

Chapter 1 : THE SPIRIT OF PROPHECY

faith tabernacle of kremmling donate subscribe audio. small straws the trumpet vision sounds. november 7, small straws in a soft wind by marsha burns.

Flattery - Sermons on Revelation Revelation Apparently, it was the same speaker that John heard in verses 9 and Being from the throne of God, the speaker spoke true words of God. With full authority this speaker says, "For the testimony of Jesus is the spirit of prophecy. One, Jesus proclaimed an authoritative testimony. In my view John refers here to the testimony about Jesus proclaimed by the believers. However, grammatically, either meaning is possible. And, we can learn from both meanings. Jesus preached Luke 4: During His ministry on earth, He dealt with many aspects of this subject. He spoke of both redemption and of judgment. Those who believed in Jesus would be redeemed. In contrast, those who did not believe would face the harsh judgment of spiritual death. In addition to what He said, the entire life, death, and resurrection of Jesus proclaimed the truth of God. The message of Christ has had an unmatched influence in the world. All men and women, everywhere, must face the claims of the Son of God. Each of us has a choice to make. When we accept--when we believe--then we have eternal life. We will enjoy the benefits of the kingdom of God now and in the future. Two, believers in Christ are witnesses about Him. We must proclaim the truth to people everywhere. As I have said, the phrase "testimony of Jesus" can also mean the testimony of believers about Jesus. John says, "And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. Our words and our lives tell the story of the Christ who came to save us. We give evidence to the transforming work of the Christ who is the way, the truth, and the life. Sometimes, the witness of believers precipitates their suffering. Many people, today, face persecution and death because of "the testimony of Jesus. Three, the Holy Spirit empowered Jesus to proclaim the truth. We must recognize the authority of His proclamation. The voice told John that the testimony of Jesus "is the spirit of prophecy. The Spirit does this by empowering others to speak. The Spirit empowered Jesus to testify, and He empowers all who believe in Christ. When He began His ministry on earth, according to Luke 4: Through the power of the Spirit, He preached the Kingdom of God, performed His mighty works, and completed His redemptive work. As Jesus proclaimed the truth of God, the Spirit of prophecy was upon Him. Because Jesus was empowered by the Spirit, His words were full of authority. In fact He said in John 6: Jesus went on to lament the fact that some did not believe Him. I urge you, in contrast to them, to believe and receive life eternal. Four, the Holy Spirit empowers us to testify about Jesus. We must be filled with the Spirit. Before Jesus ascended, He said Acts 1: We must believe that the Spirit of prophecy will come upon us to testify about Jesus! So, let us all be candidates to be used of the Spirit of God. Christ will pour out the Holy Spirit upon us to make us effective in our witness. Conclusion Today, we have many means to deliver the Spirit-empowered message of the Gospel. One of those means is the Internet. We are seeking to touch the lives of 10,, people by the Internet. To help us reach this goal, we have formed Team Ten Million. If you would like to be a member of this team, just visit www.

Chapter 2 : Connecting With Jesus

The Spirit Of Prophecy From remarkable visions (numbering more than 2,) to her voluminous body of literary works on a variety of religious themes, Ellen White enjoyed an extraordinary career, not only compared to women of her day, but also when compared to the most prominent religious leaders today.

Email One hundred seventy-six years ago, an event occurred which lies at the very foundation of the Restoration of the gospel in these latter days. It is, in my judgment, the most significant event that has occurred in this world since the Son of God walked forth from the tomb a resurrected being. I refer to that first heavenly vision that came to the Prophet Joseph Smith. Let me read his words: It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—“This is My Beloved Son. The appearance of the Father and the Son to the young prophet ushered in the dispensation of the fulness of times. How can one know of a surety that Joseph Smith actually saw and conversed with the Father and the Son? How can one ascertain the truthfulness of our bold assertion that God speaks to the world today through His prophets? God has provided a way. The finite mind cannot comprehend it. That testimony is the means, in most instances, by which God reveals truth to mankind. It is not a new or strange phenomenon but is as old as the human race. The scriptures are replete with examples of God communicating with man. By revelation Adam and Enoch and Noah and Abraham and Moses and all of the faithful former-day Saints came to know of sacred things. Nephi of ancient days taught this principle to his people. The power of this revelatory Spirit moves and motivates an army of more than 52, missionaries who take the gospel message to the four corners of the earth. When they are successful in their work, it is because of the witness they bear, a witness accompanied and confirmed by the power of the Holy Ghost. The Lord describes His emissaries as weak, unlearned, and despised. They are bright, they are alert, they are clean. Each is an ambassador of the Lord Jesus Christ. Their power comes not of their learning in the things of the world. Their power comes of faith, and prayer, and humility. And the Lord responds to their sacrifices and bears witness of their words by revelation. Some years ago I enjoyed a stake conference assignment as a junior companion to Elder LeGrand Richards, who had, under the influence of this directing Spirit, reorganized a stake presidency. We were driving home; he was very pensive. After a rather long period of silence, I asked him if there was something he would like to teach me. As I reminisced about the calling of the new stake president that day, it occurred to me then that this Church could not function for even one day without the spirit of prophecy and revelation. But ours is a day of dwindling faith and increasing skepticism about sacred things. Our time reminds me of the period just prior to the coming of the resurrected Savior to this continent. They were very dark days. Kimball from this very pulpit bore his testimony when he said: The sound of the voice of the Lord is a continuous melody and a thunderous appeal. When, with heavenly power, that witness comes to a person, he or she will soon understand that personal sacrifice is its constant companion. The spiritual witness of these sacred things and the demands of sacrifice inevitably walk the road together. In time, one comes to understand the necessity of this and is filled with gratitude that it is so. The most important knowledge to be gained in this life is that which comes by revelation through the Holy Spirit. This is not to belittle in any way information available in a multitude of disciplines or fields of study. But any of it individually or all of it together can never equal the importance of receiving the personal witness, borne on the wings of the Spirit, of sacred things. That witness brings light and certainty and peace. I raise my voice and state again that Joseph Smith saw the Father and the Son. This certain knowledge is independent of all mortal men, for this conviction has come to me by the Holy Spirit, as promised. The kingdom of God on earth continues to move forward with dedicated missionary and member alike having the conviction confirmed by the Holy Ghost that Joseph Smith saw God our Father and His Son Jesus Christ. It moves forward empowered by the assurance in the heart of each faithful member, individually, that those who lead us do so with the spirit of prophecy and revelation. We must never lose this precious gift. We must pay whatever price of faith and

obedience is required to retain this great blessing. In the name of Jesus Christ, amen.

Chapter 3 : Testimony of Jesus is Spirit of Prophecy | Counterfeits

If we accept the other gifts of the Spirit, we must accept the gift of prophecy as well. In fact, as we have noted, the Bible singles out this gift as one identifying characteristic of the end-time church.

John, the last of the living apostles also learned that he had brethren with this same spirit of prophecy [Jesus is the Lord of the Seventh-day Sabbath [Mark 2: Some say that the moral law belongs to the old covenant only. Some say that no one can keep them. This only leaves the "Seventh-day Adventist" church to qualify as those keeping the commandments of God and having the testimony of Jesus [God]. Adventist are being accused to be legalists for Sabbath keeping. We ask them, have you killed anybody lately? They say no, and we say than you must accuse yourselves as legalists because the commandment not to kill comes from the same law as the Seventh-day Sabbath of the Lord Jesus. Seventh-day Adventists have been preaching the three angels messages of Revelation The faith of Jesus [Revelation The faith of Jesus was a victorious faith over sin and temptation [1. What then is the testimony or witness of Jesus Christ? All throughout the New Testament, His Creatorship is proclaimed: What we read in 1. The Christian world is looking towards earthly Jerusalem for the rebuilding of the earthly temple services. But Jesus has already accomplished the temple services in the heavenly Jerusalem for all of us who belong to Him. Christianity is now the spiritual Israel the prophets of old spoke about. All the promises are now ours to claim. God does not want the earthly temple rebuilt and start the animal sacrifices again when He as the supreme sacrifice fulfilled all the prophecies of the spirit. There is no text in the Bible that says that God made a covenant with us the Gentiles. All Christians must become spiritual Jews. Jesus said that salvation is of the Jews, the commonwealth of Israel. The measuring of the worshippers in Revelation Jesus can defend His law abiding citizen in court of justice, but not the unrepentant Sabbath breakers. This is the true witness or testimony of Jesus Christ. You only break one of the ten and you are guilty of having broken all ten [James 2: Let me ask you, when did travel and knowledge increase? The great advent awakening drew all the attention to prophecy. Not just those who are now known as Adventist, but a host of new Christian sects and denominations sprung up with differing interpretation of prophecy. Love for Jesus was their all consuming interests: And I took the little book out of the angels hand, and ate it up: And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings. No doubt, the open book indicates that it was previously closed. To prophecy again means it was a prophetic book. It was also termed little. The days of years prophecy of Daniel according to the original Protestant understanding was a day for a year as taught in Numbers We also can see from Daniel 9: Revelation also works the same way. The Diocletian persecution lasted 10 years and yet the Bible prophecy says 10 days [Revelation 2: It took precedence over their spiritual matters and the great apostasy in Christianity started known now as fallen Babylon. God did not bypass the main bodies of Christianity, both, Catholic and Protestant. All were invited to take part at the world prophecy convention in London organized by an ex-banker Henry Drummond. Fallen Babylon Babylon [modern Christianity] is said to be fallen because she is drunk with the wrath of wine of her fornication [Revelation So they that are in the flesh cannot please God. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. And he said unto me, the waters which thou sawest, where the whore is seated, are peoples, and multitudes, and nations, and tongues. Worldliness in the church equals carnal nature. Christ is shut out. State churches are by their very name and nature the enemies of God. What the world has accepted as Christianity, is really not as God sees it. There is no such thing as a Christian nation nor a holy Roman Empire. Babylon stands for confusion and a worldwide state religion. The spirit of prophecy is send by God to correct this evil. The mother church of Rome has been in a fallen condition for centuries, but now her Protestant daughters are re-joining her. The spirit of prophecy as given by Ellen G. White is clarifying the condition of modern Christianity. In her book "The Great Controversy", she has a chapter on modern revivals who think that they are of God but are deceived in thinking that God is working marvelously for them but tricked by another spirit. Here I saw many Clergyman visiting their sick flock. I wanted to know how to understand the last book of the Bible the Revelation of Jesus Christ. To my bitter disappointment, non of them could and I was told it was a

closed book and to leave it alone. One day a minister of the Gospel recognized by a little golden cross on his collar I had not seen before, told me he could. For months I had pleaded with God to help me or send someone because the very name Revelation must mean to be revealed and the opening pages pronounces a blessing on everyone who would read and keep the prophecies of Revelation. He was a Seventh-Day Adventist and told me that God had given his church the health reform message through the prophetic gift of Ellen G. White called the "Spirit of Prophecy. The very reason that I saw daily so many Clergymen from all denominations was not that their churches were any bigger in Canberra than the Adventists, but because they did not have good health like the Adventist had. At that time I already belonged to the Natural Health Society of Australia and was a totally sold on the vegetarian diet and when I heard that Adventism advocated it, I immediately realized that they also must have spiritual health as well. This lovely man lead me through the Bible studies to understand the Revelation of Jesus Christ as I have it explained in my other website: And they tempted God in their heart by asking meat for their lust. And had rained down manna upon them to eat, and had given them corn of heaven. Men did eat angels food: He send them meat to the full and gave them over to their desire. They were not estranged from their lust. But while their meat was yet in their mouth, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. Because they despised My judgments, and walked not in My statutes, but polluted My Sabbath: Now these things were our example to the intent we should not lust after evil things, as they also lusted. Now all these things happen unto them for examples: When we learn by the power of the Holy Spirit to control appetite, we can be victorious over any other temptation. Where Adam fell by the power of appetite, Christ began by fasting 40 days in the wilderness. It is only for our good and when we have very good health with no fear of cancer, we can praise God so much more. White and the spirit of prophecy concocting many lies and distortions against her. It is because a prophet or prophetess rebukes sin. God leads His people on step by step and promises that His sheep will hear His voice. He brings them up to different points calculated to manifest what is in the heart. Some endure in one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work of sanctification, it should convince them that they have a work to do to overcome, if the would not be spewed out of the mouth of the Lord [Revelation 3]. God will bring His work closer and closer to test and prove every one of His people. Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus Individuals are tested and proved a length of time to se if they will sacrifice their idols and heed the counsel of The True Witness [Jesus our Creator through the Holy Spirit see Rev. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and unsanctified passions, the angels of God have this charge:

Chapter 4 : Revelation The Spirit of Prophecy

Bill & Marsha Burns comprise the "Faith Tabernacle" Website and they post daily. They have their own daily updated bulletin " Spirit of Prophecy Bulletin. We republish their prophecy here under the following headings.

Inspiration of Ellen G. White " was inspired by God as a prophet , today understood as a manifestation of the New Testament " gift of prophecy ", as described in the official beliefs of the church. With understanding she claimed was received in visions, White made administrative decisions and gave personal messages of encouragement or rebuke to church members. Seventh-day Adventists believe that only the Bible is sufficient for forming doctrines and beliefs,[2] a position Ellen White supported by statements inclusive of, "the Bible, and the Bible alone, is our rule of faith". Infallible, inerrant or verbal dictation. Some Historic Adventists in the church argue that she is inerrant. Various contemporaries of Ellen White argued for the even stronger view of verbal inspiration. The Gift of Prophecy: One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen. They also make clear that the Bible is the standard by which all teaching and experience must be tested. They are the authoritative reveler of doctrines"[1] The Adventist baptismal vows do not mention Ellen White specifically yet the set of 13 vows include: I accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church. Their study will constantly lead the Church back to the Bible as the very foundation of faith and practice. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. They recognize that this gift was manifested in the life and ministry of Ellen G. When speaking of God and His message given to prophets she strongly affirms infallible inspiration but when speaking of her own opinions she does not claim infallibility, and cites the Bible and God as the only source of perfection. They are what God has opened before me in vision--the precious rays of light shining from the throne. This work is of God, or it is not. God does nothing in partnership with Satan. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine. They make of none effect the counsel of God by their tradition. In response to a letter by a Dr. In your letter you speak of your early training to have implicit faith in the testimonies and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the Ten Commandments. She appears to state this as a general principle applicable to all prophets whether they be Bible writers or not. But the words receive the impress of the individual [human] mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God. In no case have I given my own judgment or opinion. I have enough to write of what has been shown me, without falling back on my own opinions. Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me. A prophet cannot give his own opinion. A prophet cannot suggest what he thinks is true, because his listeners would assume that his opinion is the word of the Lord on that subject. So if the Lord has not spoken, the prophet must not speak. In writing to an individual wanting guidance, she said, "I am not at liberty to write to our brethren concerning your future work. I have received no instruction regarding the place where you should locate If the Lord gives me definite instruction concerning you, I will give it you; but I cannot take upon myself responsibilities that the Lord does not give me to bear. Of some of these subjects I could speak, because at sundry times and in diverse places many things have been presented to me As my brethren read the selections from letters, I knew what to say to them; for this matter has been presented to me again and again I have not felt at liberty to write out the matter until now. To all who have stood in the way of the Testimonies, I would say, God has given a message to His

people, and His voice will be heard, whether you hear or forbear. Your opposition has not hindered me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep His people in the right way. You will have to answer to Him for your blindness, for being a stumbling block in the way of sinners. I saw that in striking against the visions they did not strike against the worm--the feeble instrument that God spake through--but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right, until they would find it out too late. In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. So when Ellen White uses this term to describe her work, she is not just being modest or humble; she is not saying that she is a second-class prophet; she is not saying that her messages are of a less important or less urgent nature than those of the Biblical prophets. Rather, she is emphasizing the function of her role and her messages. The work of any one prophet cannot be compared to the cumulative light that shines across the centuries from the many prophets whose works are found in the Holy Scriptures. But the source of her ministry is the same as theirs, and while her work was primarily for the Seventh-day Adventist church, this in no wise diminishes the importance of her role to that people. She is one and the canonical prophets are many. It is important to discern the distinctive function of both. Adventists state that they will have further messages coming from God in the same way that messages came through Bible prophets, according to First Thessalonians 5: Prove all things; hold fast that which is good. This statement may clarify her meaning. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses. Adventists believe that as a prophet, Ellen White was able to give direction at many levels but that it is only God Himself that dictates doctrine, faith and practice through His Holy Spirit. So in their view once she is found to pass the Bible test of a prophet and then makes a claim that God has revealed some point to her that point must be accepted as something other than personal opinion. Even so, all of the statements of belief the 28 Fundamental Beliefs promoted by the Seventh-day Adventist church rest on the Bible alone as the test of the validity of each belief as published on their official web site. Terminology Adventists think of her inspiration as a manifestation of the spiritual gift of prophecy described in the New Testament. Early in my youth I was asked several times, Are you a prophet? I know that many have called me a prophet, but I have made no claim to this title. Instead, she preferred the term "messenger" because her task involved many lines of work. Adventists also accept it refers to the Holy Spirit. An article by the White Estate gives the two definitions of a the Holy Spirit , or b the essence or heart of prophecy. However the title was chosen by the editors, not by White herself. Sources and plagiarism charges Ellen G. A common criticism of Ellen White, widely popularized by Walter T. Rea , Ronald Numbers and others, is that she plagiarized material from other authors. Ramik, undertook a study of Ellen G. Denis Fortin,[44][45] King and Morgan,[46] among others, undertook the refutation of the accusations of plagiarism. White, as reflected in her writings and the unquestionably prodigious efforts involved therein, was anything other than a sincerely motivated and unselfish effort to place the understandings of Biblical truths in a coherent form for all to see and comprehend. Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works. Loughborough, who had seen White in vision fifty times since , and her husband, James White, listed several physical characteristics that marked the visions: Then she would be instantly filled with superhuman strength,

sometimes rising to her feet and walking about the room. She frequently moved hands, arms, and head in gestures that were free and graceful. But to whatever position she moved a hand or arm, it could not be hindered nor controlled by even the strongest person. Yet, her pulse beat regularly and her countenance remained pleasant as in the natural state. Several physicians, at different times, conducted tests to check her lack of breathing and other physical phenomena. She would exclaim with a long-drawn sigh, as she took her first natural breath, "D-a-r-k. It was a solemn, quiet scene. Butler stated that when going into visions, " Often she loses her strength temporarily and reclines or sits; but at other time she stands up. There have been many particularly significant developments since the s when the discussion was particularly fierce. She corrected both people who downplayed her writings, and those who elevated them too highly. She rebuked both those who downplayed or rejected her writings, such as A. Jones and also those who elevated her writings too high, such as Dr. Paulson see above During her life she constantly fought for her followers to focus on Scripture, and not to use her writings as the arbiter of truth. One opponent to White during her lifetime was the "Marion Party" in the s, led by B.

Chapter 5 : Spirit of Prophecy: Books | eBay

Spirit of Prophecy Bulletin - October Posted on October 1, by Bill & Marsha Burns October 31, Daily prophecy for October ~ " Small Straws in a Soft Wind " and " The Trumpet " are authored by Marsha and Bill Burns of Faith Tabernacle.

We have read Revelation We would rather forget the prophecy and care for the Spirit. Just say Amen from your spirit to every word; then you will be endued with the spirit of prophecy. To be concerned with the prophecies is one thing; to care for the spirit of the prophecies is another. God is the God of our spirits; He is not the God of our mind; He is not the God of our outward activities. Never get into your mind, never get into the teachings, never get into the doctrines. You can never meet God in all those realmsâ€”He is not there. God is in your spirit. God is the God of your spirit. You must be in your spirit to be with God and touch God. Today I am at a certain address in Los Angeles. If you go to San Francisco, you will miss me. If you go to any other street in Los Angeles, you will miss me. If you stand outside my house on the street corner, you will miss me. You must come to the door and enter my dwelling to be where I am. God is the God of the spirits of the prophets. We all need to turn to our spirit. This is why the Apostle John was in spirit. Today is the age of the Book of Revelation. In this age the sevenfold, intensified Spirit of God is versus religion. Let us look to the Lord desperately that we all may be fully taken out of religion and religion fully taken out of us. May we only be the seven shining stars in the seven burning lampstands with the sevenfold, intensified Spirit. Christ versus Religion, Chapter 13, by Witness Lee.

Chapter 6 : The Spirit of Prophecy

THE SPIRIT OF PROPHECY. Never think that the Book of Revelation is merely a book of prophecy. We have read Revelation saying that "the testimony of Jesus is the spirit of prophecy."

Views[edit] Supportive views: Infallible, inerrant or verbal dictation. Some Historic Adventists in the church argue that she is inerrant. Various contemporaries of Ellen White argued for the even stronger view of verbal inspiration. The Gift of Prophecy: One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen. They also make clear that the Bible is the standard by which all teaching and experience must be tested. They are the authoritative reveler of doctrines [1] The Adventist baptismal vows do not mention Ellen White specifically yet the set of 13 vows include: I accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of the remnant church. Their study will constantly lead the Church back to the Bible as the very foundation of faith and practice. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. They recognize that this gift was manifested in the life and ministry of Ellen G. Please help improve it by rewriting it in an encyclopedic style. December This section possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. December Learn how and when to remove this template message Mrs. When speaking of God and His message given to prophets she strongly affirms infallible inspiration but when speaking of her own opinions she does not claim infallibility, and cites the Bible and God as the only source of perfection. They are what God has opened before me in vision--the precious rays of light shining from the throne. This work is of God, or it is not. God does nothing in partnership with Satan. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil. And this testimony I know to be of the Father and the Son. We have seen and do testify that the power of the Holy Ghost has accompanied the presentation of the truth, warning with pen and voice, and giving the messages in their order. To deny this work would be to deny the Holy Ghost, and would place us in that company who have departed from the faith, giving heed to seducing spirits. This suits those who do not love reproof and correction, and who, if their ideas are crossed, have occasion to explain the difference between the human and the divine. They make of none effect the counsel of God by their tradition. In response to a letter by a Dr. In your letter you speak of your early training to have implicit faith in the testimonies and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the Ten Commandments. She appears to state this as a general principle applicable to all prophets whether they be Bible writers or not. But the words receive the impress of the individual [human] mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God. In no case have I given my own judgment or opinion. I have enough to write of what has been shown me, without falling back on my own opinions. Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me. A prophet cannot give his own opinion. A prophet cannot suggest what he thinks is true, because his listeners would assume that his opinion is the word of the Lord on that subject. So if the Lord has not spoken, the prophet must not speak. In writing to an individual wanting guidance, she said, "I am not at liberty to write to our brethren concerning your future work. I have received no instruction regarding the place where you should locate If the Lord gives me definite instruction concerning you, I will give it you; but I cannot take upon myself responsibilities that the Lord does not give me to bear. Of some of these subjects I could speak, because at sundry times and in diverse places many things have been presented to me As my brethren read the selections from letters, I knew what to say to them; for this matter has been presented to me again and again I have not felt at liberty to write out the matter until now. To all who have stood in the way of the Testimonies, I would say, God has given a message to His people, and His voice will be heard, whether you hear or forbear. Your opposition has not hindered me; but you must give an account to the God of heaven, who has sent these

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December Learn how and when to remove this template message Ellen White has stated: Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given, and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse. So when Ellen White uses this term to describe her work, she is not just being modest or humble; she is not saying that she is a second-class prophet; she is not saying that her messages are of a less important or less urgent nature than those of the Biblical prophets. Rather, she is emphasizing the function of her role and her messages. The work of any one prophet cannot be compared to the cumulative light that shines across the centuries from the many prophets whose works are found in the Holy Scriptures. But the source of her ministry is the same as theirs, and while her work was primarily for the Seventh-day Adventist church, this in no wise diminishes the importance of her role to that people. She is one and the canonical prophets are many. It is important to discern the distinctive function of both. December Learn how and when to remove this template message The Seventh-day Adventist position does not deny Sola Scriptura , because Scripture itself points to the continuance of prophecy in the church. Adventists state that they will have further messages coming from God in the same way that messages came through Bible prophets, according to First Thessalonians 5: Prove all things; hold fast that which is good. This statement may clarify her meaning. And had the people practiced the principles of the ten commandments, there would have been no need of the additional directions given to Moses. December Learn how and when to remove this template message Critics have debated between whether Ellen White is authoritative on devotional and counseling levels, but not on the doctrinal level. Adventists believe that as a prophet, Ellen White was able to give direction at many levels but that it is only God Himself that dictates doctrine, faith and practice through His Holy Spirit. So in their view once she is found to pass the Bible test of a prophet and then makes a claim that God has revealed some point to her that point must be accepted as something other than personal opinion. Even so, all of the statements of belief the 28 Fundamental Beliefs promoted by the Seventh-day Adventist church rest on the Bible alone as the test of the validity of each belief as published on their official web site. Early in my youth I was asked several times, Are you a prophet? I know that many have called me a prophet, but I have made no claim to this title. Instead, she preferred the term "messenger" because her task involved many lines of work. Adventists also accept it refers to the Holy Spirit. An article by the White Estate gives the two definitions of a the Holy Spirit , or b the essence or heart of prophecy. However the title was chosen by the editors, not by White herself. Sources and plagiarism charges[edit] See also: A common criticism of Ellen White, widely popularized by Walter T. Rea , Ronald Numbers and others, is that she plagiarized material from other authors. Ramik, undertook a study of Ellen G. Coon, [42] David J. Denis Fortin, [44] [45] King and Morgan, [46] among others, undertook the refutation of the accusations of plagiarism. White, as reflected in her writings and the unquestionably prodigious efforts involved therein, was anything other than a sincerely motivated and unselfish effort to place the understandings of Biblical truths in a coherent form for all to see and comprehend. Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.

Loughborough, who had seen White in vision fifty times since , and her husband, James White, listed several physical characteristics that marked the visions: Then she would be instantly filled with superhuman strength, sometimes rising to her feet and walking about the room. She frequently moved hands, arms, and head in gestures that were free and graceful. But to whatever position she moved a hand or arm, it could not be hindered nor controlled by even the strongest person. Yet, her pulse beat regularly and her countenance remained pleasant as in the natural state. Several physicians, at different times, conducted tests to check her lack of breathing and other physical phenomena. She would exclaim with a long-drawn sigh, as she took her first natural breath, "D-a-r-k. It was a solemn, quiet scene. Butler stated that when going into visions, " Often she loses her strength temporarily and reclines or sits; but at other time she stands up. There have been many particularly significant developments since the s when the discussion was particularly fierce.

Chapter 7 : The Spirit Of Prophecy, What Is It and Who Might Possess It? | Owlcation

The Spirit Of Prophecy: The Great Controversy Between Christ And His Angels And Satan And His Angels , Volume 1 Aug 13, by Ellen Gould Harmon White. Hardcover.

White Spirit of Prophecy books that have mostly been translated into the major languages of literate church members worldwide: Patriarchs and Prophets; 2. Prophets and Kings; 3. The Desire of Ages; 4. Acts of the Apostles; 5. The Great Controversy; 6. Counsels for the Church; 8. Counsels on Stewardship; 9. The Ministry of Healing; We have made each Ellen G. With unusual insights, the author describes the role of our planet in the cosmic conflict between right and wrong, truth and error. She describes the tragic rebellion that took place in heaven many thousands of years ago and makes plain that this ongoing conflict between Satan and God affects each person who lives on Earth. Patriarchs and Prophets shows how this conflict worked itself out in the lives of men and women in Old Testament times. It answers such questions as, Where did we come from? Where are we going? It traces the history of a favored and chosen people, vacillating between allegiance to God and to the gods of the nations around them. In these pages can vividly be seen dramatic evidences of the raging struggle between God and Satan for the hearts of men and women. Here the reader will find fascinating characters – wise Solomon, fearless Elijah, wicked Ahaz, beloved Daniel, courageous Jeremiah, and many others. No one else has had such a profound influence on Planet Earth as Jesus Christ. She presents the divine beauty of the life of the Savior, the love of God as revealed in His Son. New and glorious light flashes from many familiar passages of Scripture. Here are thrilling stories of fierce persecutions and unswerving loyalty to God. Peter, Paul, James, John, Luke, Barnabas, Stephen, Mark, and the other early apostles carried the wonderful news of the gospel to all of the then-known world. Unwilling to surrender their faith, many gave their lives. That story is still continuing. It carries the story of the controversy between God and Satan to its ultimate and glorious conclusion. Beginning with the destruction of Jerusalem and continuing through the persecutions of Christians in the Roman Empire, the apostasy of the Dark Ages, the shining light of the Reformation, and the worldwide religious awakening of the nineteenth century, this volume traces the conflict into the future, to the Second Coming of Jesus and the glories of the earth made new. As the end draws ever closer, the vital issue of loyalty to God will become decisive. In this concluding volume, the author powerfully points out the principles involved in the impending conflict and how each person can stand firmly for God and His truth. Instead he chose us. He who drinks of the living water becomes a fountain of life" The Desire of Ages, p. This volume is a call to consecrated service in the science of soul winning. Invaluable to ministers, teachers, and church leaders, it will be appreciated by all who, in fellowship with Christ, seek to fulfill the gospel commission. Topics include personal preparation, training, organizing, the health and publishing ministries, and methodology. Every child of God reflects the light of the world to others. These pages explain how to polish the human mirror so that it may reveal truth more clearly, and thus attract others by its beauty. Grouped into sixty-six chapters, this counsel and instruction covers a wide range of topics. Because of space limitations, the compilers selected only the most essential and practical counsels on themes of significance and practical value to both the church and the individual. They are designed to draw Christians closer to God, giving them deeper insights into how to live daily in His love and grace. Topics discussed include tithing, indebtedness, charity, making a will, and soliciting funds from outside sources. What about speculating in the markets? Does God require us to dispose of our property? How can children be taught economy? What is the divine antidote for covetousness? God promises those who use the talent of wealth to bless others: The inspired principles of sound economy in this volume will pay rich dividends. Crucial also is a personal relationship with the Creator who gave us life and everything we need for health and happiness. In this book Ellen White deals with sickness of the soul and the healing balm to be found by trusting God for all things. Written in simple, beautiful language, Ministry of Healing will point you to a life full of joy and gladness – a life in touch with the Source of healing power. And it has helped many more, including those who have walked with Him for years, to know Him better.

Chapter 8 : What is the spiritual gift of prophecy?

For the testimony of Jesus is the spirit of prophecy. Like the words of ver. 8, these words are probably an explanation added by St. John. To prophesy is to understand and proclaim the truth concerning God, especially in the face of prevalent ignorance or opposition; this is also what is meant by holding "the testimony of Jesus."

With open face he beheld the glory of the Lord, and talked with God, and Christ, and angels, in paradise, without a dimming veil between. Man fell from his moral rectitude and innocence, and was driven from the garden, from the tree of life, and from the visible presence of the Lord and His holy angels. Moral darkness, like the pall of death, has since cast its shadows everywhere, and everywhere the blight and mildew of sin has been seen. And amid the general gloom and moral wretchedness, man has wandered from the gates of paradise for nearly six thousand years, subject to sickness, pain, sorrow, tears, and death. He has also been subject to the temptations and wiles of the devil, so much so that it is the sad history of man, throughout the entire period of his fallen state, that Satan has reigned with almost universal sway. In his fallen state, man could not converse face to face with God, and with Christ, and with angels, as when in his Eden purity. But through the ministration of holy angels could the great God speak to him in dreams and in visions. The sacred record nowhere restricts it to any particular period of time, from the fall to the final restitution. The Bible recognizes its manifestation alike in the patriarchal age, in the Jewish age, and in the Christian age. Through this medium God communed with holy men of old. Enoch, the seventh from Adam, prophesied; and so extensive was the range of his prophetic vision, and so minute, that he could look down over long ages, and describe the coming of the Lord, and the execution of the last judgment upon the ungodly. Jude, Verses 14, If the spirit of prophecy nearly disappeared from the Jewish church for a few centuries toward the close of that dispensation, on account of the corruptions in that church, it re-appeared at its close to usher in the messiah. Among these was the gift of prophecy. On the day of pentecost, when the Christian dispensation was fully opened, some of these gifts were manifested in a wonderful manner. Luke, in giving account of his travels with Paul and others, when a quarter of a century of the Christian age had already passed, after speaking of entering into the house of Philip, the evangelist, says: And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. Again, still later, we see the beloved John, in the Isle of Patmos, imbued with the spirit of prophecy in all its fullness. The wonderful Revelation was given unto him when more than half a century of the Christian age had passed. And here the New-Testament record leaves us without a single intimation that the gifts of the Spirit should cease from the church till the day of glory should be ushered in by the second appearing of Jesus Christ. But from the time of the primitive Christians to the present there have been manifestations among the most devoted followers of Jesus, which have been recognized by nearly all of the leading denominations as the gifts of the Holy Spirit. Then should not the errors and the unbelief of the church be assigned as reasons why these manifestations have been so seldom, rather than that God has taken these blessings from the church? When the people of God attain to primitive faith and practice, as they most certainly will under the last message, the latter rain will be poured out, and all the gifts will be revived. The former rain was given at the commencement of the Christian age, in the time of the sowing of the gospel seed, to cause it to germinate and take good root. Then the church enjoyed the gifts. And when the latter rain shall be poured out at the close of the dispensation, to ripen the golden harvest for the garner of God, then will the gifts of the Holy Spirit be manifested in all their fullness. And on my servants, and on my handmaidens, I will pour out in those days of my spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. The spirit of prophecy is here seen among the especial signs of the last days. Its revival in the last days was to constitute one of the most noted signs of the approaching end. This is evident from its being classed with the most prominent signs, in the sun, in the moon, and in the stars, and such wonders, in the heavens above, and in the earth beneath, as blood, and fire, and vapor of smoke. And none have been so well calculated to thwart the plans of Satan, and, consequently, to stir his rage, as these. It is the keeping of the commandments of God, and the recognition of

the revival of the spirit of prophecy by the remnant of the church, or the Christians of the last generation, that stirs the ire of the dragon. And it is not reasonable to suppose that the Christian age, the light of which, compared with the former dispensation, is as the light of the sun to the feeble rays of the moon, should commence in glory, and close in obscurity. And since a special work of the spirit was necessary to prepare a people for the first advent of Christ, how much more so for his second advent. Then we may safely conclude that as his people are passing the perils of the last days in the final struggle with the aroused powers of darkness, when false prophets shall have power to show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect, our gracious God will bless and strengthen His fainting people with the gifts, as well as the graces, of the Holy Spirit. But when the tabernacle of God shall be with men, and he shall dwell with them, and God himself shall be with them, Revelation But when Eden was lost in consequence of transgression, and man was doomed to grope his way from the gates of paradise, enshrouded in the moral gloom that resulted from the curse and the reign of Satan, he needed the light of the spirit of prophecy. And his need in this respect will continue, more or less urgent, until the restitution, when the redeemed shall walk and talk with God, and with Christ, and with the holy angels, in Eden restored. He deemed the subject of too great importance to leave the church at Corinth in ignorance respecting it. He proposes to instruct them. We shall do well to avail ourselves of the benefit of his teachings. He then makes the application of the figure thus: And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. It conveys the idea that God had especially endowed the Christian church with them. He had established them in the church, to remain until the return of her absent Lord. This was done because the church needed them. Did the primitive church need them? So did the true church need them to light her pathway during the dark period of her persecutions and martyrdom. And much more does the church need the gifts in making her course through the perils of the last days, and in making ready to receive her soon-coming Lord. And certainly the church did not enjoy these during her apostasy, 2 Thessalonians 2: Nor has she reached this state of unity, knowledge, and perfection, since the labors of Martin Luther. The church today is almost infinitely below this state of unity, knowledge, and perfection. And not until the Christians of the last generation of men shall be brought to the enjoyment of it by the last warning message, and all the means God may employ to prepare them to be translated to heaven without tasting death, will the ultimate design of the gifts be realized. These, in the absence of love, are valueless. He then describes the virtues and riches of love, closing with these words: While love is not only the crowning Christian grace here, but will reach forward to all eternity, and be the crowning glory of the redeemed, the gifts will cease with faith and hope. At the glorious appearing of the Lord, faith will be lost in sight, hope in fruition, prophecies will fail to be any longer a light to the church, tongues will cease to be a sign, and the faint knowledge of the present dim night will vanish before the perfect knowledge of the perfect day, as the dim rays of the moon vanish before the light of the rising sun. And while we wait, may our dear, absent Lord manifest himself to his waiting people through the gifts. When will it be done away? The popular view, however, is this: At their death, the gifts were to be removed from the church. But let it be remembered that a great change takes place when the gifts are to cease, and that change is from an imperfect state to that which is perfect; from the dimness of night to the glory of perfect day. We need not inquire if such a change took place at the death of the first apostles; for all who have any knowledge of the history of the primitive church, know that whatever changes did take place in the church about the time of the death of the apostles, were not for the better, but decidedly for the worse. And the apostle, addressing the elders of the church at Miletus, says: Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. But if we apply this great change to the close of the present dispensation, and the introduction of the eternal day of glory, all is plain. Here we have the clearest proof that the gifts were not to be done away until the second appearing of Christ. His childhood represents the present imperfect state; his manhood, the perfection of 1SP And still the apostle continues with another beautiful illustration of the change from the present dispensation, during which the Church was to enjoy the comparatively-dim light of the gifts, as she walked by faith and hope, to the open glories of the world to come, when the redeemed shall walk with God in Eden restored, and talk face to face with Christ and angels. To the view that the gifts were to

cease at the death of the first apostles, and that with their death came the glorious change illustrated by these words of the apostle, we need only to repeat, absurdity! This necessity has not been obviated by any past change of dispensation.

Chapter 9 : Downloads | Spirit of Prophecy - Books by Ellen G. White | Books

The 10 Spirit of Prophecy Books by Ellen G. White. The Connecting With Jesus project aims to distribute the following 10 Ellen G. White Spirit of Prophecy books that have mostly been translated into the major languages of literate church members worldwide.

New International Version At this I fell at his feet to worship him. I am a fellow servant with you and with your brothers and sisters who hold to the testimony of Jesus. For it is the Spirit of prophecy who bears testimony to Jesus. I am a servant of God, just like you and your brothers and sisters who testify about their faith in Jesus. For the essence of prophecy is to give a clear witness for Jesus. I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Berean Study Bible So I fell at his feet to worship him. I am a fellow servant with you and your brothers who rely on the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy. And he says to me, "See that you not do this. I am a fellow servant with you and your brothers, holding the testimony of Jesus. But he said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: I am a fellow servant with you and your brothers and sisters who hold firmly to the testimony of Jesus. Worship God, because the testimony of Jesus is the spirit of prophecy. I am a servant, just like you and everyone else who tells about Jesus. Everyone who tells about Jesus does it by the power of the Spirit. I am a servant together with you and with other believers, all those who hold to the truth that Jesus revealed. I am a fellow slave with you and your brothers who have the testimony about Jesus. Worship God, because the testimony about Jesus is the spirit of prophecy. I am a fellow servant with you and with your brothers who rely on what Jesus is saying. Worship God, because what Jesus is saying is the spirit of prophecy! I am only a fellow servant with you and your brothers who hold to the testimony about Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy. He said to me, "Look. Do not do it. I am a fellow servant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy. I am your fellow Servant and of your brothers who have the testimony of Yeshua. Worship God, rather, for the testimony of Yeshua is the spirit of prophecy. I am your coworker and a coworker of the Christians who hold on to the testimony of Jesus. Worship God, because the testimony of Jesus is the spirit of prophecy! I am thy fellowservant and with thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy. King James Bible And I fell at his feet to worship him. And he said unto me, See you do it not: I am your fellow servant, and of your brethren that have the testimony of Jesus: And he said to me, See you do it not: I am your fellow servant, and of your brothers that have the testimony of Jesus: American Standard Version And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: Douay-Rheims Bible And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Darby Bible Translation And I fell before his feet to do him homage. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to God. For the spirit of prophecy is the testimony of Jesus. English Revised Version And I fell down before his feet to worship him. And he said to me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: Weymouth New Testament Then I fell at his feet to worship him. But he exclaimed, "Oh, do not do that. I am a fellow bondservant of yours and a fellow bondservant of your brethren who have borne testimony to Jesus. World English Bible I fell down before his feet to worship him. He said to me, "Look! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus.