

The Gift of Prophecy Revelation and Inspiration

Lesson #5 for October 31, 2026

Scriptures: Hebrews 1:1-2; 2 Timothy 3:15-17; 2 Peter 1:18-21; Exodus 17:14; Revelation 1:1-2,19; Ezekiel 4:1-8.

1. What does the term *revelation* mean? What does the term *inspiration* mean? How are revelation and inspiration related?

[From the *Adult Teachers Sabbath School Bible Study Guide*=T-BSG:] This ... lesson focuses on **how God communicated to the prophets and how this communication resulted in the variety of writings that we see in the Bible. Since the Fall, ... humans have lost direct access to God.** Through revelation-inspiration, however, God connected with fallen humanity and communicated His will through the prophets and other contributors to the Bible. Scripture testifies to both revelation and inspiration in the biblical writers and should be the starting place for understanding this divine-human process. Ellen G. White understood this process from experience and from her own study of Scripture. The lesson thus moves from Scripture to her own experience of revelation-inspiration.—*T-BSG** 65.†‡

[From the *Adult Sabbath School Bible Study Guide*=BSG:] The apostle John had been part of the inner circle of the Twelve Apostles (*Luke 8:51; Matt. 17:1; Matt. 26:36, 37*). After Christ's ascension, he continued his ministry, in Jerusalem. Yet, before the fall of the city (A.D. 70), he moved to Ephesus [probably after Paul's death] in order to oversee churches in the Roman province of Asia Minor. [Today, it is Turkey.] During the Christian persecution under the Roman emperor Domitian, the apostle was exiled to Patmos, an island in the Aegean Sea.—*BSG** for Sabbath Afternoon, October 24.‡§

2. It was about 60 years after the Christian persecution began that John was arrested by the Roman government for preaching about Jesus Christ.

[From the writings of Ellen G. White=EGW:] **John was cast into a caldron of boiling oil; but the Lord preserved the life of His faithful servant, even as He preserved the three Hebrews in the fiery furnace.** As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in His mouth.

These words had their influence, and **John was removed from the caldron by the very men who had cast him in.** [What did those men say to John as they removed him from the boiling oil?]

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree John was **banished to the Isle of Patmos**, condemned "for the word of God, and for the testimony of Jesus Christ." Revelation 1:9. Here, his enemies thought, his influence would no longer be felt, and he

must finally die of hardship and distress.—Ellen G. White, *The Acts of the Apostles** 570.1-3.^{†‡} [However, that was where John wrote the book of Revelation!][‡] [<https://egwwritings.org/read?panels=p127.2507&index=0>][‡]

[BSG:] On Patmos, John received special prophetic messages that were addressed not only to the seven churches of Asia Minor but also to Christians throughout the ages (*Rev. 1:1–3, 9–11*). **The prophetic message delivery chain, of which John was a part, looked something like this: God the Father, to Jesus Christ, to the angel, to the apostle John, and to the readers and hearers.** This is a classic example of the **revelation-inspiration process** in which God uses prophets to communicate His messages to humanity. [Notice that we, the readers/hearers, are the final step in inspiration. We need to study and understand! (See John 15:15.)]—BSG* for Sabbath Afternoon.^{†‡§}

General Revelation Versus Special Revelation

[T-BSG:] Theologians distinguish between two types of revelation: general and special. **General revelation refers to God's self-disclosure through nature, history, and human experience, making Him known to all people in all places** (*Dan. 2:21; Rom. 2:11–16; Acts 14:16, 17*). Psalm 19:1, 2 affirms that creation declares God's glory; yet, **this revelation remains broad and imprecise.** In contrast, **special revelation is God's direct communication to specific individuals at particular times and places, revealing truths necessary for a redemptive relationship with Him** (*Deut. 29:29; Heb. 1:1, 2*). **Because of humanity's fall, general revelation alone was insufficient, as people needed clearer divine guidance to overcome their spiritual limitations** (*1 Cor. 2:14*).—T-BSG* 65.^{†‡§}

3. Why do you think God has used so many different methods to try to communicate with human beings?

Hebrews 1:1-2: ¹In the past God spoke to our ancestors many times and in many ways through the prophets, ²but in these last days he has **spoken to us through his Son.** He is the one through whom God created the universe, the one whom God has chosen to possess all things at the end.—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*^{®*} [GNT] (*Today's English Version*) [TEV], Second Edition (Hebrews 1:1-2). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].^{†‡} [Hebrews was probably written by Paul].[‡]

[BSG:] What would the Creator of the cosmos have to say to us? Why does He communicate with us? It is because we are fallen human beings in a sinful world and face death, suffering, and trials; **God, therefore, speaks to us because He wants us to know why we are here, why things are so bad, and why, despite it all, we can hope in His love for us.** [These are the existential questions.]—BSG* for Sunday, October 25.^{†‡}

[EGW:] **God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to**

repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but whenever there is sin, there is the Saviour [*sic*-British spelling].—Ellen G. White, *Education** 113.1.†† [\[https://egwwritings.org/read?panels=p29.544&index=0\]](https://egwwritings.org/read?panels=p29.544&index=0)‡

4. ***What can we learn from the following passages? Are these describing general revelation? Or, special revelation?***

Daniel 2:21: “He controls the times and the seasons; he makes and unmakes kings; it is he who gives wisdom and understanding.”—*Good News Bible-TEV*.*

Romans 2:13-14: ¹³For it is not by hearing the Law that people are put right with God, but by doing what the Law commands. ¹⁴The Gentiles do not have the Law; but whenever they do by instinct what the Law commands, they are their own law, even though they do not have the Law.—*Good News Bible-TEV*.*†

Acts 14:16-17: ¹⁶“In the past he allowed all people to go their own way. ¹⁷But he has always given evidence of his existence by the good things he does: he gives you rain from heaven and crops at the right times; he gives you food and fills your hearts with happiness.”—*Good News Bible-TEV*.*

5. **Read Deuteronomy 29:29 and 1 Corinthians 2:14.** See also Hebrews 1:1-2 as quoted in Item #3 above.

[BSG:] As beautiful and instructive as the natural world can be, it reveals not only God’s power and love but also the presence of evil (see *Gen. 3:14–19, Matt. 13:24–30*). This ambiguous message can be properly understood only in light of **God’s special revelation**—in both **Jesus Christ**, the incarnate Word of God, and in **the Bible**, the Written Word of God that testifies of Him (*John 5:39*).—*BSG** for Sunday, October 25.†‡§

6. **Read Genesis 3:14-19 and Matthew 13:24-30.**

John 5:39: “You study the Scriptures, because you think that in them you will find eternal life. And **these very Scriptures speak about me!**”—*GNB-TEV*.*†

[BSG:] **Though nature surely points to the reality of the Creator’s power and love, why do we still so desperately need the Written Word, as well? What does the Word tell us that nature, in and of itself, doesn’t?**—*BSG** for Sunday, October 25.‡

[T-BSG:] **Special revelation** uncovers truths about God that humans cannot discover independently. The biblical terms for “reveal” (Hebrew *galah*, Amos 3:7; Greek *apokaluptō*, Rom. 1:17) convey the idea of **unveiling hidden knowledge**. Revelation can be described as **God’s disclosure of Himself and His will to a chosen instrument, imparting knowledge unattainable by human effort**. The Bible itself is the record of this special revelation, **culminating in Jesus Christ**, who, from Genesis 3:15 onward, stands as the ultimate focus of God’s divine communication.—*T-BSG** 65.†‡§

[BSG:] **The Scriptures are the inspired record of God's messages to all human beings throughout the ages.**—BSG* for Sunday.^{†‡} [See the discussion regarding 2 Timothy 3:16-17 below in Items #6, #7, and #8.][†] [Only God has the right to choose His prophets!][‡]

The Process of Inspiration

[T-BSG:] **Revelation was a vertical event in which God communicated truth to human recipients, while inspiration was the horizontal process of preserving and transmitting that truth to others.** This process occurred through both oral proclamation and the writing of Scripture. Many prophetic messages were first spoken before being recorded (*Isa. 7:3, 4; Jer. 7:2*), as was Jesus' teaching (*Matthew 5–7*). **Scripture is the culmination of revelation, serving as the authoritative deposit of divine truth for doctrinal and spiritual guidance.** As the final form of special revelation, the Bible attests to its own inspiration. Paul declared that "all Scripture is given by inspiration of God" (*2 Tim. 3:16, NKJV*), using the term *theopneustos*, meaning "God-breathed." This meaning affirms that the entire Bible, not just parts, was divinely inspired, making it fully trustworthy for teaching and instruction.—T-BSG* 66.^{†‡§}

[BSG:] Many books and writings, not just the Bible, have come down to us through the ages. And yet, we deem the Bible as the Word of God. What separates it from other writings?—BSG* for Monday, October 26.[‡]

2 Timothy 3:16-17: ¹⁶All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, ¹⁷so that the person who serves God may be fully qualified and equipped to do every kind of good deed.—*Good News Bible-TEV*.^{*} [Footnote: All Scripture is inspired by God and is useful; or **Every scripture inspired by God is also useful.**]^{†‡} [Paul had taught Timothy how to know what was good and what was inspired!][‡]

7. Some versions of the Bible include the Apocrypha. Is the Apocrypha inspired?

[BSG:] There is some discussion about the best ^{translation} of 2 Timothy 3:16, but most Bible translations render this passage in a similar way, emphasizing that the whole Bible [but **not** other writings, even some claiming to be inspired!] is of divine origin (*2 Pet. 1:20, 21*).—BSG* for Monday, October 26.^{‡§} [Why do we reject the Apocrypha?][‡]

8. ***The Book of Mormon claims to be inspired. Should we believe that it is inspired because it claims inspiration?***

[BSG:] One Bible commentator explains that "it seems more likely that Paul is contemplating scripture as a whole here and that he would say that **the whole of scripture is 'profitable for teaching, reproof, correction, and instruction in righteousness,' than that every scripture passage is profitable in these ways.**"—G. W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids, MI: Eerdmans, 1992), p. 445.—BSG* for Monday, October 26.^{†‡§} [Can we depend on others for this?][‡]

[BSG:] But how should we understand the inspiration process that originated in the Bible? We should recognize that prophetic inspiration is the Holy Spirit assisting true prophets for the reliable communication of divine messages. **That assistance is provided not only in the process of receiving the messages but also in communicating the messages clearly to their recipients....**

Regardless of the means used by the Holy Spirit, the prophets and biblical authors were given objective, rather than subjective, messages of truth to be shared. That is, God's messages were not to be tampered with or in any way distorted by His messengers, even if they used their own words to express those messages.—BSG* for Monday.^{†‡§} [Should we trust all translations and all versions of the Bible?][‡]

[BSG:] **Though many questions remain about how the Bible was inspired, or how inspiration works in general, why is it so important to trust the Bible as God's inspired Word, regardless of what we may not fully understand about how it was written?—BSG* for Monday.[‡]**

9. ***How has God communicated with His prophets and with His people?***

[BSG:] The task of communicating prophetic messages to their original audiences could be done **orally** (2 Pet. 1:19–21), in **written form** (John 20:30, 31), or even through **dramatization** (Ezek. 4:1–8).—BSG* for Monday, October 26.^{†‡§}

Oral Messages from God

10. What can we learn from oral messages from God recorded in the Bible? Can we be sure that the oral messages are as reliable as the ones that were written down?

[BSG:] God spoke to Adam and Eve before the Fall (Gen. 2:16, 17) and after (Gen. 3:9–19). In both cases, they perfectly understood His words. His voice was heard in clear terms also at Sinai (Exod. 20:1–20), as well as at the baptism and the transfiguration of Jesus (Matt. 3:17, Matt. 17:5) [and also as recorded in John 12:27–29]. We might misinterpret when other people talk to us. But, surely, when God talks to anyone, there will be no miscommunication or deception.—BSG* for Tuesday, October 27.^{‡§}

11. Notice, particularly Genesis 3:9–19 and Exodus 20:1–21. These are words spoken directly by God. And the Exodus 20 words were written down, originally by God. So were the words recorded in Deuteronomy 5 which are the Ten Commandments in different terms.

[BSG:] The Bible affirms that “God spoke to Moses and said to him: ‘I am the LORD’ ” (Exod. 6:2, NKJV). Many Bible writers acknowledged hearing the voice of God as He spoke to them. This was the case, for example, with Isaiah (Isa. 8:1, 11), Jeremiah (Jer. 1:4, 9, 11), and Ezekiel (Ezek. 3:16, Ezek. 6:1). Any attempt to deny these and other similar claims ends up questioning the honesty of the prophets and the reliability of the Bible itself.—BSG* for Tuesday, October 27.^{‡§} [Should we trust everyone who claims to speak for God? See 1 Kings 13, especially verse 18.][‡]

12. What do you think was the purpose of all the conversations that God had with Elijah? Were those oral? Or, were they seen only in visions of some kind?

13. Read **1 Kings 18:1-19:13, especially 1 Kings 19:12**. Who was speaking?

1 Kings 19:12-13: ¹²After the earthquake there was a fire—but the LORD was not in the fire. And after the fire there was **the soft whisper of a voice**.

¹³When Elijah heard it, he covered his face with his cloak and went out and stood at the entrance of the cave. A voice said to him, “Elijah, what are you doing here?”—*Good News Bible-TEV*.^{*†} [Who was “in” that fire and wind?]‡

Non-Canonical Prophets: Not All Prophets Wrote God’s Messages

14. There are a number of prophets mentioned in the Bible from whom we have no written documents: Noah, Nathan, Elijah, Elisha, even John the Baptist, as well as Jesus Himself.

[BSG:] As God spoke to the prophets in an intelligible human language, so did the prophets to their respective audiences. For instance, Noah was a true prophet of God and a faithful “preacher of righteousness” (2 *Pet.* 2:5). He did not write any portion of the Bible, but he delivered God’s message orally to his contemporaries, and his message was no less inspired than the writings of the canonical prophets.—BSG^{*} for Tuesday, October 27.^{†§}

15. **There are three times that we know about when God spoke directly to Jesus and those associated with Him as recorded in the Gospels:** Matthew 3:17; Matthew 17:5; and John 12:27-33. Did the disciples and some of the other people around understand the voice and realize Who was speaking? And did they understand the words?

[BSG:] And what about Jesus Christ Himself? The Gospel record mentions that, during His earthly ministry, He “wrote on the ground with His finger” (*John* 8:6, *NKJV*). That’s it. We have no record of Jesus’ writing anything else. But He taught and preached orally “as one having authority” (*Matt.* 7:29, *NKJV*). Some of His listeners even confessed, “No man ever spoke like this Man” (*John* 7:40, 46, *NKJV*). **Jesus was primarily an oral communicator of God’s messages. His messages were no less authoritative or binding simply because He Himself did not write any books of the Bible.**—BSG^{*} for Tuesday, October 27.^{†§}

16. Think of the time when the Jewish leaders brought that woman to Jesus and asked Him about her adultery. Read *John* 8:1-9.

John 8:9: When they heard this, they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there.—*Good News Bible-TEV*.^{*†} [Why did they leave? In what order did they leave?]‡

17. **Do you wish that Jesus had written those words about the sins of the members of the Sanhedrin into the stone of the temple so that we could still read them?**

18. Think especially of the Sermon on the Mount. Don’t you wish that we had all of that day-long talk? We likely have only about 1-2%. It is probably only a brief summary.

Messages Written by God’s Prophets: The Canonical Prophets

19. As we know, **written messages sometimes have longer-term impacts.**

[BSG:] Some famous speeches have deeply impacted people’s lives and even changed the course of history. If these speeches were not recorded, the words would have faded or become distorted with the passage of time.

Thus, writing gives permanence to the spoken word, and that permanence allows the message to be transmitted through time....

Beginning with Moses, who authored the first five books of the Bible, Psalm 90, and Job, the Holy Spirit guided the canonical prophets to produce the writings that now comprise the 66 books of the Bible.

Read Exodus 17:14; John 20:30, 31; 1 Corinthians 10:11; and Revelation 1:19. What are some of the reasons God asked His prophets to write the messages that He gave them?—BSG* for Wednesday, October 28.^{†‡§}

[BSG:] The various books of the Bible reflect the literary style and skills of their respective writers. As we will discuss in [a later] ... study, the personal nuances and various styles of each author don't take away from their messages, because there are no "degrees" of inspiration. Some parts of the Bible are obviously more relevant and applicable to our lives and faith today than are other parts. **But this truth doesn't make one part of the Bible more inspired than another part.**—BSG* for Wednesday.^{†‡} [However, we certainly regard some passages as more important than others!][‡]

Some Words in the Bible Were Not Inspired By God But Are Still True!

20. ***Is everything recorded in the Bible true and inspired by God? For example, what about Luke in Acts 17?***

Acts 17:28: "As someone has said,
'In him we live and move and exist.'
It is as some of your poets have said,
'We too are his children.' "—*Good News Bible-TEV*.*

Titus 1:12: It was a Cretan himself, one of their own prophets, who spoke the truth when he said, "Cretans are always liars, wicked beasts, and lazy gluttons."—*Good News Bible-TEV*.* [Is this inspired by the Holy Spirit?][‡]

21. ***Surely, we do not consider the Devil as an inspired source even though he is quoted in the Bible several times. For example, the Devil spoke through the snake in the Garden of Eden as recorded in Genesis 3. Read Genesis 3:1-5.***
22. ***What about the Devil, speaking to Jesus in the wilderness? Was that inspired?***

Matthew 4:1-11: ¹Then the Spirit led Jesus into the desert to be tempted by the Devil. ²After spending forty days and nights without food, Jesus was hungry. ³Then the Devil came to him and said, "If you are God's Son, order these stones to turn into bread."
⁴But Jesus answered, "The scripture says, 'Human beings cannot live on bread alone, but need every word that God speaks.' "
⁵Then the Devil took Jesus to Jerusalem, the Holy City, set him on the highest point of the Temple, ⁶and said to him, "If you are God's Son, throw yourself down, for the scripture says,
'God will give orders to his angels about you;
they will hold you up with their hands,
so that not even your feet will be hurt on the stones.' "

⁷Jesus answered, “But the scripture also says, ‘Do not put the Lord your God to the test.’ ”... [Jesus said to Satan: “The Lord your God....”]

¹¹Then the Devil left Jesus; and angels came and helped him.—*Good News Bible-TEV*.*†‡

Some Bible Writers Were Impacted Emotionally by God’s Messages

23. *Some Bible writers were impacted emotionally by the messages they had received?*

Daniel 8:27: I was depressed and ill for several days. Then I got up and went back to the work that the king had assigned to me, but I was puzzled by the vision and could not understand it.—*Good News Bible-TEV*.*

Revelation 22:8-9: ⁸I, John, have heard and seen all these things. And when I finished hearing and seeing them, I fell down at the feet of the angel who had shown me these things, and I was about to worship him. ⁹But he said to me, “Don’t do it! I am a servant together with you and with your brothers the prophets and of all those who obey the words in this book. Worship God!”—*Good News Bible-TEV*.*

1 Corinthians 10:1-5: ¹I want you to remember, my friends, what happened to our ancestors who followed Moses. They were all under the protection of the cloud, and all passed safely through the Red Sea. ²In the cloud and in the sea they were all baptized as followers of Moses. ³**All ate the same spiritual bread ⁴and drank the same spiritual drink. They drank from the spiritual rock that went with them; and that rock was Christ himself.** ⁵But even then God was not pleased with most of them, and so their dead bodies were scattered over the desert.—*GNB-TEV*.*†

[BSG:] While reading the Bible, we should keep in mind that, while not written in perfect language, **it carries an infallible message that will stand the test of time.**—*BSG** for Wednesday, October 28.†‡

God Has Communicated Using Drama, Symbols, and Parables

24. Occasionally, God has gone to extreme methods to present what He wants to communicate: Drama, symbols, and parables.

[BSG:] The Bible has a rich variety of **word pictures and metaphors**. For example, the whole Old Testament sacrificial system of patriarchal altars, the Mosaic tabernacle, and the temple in Jerusalem was a pictographic representation of Christ’s atoning sacrifice on the cross and His heavenly priesthood (*Heb. 8:1–6*).—*BSG** for Thursday, October 29.†‡§

25. Think about all the images that Daniel was shown in his various dreams and/or visions.

26. Jesus spoke of Himself as the Bread of Life, the Light of the world, and the True Vine. He spoke of His Father as the Gardener while He is the Vine. He spoke about the parable of the Sower and several other parables.

27. **Read Ezekiel 4:1-8 and Hosea 1:2-9.**

[BSG:] Another visual experience was Hosea’s divinely ordained marriage to Gomer, a prostitute, representing Israel’s spiritual unfaithfulness to God (*Hos. 1:2–9*).—*BSG** for Thursday, October 29.†§

[BSG:] The dramatic experiences of Ezekiel and Hosea seem quite

shocking today. But that was the point: they were supposed to be shocking, not just to us but also to the people back then. At a time when the warnings of the prophets were openly rejected (see *2 Chron. 36:15–21*), the last act of divine mercy was to dramatically alert the people to their true condition in order to lead them to genuine repentance. Such a dramatic presentation certainly should have shown them how seriously they should have taken God's warning to them.—*BSG** for Thursday, October 29.^{‡§}

28. Is it possible that someday, God will give us the message of Revelation 3:14-18 (the message to Laodicea) in dramatic form?

Ellen White's Understanding & Teachings on Revelation & Inspiration

29. In this series, we have focused on Ellen White and what we can learn from her. She clarified that the Bible was written by men who were inspired by the Holy Spirit. The words of the Bible were written in Hebrew (and some Aramaic) for the Old Testament and Greek for the New Testament. The words of the Bible are not those of God but of the humans who were inspired by the Holy Spirit. Those writings were later translated into English. Thus, even though the *King James Version* of the Bible was a great step forward in providing the Bible in language which could be understood by the masses, it was not and is **not verbally inspired but rather, it was “thought inspired.” The Holy Spirit inspired the writers and translators of the Bible, and He inspires the readers as they read to understand what God wants them to know.**

There are at least 3 significant places in Ellen White's writings discussing inspiration. These include: (1) Manuscript 24, 1886 (*Letters and Manuscripts*,* vol. 12,) in entirety: <https://egwwritings.org/read?panels=p14054.4421015&index=0> (especially par. 9-10); (2) The introduction to her wonderful book about God and Satan, *The Great Controversy* (<https://egwwritings.org/read?panels=p132.22&index=0>); and (3) *Selected Messages*, Book 1, (<https://egwwritings.org/read?panels=p98.37&index=0>) starting on page 15 and through especially page 25.

[EGW:] The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But 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 the nature of 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.—Ellen G. White, *The Great Controversy** V.4 [Introduction, page V, paragraph 4].^{‡†}
<https://egwwritings.org/read?panels=p132.25&index=0>[‡]

[EGW:] 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. [Why does this matter? What if there are mistakes?]

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. But the words and thoughts receive the impress of the individual 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.—Ellen G. White, Manuscript 24 (1886), *Letters and Manuscripts*,* vol. 4, [1886] [4LtMs, Ms 24, 1886], par. 9-10.^{†‡}

[<https://egwwritings.org/read?panels=p14054.4421015&index=0>][‡]

[BSG:] In relation to visions and prophetic dreams, Ellen G. White understood “**thought inspiration**” as a union of divine revelation and human experience. She wrote, “ ‘The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human.’ ”—*Selected Messages*, book 1, p. 25[.2].—BSG* for Friday.^{†‡§}

30. Like God’s prophets in the Bible, Ellen White was inspired by the Holy Spirit to convey His messages.

[BSG:] Seventh-day Adventists believe that Ellen G. White was divinely inspired. Her writings, life, and ministry meet the criteria of a true prophet. She possessed the same quality of inspiration as Bible prophets, though she never considered her writings to be the same as Scripture. On the contrary, Ellen G. White always uplifted the Bible. But how did she herself understand God’s prophetic revelations to her and the process of her inspiration?—BSG* for Friday, October 30.[‡]

31. **However, not all of Ellen G. White’s “writings” were inspired.** For example, some were written for personal advice or for business affairs.

[BSG:] Ellen G. White noted that not all of her human experiences and communications were inspired.... It is important to realize this distinction as we read and relate to her writings and experiences, particularly her correspondence and diaries.—BSG* for Friday, October 30.[‡]

[EGW:] But there are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about house and lands, trades to be made, and locations for our institutions, their advantages and disadvantages.—Ellen G. White, Manuscript 107, 1909, par. 11, *Letters and Manuscripts*,* vol. 24, 1.2434 [24LtMs, Ms 107, 1909, par. 11][‡] [<https://egwwritings.org/read?panels=p14074.9768017&index=0>][‡]

[BSG:] **Knowing Ellen G. White’s understanding of revelation and inspiration helps us avoid extremes and read her counsels prudently with understanding.**

To discover more, visit <https://whiteestate.org/absbg/5>—BSG* for Friday.^{†‡}

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