The Gift of Prophecy
Interpreting Prophetic Writings

Lesson #8 for November 21, 2026

Scriptures: Matthew 4:1-11; 5:17-48; 1 Corinthians 16:20; Luke 10:25-28; 24:25-27,44-49.

1. Can we interpret prophetic writings in the Bible? On what basis can we do that?

> [From the *Adult Sabbath School Bible Study Guide=BSG*:] In the aftermath of the crucifixion and resurrection of Jesus, Christ appeared to two downcast disciples, both of whom confessed, " 'We were hoping that it was He who was going to redeem Israel' " *(Luke 24:21, NKJV)*. **The disciples expected a Messiah who would deliver the Jews from Roman occupation. This false expectation and consequent disappointment derived from a biased, one-sided interpretation of the Messianic prophecies of the Old Testament.**—*BSG** for Sabbath, November 14.†‡§ [They believed that all prophecies about the glorious appearing of the Messiah would happen at His coming—which we call His first coming, not at the second or third coming.]‡

2. **Read the story of Jesus and the two disciples on the road to Emmaus and the follow-up visit to the upper room in Luke 24:25-49.**

> **Luke 24:25-49**: [On the road to Emmaus:] **25Then Jesus said to them, "How foolish you are, how slow you are to believe everything the prophets said! 26Was it not necessary for the Messiah to suffer these things and then to enter his glory?" 27And Jesus explained to them what was said about himself in all the Scriptures, beginning with the books of Moses and the writings of all the prophets….**
>
> **31Then their eyes were opened and they recognized him, but he disappeared from their sight. 32They said to each other, "Wasn't it like a fire burning in us when he talked to us on the road and explained the Scriptures to us?"**
>
> **33They got up at once and went back to Jerusalem, where they found the eleven disciples gathered together with the others** 34and saying, "The Lord is risen indeed! He has appeared to Simon!"…
>
> 44Then he said to them, **"These are the very things I told you about while I was still with you: everything written about me in the Law of Moses** [the five books of Moses]**, the writings of the prophets** [most of the major and 12 minor prophets plus Joshua, Judges, Samuel, and Kings]**, and the Psalms** [the rest of the Old Testament] **had to come true."**
>
> 45**Then he opened their minds to understand the Scriptures**, 46and said to them, "**This is what is written**: the Messiah must suffer and must rise from death three days later, 47and in his name the message about repentance and the forgiveness of sins must be preached to all nations, beginning in Jerusalem. 48You are witnesses of these things. 49And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you."—American Bible

Society. (©1992). *The Holy Bible: The Good News Translation®** [*GNT*] (*Today's English Version*) [*TEV*], Second Edition (Luke 24:25-49). Philadelphia: American Bible Society [abbreviated as *Good News Bible-TEV** or *GNB-TEV**].†‡

[BSG:] **Christ solved the misunderstanding of these two disciples by explaining the Scriptures to them from a broader perspective** *(Luke 24:25–27)*…. **"He opened their understanding, that they might comprehend the Scriptures"** *(Luke 24:45, NKJV; see also Luke 24:33, 36, 44–49).—BSG** for Sabbath, November 14.†‡§

3. ***To what "Scriptures" was Jesus referring? What did the Jews of the time consider to be the "Scriptures"?***
4. To the Jews of Jesus's time, ***Scriptures* meant the *Torah*** (The Law or Instruction). The *Torah* Included: (1) The *Pentateuch* or the Five Books of Moses which includes Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; (2) *Nevi'im* (The Prophets) which was divided into the Former Prophets (historical narratives like Joshua, Judges, Samuel, and Kings) and the Latter Prophets (oracle and message books like Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets); and (3) *Ketuvim* (The Writings) consisting of a diverse collection of poetic, historical, and wisdom books that include Psalms, Proverbs, Job, the Five Scrolls (*Megillot*), and later historical books like Chronicles and Daniel which they regard as a historical book and not a prophecy! (For more information, see https://www.britannica.com/topic/Tanakh.) **All of those books are included in the Hebrew Bible which the Jews call the *Tanakh* and which we call the *Old Testament*.**
5. Where in the Old Testament does it say: "The Messiah must suffer and must rise from death three days later" as referred to in Luke 24:46? Not in any document that we have!
6. **There are several passages in the Old Testament that we now realize apply to the second coming of Jesus and some others to the ultimate solution of the sin problem. However, the Jews believed that all those passages were referring to the first (and they believed the only) coming of the Messiah/Christ in their day when He was to liberate them from the Romans. See for example Zechariah 14**.
7. ***Which prophecies are we misinterpreting as referring to us and to our time? Or, which do we interpret as referring to the past when they are really referring to us?***

[From the *Adult **Teachers** Sabbath School Bible Study Guide*=***T**-BSG*:] Interpreting Scripture and the writings of Ellen G. White requires careful attention to context, intent, and the guiding work of the Holy Spirit. In Luke 24:27 *(ESV)*, the word **"interpreted"** (Greek *diermēneuō*) means **to explain, interpret, or expound, as Jesus did when He clarified the Scriptures to some disciples on the road to Emmaus. This meaning highlights the importance of rightly understanding and conveying God's messages, rather than imposing upon them our personal assumptions.** Likewise, interpreting Ellen G. White's writings involves **examining her words within their historical and literary context,** while ensuring they align with the biblical foundation she upheld. This lesson thus appropriately moves from principles of interpreting Scripture to interpreting

Ellen G. White's writings.—*T-BSG** 106.†‡§

The Bible Must Be Its Own "Interpreter"

8. **We must use the whole Bible to interpret the Bible.**

[BSG:] Our interpretation of Scripture is largely influenced by our assumptions…. But by taking into consideration the basic principle that "all Scripture is inspired by God and beneficial" *(2 Tim. 3:16, NASB)*, **we can appreciate its underlying unity and allow the Bible to be its own interpreter.**—*BSG** for Sunday, November 15.†‡§

[BSG:] **Sometimes the interpretation of a given passage is provided within the same book in which the passage appears.** For example, in **Daniel 2**…. Likewise, in **Matthew 13**, we have the parable of the sower *(Matt. 13:1–9)* and then its interpretation *(Matt. 13:18–23)*.

Sometimes the interpretation of a message is provided by a later prophet. For instance, **2 Chronicles 36:22, 23 confirms the fulfillment of the prophecy of the 70 years, as predicted in Jeremiah 25:11, 12 and Jeremiah 29:10.** However, many Old Testament types were fulfilled in Christ, and many Old Testament passages are interpreted in the New Testament.—*BSG** for Sunday, November 15.†‡§

[BSG:] **Read Matthew 5:17–48. How did Jesus explain the teachings of the Old Testament mentioned in this passage?**—*BSG** for Sunday.‡

[BSG:] **A superficial reading of Matthew 5:17–48** [part of the Sermon on the Mount] **can give the impression that Jesus was replacing the teachings of the Old Testament with new ones of His own. But a more careful reading makes clear that Jesus was unfolding the deep, spiritual dimensions of the Old Testament. In this sense, He was fulfilling the promise of Jeremiah 31:31–33** [& 34] **that, under the new covenant, God's law would be put in the minds and written on the hearts of His people** *(compare with Heb. 8:8–10, Heb. 10:16)*.—*BSG** for Sunday, November 15.†‡§

Jeremiah 31:33-34: 33b **"I will put my law within them and write it on their hearts. I will be their God, and they will be my people. 34None of them will have to teach a neighbor to know the LORD, because all will know me, from the least to the greatest. I will forgive their sins and I will no longer remember their wrongs. I, the LORD, have spoken."**—*Good News Bible-TEV*.*†

[From the writings of Ellen G. White=EGW:] …. **The Old Testament is the gospel in figures and symbols. The New Testament is the substance**. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.—Ellen G. White, *Selected Messages*,* Book 2, 104.2.†‡ [https://egwwritings.org/read?panels=p99.588&index=0]‡

[BSG:] **Why is it crucial to be aware of our assumptions as we study the Bible? Why must our most important assumption be that we trust it as the Word of God and that it is to pass judgment on us, not we on**

it?—*BSG** for Sunday, November 15.‡ [Have we ever done that?]‡

[BSG:] **Read Isaiah 65:17–20. What does it mean that in the new heavens and earth a child shall "die one hundred years old"?** *(Isa. 65:20, NKJV)*.—*BSG** for Monday, November 16.‡§

Isaiah 65:20: **"Babies will no longer die in infancy, and all people will live out their life span. Those who live to be a hundred will be considered young. To die before that would be a sign that I had punished them."**—*Good News Bible-TEV*.*†

Isaiah 26:19b: **The LORD will revive those who have long been dead**.—*Good News Bible-TEV*.*†

Isaiah 25:8: The Sovereign LORD will destroy death forever! He will wipe away the tears from everyone's eyes and take away the disgrace his people have suffered throughout the world. The LORD himself has spoken.—*Good News Bible-TEV*.* [Can we see the confusion for those who lived before Jesus?]‡

[BSG:] Taking Isaiah 65:20 out of its historical setting, one could easily assume the existence of death and sinners in the new heavens and the new earth. But that idea contradicts the promises in Isaiah that the righteous dead will be resurrected *(Isa. 26:19)* and that death and sorrow will finally cease to exist *(Isa. 25:8, Isa. 65:19)*.

Isaiah 65:20 is, obviously, symbolic language. What child is 100 years old? Instead, when reading Isaiah 65:17–20 in its historical setting, we can recognize that the verse was poetically pointing to the blessing that the nation of Israel would receive, but only if they remained faithful to the covenant stipulations *(compare with Deuteronomy 28)*. **As Jesus did in Matthew 24, linking more imminent events with later ones, Isaiah does the same here, showing that what would happen now would be a precursor to the new heavens and new earth**….

The verse announces that even now, in the present existence of Israel, God is already defeating death. This idea is expressed through the promise of longevity and the elimination of infant mortality *(Isa. 65:20)*. All this only foreshadowed what will eventually come.—*BSG** for Monday, November 16.†‡§ [Are there Scriptures that we misinterpret?]‡

9. Should we follow the biblical "order" to "greet one another with the holy kiss"?

1 Corinthians 16:20: All the believers here send greetings.
Greet one another with the kiss of peace.—*Good News Bible-TEV*.*†

[BSG:] **How do we apply this text to our time and culture now?**—*BSG** for Monday, November 16.‡

[BSG:] In the Greek culture of New Testament times, a greeting among relatives and close friends was accompanied by a kiss…. **From the context, we can extract the biblical principle of greeting believers warmly and making them feel part of the family of God.** In some cultures, kissing would be inappropriate, and a handshake, hug, or bow would be more culturally acceptable. Regardless of the cultural expression, however, Paul encourages us to make people feel accepted and loved in

church gatherings.—*BSG** for Monday, November 16.†‡

10. Read Romans 16:16; 2 Corinthians 13:12; and 1 Thessalonians 5:26.

Interpreting the Bible in Its Literary Context

11. **One must always consider the context in which a manuscript or document was written in order to interpret it correctly. We must consider the surrounding verses and chapters and the entire Scripture.**

    [BSG:] Indeed, many distortions of Bible messages derive from the common practice of isolating passages from their literary context. This approach opens the Scriptures to all kinds of artificial interpretations.—*BSG** for Tuesday, November 17.‡

12. Read Genesis 3:1-5 and Matthew 4:1-11. Notice carefully that **Satan tried to twist and distort God's words and then offer his own deceitful interpretation.**

    [BSG:] When Jesus was taken by the Holy Spirit into the wilderness *(Matt. 4:1–11, Luke 4:1–13)*, **"Satan came as an angel of light in the wilderness of temptation to deceive Christ."**—Ellen G. White, in *The Advent Review and Sabbath Herald*, December 18, 1888. In his dialogue with Christ, Satan misquoted Psalm 91:11, 12 [Note that we are confident that Moses wrote Psalm 91!] in order to imply that God would protect even those who expose themselves intentionally to dangerous situations. The Garden of Eden and the wilderness experiences of temptation confirm the existence of the great controversy, which includes the interpretation of God's Word, spoken and written. They should help us to recognize the importance of keeping our understanding of Bible passages faithful to their contexts.

    Why must we avoid the temptation to pull texts out of context in order to try to prove our points, no matter how correct our points are?—*BSG** for Tuesday, November 17.†‡§

The Correct Meaning of the Text

13. Can we understand the correct meaning of the Bible?

    [BSG:] **Read Luke 10:25–28. Some people claim that the Bible does not need to be interpreted. If this is the case, why then did Jesus ask this lawyer, " 'What's written in God's Law? How do you interpret it' " *(Luke 10:26, Message)*?—*BSG** for Wednesday, November 18.‡§

    [BSG:] **To grasp the meaning of a text, we should first understand the words used. Then we should consider to whatever degree we can how they are used within the associated literary context and the overall biblical context, and also the historical-cultural setting. Finally, our conclusions should be in full harmony with the wider teachings of Scripture. Comparing parallel scriptures** [*sic*]**—as is often done in the four Gospels—can enrich our understanding.**

    Compare Matthew 5:43–48 with Luke 6:27–36. How does the context of Matthew 5:43–48 and the parallel text, Luke 6:36, help us better understand the meaning of "perfect" in Matthew 5:48?—*BSG** for Wednesday, November 18.†‡ [*Perfect* in the Bible means "mature."]‡

[BSG:] One of the most important characteristics of a faithful interpreter of Scripture is a combination of thoroughness and humility. Remember, none of us owns truth; we all see through a glass darkly.

We should always strive for sound doctrine *(2 Tim. 4:1–5)*. A crucial principle to follow is to focus on what we do understand, on what is clear, and to build off of that, which in many cases, over time, will help us understand things that now might not be clear. Short of eternity, there will always be unanswered questions.—*BSG** for Wednesday, November 18.‡§

14. **Read 2 Timothy 4:1-5.**

    [BSG:] **Think of a time you didn't understand something that greatly bothered you, only to get it explained later. How should that experience help you trust God on the things in His Word that, for now, you still don't understand?**—*BSG** for Wednesday, November 18.‡

Understanding the Bible Correctly

15. ***Are there principles we can use to interpret and understand the Bible correctly? If yes, what are those principles?***

    [T-BSG:] **A correct understanding of the Bible requires correct principles of interpretation.**

    The following ten principles help explain how to interpret Scripture and hear God speak from His Word. (The ten principles are drawn from Richard M. Davidson, "Interpreting Scripture: An Hermeneutical 'Decalogue,' " *Journal of the Adventist Theological Society* 4, no. 2 [1993]: pp. 95–114.)

    The Bible Alone: The Bible is the ultimate authority in faith and practice *(2 Tim. 3:16)*. **All doctrines and beliefs must be tested against Scripture, which stands above tradition, reason, and experience.**—*T-BSG** 106.†‡Ω§ [However, we must use reason to interpret Scripture.]‡

16. **Read 2 Timothy 3:16.** Remember that the footnote and probably the correct interpretation says: **"Every scripture inspired by God is also useful"** [since *scripture* at that time "just" meant writings, and there were many uninspired writings].‡

    [T-BSG:] **The Totality of Scripture:** All Scripture, not just select passages, should inform faith. **Misinterpretations arise when verses are taken out of context**, as seen in Satan's deliberate misuse of Scripture during Jesus' temptations *(Matt. 4:6)*. Believers should **consider the complete biblical picture to avoid distortion**.—*T-BSG** 106.†‡§ [How many of us are knowledgeable regarding Scripture?]‡

    Matthew 4:6: And ["the Devil"] 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.' "—*GNB-TEV*.*†‡

    [T-BSG:] **The Analogy (Harmony) of Scripture:** Scripture is internally consistent and should be the criterion for its interpretation: Scripture interprets Scripture *(Isa. 8:20)*. Readers must allow Scripture to correct their

biases, as they continually compare individual passages with the broader biblical message.—*T-BSG** 106-107.‡§

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." [Footnote: *Verse 20 in Hebrew is unclear.*]—*Good News Bible-TEV*.*‡

Isaiah 8:20 [*NKJV**]: To the law and to the testimony! If they do not speak according to this word, *it is* because there is no light in them.—*New King James Version*.*‡§ [Is it OK to use the *King James Version* or the *New King James Version* because we like what it says?]‡

17. ***So, how do we explain these differences in translations in the versions?***
18. Continuing with the principles for correct understanding and interpreting of Scriptures:

    [T-BSG:] **Spiritual Discernment:** Understanding Scripture requires the Holy Spirit's guidance *(1 Cor. 2:11–14)*. Prayerful study fosters humility and receptiveness to divine illumination. Therefore, **pray for the guidance of the Holy Spirit** every time you study and meditate on the Bible.—*T-BSG** 107.†‡§
19. **Read 1 Corinthians 2:11-14.**
20. More of the principles for correctly understanding Scripture and interpreting Scriptures:

    [T-BSG:] **Text and Translation:** Because translations involve interpretation, **studying original languages or comparing multiple translations can enhance our understanding….**

    Historical Context: Every passage has a historical and cultural setting. **Understanding both the author's context and his or her audience** deepens interpretation. When approaching a biblical book, seek to understand the following historical areas: the author, date, audience, situation the book addresses, culture, politics, and geography. Biblical commentaries and encyclopedias will help in each of these areas.

    Literary Context: Recognizing the genre and the passage's placement within its immediate and broader context helps uncover its meaning. Literary context refers to the words that come immediately before and after a passage. "The context of a sentence is its paragraph, the context of a paragraph is the series of paragraphs that precede and follow it, and the context of a chapter is the surrounding chapters. Ultimately, the whole book in which a passage appears is its controlling context."—William W. Klein et al., *Introduction to Biblical Interpretation*, 3rd ed. (Grand Rapids, MI: Zondervan, 2017), p. 294.—*T-BSG** 107.†‡§
21. **Ultimately, the great controversy understanding of the issues about God's character and government is the final context of the entire history of sin and salvation and is necessary for correctly understanding and interpreting the Bible.**
22. More of the principles for correctly interpreting Scriptures include:

    [T-BSG:] **Grammatical/Syntactical Analysis:** Studying the structure and meaning of words in context reveals nuances essential for accurate interpretation….

Theological Analysis: Interpreters should **explore what a passage reveals about God** and how it fits into broader theological themes. Theological analysis involves interpreting a passage in its larger literary context of the Testament in which it occurs and, finally, in the light of the entire biblical canon of 66 books. **The interpreter must determine where a passage fits in relation to Christ. What does it say about Him?**

Practical Application: Finally, apply the text's principles to daily life, discerning timeless truths that guide faith and personal conduct.—*T-BSG** 107.†‡

[T-BSG:] **For Further Study:** Richard M. Davidson, "Biblical Interpretation," in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald Publishing Association, 2000), pp. 58–104; and John C. Peckham, *God With Us: An Introduction to Adventist Theology* (Berrien Springs, MI: Andrews University Press; Biblical Research Institute, 2023), pp. 331–342.—*T-BSG** 107.‡§

Biblical Exposition: Uncovering the Original Meaning of a Text and Connecting It to Our Everyday Life

23. ***What is biblical exposition?***

    [BSG:] Our study of the Bible should be focused on two main purposes: **personal spiritual growth and leading others into a saving relationship with Jesus**. Christ defined the true Christian as one who is guided by the Holy Spirit "into all truth" *(John 16:13)*, who lives " 'by every word that proceeds from the mouth of God' " *(Matt. 4:4, NKJV)*, and who teaches others "all things" that He has commanded us *(Matt. 28:20)*.—*BSG** for Thursday, November 19.†‡§ [The best example is always Jesus!]‡

24. **To correctly understand the Scriptures, our minds must be opened by the Holy Spirit just as Jesus opened the minds of His followers. God was His Instructor!**

    [BSG:] Jesus Christ was, still is, and always will be "the way, the truth, and the life" *(John 14:6, NKJV)*…. In the Sermon on the Mount *(Matthew 5–7)*, He quoted Exodus 20:13, 14 *(Matt. 5:21, 27)*. In Luke 4, He quoted Isaiah 61:1, 2. **Jesus was a thoroughly biblical preacher.**—*BSG** for Thursday, November 19.†‡§ [See *Prophets and Kings* 177.]‡

25. Read **Daniel 9:24-27**. This is a difficult passage in the book of Daniel. Jews are told not to read this passage in Daniel. Most Jews refuse to read any of the book of Daniel! Perhaps that is because it predicts exactly when the Messiah/Christ would come!

26. Read **Acts 8:27-28**, the story of Philip being transported to a road where he could witness to the Ethiopian eunuch about the writings of Isaiah.

27. ***How did this Ethiopian eunuch manage to read the Hebrew which few even of the Jews themselves could read at that point in history? Had the skill been passed down from Solomon's day?***

    [BSG:] This experience [of Philip] teaches us a few important lessons. **First**, the simple reading of a passage of Scripture does not always lead to a deeper understanding of the passage. **Second**, in the study of Scripture we

can, and should, learn from each other. **Third**, we have a personal obligation to share sound Bible messages with others.

Philip's exposition of the book of Isaiah and other Old Testament passages led the eunuch to baptism *(Acts 8:35–39; compare with Ps. 51:12)*. Our expositions of Scripture should have the same purpose *(see John 17:17)*.—*BSG** for Thursday, November 19.†‡§

[BSG:] **Even though at times we might need help in understanding texts, why must we always be convinced in our own minds of what we believe?**—*BSG** for Thursday, November 19.‡

28. ***How many of us do any serious study of the Bible on our own and then talk with others about what we have learned?***

Learning from the Reading of Ellen G. White, Including Guidelines for Understanding Her Writings

[BSG:] How do we read Ellen G. White? Here are a few guidelines to correctly understand and apply to Ellen G. White's writings.

First, begin with a prayerful, positive attitude and an open mind, rather than a spirit of doubt. Our mindset is a lens that colors all we hear, read, and see. We need the Holy Spirit to guide our thinking. As Ellen G. White herself noted….—*BSG** for Friday, November 20.†‡§

[EGW:] **Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word** [*sic*].—Ellen G. White, *Christ's Object Lessons** 112.3.†‡ [https://egwwritings.org/read?panels=p15.447&index=0]‡

[BSG:] **Second**, consider the context of what you read. People have often based their understanding of Ellen G. White's writings on an isolated statement or paragraph fragment removed from its original historical or literary context. Ellen G. White wrote that "time and place must be considered."—*BSG** for Friday, November 20.†‡§

[EGW:] **Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered**.—Ellen G. White, *Selected Messages*,* Book 1, 57.2.†‡ [https://egwwritings.org/read?panels=p98.319&index=0]‡

[BSG:] **Third**, **focus on principles. What is the main point (or points) that Ellen G. White is emphasizing in a particular passage?** For example, in 1894, Ellen White wrote to church members in Battle Creek, Michigan, condemning the purchase of bicycles (see *Testimonies for the Church*, vol. 8, pp. 50–53). The principle that Ellen White was seeking to

encourage was proper stewardship of God-given resources, such as money (back then, bicycles were very expensive).

Fourth, **study everything Ellen G. White wrote on a particular topic. Examine obscure statements in the context of her general teaching on a subject**. During her lifetime, Ellen G. White lamented the misuse of her writings. [More of the quotation from *Selected Messages* about taking writings out of context is given below.]—*BSG** for Friday, November 20.†‡§

[EGW:] …. **Much that purports to be a message from Sister White, serves the purpose of misrepresenting Sister White, making her testify in favor of things that are not in accordance with her mind or judgment**. This makes her work very trying. Reports fly from one to another regarding what Sister White has said. Each time the report is repeated, it grows larger…. Please let Sister White bear her own message. It will come with a better grace from her than from the one who reports her.—Manuscript 21, 1901 [*sic*].—Ellen G. White, *Selected Messages*,* Book 1, 44.3.†‡§ [https://egwwritings.org/read?panels=p98.227&index=0]‡

[BSG:] **Finally,** make sure that Ellen G. White said it. There are numerous statements falsely attributed to Ellen G. White. **The safest way to be sure that what we read is from Ellen White is to look for a reference to its source. Once we have verified where it is found, we can examine it using the correct principles**….

Visit https://whiteestate.org/absg/8.—*BSG** for Friday, November 20.†‡

[T-BSG:] **Ellen G. White's writings also require correct principles of interpretation….**

First, study the Bible….

Second, consider all available information on a topic….

Third, examine statements in their literary context….

Fourth, analyze statements in their historical context….

Fifth, identify underlying principles….

Sixth, avoid extreme interpretations….

Seventh, understand that inspiration is not verbal dictation…. She [Ellen G. White] rejected the idea of verbal dictation [and verbal inspiration]….

Eighth, maintain a spiritual mindset….—*T-BSG** 108-109.‡

[T-BSG:] For Further Study: George R. Knight, *Reading Ellen White: How to Understand and Apply Her Writings* (Hagerstown, MD: Review and Herald Publishing Association, 1997); George R. Knight, *Ellen White's World* (Hagerstown, MD: Review and Herald Publishing Association, 1998); Denis Fortin and Jerry Moon, eds., *The Ellen G. White Encyclopedia*, 2nd ed. (Hagerstown, MD: Review and Herald Publishing Association, 2013).—*T-BSG** 109.‡§

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