

Have SDA pioneers
used apocryphal
books?

Protestants denominations accept only sixty-six books in the Old and New Testaments as the canon of the Bible. Other Christians, however, like Roman Catholics, include in the canon of the Old Testament from nine to twelve other books or portions of books. While Catholics call these extra books deuterocanonical (a second canon), Protestants view them as apocrypha (spurious and false).

In the 1830s and 1840s many English Bibles used by Millerites and early Adventists included the Apocrypha. The Apocrypha were included not only in Catholic Bibles, but in Protestant ones as well.

The large family Bible in Ellen White's childhood home, printed in Boston in 1822, included apocryphal books inserted between the Old and New Testaments. (It is now in the Ellen G. White Estate in Silver Spring, Maryland.)
(Denis Fortin, "Ellen G. White and the Apocrypha,"
paraphrased)

Second Esdras is one of the books in the apocrypha.

“Therefore it is clear that Old Jerusalem, its Temple, and the furniture of that Temple, have distinct antitypes in Paradise. That Paradise was taken up from the earth after the fall of man, is plain, as there is no such place on the earth which answers the description of it given by Moses. — Genesis 3:23, 24. Also, the prophet says: ‘Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the Bride shall appear, and she coming forth shall be seen, that *now is withdrawn from the earth.*’ — 2 Esdras, 7:26.” (James White, *A Word to the Little Flock*, p. 23.2)

In the portions written by Mrs. White in *A Word to the Little Flock* are some bracketed references to apocryphal books. The bracketed references were added by James White and perhaps by Joseph Bates. He did this to clarify things and to benefit the reader. They do not represent Mrs. White's own writing.

Did Ellen White use
apocryphal books?

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads.

[2 Esdras 2:43.] (EGW, *A Word to the Little Flock*, p. 14.3)

Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies, [2 Esdras 2:19.] . . . (Ibid., p. 17.1)

And I saw the sword, famine, pestilence, and great confusion in the land. [Ezekiel 7:10–19. 2 Esdras 15:5–27] The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. [2 Esdras 16:68–74.] (Ibid., p. 18.4)

The streams ceased to flow. [2 Esdras 6:24.]
Dark heavy clouds came up, and clashed
against each other. [2 Esdras 15:34,35.]
(Ibid., p. 19.2)

Hebrews 1:7 angels = wind?

And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (Hebrews 1:7)
—spirits—*pneumata*—the air in movement, such as wind, breath or that which gives life to the body, such as breath or spirit; or several other meanings

Who maketh his angels spirits; his ministers a flaming fire: (Psalm 104:4)—spirits—*rûḥôt* —winds (Ps 104:4, not “spirits” (TWOT).

In Psalm 104:4 the Hebrew actually means ‘you use the winds as your messengers.’ The form cited here in Hebrews 1:7 reflects the Septuagint translation. It is not always easy to make the Greek form of this expression fully meaningful, so some translators employ phrases such as ‘he makes his angels like winds’ or as the sound of a strong wind blowing (Luke 12:55; Acts 2:2).

And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (2 Kings 2:11)

Pnoē, “to blow,” signifies “breath, the breath of life,” Acts 17:25; or “wind,” Acts 2:2.

Pneuma, “spirit,” also denotes “breath,” Revelation 11:11; 13:15. In 2 Thessalonians 2:8 “spirit”, RV “breath.”

And suddenly there came a sound from heaven as of a rushing mighty wind (*pneos* from *pneo*), and it filled all the house where they were sitting. (Acts 2:2)

And when *ye see* the south wind (*pneota*,
from *pneo*) blow, *ye say*, There will be heat;
and it cometh to pass. (Luke 12:55)

And after these things I saw four angels standing on the four corners of the earth, holding the four winds (*anemous*) of the earth, that the wind (*anemos*) should not blow on the earth, nor on the sea, nor on any tree. (Revelation 7:1)

Clouds stand for angels?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

(Mark 14:62)

Clouds stand for angels?

Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
(Revelation 1:7)

Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. (*DA 739.3*)

Clouds stand for angels?

And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

(Mark 9:7; Luke 9:34)

Clouds stand for angels?

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: (Revelation 10:1)

Clouds stand for angels?

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. (Acts 1:9)

