

Ellen G. White's Perspective on the Revelation-Inspiration and Interpretation of Scripture as Reflected in Selected Chapters of the Great Controversy

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ABSTRACT

Ellen G. White's perspectives on revelation and inspiration assert that God communicated with humanity through selected individuals after sin disrupted direct communion. Her understanding highlights dual authorship, the use of human language, and the Bible's authority. White emphasizes Scripture's harmony, its role as the supreme guide for faith and practice, and the necessity of the Holy Spirit for illumination and application.

Keywords: Great Controversy (GC), Revelation, Inspiration, Dual Authorship, Scripture Authority, Holy Spirit

INTRODUCTION

Gulley (2003), Horn (1960), and Dederen (1974) define Revelation as the way God revealed the content of the Scripture to the writers, and Inspiration as the way God helped the writers of the Scripture to communicate the content through writing as God intended. Revelation and Inspiration are, therefore, two sides of one coin (The Scripture). The Holy Spirit influences and directs a person's mind in conveying the communication to make him or her a channel of trustworthy and authoritative divine revelation. The Revelation-Inspiration of the Scripture has been understood in various ways by different scholars and theologians. Some interpret it as verbal dictation, while others view it as reflective insight or conceptual inspiration. Revelation is God's work of revealing His message, while inspiration is God's way of guiding his messenger to communicate the revelation (Burt, 2019).

Ellen G. White's writings provide a significant perspective on these terms and concepts. A survey of her works reveals that her understanding of Revelation-Inspiration is comprehensively articulated in the book "The Great Controversy."

Objective. This research aims to explore Ellen G. White's understanding of Revelation-Inspiration as presented in two selected chapters of "The Great Controversy" (GC).

REVELATION-INSPIRATION

Ellen G. White believes in the beginning when God created men, there was no need for revelation-inspiration of scripture since Adam and Eve had direct communication with God. There were no middlemen between God and His creatures. It became a necessity after the entrance of sin. She writes, "Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege" (White, 1911). Though God revealed Himself and His word to selected individuals, there was no written (inspiration) form of those revealed revelations for the "first twenty-five hundred years of human history" until during the time of Moses. "Those who had been [were] taught of God communicated their knowledge to others, and it was handed down from father to son, through successive generations". So, the revelation was passed on verbally. Below are her perspectives on Revelation-Inspiration of the Scripture from the selected chapters in the Great Controversy.

God Used Men as His Channel of Revelation-Inspiration

White believes that "God communicated with men by His Spirit, and divine light [was] imparted to the world by revelations to His chosen servants" (White, 1911). She supports this claim with 2 Peter 1:21, which states, "Holy men of God spoke as they were moved by the Holy Ghost" to support her point. His concept extends beyond her writings in *The Great Controversy*. In an 1888 *Review and Herald* article, discussing the significance of studying the Bible in schools, she wrote that the Bible "is the revelation of God to man" (GCRH August, 1888). In her view, God has always communicated with men. However, the process changed after the entrance of sin. Before the entrance of sin, God communicated directly with Adam and Eve. Chosen men became God's channel of communication to the world after the entrance of sin. Consequently, divine revelation became confined to and through these chosen individuals. She writes,

Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, humanity has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have a connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. "Holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21 (White, 1922).

As seen in the quotation, she used the wordings and ideas of 2 Peter 1:21 to express her thoughts on God using men as the channel of His revelation to the world. She believes that God is still revealing His truth to men. And that her writings fall in that category. However, she does not equate it with the Bible. "In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue (White, 1948)." "The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards" (White-Letter 92,1900). She wrote in 1911, "I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne" (White, 1911). Though she believes that God used men as His channel of communication, the Scripture is not solely the product of men.

Duo Authorship

She believes that the Bible has dual authorship – holy men and the Holy Spirit. The Holy Spirit revealed the content of the Scripture to the selected holy men through several means and guided their thoughts in selecting the right words to be expressed in human languages. She writes that "The Bible points to God as its author, yet it was written by human hands; and in the varied style of its different books, it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Timothy 3:16), yet they are expressed in the words of men," who were qualified by the Holy Spirit in the selection of what to write. The portion of scripture that may seem to be an exception to this duo authorship is the Ten Commandments. She writes "The Ten Commandments were spoken by God Himself and were written by His own hand. They are of divine, and not of human composition." Even this exception, was expressed in human language. The duo authorship concept, especially this quote, is found in other areas of Church publications. The exact quotation is found in *The Review and Herald* August 30, 1906, Issue and *The General Conference Bulletin* June 2, 1913, issue. These indicate that she had the concept before and after the writing of the 1911 *Great Controversy* edition. She expressed her understanding using different wordings many years before she wrote the GC. While in Europe, she wrote in 1886 that "The divine mind and will is combined with the human mind and will; Thus, the utterances of the man are the word of God" (White, 1886) Still on the duo authorship, she explains it using the incarnation. She comments that the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in Christ, who was the Son of God and the Son of man. Thus, it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

speaking of the incarnational nature of Scripture, she writes, “The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven” (White, 1911).

Expressed in Imperfect Language by Humans

The two preceding understandings of R-I lead us to the next point. The fact that God used men as His channel of communication and the Scripture has dual-authorship (God and Men) means it was expressed in human language. The languages God used to communicate His truth and the languages in which they are being translated today are not free from imperfection since they are human languages. God used imperfect men to express His truth using their imperfect language. His truth was “conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” Regardless of it being expressed in the limited language of men, it is to be obeyed as God’s Word.

Elsewhere, she expressed the imperfection of the human language by considering Bible writers as God’s penmen and not God’s pen, meaning it was written by humans in their languages.

The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God’s penmen, not His pen. Look at the different writers. It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man’s words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts (White, 1958).

The writers being “God’s pen men” means that God inspired them and allowed them to choose their vocabulary in expressing in human language the thoughts that God gave them. God did recite the words for them, but he revealed His truth to them and guided them in writing (inspiration) them in human languages.

A similar thought is expressed in the Book Selected Messages Book One. White (1958) wrote, “The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired by the Holy Spirit.” She continues, “The Bible is not given to us in grand superhuman language. Jesus, to reach man where he is, took humanity. The Bible must be given in the language of men. Everything human is imperfect.” In the same book, she tries to answer the question “Don’t you think there might have been some mistake in the copyist or the translator?” She provides a positive affirmative answer. “This [mistake] is all probable. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.” She acknowledged that there may have been a mistake from the copyists or translators, not the human authors, but not mistakes capable of obstructing the message of Scripture.

Authority and Relevance

The Scripture, though written by the selected inspired men, carries God’s authority for what men can choose in matters of doctrines and practice. “In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.” In speaking of the Scripture self-authentication and authority, she states “The Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested. She employed 1 John 4:1 and Isaiah 8:20 to amplify the scripture’s self-authentication and authority. They say, “Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world,” and “To the law and the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20.” (GC vii.3). “The word of God is to be our guide” (GCDB April 3, 1901). “The Word of God is to be our guide, our proof by which we are to vindicate our faith” (AUCR October 1, 1906).

Illumination of the Inspired Scripture

The continuous presence and guidance of the Holy Spirit, the Divine co-author, is needed to help readers understand the inspired scripture. Just as He revealed the scripture to men, and guided them in its expression, He is also available to help them in its comprehension and application to their lives. "The Spirit was promised by our Savior, to open the word to His servants, to illuminate and apply its teachings." (GC vii.2). Also, "after the close of the canon of the Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God." (GC viii.1).

Written Over Many Years by Different Human Authors

The Revelation-Inspiration of the Scripture did not take place at just one period in history or given to one man. It was "written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded (GC vi.2). The occupations and the experiences of the authors are reflected in their writings. This is also speaks of the humanness of the Bible. She believed that the Holy Spirit did not take the individuality of each human author. She wrote in Selected Messages (1958) Volume 1, that "The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history."

Her understanding of R-I of the Scripture About Her Writings

One of the best examples to explain her understanding of R-I concerning her writing can be seen in a letter she wrote to address the issue where she references her quotation in the GC. Ellen G. White to Dr. David Paulson and others on June 14, 1906, in St. Helena, California portions of which were published in "Selected Messages Book 1" (pages 24-31) and "The Seventh-day Adventist Bible Commentary" (Volume 5, page 1083). In this letter, Ellen G. White addresses Dr. Paulson's belief that every word she spoke or wrote was as inspired as the Ten Commandments. Dr. Paulson had been taught to have implicit faith in her testimonies and believed that all her communications were equally inspired. Ellen G. White clarifies that neither she nor the pioneers of the Seventh-day Adventist Church ever claimed such an absolute level of inspiration for her writings. She references the preface to her book "The Great Controversy," where she distinguishes between the inspiration of her writings and the divine inspiration of the Bible and the Ten Commandments. This letter serves to correct misunderstandings about the nature of her prophetic inspiration, emphasizing that while her writings were divinely inspired, they were not to be equated with the authoritative and infallible status of the Bible and the Ten Commandments (White, Letters, and Manuscripts, Volume 21, 1906).

Statements on Interpretation of the Bible

Her understanding of R-I as seen above also influenced her understanding of interpreting Scripture. The below statements and explanations provide some insights into White's understanding of Biblical Interpretation.

Scripture Alone Principle

This Principle asserts that Scripture alone is the supreme authority in all matters of doctrine and practice. This principle is emphasized in the following statements:

1. "The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested" (GC vii.3). In this case, the Spirit refers to her prophetic ministry and writings.
2. In speaking of certain individuals or groups who claim to be guided solely by personal impressions or supposed direct revelations from the Holy Spirit, while neglecting or disregarding the authoritative guidance of the Scriptures, she writes "the following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one." She believes that no other source should be used besides scripture. She believes that following other sources is "one of the devices of Satan, through the errors of extremists and fanatics, to cast contempt

upon the work of the Spirit and cause the people of God to neglect this source of strength which our Lord Himself has provided" (GC vii.4).

Her understanding of this principle is also expressed in other works. She wrote that in the study of the sabbath school lesson, an impression should be left upon the mind that the Bible, and the Bible alone, is our rule of faith" and that the words and actions of people should not serve as the standard for our beliefs (White, 1938). In October of 1885, she wrote, "The Bible, and the Bible alone, is the foundation of our faith" (Review and Herald October 13, 1885, par. 4). Two months later, she repeated the same "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony" (Review and Herald December 15, 1885, Art. par. 16).

She that the "Bible alone is [was] our guide to heaven" (4LtMs, Lt 6, 1886, par. 11). "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony (Ellen G. White to G. I. Butler, June 1, 1903, Letter 105, 1903). From these statements and others, she teaches from her other writings that she believed in the Scriptural alone principle.

White was not the only pioneer who believed in this principle. James White and Joseph Bate also did. In A Word to the "Little Flock," the first publication of Sabbatarian Adventists, James White wrote, "The Bible is a perfect and complete revelation. It is our only rule of faith and practice. Nine years later he wrote, "I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the Holy Spirit in its diversity of operations" (White, 1847).

Harmony of Scripture

Scripture should be seen as harmonious in presenting truth because different authors emphasize different aspects of the same truth. "One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all." Scripture is harmonious since "different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another." These complementing truths "unite to form a perfect whole." "As several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony" (White, 1903). In this sense, one portion of scripture helps explain another portion. They complement and do not contradict each other when carefully read. There is an analogous relationship between the Spirit's revelation to men and its interpretation. "Since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the word" inspired by the same Spirit. She wrote in 1904 in Education that "The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole and to see the relation of its parts" (White, 1903).

She believes that scripture is interconnected. The fact that several writers present a subject under varied aspects and relations" shows that there is an interconnectedness of scripture. Elsewhere she writes "that there is not always perfect order or apparent unity in the scriptures. The truths of the Bible are as pearls are hidden. They must be searched, dug out by painstaking effort" (White, 1903). The interconnectedness of scripture shows harmony.

Application of Scripture

"The truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life" (White, 1911). The later portion of the above sentence "adapted to meet the wants of men in all the circumstances and experiences of life" shows that scripture is to be applied to the life of believers in its totality.

Application of These Principles in Her Writings

Her understanding of the interpretative principles is expressed in her writings.

Harmony of Scripture

In the first chapter of *Patriarchs and Prophets*, she made the following statements about the relationship of the Father and the Son in the creation of the earth. “The Sovereign of the universe was not alone in his work of beneficence. He had an associate—a co-worker who could appreciate his purposes and could share his joy in giving happiness to created beings.” “The Father wrought by his Son in the creation of all heavenly beings” (White, 1890). To explain these ideas, she put together several passages. She writes,

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter all the counsels and purposes of God. “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. PP 34.1 “By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the “express image of His person,” “the brightness of His glory,” “upholding all things by the word of His power,” holds supremacy over them all. Hebrews 1:3. “A glorious high throne from the beginning,” was the place of His sanctuary (Jeremiah 17:12); “a scepter of righteousness,” the scepter of His kingdom. Hebrews 1:8. “Honor and majesty are before Him: strength and beauty are in His sanctuary.” Psalm 96:6. Mercy and truth go before His face. Psalm 89:14 (White, 1890).

The bringing together of all these passages to explain the relationship of the Father and the Son in the creation is a provide that she believes in how Scripture is interconnected. The explanation of one concept came from different passages.

Another example is from the book “Steps to Christ.” White emphasizes the harmony of Scripture in explaining the plan of salvation. She often cross-references passages from both the Old and New Testaments to illustrate the continuity of God's redemptive work. For example, she harmoniously uses Jonah 4:2; Micah 7:18; Matthew 11:27; 27:46; John 1:18; 3:16; 10:172; Corinthians 5:19. in chapter 1 of the book to reveal the love of God for man. She writes,

God is “always patient, always kind,” showing us His constant love Jonah 4:2; Micah 7:18. The Son of God came from heaven to give people a clear picture of the Father. “No one has ever seen God. The only Son, who is the same as God and is at the Father's side, he has made him known.” John 1:18. “No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.” Matthew 11:27. See Jesus in the desert, in Gethsemane, and upon the cross! The perfect Son of God took upon Himself the weight of sin. He had been one with God, but on the cross He felt the awful separation sin makes between God and man. It forced from His lips the cry of pain, “My God, my God, why did you abandon me?” Matthew 27:46. It was the weight of sin, its terrible power to separate a sinner from God, that broke His heart. But the Son of God did not give His life to make His Father love us. He did not die to make God willing to save. No, no! “God loved the world so much that he gave his only Son.” John 3:16. The Father loves us not because Christ died for us; He gave His Son to die because He loved us. Through Christ God poured out His infinite love upon a sinful world. “God was making all human beings his friends through Christ.” 2 Corinthians 5:19. God suffered with His Son. In the pain of Gethsemane and the death on the cross, God paid the price to save us. Jesus said, “The Father loves me because I am willing to give up my life, so that I may receive it back again.” John 10:17. That is, “My Father has loved you so much that He loves Me even more for

giving My life to redeem you. I died in your place, taking your sins. Because I did this, I am closer to My Father than before, for now, God can be just and still save sinners who believe in Me (White, 1892).

From this we see that the Love of God for man is expressed in several ways: through His patience, sending Christ, the death of Christ, reconciliation, etc. The harmonious use of several passages gives us a better scope of God's love for Man.

Application of Scripture

To show how Ellen uses this principle, I will use a few examples from selected chapters in other books of the Conflict of the Ages Series. Chapter 12 of Patriarch and Prophets is based on Genesis Genesis 13; to 15; 17: 1-16; 18. According to the narrative, Abraham and Lot return to Canaan with significant wealth, leading to conflicts between their herdsmen due to insufficient pasture for their large flocks. Recognizing the potential for strife, Abraham, despite being Lot's senior and superior, suggests they separate to maintain peace. Abraham generously allows Lot to choose his land first, displaying his noble and unselfish spirit. Lot selects the fertile plains of Jordan, close to the wicked city of Sodom, a choice driven by self-interest rather than spiritual considerations.

Reflecting on the attitude of Abraham she made an application of the Biblical story to real-life situations. She writes,

Few, if subjected to such a test, would have shown themselves as noble as did Abraham. Few would have resisted the temptation to secure so rich a booty. His example is a rebuke to self-seeking, mercenary spirits." The author emphasizes that "the spirit of self-aggrandizement is the spirit of Satan; but the heart in which the love of Christ is cherished, will possess that charity which seeketh not her own (White, 1890).

She made this application in contrast

In Chapter 3 of the Book Prophets and Kings "Pride of Prosperity," talks about the downfall of Solomon due to his disobedience to God's expressed commandments on taking foreign wives. Reflecting on the downfall of Solomon due to his refusal to follow God's express instruction, she made some applications. She writes,

"Christians are to keep themselves distinct and separate from the world, its spirit, and its influences. God is fully able to keep us in the world, but we are not to be of the world. His love is not uncertain and fluctuating. Ever He watches over his children with a care that is measureless. But He requires undivided allegiance. "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24. Men today are no stronger than he; they are as prone to yield to the influences that caused his downfall. As God warned Solomon of his danger, so today He warns his children not to imperil their souls by affinity with the world. "Come out from among them," He pleads, "and be ye separate, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6:17, 18" (White, 1917).

Chapter 48, "Who Is the Greatest?" of the book Desire of Ages is based on the events described in Matthew 17:22-27; 18:1-20, Mark 9:30-50, and Luke 9:46-48. It narrates a period in Jesus' ministry when He focused on instructing His disciples about the nature of true greatness in the kingdom of heaven, contrasting it with earthly concepts of power and prestige.

In the discussion about who is the greatest in the kingdom of heaven, Jesus emphasizes that true greatness is found in humility and servanthood, White says "True greatness in His kingdom is measured by one's willingness to serve others selflessly." About the disputes about paying the temple tax, she draw an application. She writes, "We should aim to avoid disputes and controversies, especially those that do not pertain to fundamental truths of our faith." She also added, "We can trust in God's provision for our needs, even when circumstances seem challenging."

Chapter 2 of the book Acts of Apostle is about the "The Training of the Twelve." In applying the fact that Jesus chose humble, unlearned men instead of the learned or powerful to carry on His work, she writes, "True greatness in God's kingdom is measured by one's willingness to serve others selflessly." Also, in commenting on how Jesus promised His disciples the power of the Holy Spirit to ensure their success in spreading the gospel, she writes, "We should rely on the Holy Spirit's power for success in our spiritual endeavors, not on our abilities" (White, 1911b)

From these examples in the Conflict of the Ages Series, we see that White applied the principle that "The truths thus revealed [in Scripture] unite to form a perfect whole, [should be] adapted to meet the wants of men in all the circumstances and experiences of life." (GC vi.2)."

Scripture Alone Principle

She used scripture alone in the development of her thoughts and theology, and she believes that scripture alone she be followed. Ellen White wrote extensively on the relationship of her writings to the Bible and on the role of the Bible in faith and practice. She categorically subscribed to the tenet of Sola Scriptura. She wrote, "The Bible and the Bible alone, is our rule of faith" (1938). At the midcourse of her ministry in 1885 she wrote publicly in the church paper, "The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony" (White, 1888). In writing of her experience and that of the other founders of the Seventh-day Adventist Church, she wrote, "We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position" (Ellen G. White to G. I. Butler, June 1, 1903 (Letter 105, 1903).

CONCLUSION

Ellen G. White's understanding of Revelation-Inspiration emphasizes divine truth communicated through human agents. In "The Great Controversy," she highlights the necessity of revelation post-fall to bridge the gap caused by sin. Her concept of dual authorship, involving the Holy Spirit and human authors, maintains the Bible's divine origin and authority while respecting human individuality. Despite human language's imperfections, White asserts the Bible's authority and infallibility. She emphasizes continuous illumination by the Holy Spirit for understanding and applying biblical truths, ensuring Scripture's relevance and transformative power for contemporary readers.

Ellen G. White's views on Revelation-Inspiration influenced her interpretation of Scripture, emphasizing the "Scripture Alone Principle." She upheld the Bible as the supreme authority, rejecting any other source. White, along with pioneers like James White and Joseph Bates, promoted the harmony and comprehensive reading of Scripture for better understanding and application of Scripture in believers' lives.

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