

## **Pine Knoll Sabbath School Study Notes**

### **First Quarter 2017: *The Holy Spirit and Spirituality***

#### **Lesson 1 “The Spirit and the Word”**

#### **Read for this week’s study**

2 Peter 1:19-21; 1 Corinthians 2:9- 13; Psalms 119:160; John 17:17.

#### **Memory Text**

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Timothy 3:16, 17 NKJV).

#### **Lesson Outline from Adult Sabbath School Study Guide**

- I. Introduction
- II. The Holy Spirit and Revelation
- III. The Holy Spirit and Inspiration
- IV. The Holy Spirit and the Truthfulness of Scripture
- V. The Holy Spirit as Teacher
- VI. The Holy Spirit and the Word
- VII. Further Study

#### **Questions and Notes for Consideration**

##### **Facilitator: Daniel Duda**

1. “In contrast to the activity of both the Father and the Son, the work of the Holy Spirit is not as openly depicted in either Testament.” (Introduction to the quarter) What do you think is the reason behind the Bible’s lack of formal descriptions of the Holy Spirit that would be equivalent to the great Christological texts that are found in John 1, Philippians 2, and Colossians 1?
2. “But there is a reason for this contrast: the Holy Spirit does not seek to be the center of attention. He plays more of a behind-the-scenes role. The Father and the Son are more directly revealed in the Word. And that’s because the Holy Spirit is there to point us, not to Himself, but to Jesus and what Jesus has done for us.” (Introduction to the quarter) How convincing is this answer to you? Can you add anything else?
3. “This week we will trace the work of the Holy Spirit as it relates to the Scriptures.” (Sabbath afternoon)
4. “How does God ensure that His will is faithfully transmitted to fallen human beings? He does this in two major related activities of the Holy Spirit: revelation and

inspiration.” (Sunday’s lesson) Why is revelation needed? Can’t we perceive all of reality through our senses?

5. “We need such a revelation because, as finite and fallen beings separated from God because of sin, we are greatly limited in what we can learn on our own. We are dependent upon God to know His will.” (Sunday’s lesson) Unfallen angels before the fall of Lucifer did not have this problem. Did they need God’s revelation too?
6. “Inspiration is the term used to describe God’s influence through the work of the Holy Spirit in transmitting His message through human instruments.” (Monday’s lesson) Why is it important to distinguish between revelation and inspiration, yet not to separate them?
7. “While many parts of the Bible are a result of God’s direct supernatural revelation, not everything in the Bible was revealed in that manner. Sometimes God used biblical writers in their careful personal investigation of things or in their use of other existing documents (Joshua 10:13, Luke 1:1-3) to reveal and communicate His message. Thus all parts of the Bible are revealed and inspired (2 Timothy 3:16).” (Monday’s lesson) What is the consequence and significance of this statement?
8. “This is the reason Paul states that ‘whatever’ was written, was written for our instruction, so that through ‘the encouragement of the Scripture we might have hope’ (Romans 15:4, NASB).” (Monday’s lesson) Does that mean that all the books that Timothy’s Bible contained are on the same level of inspiration? Is it possible that later some books would be considered “apocryphal” and thus not fully inspired?
9. “The Word of God is trustworthy and deserves full acceptance. It is not our task to sit in judgment over Scripture; Scripture, rather, has the right and the authority to judge us.” (Tuesday’s lesson)
10. While it is a sad truth “that fallible people sitting in judgment on the Scriptures, have thrown out many biblical truths. That’s not a path any of us should ever take...” It is also true that the apostle Paul says: “Two or three prophets should speak, and the others should weigh carefully what is said.” (1 Corinthians 15:29)
11. Similarly, if you read Matthew, you see that Jesus expects His disciples to be able to interpret, to use and teach a number of apparent contradictions in His teachings. For example, in 5:22, Jesus warns His disciples that they will be in danger of the fire of hell if they call anyone a fool or a moron, but then He Himself in 23:17 calls the scribes and Pharisees fools. In the Beatitudes we are informed, “Blessed are the peacemakers, for they will be called children of God” (5:9) but later, in 10:34, Jesus declares, “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword”. “In the same way, let your (plural) light shine before others, so that they may see your good works and give glory to your Father in heaven” (5:16), yet Jesus says, “Beware of practicing your righteousness before others in order to be seen by them; for then you have no reward from your Father in heaven” (6:1). “Do not judge, so that you may not be judged. For with the judgment you make you will be judged, and the measure you give will be the measure you get.

Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye?" (7:1-2), yet Jesus says, "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles?" (7:15-16). His disciples must make sense of and live with such apparent contradictions and "sit in judgment" deciding which should be used in each specific life situation.

12. Why is the role of the Holy Spirit as our Teacher so important in understanding spiritual things? (Wednesday's lesson)
13. If "the Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested" (GC 9), how can we grow in our understanding of the Scripture, if we have "many things to learn and many, many things to unlearn"? (1SM 37)

### Thoughts from Graham Maxwell

Would it help to use that first key text on the Bible Reference Sheet, 2 Timothy 3:16? It has been used in this way through the years, but does it clear up this question? "All Scripture is inspired by God and profitable for teaching. . . ."

Does that settle the question? What books are being referred to as 'all Scripture'? Well, suppose we use our *King James Version*. There is that verse "All Scripture," right in this heavy twenty pound one. "All Scripture is inspired of God," and do you know what is in the middle of this twenty pound Bible? All those extra books that are in the Roman Catholic Bibles. The *King James Version* always contained the books of the Apocrypha. In fact they remained there until 1827. That's almost 200 years, until the British and Foreign Bible Societies decided that they didn't have the funds to continue circulating those Apocryphal books.

It was Luther who first gathered those books together and put them in the middle. When he translated his influential German Bible that had so much to do with the rise of the reformation, he was translating from the original. And as a Roman Catholic himself, knowing the Latin, he had to decide whether or not to include those extra books that were scattered through his Old Testament. He gathered them together and put them in the middle with an interesting notice: "These books are interesting and useful to read but not for doctrine." Then when he turned his attention to the New Testament, you remember, he came to four books that he couldn't fit in there too well. He didn't call them Apocryphal, just of less authority because they "didn't teach Christ." Hebrews, James, Jude and Revelation he put at the end, where they remain to this day in German Bibles. Of course if you are in a Roman Catholic home, your Catholic friend may say, "Well, my Bible has that verse. All Scripture is inspired of God and this is my Scripture and therefore that verse proves the inspiration of the Apocrypha." That's official, by the way.

That is why it is so important to know that the Greek of that verse can be translated another way, and I believe the context dictates that it be so translated. Look at the second rendering that's on the Bible Reference Sheet from the *New English Bible*. Many versions agree. "Every inspired Scripture has its use for teaching the truth. . . ." (NEB)

An uninspired scripture is something else. You see, it is very likely that Timothy's Bible was the *Greek Old Testament* which contained these extra books. And that's why Paul had to say to Timothy, "Timothy, you have many books in your possession, but only that scripture which is inspired of God is profitable. . . ."

It is helpful to notice the total context there. See the next paragraph on the Bible Reference Sheet? In 2 Timothy 3:14-17 Paul wrote to that young Pastor:

But for your part, stand by the truths you have learned and are assured of. Remember from whom you learned them; remember that from early childhood you have been familiar with the sacred writings, [now writings, scriptures—same word] which have power to make you wise and lead you to salvation through faith in Christ Jesus. Every inspired scripture [Timothy, and you know what I mean] has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind.

{Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #5, "The Record of the Evidence" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/5MMCAG>*

How can a man decide for himself which books are worthy of his trust? What about all the other books judged uncanonical by Jews, Protestants, and Catholics alike? By what standard can a book be recognized as "measuring up"?

The history of the origin of the extra books provides some clues. The opinions of centuries of believers should not be overlooked. But in the last analysis, nothing is so convincing as the actual reading of the books themselves. It is also a highly interesting and sometimes entertaining experience.

The easiest decision can be made about the apocryphal writings patterned after the books of the New Testament. These include apocryphal gospels, acts, epistles, and revelations. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 23. Mountain View, California: Pacific Press Publishing Association, 1967}

Coming to 1 and 2 Kings, looking at 1 Kings first. Do we know who wrote this book? Or 2 Kings? Or 1 Chronicles? Or 2 Chronicles? There are quite a few books in the Bible whose authors are unknown. As a matter of fact, I don't think we've commented on it; who wrote the last few words in Deuteronomy where it is said that after Moses was buried, no one knows the place to this day. Did Moses write that before he was buried? Does this undermine our confidence in the inspiration, if we don't know who wrote it?

There's a very interesting comment in our own *Bible Commentary* on the compilation of Kings and Chronicles, particularly with respect to Kings. And it mentions:

The books of Kings are more in the nature of a compilation, of selected materials brought together by an editor, rather than an original production from a single hand. They contain highly valuable and reliable historical material. Items drawn by inspired men from early sources have been brought together and arranged into a framework following a specific pattern. Many items have been taken directly or indirectly from official court or temple records [and so on].

What do you think of a book that is made up of here some information, and here other information and it's all compiled together? Do you find footnotes in 1 and 2 Kings? "I got this from the Temple records." And, "I got this from thus and so." Some people are distressed right now that Ellen White made use of other sources. All I care about is that it be true, and that the selection be carefully made. The writer who put Kings together was inspired to make a careful and correct selection of all the records that were available and to put it together in a significant way.

The question we have is why did Inspiration lead the compiler to select this story, or that story, or the other? Such as the story that begins 1 Kings. When David became old and cold, they provided him with a most extraordinary hot water bottle. Now why would that be put in the Biblical record? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 1&2 Kings*, recorded November, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/17MMPOGIA66> (Part 1- 1 Kings)

<http://pkp.cc/18MMPOGIA66> (Part 2- 1 Kings)

<http://pkp.cc/19MMPOGIA66> (Part 1- 2 Kings)

<http://pkp.cc/20MMPOGIA66> (Part 2- 2 Kings)

We do speak out of our experience, even when we speak under inspiration. God works through human beings in the setting in which they are living. Why was John able to say some of the things he did? Wasn't it that he had a special relationship with Christ? So he emphasizes the

things that seem very important to him; and Matthew to him; and Luke to him. That's the way it works, isn't it? Maybe Solomon would have given us a much more ringing conclusion with more explanations than he does; but because of all the wasted years, he wasn't able to say as much as he might have been able to, maybe. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Haggai, Zechariah, Malachi, recorded November, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/31MMPOGIA66> (PART 1) <http://pkp.cc/32MMPOGIA66> (Part 2)

So even gentle Jesus said, "It is better that I go, and I'll send the Holy Spirit who will come as a still small voice. He'll come to be a Teacher and a Guide to lead you into the truth. You won't see him. He won't intimidate you. He only works with evidence. Most particularly he'll help you understand the Bible." For God does speak to us. He does answer our questions. But he does it through what we call his Word. We talk to God, and he talks to us as we study the Scriptures. That's why I believe that really thoughtful study of the scriptures is a form of prayer. That's conversing with God as with a friend. Now some people pray a great deal, but never hear God speak back because they never spend much time reading the Bible.

But if one reads the Bible and then responds to God, there is conversation as one thinks along, and says to God, "That's marvelous, what I've just read." This is conversation with God as with a Friend, and that's the meaning of prayer. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

You see, Christ came to reveal the truth about God. The Holy Spirit comes for the same purpose. The record of Christ's revelation is in the Bible. The Holy Spirit is the one who moved some of our fellow believers to write the record. The Spirit helps us to understand the record. Romans eight even tells us the Holy Spirit helps us to pray as we read.

So if we desire to know God, and learn the answers to the questions in the great controversy; if we want to see Christ; if we want to be open to the work of the Holy Spirit; if we want to let him lead us into truth; there is only one way, and that is to read the Bible. As we read all sixty-six books we will discover how true that last verse is: Hebrews 1:1:

In many [very many] and various [very various] ways God spoke of old to our fathers by the prophets [you see that is demonstrating in many and various ways over a long period of time, and under a great variety of circumstances; that's what Hebrews 1:1 is

saying.]. . . In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son [or by his Son]. (RSV)

You don't find claims in there. You find demonstration, over many centuries of time and certainly under a great variety of circumstances. The very length of the sixty-six books speaks well of our God. The very existence of the Bible says that God is not trying to lead us to trust him without evidence. If God offered us only claims, the Bible would be only a paragraph long. How moving it is to us to realize that the infinite one has chosen to win his family by being a humble teacher. By stooping to meet us where we are, speaking a language we can understand, leading us no faster than we are able to follow, and running grave risks of being misunderstood—especially when we are so noisy that he has to raise his voice to get our attention, and then tell us that he does not like to raise his voice at all! A teacher like that could be trusted. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #4, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

### **Further Study with Ellen White**

In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self,—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is "the law of liberty." James 2:12. {DA 466.5}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of



love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

Even when it was decided that he could no longer remain in heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question. {GC 498.3}

Satan’s rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan’s rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God’s government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin and suffering its punishments. {GC 499.1}

Satan saw that his disguise was torn away. His administration was laid open before the unfallen angels and before the heavenly universe. He had revealed himself as a murderer. By shedding the blood of the Son of God, he had uprooted himself from the sympathies of the heavenly beings. Henceforth his work was restricted. Whatever attitude he might assume, he could no longer await the angels as they came from the heavenly courts, and before them accuse Christ’s brethren of being clothed with the garments of blackness and the defilement of sin. The last link of sympathy between Satan and the heavenly world was broken. {DA 761.2}

Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed. And for the sake of man, Satan’s existence must be continued. Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve. {DA 761.3}



In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them. {7BC 973.3}

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." {7BC 973.4}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. . . . The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. {AG 190.2}

Before the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with heaven. God has communicated with men by His Spirit, and divine light has been imparted to the world by revelations to His chosen servants. {AG 190.3}

From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them" (Nehemiah 9:20). And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs. . . and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions. . . . {AG 190.4}

Today the heralds of the cross are. . . preparing the way for the second advent of Christ. . . . And as they continue to let their light shine, as did those who were baptized with the Spirit on the day of Pentecost, they receive more and still more of the Spirit's power. Thus the earth is to be lightened with the glory of God. {AG 190.5}

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed

are all “given by inspiration of God” (2 Timothy 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. {GC v.3}

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. {GC v.4}

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. {GC vi.1}

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. {GC vi.2}

God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from Heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth. {GC vi.3}

The words of God are the wellsprings of life. As you seek unto those living springs you will, through the Holy Spirit, be brought into communion with Christ. Familiar truths will present themselves to your mind in a new aspect, texts of Scripture will burst upon you with a new meaning as a flash of light, you will see the relation of other truths to the work of redemption, and you will know that Christ is leading you, a divine Teacher is at your side. {MB 20.1}

Jesus said, “The water that I shall give him shall be in him a well of water springing up into everlasting life.” John 4:14. As the Holy Spirit opens to you the truth you will treasure up the

most precious experiences and will long to speak to others of the comforting things that have been revealed to you. When brought into association with them you will communicate some fresh thought in regard to the character or the work of Christ. You will have some fresh revelation of His pitying love to impart to those who love Him and to those who love Him not. {MB 20.2}

The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory (Letter 121, 1901). {7BC 946.1}

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. {1SM 21.1}

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 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.—Manuscript 24, 1886 (written in Europe in 1886). {1SM 21.2}

It is the Spirit that causes to shine into darkened minds the bright beams of the Sun of Righteousness; that makes men's hearts burn within them with an awakened realization of the truths of eternity; that presents before the mind the great standard of righteousness, and convinces of sin; that inspires faith in Him who alone can save from sin; that works to transform character by withdrawing the affections of men from those things which are temporal and perishable, and fixing them upon the eternal inheritance. The Spirit recreates, refines, and sanctifies human beings, fitting them to become members of the royal family, children of the heavenly King. {GW 286.3}

"Search the scriptures," Christ declared, "for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is

filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life. {2SM 39.1}

God has given in His word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith. {GC 526.2}