but we search in vain for anything from her pen that might be a companion volume to Steps to Christ. How strange this flash of brilliance in 1892 that never again threw light across the path of spiritually needy mankind!... [A chart is presented paralleling passages of Steps to Christ and the same passages published in earlier books written by Ellen White prior to her becoming acquainted with Fannie.] These parallel passages give conclusive proof that some of the material of Steps to Christ was actually written before Miss Bolton ever connected with Mrs. White's office... In the future, when our readers note in the writings of a critic the confident line, “the best of evidence,” as an introduction to some charge against Mrs. White, their minds will probably turn to this Steps to Christ incident, and they can quickly decide for themselves how worthless may be the critic's “best of evidence,” and how doubly worthless the rest of his evidence.”<sup>x</sup>*

d. Thus Saith Ellen White

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<sup>i</sup> [http://www.truthorables.com/EGW\\_Contradicts.htm](http://www.truthorables.com/EGW_Contradicts.htm)

<sup>ii</sup> <http://www.ellenwhiteexposed.com/egw45.htm>

<sup>iii</sup> Ibid.

<sup>iv</sup> Ibid.

<sup>v</sup> Ibid.

<sup>vi</sup> [http://www.truthorables.com/Passion\\_of\\_Christ.htm](http://www.truthorables.com/Passion_of_Christ.htm)

<sup>vii</sup> Ibid.

<sup>viii</sup> Ibid.

<sup>ix</sup> Ibid.

<sup>x</sup> <http://www.egwestate.org/books/egwhc/EGWHCc31.html#sth12>