

The Gift of Prophecy

Old Testament Prophets

Lesson #3 for October 17, 2026

Scriptures: James 5:17-18; 1 Kings 19:1-16; 22:1-14; Exodus 15:20; 2 Kings 22:11-14; Jeremiah 14:1-15; 2 Chronicles 20:20.

1. What can we learn about the gift of prophecy from the prophets of the Old Testament?

[From the *Adult Sabbath School Bible Study Guide*=BSG:] The Global Positioning System (GPS) helps travelers know where they are, where they are going, and even provides warnings against hazards. Spiritual travelers journeying to heaven also need guidance now and in the future from a heavenly “positioning system.” One way that God did this in times past was through the ministry of Old Testament prophets. In their narratives, counsels, prophecies, poetry, and songs, we discover a lot about the dozens of prophets who presented God’s messages to the people.

This ... lesson explores Old Testament descriptions of prophets, descriptions that help us understand the gift of prophecy as it had been manifested by some of these servants of God.—BSG* for Sabbath.‡

Prophets Have Exceptional Gifts But Are Still Humans

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] The prophetic tradition in the Old Testament begins with **Moses**, the fountainhead of biblical prophecy. Moses acted as **God’s direct spokesperson**, mediating the covenant between Yahweh [*sic*] and Israel and interceding for the people (*Exod. 33:11, Deut. 34:10*). **His unique relationship with God, speaking “face to face,”** set the standard for prophetic authority. Following Moses, **Samuel** formalized the prophetic office, **bridging the era of the judges and the monarchy**. As both judge and prophet, Samuel served as God’s spokesperson to the kings, notably anointing Saul and David (*1 Sam. 9:15–17, 1 Sam. 16:1–13*), establishing the prophet’s role as a guiding and corrective voice to Israel’s rulers.

Elijah introduced the role of **covenant prosecutor**. Unlike Moses, who often interceded for Israel, **Elijah directly confronted the nation and its leaders, accusing them of covenantal unfaithfulness**. His challenge on Mount Carmel (“ ‘How long will you go limping between two different opinions? If the LORD is God, follow him; but if Baal, then follow him’ ” [*1 Kings 18:21, ESV*]) illustrates his prosecutorial role. Elijah combined messages of judgment with hope, calling Israel to repent and return to Yahweh [*sic*].... (see Willem A. VanGemeren, *Interpreting the Prophetic Word* [Grand Rapids, MI: Zondervan, 1990], pp. 28–38).

Despite their divine authority, the prophets’ humanity was evident. Moses doubted his speaking abilities (*Exod. 4:10*), Samuel mourned Saul’s failure (*1 Sam. 15:35*), and Elijah despaired, even wishing for death after Jezebel’s threats (*1 Kings 19:4*). These struggles show that prophets, despite their calling, were still humans subject to fear, doubt, and emotional turmoil. This thought reminds us of God’s grace

in using ordinary people to deliver extraordinary messages.—*T-BSG**
39-40.^{†‡Ω§}

Prophets Functioned According to a Pattern. Does God Ever Use Force?

[T-BSG:] **Deuteronomy 18:15–19** outlines the role of a prophet, emphasizing his or her function as God’s chosen messenger. **A true prophet is called directly by Yahweh [*sic*], not through personal ambition. This divine calling is crucial, as the prophet’s role is to speak God’s words, not his or her own.** Many prophets, such as Moses, Isaiah, Jeremiah, and Amos, **initially resisted their calling, feeling inadequate or fearing rejection.** Yet, they were compelled to speak, often describing God’s Word as an irresistible force (*Jer. 20:9*).—*T-BSG** 40.^{†‡§}

Deuteronomy 18:15-19: ¹⁵ “Instead, he will send you a prophet like me from among your own people, and you are to obey him.”...

¹⁷ “So the LORD said to me, ‘They have made a wise request. ¹⁸**I will send them a prophet like you from among their own people**; I will tell him what to say, and he will tell the people everything I command. ¹⁹**He will speak in my name, and I will punish anyone who refuses to obey him.**” —American Bible Society. (©1992). *The Holy Bible: The Good News Translation*[®] [GNT] (*Today’s English Version*) [TEV], Second Edition (Deuteronomy 18:15-19). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].^{†‡} [Is that force?][†]

[T-BSG:] **A true prophet comes from within the covenant community**, “‘from your brothers’ ” (*Deut. 18:15, ESV*), ensuring a connection to God’s people. Although **God can speak through anyone, as with Balaam’s donkey** (*Num. 22:28–30*), He typically raises prophets from within His faithful community. Prophets acted as messengers, conveying God’s commands without adding personal opinions. The word “**messenger**” best captures this role, as prophets delivered God’s authoritative word, expecting it to be obeyed (see Eric J. Tully, *Reading the Prophets as Christian Scripture: A Literary, Canonical, and Theological Introduction*, pp. 58–62).—*T-BSG** 40.^{†‡§}

2. The name *Malachi* means “my messenger.” At times, God has had to speak through various methods. Once, God spoke through a donkey to Balaam! (Numbers 22:28-30)

[BSG:] The Lord used Elijah the prophet to do a tremendous work in Israel, despite fervent opposition. What the Lord had accomplished through him was incredible....

Reflect on how James presents Elijah the prophet in James 5:17, 18. What might he mean by saying that Elijah had “a nature like ours” (NKJV)?—*BSG** for Sunday, October 11.^{†§} [Look at Elijah’s words to Ahab!][†]

James 5:17-18: ¹⁷Elijah was the same kind of person as we are. He prayed earnestly that there would be no rain, and no rain fell on the land for three and a half years. ¹⁸Once again he prayed, and the sky poured out its rain and the earth produced its crops.—*Good News Bible-TEV.**

3. **Read 1 Kings 18-19**, the story of Elijah and the prophets of Baal on top of Mount Carmel.

[BSG:] Elijah had a stunning success on Mount Carmel (*1 Kings 18*); God had worked in a mighty way through him, and one of the most astonishing miracles depicted in Old Testament history occurred: at the sound of Elijah's own words, fire literally came down from heaven (*1 Kings 18:38*)! You would have thought that this man of God would have been exceedingly happy after something like that.—BSG* for Sunday, October 11.^{†§}

4. ***Would you be willing to kill 850 false prophets if God told you to do that? Why do you think Elijah fled after being threatened by Jezebel? Why do you think God did not speak through the wind, earthquake, or fire; but rather, spoke through the “soft whisper of a voice” (1 Kings 19:12, GNB-TEV*)?***
5. If you read only the story of Elijah, you might think that killing people was one of the main tasks assigned to prophets by God! What do you think happened to Elijah as he was lying down outside the wall at Jezreel, recovering from his long run from Mount Carmel?

[BSG:] **Read 1 Kings 19:1–16 [18]. What does this tell us about the emotional state of God's prophet?...**

“ ‘It is enough! Now, LORD, take my life, for I am no better than my fathers!’ ” (*1 Kings 19:4, NKJV*). This sounds like a man suffering from some form of depression. Why? What happened on Mount Carmel would not be an easy act to follow, for sure, but, still, something else is going on here.—BSG* for Sunday, October 11.^{‡§} [Despite all of this, Elijah was taken to heaven a short time later!][‡]

6. **Emotional highs are often followed by emotional lows.**

[BSG:] Perhaps the key could be found in his words, “ ‘I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life’ ” (*1 Kings 19:10, NKJV*). **This sounds as though he's lamenting what he believes to be his failures in ministry. Apostasy remains, despite his best efforts, as if he alone could have stemmed the tide. Whatever ultimately is going on here, we can see the humanity and fragility of this man of God. In other words, Elijah was a man who had “a nature like ours.”**

Why might it be easy at times to have a sense of “failure” in your own life or endeavors? What Bible promises can you claim to help you work through discouragement?—BSG* for Sunday, October 11.^{†§}
[Underlining of text is added for emphasis.][‡]

Samuel: Prophet? Or, Priest?

7. **Read 1 Samuel 9:3-14.** Samuel was one of the great prophets of the Old Testament. Clearly, Samuel was held in high respect at least by people living near him.
8. ***If the children of Israel were supposed to gather several times a year at the tabernacle, why didn't Saul know about Samuel? Or, even recognize him? Why do you think the Bible says that Saul was a prophet temporarily?***
9. ***Can you name any prophets from the Bible who were flawless in every detail of***

their lives? Remember that 1/3 of God's angels rebelled even in His presence!

10. We do not know very much about Enoch; but, he was apparently very good. Job was also remarkable. Daniel as well seemed to have come close to being perfect.

The Functions of Prophets

[BSG:] Read 1 Samuel 8:4–22 and Leviticus 8:10–13. How did prophets function in relation to kings and priests?—BSG* for Tuesday.†

11. When God set up the children of Israel as a nation and delivered them out of Egypt, He set up the tribe of Judah to be the line of the kings. He set up the line of Levi to be the priests. But, there was no lineage for prophets! What tribes did the prophets come from? If one searches through the Old Testament, s/he will discover that one or more prophet who is named came from almost every tribe. God used anyone who was qualified and willing!
12. ***If you were a prophet, how would you respond if the people came and told you they wanted to do something that you knew was directly contrary to God's will?***
13. **Read 1 Samuel 8:4-22, the people requesting Samuel to appoint a king.**

[BSG:] Prophets interacted with kings in both pleasant and unpleasant situations. When the Israelites demanded a king (1 Sam. 8:4–22), they said we want “a king to judge us like all the nations” (1 Sam. 8:5). **What a sad but powerful example of the danger that God's people have faced in every age: the desire to be like those around them.** In this case, they had no idea what this request would bring, even though they were forewarned (1 Sam. 8:11–18) by God through His prophet[s]. Based on their desires, and despite his warning to them, Samuel soon anointed Israel's first king, known in biblical history as King Saul.—BSG* for Tuesday.†§

14. ***Why did the people want a king? Were they afraid that some other nation was going to conquer them? Did they experience some kind of “peer pressure”?***

[BSG:] The Old Testament books of 1 and 2 Kings and 1 and 2 Chronicles record the kind and quality of rulership exhibited by the kings of Israel and Judah. Sacred history shows that the kings who did evil far outnumbered those who did good in the sight of God. One of the core functions of the prophets was to help lead unfaithful kings back to obedience to God's law. As a result, these prophets faced threats, with some even harmed and killed by kings who led God's people away from Him (1 Kings 18:4–19, 2 Chron. 24:20–22; cf. Matthew 23:35).—BSG* for Tuesday.†§ [Did Matthew make a mistake in naming Zachariah's father?][†]

15. Read 1 Kings 18:4-19, recounting the Mount Carmel experience and Elijah leading the killing of false prophets. Also read 2 Chronicles 24:20-22, detailing Joash and the people killing God's prophet Zechariah. These are two clear stories from the Old Testament during which the kings and the people literally killed prophets. Manasseh killed Isaiah! What happened to the southern kingdom of Judah near the end of its existence?

2 Chronicles 33:9: Manasseh led the people of Judah to commit even greater sins than those committed by the nations whom the LORD had driven

out of the land as his people advanced.—*Good News Bible-TEV*.^{*†}

16. **How would you describe the role of Moses? Was he a prophet? Was he a priest? Was he a leader of the people like a king? Remember that Moses was instructed to anoint Aaron and his sons as the priests and future priests.**

[BSG:] Prophets were **teachers of the people** (2 Chronicles 34). They presented messages from God to the priests, kings, and the nation (Jer. 5:31, Ezek. 22:26). Prophets also **spoke to surrounding nations outlining God's plan for them**, a theme repeated several times in the messages of the Old Testament prophets (Isa. 60:1–3; Isa. 62:1, 2). Prophets were expected not only to **pass on faithfully the messages God gave** them but were sometimes instructed to **write them down and preserve them** (2 Chron. 13:22). Again, no matter how human the prophets were (and with all the attending frailties that go with that), they were **men and women of prayer, the Word, and service to God and His people** (Jer. 42:4; 2 Kings 22:15–17).—BSG* for Tuesday, October 13.^{†‡§}

17. Read 2 Chronicles 34, describing the reforms under King Josiah and consulting Huldah.

Jeremiah 5:31: “Prophets speak nothing but lies; priests rule as the prophets command, and my people offer no objections. But what will they do when it all comes to an end?”—*Good News Bible-TEV*.^{*}

Ezekiel 22:26: The priests break my law and have no respect for what is holy. They make no distinction between what is holy and what is not. They do not teach the difference between clean and unclean things, and they ignore the Sabbath. As a result the people of Israel do not respect me.—*GNB-TEV*.^{*}
[The priests had not taught the people as God had instructed them to do!][‡]

Women Prophets

[BSG:] There is abundant evidence in Scripture that God called women to be prophets. (See the use of the Hebrew word *nevi'ah* [Exod. 15:20] and the Greek word *prophētis* [Luke 2:36].) In Micah 6:4, Miriam is listed with Moses and Aaron as those sent to the people. **Miriam** is presented as a prophetess who sang a song of victory when the Israelites crossed the Red Sea (Exod. 15:20, 21). Yet, this prophetess, like her male counterparts, was not without fault, as her shameful attitude toward Moses and his Ethiopian wife reveal, actions for which the prophetess had been duly punished (see Num. 12:1–10).—BSG* for Wednesday, October 14.^{†‡§}

18. Note that Moses's wife was **not** Ethiopian. However, perhaps, her mother was Ethiopian. Moses's wife was a descendant of Midian, one of Abraham's sons by Keturah. (See Genesis 25:2; Exodus 2:14–22.)

19. Review the history of **Deborah** in Judges 4.

Judges 4:1–4: ¹After Ehud died, the people of Israel sinned against the LORD again. ²So **the LORD let them be conquered by Jabin**, a Canaanite king who ruled in the city of Hazor. The commander of his army was Sisera, who lived at Harosheth-of-the-Gentiles. ³Jabin had 900 iron chariots, and he ruled the people of Israel with cruelty and violence for twenty years. Then

the people of Israel cried out to the LORD for help.

⁴Now **Deborah**, the wife of Lappidoth, was a prophet, and she was serving as a judge for the Israelites at that time.—*Good News Bible-TEV*.^{*†}

[BSG:] **Read Exodus 15:20, [sic] Judges 4:4, [sic] [See just above.] 2 Kings 22:14, [sic] [See just below.] and Nehemiah 6:14. What do these texts also teach about the prophetic role?—BSG* for Wednesday.**[‡]

20. ***Why do you think Deborah was serving as a judge? Did they recognize that she was wise? Did God choose her? Or, did the people choose her?***

21. Clearly, Deborah was a very important leader among the Israelite.

22. ***What about Huldah? During the reformation under King Josiah, why did he send men to go to Huldah? What should this tell us about her important role in the nation?***

2 Kings 22:11-20: ¹¹When the king heard the book being read, he tore his clothes in dismay, ¹²and gave the following order to Hilkiah the priest, to Ahikam son of Shaphan, to Achbor son of Micaiah, to Shaphan, the court secretary, and to Asaiah, the king's attendant: ¹³ **“Go and consult the LORD for me and for all the people of Judah about the teachings of this book. The LORD is angry with us because our ancestors have not done what this book says must be done.”**

¹⁴Hilkiah, Ahikam, Achbor, Shaphan, and Asaiah **went to consult a woman named Huldah, a prophet** who lived in the newer part of Jerusalem.... They described to her what had happened, ¹⁵and she told them to go back to the king and give him ¹⁶the following message from the LORD: “I am going to punish Jerusalem and all its people, as written in the book that the king has read. ¹⁷**They have rejected me and have offered sacrifices to other gods, and so have stirred up my anger by all they have done. My anger is aroused against Jerusalem, and it will not die down.** ¹⁸As for the king himself, this is what I, the LORD God of Israel, say: You listened to what is written in the book, ¹⁹and you repented and humbled yourself before me, tearing your clothes and weeping, when you heard how I threatened to punish Jerusalem and its people. I will make it a terrifying sight, a place whose name people will use as a curse. But I have heard your prayer, ²⁰and the punishment which I am going to bring on Jerusalem will not come until after your death. I will let you die in peace.”

The men returned to King Josiah with this message....—GNB-TEV.^{*†}

[T-BSG:] **Huldah exemplifies the significant role women played in Old Testament prophecy.** During King Josiah's reign, when the “book of the law” [believed to be Deuteronomy] was discovered in the temple, Josiah sought divine guidance. He consulted Huldah, even though Jeremiah was active at the time (2 Chron. 34:22). This choice highlights the authority and respect Huldah held as a true prophet of Yahweh [sic]. Her message, delivered in two oracles, conveyed judgment and hope. She confirmed that the curses from Deuteronomy 28 would fall upon Judah because of persistent idolatry (2 Chron. 34:24, 25). Still, Huldah assured Josiah that his

humility and repentance would spare him from witnessing the coming disaster (2 Chron. 34:26–28 [very similar to 2 Kings 22:18-20 as above]).—*T-BSG** 41.^{†§}

[T-BSG:] Huldah's role demonstrates how female prophets were entrusted with authoritative, divine messages that guided the nation's leaders. Though her prophecy did not introduce new doctrinal truths, it applied existing Scripture to the current situation, reinforcing God's covenantal principles of judgment and mercy. Huldah's example reflects the respected role women could hold in the transmission of Old Testament prophecy, serving as vital messengers of God's truth.—*T-BSG** 41.[‡] [Was Huldah older than others?][‡]

23. Note that there were also female prophets named in the New Testament.

24. **If you review these stories, you realize that male prophets and female prophets, although called by God were sinners. They needed God's help just as much as we do. What hope does that give us?**

How Can One Differentiate True Prophets from False Prophets?

25. When someone mentions false prophets, what do you think?

[BSG:] **No matter what God does, Satan has his counterfeits. It's the same with prophets. Israel faced true and false prophets. The key was to know the difference.**—*BSG** for Thursday, October 15.^{†‡}

[BSG:] In the early history of Israel, there is evidence of false prophets (*Deut. 18:20*). God, therefore, did not leave His people without guidance on who His true prophets were.—*BSG** for Monday, October 12.^{‡§}

Deuteronomy 18:20: “But if any prophet dares to speak a message in my name when I did not command him to do so, he must die for it, and so must any prophet who speaks in the name of other gods.”—*Good News Bible-TEV*.^{*†} [Note that this message was given by Moses.][‡]

[BSG:] As recipients of God's revelation and inspiration, true prophets faithfully, accurately, and honestly transmitted God's messages, even if, at times, this made them unpopular with the people in power.—*BSG** for Monday, October 12.[‡]

26. Read **1 Kings 22:1-14** regarding Micaiah and the false prophets. ***What do you think this passage was depicting? From where did these 400 false prophets come? Is it possible that Jezebel brought them from Sidon where her father was a high priest of Baal? Or, were they Israelites? Would you have had the courage to do what Micaiah did in refuting the prophecies of the 400 false prophets?***

[BSG:] To have a king say of a prophet that “ ‘I hate him, because he does not prophesy good concerning me, but evil’ ” (*1 Kings 22:8, NKJV*) says a lot about the king, but more about the prophet. He was, obviously, a man not afraid to speak the truth, even to the king himself—not a way to win royal favor, to say the least.

Micaiah stood alone against 400 false prophets as he presented the truth revealed to him. In the face of coercion to alter negative messages from the Lord to placate evil King Ahab and his wife, Jezebel (*1 Kings 22:13, 14*),

Micaiah presented God's truth, regardless of how it might be received.—BSG* for Monday, October 12.†§

27. King Ahab died in that battle! What did the 400 false prophets say then?

[BSG:] False prophets often follow popular views. This was the case in 1 Kings 22, when a group of 400 “prophets” gathered at the command of King Ahab (1 Kings 22:6). With one voice they advised the king to fight against Ramoth-Gilead. Ahab counseled with Jehoshaphat, king of Judah, after they heard the prophetic counsel from the prophets of Asherah. Jehoshaphat urged Ahab to consult the prophet Micaiah as to whether they should go to battle or not. “Then **the messenger** who had gone to call Micaiah spoke to him, saying, ‘Now listen, the words of the prophets with one accord encourage the king. **Please, let your word be like the word of one of them, and speak encouragement**’ ” (1 Kings 22:13, NKJV).

The **pressure Micaiah experienced to lie** was likely the same pressure felt by the false prophets of Asherah, but Micaiah did not follow this popular view; instead, he waited for God to tell him what to say (1 Kings 22:14).

Whether or not you are a prophet, it's always easy to follow the popular thing. Considering how corrupt culture can be, why is this never a good idea?—BSG* for Thursday, October 15.†§

28. Read **Jeremiah 14:1-15**.

[BSG:] In Jeremiah 14, God gave Jeremiah a message of judgment for Judah, a judgment that would come in the form of a sword (war), famine, and pestilence. False prophets at the time contradicted Jeremiah's message. Jeremiah describes them in very clear terms.—BSG* for Thursday, October 15.†

Jeremiah 14:14: But the LORD replied, “The prophets are telling lies in my name; I did not send them, nor did I give them any orders or speak one word to them. The visions they talk about have not come from me; their predictions are worthless things that they have imagined.”—Good News Bible-TEV.*† [Some of them claimed to speak for YAHWEH!†

[BSG:] **False prophets are corrupt because their source of prophetic claims is often the false “gods” [Satan] whom they worship** (Jer. 23:13, 14). God warns, “ ‘I have not sent them, commanded them, nor spoken to them’ ” (Jer. 14:14, NKJV).—BSG* for Thursday, October 15.†§

29. **It is very important to notice that there were false prophets who followed Baal. However, there also were false prophets who claimed to be speaking for YAHWEH!**

30. **Remember the “old prophet” of God who lied to the young prophet, claiming that he had a newer message from God that contradicted what God had told the young prophet! Following that cost the life of the young prophet. (See 1 Kings 13:11-32.)**

31. ***Is it clear how to distinguish between true prophets and false prophets?***

[T-BSG:] The Old Testament provides clear criteria for distinguishing true prophets from false ones. A true prophet's message must be fulfilled (Deut. 18:21, 22) and align with God's commandments, promoting exclusive

worship of Yahweh [*sic*] (*Deut. 13:1–5*). Even if a sign or wonder is fulfilled, **a prophet is false if he or she leads people toward idolatry or away from God’s covenant.** True prophets never contradict God’s established Word; their personal lives reflect holiness and integrity. False prophets, by contrast, were condemned for immoral behavior (*Jer. 23:14*).—*T-BSG** 40.†§

Deuteronomy 13:1-5: ¹“Prophets or interpreters of dreams may promise a miracle or a wonder, ²in order to lead you to worship and serve gods that you have not worshiped before. **Even if what they promise comes true, ³do not pay any attention to them. The LORD your God is using them to test you, to see if you love the LORD with all your heart.** ⁴Follow the LORD and honor him; obey him and keep his commands; worship him and be faithful to him. ⁵But **put to death any interpreters of dreams or prophets that tell you to rebel against the LORD, who rescued you from Egypt, where you were slaves. Such people are evil and are trying to lead you away from the life that the LORD has commanded you to live. They must be put to death, in order to rid yourselves of this evil.**”—*Good News Bible-TEV.*†*

Jeremiah 23:14: But I have seen the prophets in Jerusalem do even worse:
they commit adultery and tell lies;
they help people to do wrong,
so that no one stops doing what is evil.
To me they are all as bad
as the people of Sodom and Gomorrah.—*Good News Bible-TEV.**

32. See also **2 Chronicles 33:9**, as quoted in item #15 above. (Compare Hebrews 11:37, Isaiah’s story!)

[T-BSG:] True prophets often faced opposition and rejection, as their messages confronted sin and warned of judgment, unlike false prophets who offered comforting but deceptive words (*Jer. 6:14*). A true prophet’s authority is confirmed through fulfilled prophecies, fidelity to God’s law, moral integrity, consistency with prior revelation, and a willingness to speak hard truths, even when they are unpopular.—*T-BSG** 40-41.‡§

Ellen G. White: Not Perfect but Willing

[BSG:] The lives of Old Testament prophets make clear that it has never been easy to be God’s messenger. Ellen G. White experienced the same anxieties that biblical prophets felt. As we learned ... [in the prior lesson], she was young, shy, and in poor health when she received God’s call. While a second vision confirmed her call, Ellen Harmon (White) remained apprehensive about God’s call, writing:...—*BSG** for Friday.‡

[From the writings of Ellen G. White=EGW:] About one week after this the Lord gave me another view, and showed me the trials I must pass through; that I must go and relate to others what he had revealed to me; that I should meet with great opposition, and suffer anguish of spirit....

This vision troubled me exceedingly. My health was very poor, and I

was only seventeen years old. I knew that many had fallen through exaltation, and that if I in any way became exalted, the Lord would leave me, and I should surely be lost. **I earnestly prayed that the burden might be laid on some other one. But all the light I could get was, “Make known to others what I have revealed to you.” I was unreconciled to go out into the world. I had naturally but little confidence.** When I had the assurance that all was right between me and God, then my confidence was strong. I was then willing to do anything, and suffer anything; and relying upon the strength of God could declare the testimony without fear. But the work looked great, and the trials severe. The idea of a female traveling from place to place caused me to draw back. **I looked with desire into the grave. Death appeared to me preferable to the responsibilities I should have to bear.**—Ellen G. White, *Spiritual Gifts*,* vol. 2, 35.1-36.1.†‡
[\[https://egwwritings.org/read?panels=p105.129&index=0\]](https://egwwritings.org/read?panels=p105.129&index=0)†

[BSG:] Did you notice that Ellen Harmon (White) would rather die than to accept her call? After much prayer and encouragement by fellow believers, she acquiesced.—BSG* for Friday, October 16.‡

[EGW:] I then committed myself fully to God, to go at **his bidding**. Providentially the way opened for me to go to my sisters' in Poland, [Maine] thirty miles from home. I there had opportunity to bear my testimony. The Lord gave me strength.—Ellen G. White, *Spiritual Gifts*,* vol. 2, 38.1.†‡
[\[https://egwwritings.org/read?panels=p105.137&index=0\]](https://egwwritings.org/read?panels=p105.137&index=0)†

[BSG:] She would become the most influential voice to—and even of—the future Seventh-day Adventist Church. Nevertheless, Ellen Harmon (White) was human and had her own personal faults and physical trials, family challenges, and interpersonal struggles. Yet amid her humanity, we see a great lesson: **God chooses imperfect people who are willing to serve Him.**—BSG* for Friday, October 16.†‡

[BSG:] Under the guidance of the Holy Spirit, Ellen G. White's prophetic ministry would encourage believers and connect them to Bible truths. By 1860, she had played a leading role in the development of the fledgling Seventh-day Adventist denomination and its mission to proclaim the three angels' messages to the world. God would lead these believers to organize the Seventh-day Adventist Church in 1863. In later decades, **Ellen G. White's prophetic voice was influential in establishing the global Adventist health and educational systems.** However, **the most important contribution of her ministry is her writings, totaling approximately 100,000 pages.** Ellen G. White's inspired writings continue to speak throughout the world today.

To discover more, visit <https://whiteestate.org/absq/3>.—BSG* for Friday.†‡

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