

Pine Knoll Sabbath School Study Notes

Second Quarter 2017: *“Feed My Sheep”*: 1 and 2 Peter

Lesson 10 *“Prophecy and Scripture”*

Read for this week’s study

Isaiah 53:1–12; Daniel 7:13, 14; 2 Peter 1:16–20; Matthew 17:1–6; 2 Timothy 3:15–17.

Memory Text

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts” (2 Peter 1:19).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Jesus in the Old Testament
- III. Eyewitnesses of Majesty
- IV. The Morning Star in Our Hearts
- V. The More Sure Word of Prophecy
- VI. The Word in Our Lives
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read 2 Peter 1:16-20. What are the two reasons that Peter is so sure of what he believes? What is the relationship between those two reasons? Read Matthew 26:51-54 and Luke 24:27. How are the Old Testament Scriptures fulfilled in the life of Jesus? (Sabbath afternoon)
2. Read 1 Peter 1:10-12. How does Peter point his readers back to the Hebrew Bible? Why did the Old Testament prophets themselves search and inquire regarding the very things the Spirit is revealing to them? How did they know that the Messiah would suffer first and then experience glory? What do Isaiah 53 and Psalm 22 teach us about the Messiah to come? What biblical promises have you seen fulfilled in the course of your life? Which ones are you still waiting for? (Sunday’s lesson)
3. Read 2 Peter 1:17-18. What was God’s purpose in the Transfiguration, which badly frightened the disciples? Think about what event or events have made a deep and lasting impression on your spiritual life and faith? (Monday’s lesson)
4. Read 2 Peter 1:19. What does Peter mean by the “morning star?” Peter also talks about prophecy being a light that shines in a dark place. How are we living in a “dark

- place” today? What can prophecy do to lighten up that place? How are the concepts of light and dark used in Genesis 1:4, John 1:5 and Ephesians 5:8? (Tuesday’s lesson)
5. Read 2 Peter 1:19-21. What prophecies do you think Peter was referring to? What does he mean when he says no prophecy is of private interpretation? Why is it important to be open to the counsel and advice of the church at large? At the same time, what are the limits on how far we should go in submitting to others? (Wednesday’s lesson)
 6. Read 2 Timothy 3:15-17. How do these texts help us to understand the role of Scripture in our lives? How do they underline the truth of 1 Peter 1:19-21? The first of four words that explain what the Scriptures are “profitable” for is the Greek word for teaching. Some translations substitute “doctrine” instead. What is doctrine and how important is it for us to get doctrine straight? (Thursday’s lesson)
 7. In *The Great Controversy* (by Ellen G. White), pages 598-599, the author says: “With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God.” How far do you think we should take this advice? In the same passage she also advises us to “Take the Bible as it reads.” How do you understand that phrase and how far should we take that advice? (Friday’s lesson)
 8. Martin Luther believed that there is an underlying unity to the Bible so that one part can be used to help us understand other parts. How can one use such an approach without producing a biblical “tossed salad” that tells more about the interpreter than it does about the Bible itself? (Friday’s lesson)
 9. If someone were to ask you how studying the Bible can deepen your walk with the Lord, what would you answer? (Friday’s lesson)

Thoughts from Graham Maxwell

Lou: What kind of circumstances or situation do you think will eventually move people to get ready—to get this clarified? Do you think it will take some fearful, fear-producing event, some world catastrophe or something like that?

Graham: That is often used, but fear is more the experience at the foot of Sinai. Fear gets one started. Fear is no way to finish. How the Lord will bring this about, I don’t know. We talk of these things as “Acts of God” in insurance policies sometimes. The thing is, when the opportunity comes, are we going to be ready to take advantage of it? When people want to hear the truth about God, the larger view, am I ready to help them find it?

Lou: What’s the best way to prepare for this, to take advantage of these opportunities?

Graham: I think understanding the importance of this larger, great controversy view—the truth about our God. And since that is to be found in all sixty-six books, there is nothing more practical, more concrete and essential than that we learn to read the Bible as a whole, a tremendous revival of study of the entire Bible, all of it, every story—not just give them to the

children. We need to take the Bible back and read it through and through and get this larger view, decide whether we like it or not. And if we're proud of it, it will show through in the way we speak not so much of ourselves but of our God. Then when the opportunity comes, we will be ready. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #19 with Lou Venden, "How Soon Will the Conflict Be Over?" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/19MMCAG>

A few early Christian groups accepted some of the apocryphal books of the New Testament as authoritative, but it has been the almost unanimous judgment of the entire Christian church that the extra New Testament books simply do not measure up to the dignity and good sense of the ones already adjudged canonical.

The apocryphal books of the Old Testament that have been rejected by Catholics, Protestants, and Jews alike have been called "pseudepigrapha," meaning "falsely entitled." Many of them contain material that is obviously inferior and unworthy of a place among the writings of the great Hebrew prophets.

When one comes to the apocryphal books admitted to the Catholic canon, the decision requires more careful consideration.

Some of the material, such as the stories of Bel and the Dragon, seem no more serious than anecdotes in the New Testament Apocrypha. But the book of First Maccabees contains valuable history. Ecclesiasticus and the Wisdom of Solomon include many wise and pious sayings.

Luther objected to the Apocrypha on the ground that it taught ideas contrary to the books of the Hebrew canon. Among these were the doctrine of purgatory and the efficacy of prayers for the dead (2 Maccabees 12:43-45). He also observed the considerable emphasis upon the earning of merit by good works (Tobit 12:9; Ecclesiasticus 3:33; 2 Esdras 8:33; et cetera).

For my own satisfaction I have more than once read the entire collection of Biblical documents as far as possible at one sitting. It takes only a long weekend, and it is well worth the effort.

When I arrived at the last book of the New Testament Apocrypha, I still had fresh recollections of Genesis and Malachi, First Esdras and Second Maccabees, the Book of Jubilees and the Story of Ahikar, Matthew and Revelation, the Gospel According to the Hebrews, and the Revelation of Saint Peter.

Within that total setting, the sixty-six books of the Old and New Testament canons assumed a special place.

It is not that the books of the Apocrypha and Pseudepigrapha are without their value. Even the most inferior tells us something of the beliefs and practices of that time.

But among the sixty-six there is a measure of coherence and consistency that one would expect and demand of documents purporting to tell the truth about God.

This is the ultimate standard of canonicity. And through the centuries, the books that have met this requirement have been recognized as “measuring up.”

As far as the New Testament is concerned, Catholics and Protestants agree that the canonical books are the traditional twenty-seven.

As for the Old Testament, there would seem to be good reason to follow Catholic Jerome, Protestant Luther, and the interdenominational Bible societies, in recognizing the thirty-nine books of the Hebrew canon as the ones most worthy of our trust. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 25-26. Mountain View, California: Pacific Press Publishing Association, 1967}

When the question is asked, How much of the Bible can be trusted? The confident answer is often heard—with special emphasis on the first word—“All Scripture is given by inspiration of God.” 2 Timothy 3:16.

But how much is to be included in the “all”?

When a Protestant offers this reply, he is thinking of the sixty-six books in his favorite version of the English Bible.

When a Roman Catholic uses the same text, he is thinking of the sixty-six plus a number of additional books commonly known as the Apocrypha.

The Old Testament accepted by Protestants and Jews ends with the book of Malachi. The Catholic Old Testament ends with Second Maccabees.

In the Jewish and Protestant Old Testament, Daniel has only twelve chapters. In the Catholic Old Testament there are fourteen.

Which is correct? After so many centuries, is there perhaps a serious question as to the authenticity of the Biblical documents?

Jesus always seemed to express confidence in the Bible that He used.

One day after His resurrection He told His disciples that “everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled.” Luke 24:44, R.S.V.

In these words Jesus endorsed the books of the Old Testament as they were customarily arranged in those days.

Through the years, as the books of the Old Testament were written, they were gradually arranged into three groups or divisions.

The first five books of the Bible made up the division of “the Law” or “the Law of Moses.”

Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets made up the division of “the Prophets.”

The remaining books of the Old Testament formed the third division, “the Writings.”

The thirty-nine books in these three divisions made up the Old Testament canon. “Canon” means “measure” or “rule.” A “canonical” book is one that measures up to a certain standard.

In the early years of the Christian church, twenty-seven more documents came to be regarded as measuring up to the standard and were eventually arranged into the canon of the New Testament.

But the canonical sixty-six were not by any means the only religious books in circulation that had an appearance of being Biblical. In fact, there were far more books that were judged uncanonical than were accepted as authoritative.

Many of these were written during the period between the Testaments and bore considerable resemblance to books already in the canon. They carried such titles as The Wisdom of Solomon, Ecclesiasticus, The Letter of Jeremiah, Judith, Tobit, Bel and the Dragon, First and Second Maccabees, the Books of Adam and Eve, the Martyrdom of Isaiah, First and Second Enoch.

About a dozen of these came to be regarded by Jews living outside Palestine as of sufficient importance to merit inclusion with the other books of the Old Testament. Eventually they became an integral part of the Greek translation of the Old Testament that had been prepared during the third and second centuries before Christ for the Greek-speaking Jews in Egypt. This version of the Old Testament, called the Septuagint, became the widely used Bible of the early Christian church.

Some who still have special regard for these extra books are happy to point out that Timothy was a Greek (Acts 16:1). Naturally, then, he used the Septuagint, and the Septuagint contained the extra books. Consequently, when Paul wrote, “All scripture is given by inspiration of God,” he was including the extra Old Testament books as equally canonical!

It is significant, therefore, to notice that the Greek of 2 Timothy 3:16 may be interpreted, as in the New English Bible and others, “Every inspired Scripture has its use.”

This suggests rather that the apostle was reminding Timothy that, though there were many scriptures in circulation, only that scripture which is inspired of God is profitable. {Maxwell, A. Graham. *You Can Trust the Bible; why, after many translations, it is still the word of God*, 19-21. Mountain View, California: Pacific Press Publishing Association, 1967}

The basic principle of interpretation, which we need to remind ourselves of periodically, is that it was the setting, the context that determined the meaning of a passage when it was originally written. We use that for all literature, even for the letters to Mother. We hope that when Mother receives the letter, she will know something of the setting. Have you ever gone home and found a letter you wrote to your folks years afterwards, and read a paragraph you wrote yourself, and it doesn't make any sense. In fact, it seems rather puzzling. In fact, you hope it doesn't mean what it seems to mean. Until all of a sudden, you remember the setting. "Ah, yes! That is what it meant!" Then you suddenly realize that maybe Mother didn't know what the setting was, so you hasten to Mother and say, "By the way, did you understand that paragraph? Let me tell you what the setting was when I wrote it." And Mother would say, "Oh, I am relieved. I worried about that for years! I thought it meant something else."

It's the same with the Bible. It was the original context, the original setting that determined the meaning of a passage when it was originally written; and to the extent that we can recover the original setting, we're in a position to recover the original meaning. And you remember how often that was illustrated when we went through the sixty-six books. If you hear God thundering on Sinai without knowing the setting, you might conclude he's a fearsome deity, hardly one to be loved. But when we reconstruct the setting—here are a noisy people, unwilling to listen, irreverent, disrespectful—and God wishing to communicate with them for their best good. He chose to raise his voice to get their attention. He wasn't angry with them. He's not a harsh God. In fact, Moses stood at the foot of the mountain and said, "There's nothing to be afraid of. If you'll just be quiet, then he can speak to you softly, as he prefers to do."

But, without the setting, we could misinterpret what God was doing. Sometimes for convenience this setting, this context, is divided into two aspects: the grammatical context, having to do with the words, the relationship of the words, and the historical context. Naturally, the historical context refers to the setting. {Graham Maxwell. Excerpt from the audio series Romans, chapter 2, recorded October, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/3MMROMANS66> (Part 1) <http://pkp.cc/4MMROMANS66> (Part 2)

Further Study with Ellen White

Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall

ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power that works for the salvation of souls. {MH 100.2}

It is for our own benefit to keep every gift of God fresh in our memory. By this means faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. {MH 100.3}

In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel. Light blazed with awful grandeur about the Lord on Mount Sinai. Light rested over the mercy seat in the tabernacle. Light filled the temple of Solomon at its dedication. Light shone on the hills of Bethlehem when the angels brought the message of redemption to the watching shepherds. {DA 464.2}

God is light; and in the words, "I am the light of the world," Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused "the light to shine out of darkness." 2 Corinthians 4:6. He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul. {DA 464.3}

But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth. {GC 312.3}

After His resurrection Jesus appeared to His disciples on the way to Emmaus, and, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. The hearts of the disciples were stirred. Faith was kindled. They were "begotten again into a lively hope" even before Jesus revealed Himself to them. It was His purpose to enlighten their understanding and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by His personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf,

but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to “Moses and all the prophets.” Such was the testimony given by the risen Saviour to the value and importance of the Old Testament Scriptures. {GC 349.1}

He [God] has made provision that all may be holy and happy if they choose. Sufficient light has been given to this generation, that we may learn what our duties and privileges are and enjoy the precious and solemn truths in their simplicity and power. {ML 42.5}

The Bible is our guide in the safe paths that lead to eternal life. God has inspired men to write that which will present the truth to us, which will attract, and which, if practiced, will enable the receiver to obtain moral power to rank among the most highly educated minds. The minds of all who make the Word of God their study will enlarge. Far more than any other study, this is of a nature to increase the powers of comprehension, and endow every faculty with new vigor. It brings the mind in contact with broad, ennobling principles of truth. It brings us into close connection with all heaven, imparting wisdom, and knowledge, and understanding. {1SM 244.2}

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word. {1SM 20.1}

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes. {1SM 20.2}

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ. {1SM 20.3}

The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened. {1SM 20.4}

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}

But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word and discourage any further investigation of the Scriptures. They become conservative and seek to avoid discussion. {5T 706.2}

The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what. {5T 707.1}

There is no excuse for any one in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. {RH, December 20, 1892 par. 1}

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a

false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.—Letter 12, 1890. {2SM 56.1}

Every individual soul has a responsibility before God, and is not to be arbitrarily instructed by men as to what he shall do, what he shall say, and where he shall go. We are not to put confidence in the counsel of men and assent to all they shall say unless we have evidence that they are under the influence of the Spirit of God. {RH, July 1, 1909 par. 4}

He [Christ] maintained his disguise till he had interpreted the Scriptures, and had led them to an intelligent faith in his life, his character, his mission to earth, and his death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by his personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of his life and death, presented unquestionable evidence of that truth. {3SP 214.2}

We must study the truth for ourselves. No man should be relied upon to think for us. No matter who he is, or in what position he may be placed, we are not to look upon any man as a criterion for us. We are to counsel together, and to be subject one to another; but at the same time we are to exercise the ability God has given us, in order to learn what is truth. Each one of us must look to God for divine enlightenment. We must individually develop a character that will stand the test in the day of God. {TM 109.4}

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. {Ed 17.2}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty it is left with us to decide our course. {RH, July 17, 1888 par. 4}

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {RH, December 18, 1913 par. 8}

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {RH, June 28, 1906 par. 7}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for all,—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father. {RH, June 11, 1908 par. 4}

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found. {Ed 190.2}

All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the

peril of the soul. We must know individually the prescribed conditions of entering into eternal life. . . .We cannot allow these questions to be settled for us by another’s mind, or another’s judgment. . . . We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions. {RH, March 8, 1887 par. 1}

The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus. The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {5T 331.2}

The Holy Spirit loves to address the youth, and to discover to them the treasures and beauties of God’s word. The promises spoken by the great Teacher will captivate the senses and animate the soul with spiritual power that is divine. There will grow in the fruitful mind a familiarity with divine things that will be as a barricade against temptation. {COL 132.3}

The words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration. {COL 132.4}

The Comforter is called “the Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}