

## CREDENTIALS OF [Ellen G. White \(Wikipedia\)](#)

**Opinion:** It seems that Mrs. EGW was given credentials multiple times as an “Ordained Minister” of the Adventist Church even though a formal ordination ceremony may not have taken place. This according to the reports of her husband and other family members. This could have been the case as the Adventist Church leadership recognized God’s calling on her and therefore did not hesitate to recognize her as an “Ordained Minister” of the Gospel without any formal ordination ceremony. Hence, if there was no issue for church leadership to give a woman the credentials as an “Ordained Minister” at that time, there should be no issue now. EGW did not refuse the recognition either. Whether or not she baptized anyone or officiate at weddings does not diminish her own ordination by God Himself or the Great Commission's mandate for all genders to teach, preach and baptize. The simple fact is that God calls and “ordains” or sets apart men, women, angels or animals to do His work, and there is a choice to follow or not, but it is His calling and ordaining first, and not any man’s, policy or vote. Click [here](#) to see how the word [ORDAIN](#) has been used in many ways in the Bible to simply mean to “set apart” or dedicate.

[http://www.whiteestate.org/issues/egw\\_credentials/egw\\_credentials.htm](http://www.whiteestate.org/issues/egw_credentials/egw_credentials.htm)

“From 1871 until her death in 1915, Ellen White was issued ministerial credentials. From 1871 to 1887 she was credentialed by the Michigan Conference, and from 1884 until her death, she was credentialed as a General Conference Minister. On one of the credentials (1885), the word "ordained" is struck through. (In the 1888 Yearbook she was also listed among the California Ministers.) Throughout the years, her name was listed along with ordained ministers rather than licentiates, although her biographical information sheet and the testimony of her family indicates that she did not receive ordination at the hands of church officials.”

<https://www.gotquestions.org/priesthood-believers.html> - Is the priesthood for all believers?

John 15:16

You have not chosen me, but **I have chosen you, and ordained you**, that you should go and bring forth fruit, and that your fruit should remain: that whatever you shall ask of the Father in my name, he may give it you.

Matt. 28:19

“9 Therefore go and **make disciples of all nations, baptizing them** in the name of the Father and of the Son and of the Holy Spirit...” (this commission was not limited to the first disciples **or gender specific**)

Col. 3:11

11 [In this new creation all distinctions vanish.] There is no room for and there can be neither Greek nor Jew, circumcised nor uncircumcised, [nor difference between nations whether alien] barbarians or Scythians [who are the most savage of all], nor slave or free man; **but Christ is all and in all [everything and everywhere, to all men, without distinction of person]**.

Gal. 3:28

28 There is neither Jew nor Greek, there is neither bond nor free, **there is neither male nor female:** for ye are all one in Christ Jesus.

Exodus 19:6

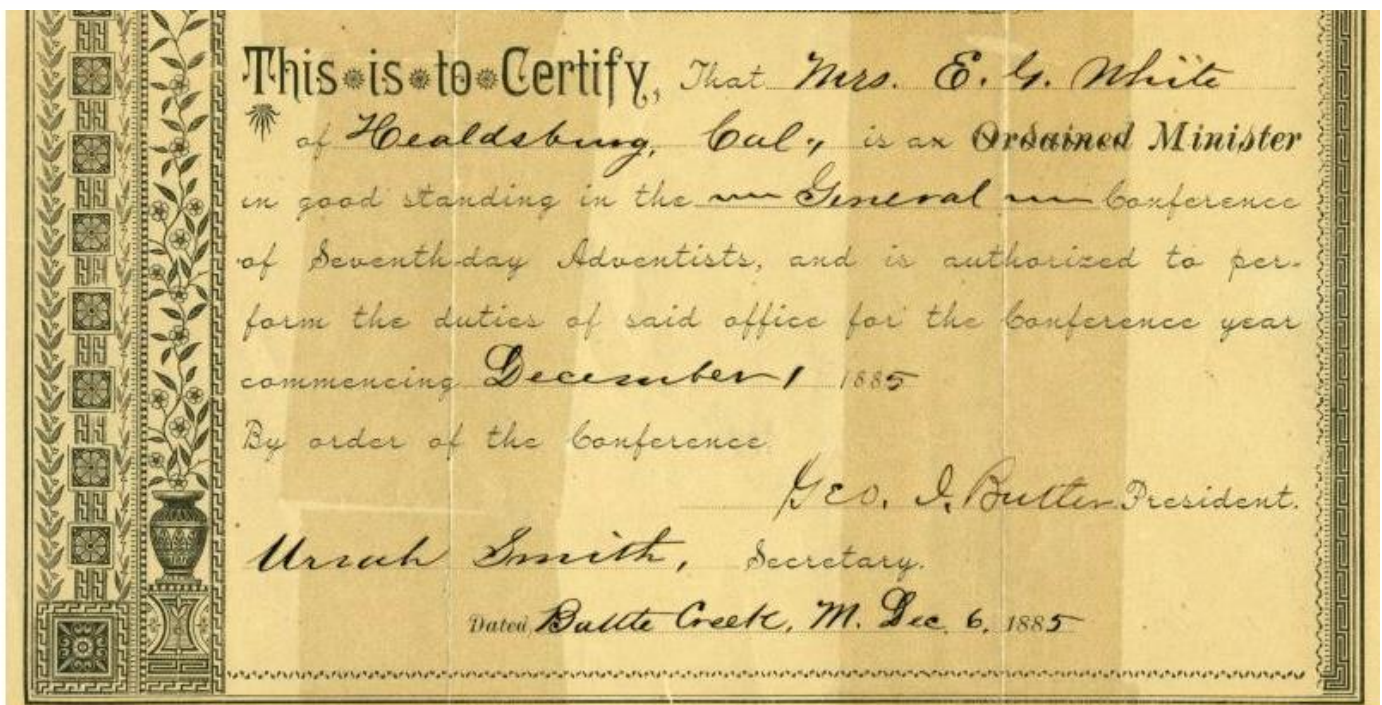
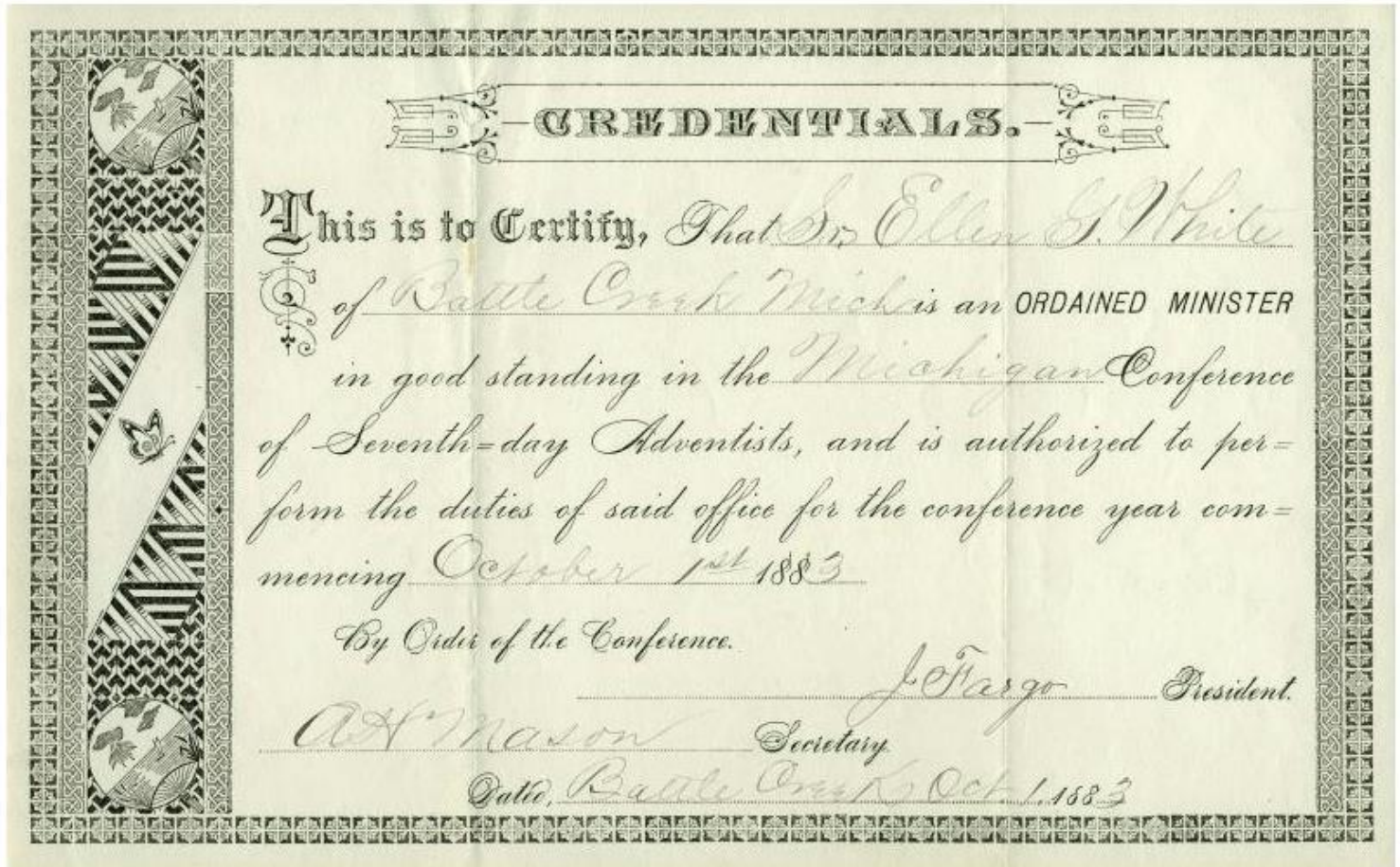
6 And ye shall be unto me a **kingdom of priests, and an holy nation.** These are the words which thou shalt speak unto the children of Israel.

1 Peter 2:9

9 But ye are a chosen generation, **a royal priesthood, an holy nation,** a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

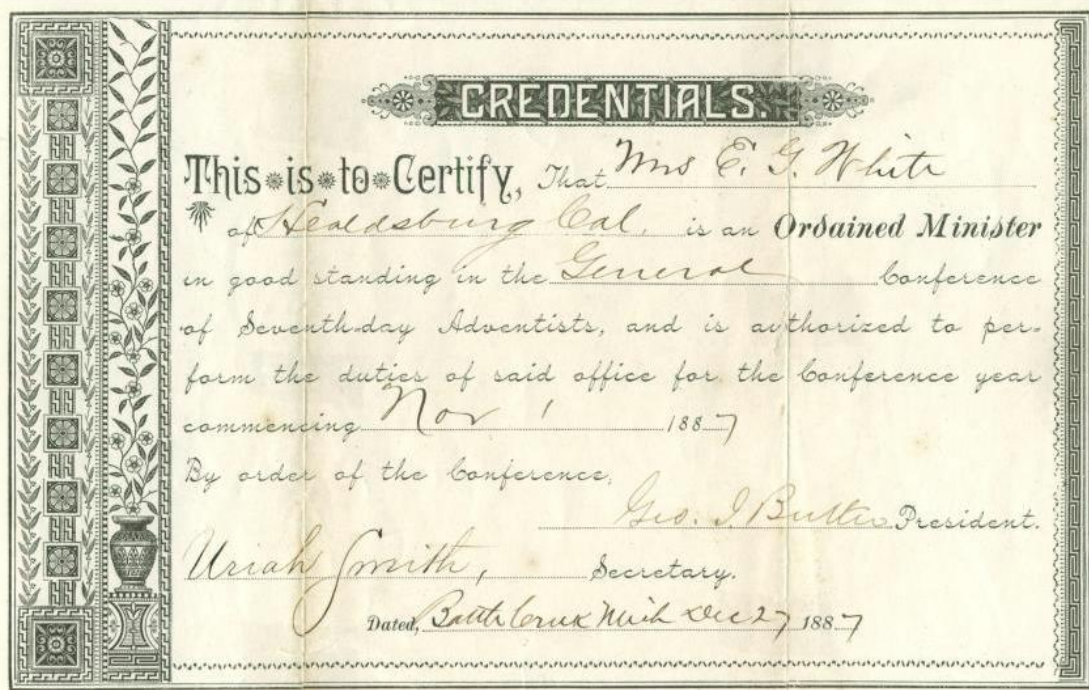
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**Ordained Minister.**

324

Name *Mrs. E. G. White*

Field *General*

Issued by order of *G. I.*

Date *March 7* 189*7*

Signed by \_\_\_\_\_ Pres.  
*L. A. Hooper* Sec.

Remarks \_\_\_\_\_

**Ordained Minister.**

Name *Mrs. E. G. White*

Field *U. S.*

Issued by order of \_\_\_\_\_  
*Gen. Conf.*

Date *June 14* 19*09*

Signed by *W. G. D.* Pres.  
*M. A. S.* Sec.

Remarks \_\_\_\_\_

No. *29*

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**Ordained Minister.**

Name Mrs. E. G. White

Field \_\_\_\_\_

Issued by order of \_\_\_\_\_  
Gen Conf

Date June 12 1913

Signed by A. G. D. Pres.  
M. A. S. Sec.

Remarks \_\_\_\_\_

No. 14

Nov. 17, 1935.

Elder L. E. Froom  
Takoma Park, D.C.

Dear Brother Froom:

Elder White has just shown me your letter of Nov. 8, regarding the Ministerial credentials of Mrs. White, and he tells me that Sister White was never ordained, that she never baptized, nor did she ever give the ordination charge to others.

With this information, I reached over to my desk and pulled out a card reading as follows:

"Credentials granted by the Michigan Conference to Ellen G. White." -- Review and Herald, Feb. 14, 1871, p. 69

I think this was the first time she carried ministerial credentials. They were issued to her because of her evident call of the Lord. I do not know just how long before the General Conference put her on their ministerial list. She did not carry ministerial credentials or any other papers prior to this.

I have a number of letters from you recently, some informative and some with inquiries, and I will soon write to you regarding some of these.

Arthur arrived yesterday and gave us a very interesting report of his trip. I assured him that I knew he had a very interesting time with his roommate and he agreed although he said he was too busy to spend much time in visiting.

This noon mail, also brought your letter to him and to me regarding the studies to appear in the Ministry based upon "Gospel Workers." This is something more for us to think about.

This is Friday afternoon so I will not write further.

Sincerely your brother,

DEK:lfw.

Recognizing God's call and hence the credential issuance. If the Church did not have an issue of recognizing God's calling and ordination of a woman at that time, there should be none today.

If [1 Tim 2:11-12](#) is strictly interpreted, then women cannot be allowed to teach, preach or sing in worship services but keep quiet. Further, if the same method of literal and non-contextual interpretation is followed, these verses contradict Paul's statement that recognized sister [Phoebe](#) as a "deacon" or servant in [Romans 16:1-7](#) along with [Pricilla and Aquila](#) who were part of the 70 disciples. A correct way to understand [1 Tim 2](#) is that it is all about maintaining order in worship that is equally applicable to men and women. The theme of this chapter is to **exercise responsibility rather than authority over one another**. **Males were also admonished to have a humble spirit in this chapter**. **Jesus is the head and everyone else the body/church (Col. 1:18)** with different functions and abilities. ([Romans 12:4](#) [1 Cor. 12](#))

Besides, a true pastor will never argue or fight about who should be the head or tail, or clamor for any position or title or rank, but humble even more to serve as a servant. Pastoring is all about MISSION rather than any POSITION. All have been called to "pastor" and "pasture" according to the leading and gifting of the Holy Spirit.

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What about 1 Cor. 11 in which women were admonished to cover their heads and also to submit to their husbands as they are the “head” of their wives?

“3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying or prophesying, having his head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even so is the man also by the woman; but all things of God.”

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**Commentary:** If the above verses are literally interpreted, then all women should be required to cover their heads during a worship service. And all men are the heads of all women. Can this work? and is the covering of women’s heads equally practiced in the same churches that do not allow women to be “pastors” based on these same verses? How to understand these verses in today’s context?

Ellen G. White who is the co founder of the Adventist Church and also considered to have been given the gift of prophecy that is evident in her writings and who is also considered a modern day prophetess by the same church, did not cover her head during worship services or tell others to do so in the church. Based on these same verses which supposedly mean that women cannot have “authority” over males, EGW cannot be used by males because she is a woman and her writings are equivalent to exercising authority over males. And as pointed out earlier, she was given “Ordained Minister” credentials multiple times by males without a formal ceremony in recognition of her calling by the Lord Himself and she did not refuse them. Plus, based on 1 Tim 2, since she is a woman and by extension all women, ought to be silent and learn from males only and not engaged in teaching or preaching to any males. Is this being practiced now? Or, these verses can be better understood this way:

The “call to ministry” with any spiritual gift including pastors, teachers or anything else in the work of the Gospel comes from God Himself and not any man, committee or policy according to 1 Cor. 12.

The various positions based on the gifting of the Holy Spirit **are NOT positions of “authority” over one another but “responsibility” for each other** in the context of a church organization.

After the Cross, the priesthood of all believers and the Great Commission to teach, preach and baptize are not gender specific. If they are gender specific, then women cannot be allowed to teach or preach and they cannot be disciples either as all the first disciples were just male. Note that the way the Bible was translated was in the masculine gender but applicable to all genders. Therefore, the context has to be considered to prevent false and contradictory doctrines from being embraced and taught. The call by Jesus is to exercise responsibility rather than authority. Consider the female deacons, prophets and judges mentioned in the Bible who exercised equal and greater “authority” than males at various times in history.

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The verses below state we are to submit one to another, but in a marriage setting, the wife to the husband, but in a church setting, all to Jesus, the HEAD. Where does it say that males are the default heads of churches?

Ephesians 5:21-6:4 King James Version (KJV)

“21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;”

The problem of the church and humanity overall is “non-submission” to each other stemming from non-submission to God’s laws and authority. And so we are engaged in fighting over the “position” of who is greater than the other instead of focusing on mission for each other by truly engaging in serving one another as God has commanded very clearly. Wives are admonished to subject themselves to their husbands, and husbands have been admonished to love their wives by giving up themselves in a sacrificial manner just as Christ did as **servant of servants** by offering the **sacrifice of sacrifices** to **save our souls**. So help us God.

## **Servant or Service Hierarchy:**

The ultimate position mentioned in the Bible is a “servant” no matter which office, title or talent, equally applicable to all genders.

Eve first sinned by not submitting to God’s command to not eat of a tree. Adam followed Eve in eating of the same tree which is even worse. Therefore, the punishment was hardship for both genders in various ways but which involved submission to the welfare of each other. The plan of salvation or saving both genders consists of a “**servant or service hierarchy**” in which all are called to serve according to the abilities given by God Himself and not any male. Some are given greater abilities and responsibilities, and others with less, but with the ultimate responsibility to care for one another starting with the least of these. In fact, the Bible says that all will be judged in the end based on how they exercised their talents or gifts to serve and edify one another.

“1 Cor. 4: 1 This is how one should regard us, **as servants of Christ** and stewards of the mysteries of God.  
9 For I think that **God has exhibited us apostles as last of all**, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. 13 when slandered, we entreat. **We have become, and are still, like the scum of the world, the refuse of all things.**” ESV

**Serve Somebody...**

<http://hopeside.org/docs/egw.pdf>