The Gift of Prophecy
The Prophetic Writings

Lesson #6 for November 7, 2026

Scriptures: Exodus 17:14; Isaiah 13:1; Jeremiah 36:17-18; Romans 15:4; 16:22; Luke 1:1-4; Jude [1:]14-15; 2 Corinthians 4:7.

1. In the prior lesson, we discussed revelation and inspiration. Now, we will discuss prophetic writings and how the prophets communicated God's messages.

> [From the *Adult* ***Teachers*** *Sabbath School Bible Study Guide*=**T**-BSG:] This … lesson continues the discussion of inspiration and focuses on understanding how the prophets communicated God's message. Inspiration allowed the biblical writers to express in Scripture what God, in different writing styles and genres, had given them. Human language was the vehicle that God used to speak His word to human beings. **Prophets thus used whatever was at their disposal to communicate what God commissioned them to say as precisely as possible.** Sometimes this communication involved using **literary assistants** and **borrowing from secular writings** to make their point. Discussing these matters will enhance the class's appreciation of the surprising way in which God incarnated His message so that we could understand it.—*T-BSG** 80.†‡
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> [T-BSG:] The final step in God's communication with the prophets is the written form in which they express the divine message.
>
> According to Old Testament scholar Daniel Block, the prophetic process of conveying God's message took place in seven distinct but interconnected phases:
>
> **First Phase:** The prophet receives the divine message in some form of revelation.
>
> **Second Phase:** The prophet first transmits that message orally to his or her audience.
>
> **Third Phase:** The oracle is recorded in written form.
>
> **Fourth Phase:** The prophet adds the historical circumstances to the transcribed oracle to contextualize it for the audience and make it a complete literary unit.
>
> **Fifth Phase:** The prophet gathers the literary units together.
>
> **Sixth Phase:** The oracles in their literary units are edited and organized into a coherent book.
>
> **Seventh Phase:** A formal heading is added to the book, which identifies the prophet, explains the circumstances of ministry, and describes the genre of the collection (see Daniel Isaac Block, *The Book of Ezekiel*, chapters 1–24, The New International Commentary on the Old Testament [*sic*] [Grand Rapids, Mi: Wm. B. Eerdmans Publishing Company, 1997], p. 18).—*T-BSG** 80-81.‡Ω§

2. In fact, the story needs to go one further step: What the prophet wrote must be read and understood by us in a language and form that we can comprehend. (Revelation 2:7)

Revelation 2:7: **"If you have ears, then, listen to what the Spirit says to the**

churches!"—American Bible Society. (©1992). *The Holy Bible: The Good News Translation*®* [*GNT*] (*Today's English Version*) [*TEV*], Second Edition (Revelation 2:7). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].†‡ [This refrain is repeated many times in the book of Revelation. **Our part is to hear and to understand!**]‡

[T-BSG:] This process involved horizontal activities through which the Holy Spirit enabled the biblical prophets to preserve and continue the original revelation initially given to them. Thus, from oral proclamation to the writing of Scripture, God has spoken to human beings. The process of illumination is God's way of enabling readers of Scripture today to understand God's Word and to receive His message personally.—*T-BSG** 81.‡

[From the *Adult Sabbath School Bible Study Guide*=BSG:] How would you like to be taught a song that God Himself composed? In Deuteronomy 32, the lyrics were written down by Moses at God's direction *(Deut. 31:19–22)*. We don't usually think of songs when we think of prophetic writings, though many of the psalms are, indeed, inspired songs, even if the lyrics themselves were not dictated directly by the Lord Himself.

The Bible describes three major ways that prophets communicated God's messages: (1) orally, (2) through writing, and (3) through symbolic actions or dramatizations**. [In this study,] … we will focus on the writings in the Scriptures.** The Bible records the Word of God, as expressed through the words of His messengers, including sermons and speeches of the prophets.

Think of the variety of writing styles and genres in the prophetic writings: narrative, history, poetry, lament, and letters, just to name a few. Chosen men and women put into human language what they were led by the Holy Spirit to communicate. [In] this [lesson,] … we will look at their writing, the use of literary assistants (secretaries), and at things to keep in mind when studying challenging passages.—*BSG** for Sabbath Afternoon.†‡§

3. As we know from reading Genesis 1-3, God's original method of communication was through direct oral means. The angels also spoke to Adam and Eve.

4. The earliest alphabetic writing was developed shortly before the days of Moses, possibly by Joseph. The first mention of writing in the Bible is in Exodus 17:14.

Exodus 17:14: Then the LORD said to Moses, "**Write** an account of this victory, so that it will be remembered."—*Good News Bible-TEV*.*†

[BSG:] In the Old Testament we find multiple examples of God's giving directions to His messengers to preserve His words for His people. Like Moses, Jeremiah was told….—*BSG** for Sunday, November 1.‡

Jeremiah 36:2: "Get a scroll and write on it everything that I have told you about Israel and Judah and all the nations."—*Good News Bible-TEV*.*

[BSG:] He [Jeremiah] was also given the reason he was to write out the prophecies:… **The predictions were given to lead the people to salvation, rather than for the sake of curiosity about the future**.

God's messengers wrote under a great variety of circumstances. Moses wrote the first five books of the Bible while in the desert. David composed

several of his psalms while being hunted by Saul *(see Psalms 52, 54, 57, 59)*. Daniel wrote his visions while serving in the courts of Babylon and Medo-Persia. In contrast, Paul wrote his letters to the Ephesians, Philippians, Colossians, and Philemon while he was in prison, and John wrote Revelation while exiled on Patmos. It is evident that when God's messengers were impressed to write, they were empowered by the Holy Spirit regardless of their circumstances.—*BSG** Sunday, November 1.†‡§

5. Remember that Genesis and Job were written by Moses while he was in Midian.

   [From the writings of Ellen G. White=EGW:] …. The long years spent amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, **he wrote the book of Genesis and also the book of Job**, which would be read with the deepest interest by the people of God until the close of time.—Ellen G. White, *The Signs of the Times*,* February 19, 1880, Art. A, par. 14.†‡ [What kind of writing material did Moses have?]‡ [https://egwwritings.org/read?panels=p820.2210&index=0]‡

   Psalm 54:3-7: 3Proud people are coming to attack me;
   cruel people are trying to kill me—
   those who do not care about God.
   4But God is my helper.
   The Lord [*sic*] is my defender….
   7You have rescued me from all my troubles,
   and I have seen my enemies defeated.—*Good News Bible-TEV*.*‡

   [BSG:] Interestingly, all the preserved teachings of Jesus come to us in written form through persons God chose to entrust with those treasured truths. **This shows us the confidence God has that divine messages would be faithfully recorded and preserved by His messengers**.

   How would you answer someone who says that we cannot trust the Bible because we do not have the original manuscripts? Why is that, really, a weak argument?—*BSG** Sunday, November 1.†‡

6. ***If God wants us to know what He has said to us, He must make sure that not only were the original documents the way He wanted them, but also that all the copyists and translators since that day have done a reasonably good job. God would not have left any of those jobs to chance in His effort to communicate to humans!***

7. Jeremiah almost certainly wrote 2 Chronicles 33:9.

   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 [the Canaanites!] as his people advanced.—*Good News Bible-TEV*.*‡

Literary Genre and Styles of the Bible

[T-BSG:] **The Bible writers used various literary devices and genres to transmit the messages God revealed to them.**

The Bible is rich in literary forms and techniques, far more than many realize. A brief exploration reveals a surprising depth of artistry, demonstrating that biblical writers deliberately employed established

literary conventions. Their use of these forms was not accidental but reflected a shared literary tradition familiar to authors of their time. Rather than inventing new structures with each composition, **they drew from a common storehouse of literary and rhetorical techniques, shaping their messages with intentional craftsmanship** (see Leland Ryken, *A Complete Handbook of Literary Forms in the Bible* [Wheaton, IL: Crossway, 2014], p. 16). Some prominent genres in Scripture are narrative, poetry, wisdom, law, gospel, epistle, and apocalyptic.—*T-BSG** 81.†‡Ω§

[BSG:] The Bible contains a variety of writing styles used by God's inspired messengers. Some resemble the writing of a diary *(see Num. 33:1–49)*. On the other hand, the books of Daniel, Zechariah, and John [Revelation] contain examples of apocalyptic writing, which is marked by grand symbolism, cosmic themes, and descriptions of heavenly beings, among other characteristics.—*BSG** for Monday, November 2.‡§

8. Read **Numbers 33:1-49**. Note especially verses 10 through 37. How do we explain the fact that almost none of those places can be found today?

9. Can we be sure that God wants us to understand even some of the more challenging portions of Scripture?

[EGW:] **When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience.** They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.…

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided.

A wonderful connection is seen between the universe of heaven and this world.—Ellen G. White, *Testimonies to Ministers and Gospel Workers** 114.3-6.†‡ [https://egwwritings.org/read?panels=p123.676&index=0]‡

10. There are a number of ways in which the Bible states that the messages came from God.

[BSG:] **Read Isaiah 13:1. How does the Bible here refer to the message Isaiah is giving?**—*BSG** for Monday, November 2.‡

Isaiah 13:1: This is a message about Babylon, which Isaiah son of Amoz received from God.—*Good News Bible-TEV*.*

[BSG:] Visions received by the prophets are sometimes called "oracles"—meaning that they are communications or revelations from God (some versions translate the word as "burden"). Newer translations of the Bible show that many were written out in poetic form, often using parallelism. Parallelism is when subsequent lines repeat or sometimes contrast with earlier lines.—*BSG** for Monday, November 2.‡

Isaiah 17:7: When that day comes, people will turn for help to their Creator, the holy God of Israel.—*Good News Bible-TEV*.*

[BSG:] The prophets also used common literary devices such as metaphors (symbols) and hyperbole (exaggeration). For us to understand better and apply their messages, it is important to recognize the kind of writing that

they used.

Another literary style frequently found in Scripture is the "covenant lawsuit." For example, in Jeremiah 2:4–9, Jeremiah presents God's legal complaint against His people for violating their covenantal obligations. Using courtroom imagery, the author portrays God as the prosecutor laying out the reasons for His judgment.—*BSG** for Monday, November 2.‡

Jeremiah 2:4-9: 4 Listen to the LORD's message, you descendants of Jacob, you
tribes of Israel. 5The LORD says:

"What accusation did your ancestors bring against me?

What made them turn away from me?

They worshiped worthless idols

and became worthless themselves….

8The priests did not ask, 'Where is the LORD?'

My own priests did not know me.

The rulers rebelled against me;

the prophets spoke in the name of Baal

and worshiped useless idols.

9And so I, the LORD, will state my case against my people again.

I will bring charges against their descendants."—*Good News Bible-TEV*.*†

11. See also Psalm 115; 2 Chronicles 33:9 (as quoted in Item #7 above).

[BSG:] Scripture also contains prophetic writing, history, song, and parables. Jeremiah was told to compose a book of all his messages *(Jer. 36:2)*, while much of the New Testament writings consist of letters addressed to individuals or communities. **No distinction is made in the authority of one style of communication over another**. Paul's letters were to be regarded as carrying the same weight as the prophets of old, because Paul gives clear evidence in his letters that he was inspired by the Holy Spirit *(see 1 Cor. 7:10, 12, 40)*.—*BSG** for Monday, November 2.†‡§

Jeremiah 36:2: "Get a scroll and write on it everything that I have told you about Israel and Judah and all the nations. Write everything that I have told you from the time I first spoke to you, when Josiah was king, up to the present."—*Good News Bible-TEV*.*

1 Corinthians 7:10-12,40: 10For married people I have a command which is not my own but the Lord's: a wife must not leave her husband; 11but if she does, she must remain single or else be reconciled to her husband; and a husband must not divorce his wife.

12To the others I say (I, myself, not the Lord): if a Christian man has a wife who is an unbeliever and she agrees to go on living with him, he must not divorce her….

40She will be happier, however, if she stays as she is. That is my opinion, and I think that I too have God's Spirit.—*Good News Bible-TEV*.*

2 Peter 3:15-16: 15Look on our Lord's patience as the opportunity he is giving you to be saved, just as **our dear friend Paul** wrote to you, using the wisdom

that God gave him. [16]This is what he says in all his letters when he writes on the subject. **There are some difficult things in his letters which ignorant and unstable people explain falsely, as they do with other passages of the Scriptures. So they bring on their own destruction**.—*Good News Bible-TEV*.*†

12. **Notice that Peter regarded Paul's writings as being equal with other Scriptures!**

Secretaries, Literary Assistants, or Amanuenses

13. Clearly, Jeremiah and Paul used secretaries, literary assistants, or amanuenses to assist them in writing portions of the Bible.

    [BSG:] Read Jeremiah 36:17, 18 and Romans 16:22. What do these verses tell us about the Bible writers' use of literary assistants?—*BSG** for Tuesday, November 3.‡

14. **Read Jeremiah 36:17-18** and **Romans 16:22.**

    [T-BSG:] **Some Bible writers made use of literary assistants and extrabiblical sources**.

    Many Christians who adhere to verbal-plenary, or dictation, models of inspiration believe that God communicated exclusively through supernatural means, such as dreams and visions. However, the biblical model of inspiration acknowledges multiple ways in which the Holy Spirit guided biblical authors, including literary assistants and historical research. In the latter approach, authors read, studied, compiled, and edited existing materials—both inspired and uninspired—while God providentially oversaw the process. [Should all of those methods still be considered God's Word?]

    Literary borrowing is evident throughout Scripture: Moses adopted structures from the ancient Near East; Micah echoed Isaiah; and the compiler of 2 Kings drew directly from Isaiah. [See 2 Kings 19 and Isaiah 37.] Solomon incorporated proverbs from other sages, while Gospel writers, such as Matthew and Luke, structured their accounts most likely based on Mark. Even John's Gospel uses Greek philosophical expressions, such as "logos," but redefines them theologically.

    Paul alludes to Greek poets without naming them, and in John's Revelation there is some imagery that is also found in the noncanonical Book of Enoch. Luke's Gospel is the clearest example of the research mode, as he explicitly mentions compiling his narrative through careful investigation. **While divine intervention might have occasionally guided source selection, authors generally exercised their judgment under the Spirit's influence.** This model highlights that biblical inspiration encompasses both divine guidance and human effort, preserving the sacred nature of Scripture.—*T-BSG** 81-82.†‡ [Human efforts combined with the divine.]‡

15. We have suggested in the past that while Paul was imprisoned in Caesarea Maritima, Luke probably traveled around Galilee and Judea talking to anyone who might have had a personal acquaintance or interaction with Jesus.

    [EGW:] Among Paul's assistants at Rome were many of his former companions and fellow workers. **Luke, "the beloved physician," who had**

attended him on the journey to Jerusalem, through the two years' imprisonment at Caesarea, and upon his perilous voyage to Rome, was with him still. Timothy also ministered to his comfort. Tychicus, "a beloved brother, and a faithful minister and fellow servant in the Lord," stood nobly by the apostle. Demas and Mark were also with him. Aristarchus and Epaphras were his "fellow prisoners." Colossians 4:7-14.—Ellen G. White, *The Acts of the Apostles** 454.2.†‡ [Did Timothy and Mark help Luke?]‡ [https://egwwritings.org/read?panels=p127.2011&index=0]‡

16. It is interesting to note that several of the Bible writers who used assistants did so because for one reason or another they could not write themselves at that point in time. Jeremiah, Peter, and Paul were all in prison when they wrote or dictated some of their writings.

    [BSG:] Presumably, Jeremiah could have written his messages, but instead he relied on a trusted scribe to record his prophecies….

    In the New Testament, even though Tertius says that he "wrote this epistle" *(Rom. 16:22)*, it is evident from the beginning of the book of Romans that he was writing only what Paul wished to say. Tertius was his *amanuensis*, or secretary—a literary assistant who put Paul's words into written form.

    This practice was not unusual for Paul. At the conclusion of his letters to the Colossians and Thessalonians, Paul makes a point of adding his salutation with "my own hand" *(Col. 4:18, 2 Thess. 3:17, NKJV)* as a way of authenticating the entire letter. **This suggests that he relied upon someone else to pen the letters for him.**—*BSG** for Tuesday.†‡§

17. **Read Colossians 4:18** and **2 Thessalonians 3:17.**

    [BSG:] Many commentators attribute the variation in literary styles found among Paul's letters to his use of literary assistants. The same is suspected regarding Peter's two letters: "Although it is a fact that the style of language of 2 Peter is different from that of the first epistle, this may reasonably be accounted for by the probability that Peter . . . employed secretarial aid in phrasing an epistle he was writing in Greek. If Paul, who was fully at home in Greek, used secretaries, as he quite evidently did, it is even more logical to think that Peter, whose native language was Aramaic, would have done so, and that these secretaries would have exerted a definite influence on the wording of his letters in Greek."—*The SDA Bible Commentary*, vol. 5, p. 186. [How much influence did or would a secretary have on the content?]

    This suggests that, while remaining faithful to the thoughts and meaning of God's messengers, the vocabulary and sentence construction might reflect the varying literary abilities of the assistants they employed. It's the thoughts that are inspired, not necessarily the specific words used to express those inspired thoughts.—*BSG** for Tuesday, November 3.†‡§

Literary Sources Used in Bible Writings

Ecclesiastes 12:9-10: 9But because the Philosopher was wise, he kept on teaching the people what he knew. **He studied proverbs and honestly tested their truth**. 10The Philosopher tried to find comforting words, but the

words he wrote were honest.—*Good News Bible-TEV*.*†

[BSG:] This passage can be read to show that Solomon did not originate all the proverbs that he recorded…. In fact, the oft-quoted description of the virtuous woman in Proverbs 31 is attributed to the mother of an otherwise unknown King Lemuel, not Solomon *(Prov. 31:1)*. Evidence points to the influence of Egyptian literature on Proverbs as well.—*BSG** for Wednesday, November 4.‡§

[BSG:] Similarly, the inspired historians of the Old Testament tell us that they referenced archives and other historical annals to narrate faithfully the story of God's people.

Read 1 Kings 11:41; Luke 1:1–4; and Jude 14, 15. What do these verses tell us about how the inspired writers at times used non-biblical sources?—*BSG** for Wednesday, November 4.‡

1 Kings 11:41: Everything else that Solomon did, his career, and his wisdom, are all recorded in The History of Solomon.—*Good News Bible-TEV*.*

Jude [1:]14-15: 14It was Enoch, the seventh direct descendant from Adam, who long ago prophesied this about them: "The Lord will come with many thousands of his holy angels 15to bring judgment on all, to condemn them all for the godless deeds they have performed and for all the terrible words that godless sinners have spoken against him!"—*Good News Bible-TEV*.*

[BSG:] Ezra and Nehemiah are other examples of Bible writers who relied upon historical records to document their accounts. Ezra includes copies of letters and royal decrees regarding Jerusalem and Persia *(see Ezra 4–7)*, and Nehemiah tells us about genealogical registries that he found and incorporated into his narrative *(see Neh. 7:5–72)*.

This principle appears in the New Testament as well. "It is clear from Luke's experience that Inspiration functions in a manner consistent with the natural operation of the mental faculties and does not set them aside. Here is an inspired writer who was led by the Holy Spirit to give diligent study to the available oral and written source materials on the life of Christ, and then to combine into a connected narrative the information thus gathered."—*The SDA Bible Commentary*, vol. 5, p. 669.—*BSG** for Wednesday.‡§

[BSG:] Jude seems to be quoting from 1 Enoch 1:9—a noncanonical, intertestamental Jewish work. Without mentioning their names, Paul also quoted from Greek philosophers *(see Acts 17:28 and Titus 1:12)*.—*BSG** for Wednesday, November 4.‡§

Human Imperfections in God's Messengers

18. Paul tells us some very interesting things about what kind of messengers God was willing to use in carrying His messages to humans.

2 Corinthians 4:7: Yet we who have this spiritual treasure are like common clay pots, in order to show that the supreme power belongs to God, not to us.—*Good News Bible-TEV*.*

[BSG:] Paul writes of God's treasure as being entrusted to "earthen vessels" (human beings), so that God's power might be shown in contrast to our own

weaknesses.—*BSG** for Thursday, November 5.‡

[EGW:] **The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all "given by inspiration of God;" yet they are expressed in the words of men and are adapted to human needs. Thus it may be said of the Book of God, as it was of Christ, that "the Word was made flesh, and dwelt among us."** And this fact, so far from being an argument against the Bible, should strengthen faith in it as the word [*sic*] of God.—Ellen G. White, *Testimonies for the Church*,* vol. 5, 747.1.†‡
[https://egwwritings.org/read?panels=p113.3628&index=0]‡

[BSG:] The humanity of God's messengers is not overridden by their divine calling to communicate the treasures of truth, as Paul wrote in 2 Corinthians 4:7. Nor does it appear that the Holy Spirit saw fit to prevent His messengers from making statements and writing words that we today find hard to harmonize or to explain….

Some discrepancies may be attributed to inconsequential mistakes by later copyists or to conflicting sources (records) that the inspired authors relied upon. When considering problematic passages, we need to ask ourselves if we fully understand the meaning of the writer's words and whether further study might solve the difficulty.—*BSG** for Thursday, November 5.‡

Isaiah 8:20: You are to answer them, "Listen to what the LORD is teaching you! Don't listen to mediums—what they tell you cannot keep trouble away."—*Good News Bible-TEV*.* [**Footnote**: Verse 20 in Hebrew is unclear.]‡

Isaiah 8:20 [*KJV*]: To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.—*King James Version*.*†§

19. How do we explain the differences between these two translations of Isaiah 8:20?

[BSG:] Even if we are not able to resolve every seeming mistake or discrepancy, we find that they are inconsequential to the essence of the message being presented….

Why do you think God chose to use fallible human beings rather than sinless angels as His primary messengers?—*BSG** for Thursday.‡

Some Parallels in Ellen G. White's Writings

[BSG:] Ellen G. White's experience and writings parallel much of what we have studied this week regarding God's messengers in the Bible. She, too, received a divine commission to write out what had been revealed to her.

Reflecting in 1909, Ellen G. White wrote….—*BSG** for Friday.‡

[EGW:] My active labors in this message began when I was sixteen years of age. At that time the word came to me, "Write out the instruction I give you for the people." I answered, "I can not [*sic*] write, Lord." **Because of the accident which had nearly cost me my life, I had been feeble in health and unable to write**, for my hand trembled so that I was forced after many efforts to give up the attempt to write. **But one night the angel of the Lord came to my bedside and said to me, "You must write out the things that I give you." I said, "I can not** [*sic*] **write." Again the command was**

given, "Write out the things I give you." I thought I would try, and taking up a lapboard from the table, I began to write, and found that I could trace the words easily. The Lord had wrought a miracle upon me. Since that time, I have written thousands of pages, and I continue to write at the age of eighty-one.—Ellen G. White, *General Conference Bulletin*,* May 31, 1909, par. 8.†‡ [https://egwwritings.org/read?panels=p448.2013&index=0]‡

[BSG:] Like the inspired writers of Scripture, Ellen G. White also employed literary assistants. Her secretaries did the work that editors are expected to do—assist authors in expressing their messages clearly while not inserting thoughts of their own….

Ellen G. White also quoted and adapted material from other literary sources in her writing to aid in the presentation of her messages. By recommending to her readers some of the very books she used, it is evident that she was not intending to be deceitful or unfair to those authors, but she found in their language apt expressions to convey the truths that she wished to express.

What about discrepancies or inaccuracies?—*BSG** for Friday.‡

[EGW:] We have many lessons to learn, and many, many to unlearn. **God and heaven alone are infallible**. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.—[Ellen G. White,] The Review and Herald, July 26, 1892[, par. 7].

In regard to infallibility, I never claimed it; **God alone is infallible**. His word is true, and in Him is no variableness, or shadow of turning.—[Ellen G. White], Letter 10, 1895.—Ellen G. White, *Selected Messages*,* Book 1, 37.3-4.†‡ [https://egwwritings.org/read?panels=p98.182&index=0]‡

[BSG:] One may encounter certain statements in her writings that are difficult to understand or harmonize with others. Ellen G. White's humanity was not overridden by her divine calling. **Like all of us, Ellen White would grow and mature as well, a growth and maturity that is revealed in her writings.**

As already stated, but worth repeating, **she also corrected those who believed that every word she wrote came directly from heaven**.—*BSG** for Friday, November 6.†‡

[EGW:] **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**.—Ellen G. White, *Manuscript 107*, *1909*,* par. 11.†‡ [https://egwwritings.org/read?panels=p14074.9768017&index=0]‡

[BSG:] To discover more, visit https://whiteestate.org/absg/6.—*BSG** for Friday, November 6.‡

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