

Seventh-day Adventist *Sabbath School Bible Study* Guide for the Fourth Quarter of 2024

This is a review of the entire *Seventh-day Adventist Adult Teachers Sabbath School Bible Study Guide* (SSBSG) for the fourth quarter of 2024 titled “Themes in the Gospel of John.” In this SSBSG seven different bibles are advertised as being used three of which are Roman Catholic Bibles. I counted the number of times each was used. I did not count them twice so my count could be off a little. I did not count quotations that I found could have been from more than one bible and I did not count quotations that appeared within a quotation. The numbers were as follows:

New King James Version (NKJV) quotations: 223.
King James Version (KJV) quotations: 3.
Revised Standard Version (RSV) quotations: 1.
English Standard Version (ESV) quotations: 19.
New International Version (NIV) quotations: 2.
New Revised Standard Version (NRSV) quotations: 2.
New American Standard Bible (NASB) quotations: 1.

Memory texts were all from the NKJV except for one from the KJV and one from the ESV.

Page numbers referenced will be as in the Standard Edition of the SSBSG unless otherwise noted.

This review is coming a bit later than usual because it’s now past the middle of September and I received my SSBSG in the mail just a few days ago.

LESSON 1. Signs That Point *the* Way (9/28/24 - 10/4/24)

In the introduction to this lesson quarterly on page 2 of the teachers edition it says the study will be on a “finely crafted masterpiece” and calls said masterpiece “the Word of God as artfully expressed in the Gospel of John.” It then says the Scripture “must be studied in context” and that “the entire Bible is inspired by the Holy Spirit.”

I agree with all of those statements as long as you’re not using one of the fake bibles.

On page 3 of the teachers edition the first Greek lesson is given. If you understand English and are using the real English Bible you don’t need to know any Greek to understand it. It goes on to talk more about the importance of context and using a Bible dictionary. It doesn’t mention using an English dictionary which I’ve found especially useful.

The principal contributors to this quarterly are E. Edward Zinke who has three honorary doctorate degrees and Thomas Shepherd, PhD and DrPH who actually worked for his degrees and is employed by Andrews University as a senior research professor of New Testament. I’m not sure what he’s researching but it’s common for theologians to be searching for different things to be sure the Bible really means what it says in English.

They've been working on this for a long time and still aren't sure. When eight different "Word of God" are used, it would appear there is something not quite right in all of them.

On the page just before lesson 1, there are instructions on "how to use this teachers edition." It says good Sabbath School teaching should be "Bible-based." For those interested in English grammar, "Bible-based" is singular. It would appear that what is done in this SSBSG is actually "Bibles-based."

The memory text for this lesson is taken from the NKJV and on page 8 the ESV is quoted and a Greek grammar lesson is given. It says, "The verb 'will live' in Greek is actually the present tense. This usage is called a 'futuristic present,' where a future event is spoken of with such certainty as if it were already happening." In other words, if the "futuristic present" isn't used it's not quite as certain something is already happening.

Since the NKJV is used 223 times in this quarterly and the next runner up is the ESV, the NKJV must be the closest to what God really meant to say.

Here's an example of how God conveys a message in Hebrew when He isn't sure something is going to happen.

"You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, Till iniquity was found in you. You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you." Ezekiel 28:14-15, 18 (NKJV).

"You were an anointed guardian cherub. I placed you; you were on the holy mountain of God; in the midst of the stones of fire you walked. You were blameless in your ways from the day you were created, till unrighteousness was found in you. By the multitude of your iniquities, in the unrighteousness of your trade you profaned your sanctuaries; so I brought fire out from your midst; it consumed you, and I turned you to ashes on the earth in the sight of all who saw you." Ezekiel 28:14-15, 18 (ESV).

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Ezekiel 18:14-15, 18 (KJV).

This passage is about Lucifer who rebelled and became Satan. Notice that in the well respected NKJV and the somewhat respected ESV, what happened (past tense) is mentioned. It says fire "consumed" or "devoured" him and he was "turned" to ashes. You would think this would mean Satan was already dead but no. According to the footnote in the NKJV Andrews Study Bible written by an Andrews University scholar with probably a minimum of one PhD, "The final and lasting destruction of the fallen

cherub is predicted in the Hebrew ‘prophetic perfect’—the past tense used to depict a future event as already having happened because it is so certain to come to pass.”

The implications of this are astounding. It means that in EVERY prophecy written in Hebrew, if a future event isn’t written in past tense, it means God wasn’t so certain it would come to pass.

On page 14 of the teachers edition a Latin lesson is given. I don’t think I’ve seen that done in my several years of reviewing lesson quarterlies. Apparently, the Roman Catholic approach to Bible study is becoming appreciated. If anyone would be an expert in Latin in these days it would probably be a Roman Catholic priest who knows how to deliver the mass in Latin. Another indication of the appreciation of the Roman Catholic approach to Bible study is the fact that three different Roman Catholic “the Bible” are used in this lesson quarterly (ESV, NRSV and RSV) to correct what wasn’t quite right in the other “the Bible.”

“But even when you are assured that the Bible contains the Word of God, and nothing but the Word of God, how do you know that the translation is faithful? The Books of Scripture were originally written in Hebrew and Greek, and you have only the translation. Before you are certain that the translation is faithful you must study the Hebrew and Greek languages, and then compare the translation with the original. How few are capable of this gigantic undertaking!” *Faith of Our Fathers* (73rd edition) by James Cardinal Gibbons, Archbishop of Baltimore page 80.

Another opinion.

“The Bible was not written for the scholar alone; on the contrary, it was designed for the common people.” *Steps to Christ* page 89.

LESSON 2. Signs of Divinity (10/5/24 - 10/11/24)

The memory text for this lesson is from John 11 as in the NKJV. In my opinion, John 11 is one of the best places in the Bible to find how an English word, depending on the context in which it’s used, can mean different things. Remember where in the introduction to this quarterly it said Scripture “must be studied in context” and that “the entire Bible is inspired by the Holy Spirit?” The story of the bodily death of Lazarus and the resurrection of his body is what John 11 is about and I haven’t heard any living Seventh-day Adventist to date that really understands all of it.

The meaning of the passage is the same in the real Bible as in the NKJV so that’s what I’m quoting here.

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” John 11:1-4 from the King James Version (KJV).

Read that carefully because it will be important later. Jesus said plainly, “This sickness is not unto death.” Did Jesus not know Lazarus would die or is it possible that Lazarus didn’t die?

Next is quoted another part of John 11.

“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” John 11:11 (KJV).

When you sleep, are you dead?

How about this?

“And whosoever liveth and believeth in me shall never die. Believest thou this?” John 11:26 (KJV).

At that time Lazarus had been in the tomb for four days.

And this.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16 (KJV).

Here is what few Seventh-day Adventist ministers understand; in fact, I’ve never heard one that did understand it. There is the death of the body and the death of the soul. The soul of a righteous person NEVER dies. In fact, I’ve heard more than one minister say something to the effect of “man doesn’t have a soul, he is a soul.” Here are passages that should lay all this to rest.

“And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.” Genesis 35:18 (KJV).

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death.” John 8:51 (KJV).

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” Matthew 10:28 (KJV).

If Rachel didn’t have a soul, it couldn’t have departed when she died. When Jesus said if someone followed His teachings they would “never see death” it means they would never die. When Jesus said man could kill the body but not the soul, it means that the soul of a Jesus-following Christian martyr burned at the stake had the body destroyed but the soul lived on and is still alive in a sleeping state awaiting the resurrection of the body at which time the soul will be put in the resurrected body in an awake state.

You can learn from an ENGLISH dictionary that “soul” can mean different things depending on the context in which it’s used. Here are a couple of definitions of “soul” from the *Oxford English Reference Dictionary* (revised second edition).

“2 the moral or emotional or intellectual nature of a person.”

“4 an individual (*not a soul in sight*).”

This is from the Lord’s Messenger.

“The rack, the stake, the many inventions of cruelty, may kill the body, but they cannot touch the life that is hid with Christ in God.” *Signs of the Times*, 6/3/1897.

Lazarus suffered death of the body but not death of his soul.

In this quarterly two fake “the Bible” have been used for this lesson; the NKJV and the ESV. Here’s something from the ESV that should interest you if you believe, as it says in the introduction to this quarterly, that “the entire Bible is inspired by the Holy Spirit.”

“For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, in which he went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water.” 1 Peter 3:18-20 (ESV).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.” 1 Peter 3:18-20 (KJV).

The ESV says Christ was “put to death in the flesh but made alive in the spirit” and in that spirit went and talked to the spirits of wicked people who had died in the flood. The real Bible says Christ was “put to death in the flesh” but quickened (made alive) by the Spirit (Holy Spirit). The meaning of the passage has been changed with just a little word, “in” instead of “by.” Christ’s message to those that died in the flood was delivered by the Holy Spirit through Noah.

“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;” 2 Peter 2:5 (KJV).

I have the web site www.DeathConfusion.com that explains this without Ellen G. White quotations. I sell a tract on eBay titled *Seventh-day Adventist Death Confusion* that explains this with Ellen G. White quotations. You can also look at the review I wrote for the fourth quarter lesson in 2022 on www.SabbathSchoolGuide.com for similar information. There are reviews on death sermons on www.AdventistsToday.com so there’s a lot of reading available if you want it.

LESSON 3. The Backstory: The Prologue (10/12/24 – S0/18/24)

This lesson has a LOT of Greek lessons. Why? Remember how the Roman Catholic Church objected to the publishing the Holy Scriptures in the common tongue like English? They can't do that now so the next best thing is to make you think you really can't know what God said without the help of someone who knows Greek and Hebrew. It also serves to give the impression that because said person knows the "original language," you must believe them.

On page 23, the blowhard of the day wrote, "And then, he says, 'And the Word was God.' But how can the Word be *with God* and at the same time *be* God? The answer is found in the Greek. Greek has a definite article, 'the,' but no indefinite article, 'a/an.' What's important for us, then, is that the Greek definite article 'the,' points to particularity, some particular object or person."

I have never had any problem understanding in ENGLISH how the Word could be with God and also be God.

On page 25 there's a quotation of C. S. Lewis. Should anything by C. S. Lewis be dignified by being quoted as something good in the SSBSG? There's a Roman Catholic book distributor named TAN Books. For sale on their web site is a book titled *C. S. Lewis & The Catholic Church*. In the description of that book, it says it's "a fascinating historical, biographical, theological, and literary account of a man whose writings have led scores to the Catholic Church, despite never having become a Catholic himself."

On page 39 of the teachers comments section that only Sabbath School teachers have it says, "Gnostic heretics affirmed the reality of Jesus' divinity, spreading doubt about His true incarnation in the flesh. This dangerous phenomenon occurred approximately after the writing of the synoptic Gospels. Consequently, it brought discouragement among the believers and lowered their spiritual morale."

I believe Cliff the Editor may have missed something there because I don't think it makes much sense. I believe the first sentence above should read, "Gnostic heretics affirmed the reality of Jesus' divinity but spread doubt about His true incarnation in the flesh."

You're welcome, Cliff.

On page 40 of the teachers comments section it says, "What does John mean by the words, 'In the beginning'?" The Greek text lacks the definite article 'the' as supplied by the King James Version and other English language translations, which render the meaning of the word 'beginning' as more specific. The absence of the definite article in the Greek implies no definite time, as such, that can be pinned down or calculated, but rather an indefinable time that reaches beyond any beginning."

I have to ask a few things. Why is the KJV used for an example of the "supplied" word when it's only used thrice in this SSBSG and all of the other "the Bible" used do the same thing? Also, do you have even a smidgen of difficulty understanding that "in the beginning" in the context of the ENGLISH Bible gives any other impression than of an "indefinable time?" In addition, if you were translating from Greek into ENGLISH, would you omit the supplied word and have the passage read "in beginning" or would

you prefer to have it with the supplied word and reading “in the beginning” like it’s supposed to read in ENGLISH?

LESSON 4. Witnesses of Christ as the Messiah (10/19/24 – 10/25/24)

On page 30, this verse is quoted from the KJV.

“Verily, verily, I say unto you, He that believeth on me hath everlasting life.” John 6:47 (KJV).

“Hath everlasting life” means not ever die. Really, not EVER die.

On page 31 it says Jesus “was preferred before John because he was before John (*John 1:20*). Since Jesus was born on this earth after John the Baptist there is only one way in which He could have been before John.

At the bottom of page 31 the question is asked, “In what way should we, as Seventh-day Adventists, do the same kind of ministry as did John the Baptist? What are the parallels?”

There are some parallels and I don’t think they’re well understood.

“And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.” Matthew 11:7-11.

Jesus said John was a prophet and “even more than a prophet” and He then said John was His “messenger.” Remember the words “prophet” and “messenger.”

“And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” Luke 1:11-14, 16-17 (KJV).

“And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.” Matthew 7:11-13 (KJV).

Notice that in the above three passages, John is called a “prophet,” “more than a prophet,” a “messenger” and “Elias” (also known as Elijah).

“Then there arose a question between some of John's disciples and the Jews about purifying.” John 3:25 (KJV).

So, there was John the Baptist who was the Elijah that was prophesied to come and John had disciples who were apparently also spreading the message he was giving. If they hadn't been spreading John's message, there never would have been a question arising between John's disciples and the Jews. Just because they were sharing John's message doesn't make John's disciples the prophesied Elijah.

“Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger.” *Selected Messages Book One* page 32.

“ ‘Be not afraid of man, for My shield shall protect you. It is not you that speaketh: It is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light that I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.’ Why have I not claimed to be a prophet?—Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word ‘prophet’ signifies.” *Ibid.*, page 32.

There is another prophecy of Elijah the prophet.

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” Malachi 4:5 (KJV).

The “great and dreadful day of the LORD” is not Christ's first advent to this earth; it's his second. There is another “Elijah the prophet” or “messenger” prophesied to come before Christ's second coming. Seventh-day Adventists may be giving the message of Elijah the prophet but they are not to be considered as a group the Elijah the prophet coming in “the spirit and power of Elias.” Ignore this at your own peril.

I've found the software offered at <https://www.purebiblesearch.com> to be very useful. I have used it on iPhones several Apple computers and other computers. Best of all, last I checked, it was free.

LESSON 5. The Testimony of the Samaritans (10/26/24 – 11/1/2024)

On page 39 it says, “The Pharisees discovered that the disciples of Jesus were baptizing more people than did those of John the Baptist.” It’s true that Jesus didn’t baptize anyone; his disciples did the baptizing. I don’t remember reading anywhere that John’s disciples were baptizing people.

On page 41 it says that neither the woman at the well nor Nicodemus understood what Jesus meant. In the case of the woman at the well, I think that’s true. She didn’t understand what Jesus meant by His water illustration. Nicodemus, however, did have an idea of what Jesus meant.

“The figure of the new birth, which Jesus had used, was not wholly unfamiliar to Nicodemus.” *The Desire of Ages* page 171.

On page 66 of the teachers comments section, John 4:34 is quoted from the NKJV.

“Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.” John 4:34 (NKJV).

“Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.” John 4:34 (KJV).

The translators of the NKJV thought they were making great headway by using the word “food” instead of “meat.” Both words mean food in the context of the verse but by changing “meat” to “food” in this and other NKJV verses, the prohibition against eating the meat from unclean animals in the Christian era is eliminated.

“Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs.” Genesis 9:3 (NKJV).

“Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.” Genesis 9:3 (KJV).

The NKJV makes it very clear in that verse about what God said to Noah, that they were permitted to eat any animal that moves; that includes pig. “Meat” has a broader possibility of meanings. It can mean food but it can also mean hire or useful animal products like leather. The NKJV and other fake “the Bible” used in this SSBSG have other peculiarities that pretty much torpedo any effort to use them to buttress the Seventh-day Adventist health message about eating flesh foods.

“And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?” Mark 7:18-19 (KJV).

“So He said to them, ‘Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, because it does not enter his heart but his stomach, and is eliminated, thus purifying all foods?’” Mark 7:18-19 (NKJV).

“And he said to them, ‘Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, since it enters not his heart but his stomach, and is expelled?’ (Thus he declared all foods clean.)” Mark 7:18-19 (ESV).

“He said to them, ‘Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile, since it enters, not the heart but the stomach, and goes out into the sewer?’ (Thus he declared all foods clean.)” Mark 7:18-19 (NRSV).

“‘Are you so dull?’ he asked. ‘Don’t you see that nothing that enters a person from the outside can defile them? For it doesn’t go into their heart but into their stomach, and then out of the body.’ (In saying this, Jesus declared all foods clean.)” Mark 7:18-19 (NIV).

“And he said to them, ‘Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?’ (Thus he declared all foods clean.)” Mark 7:18-19 (RSV).

“And He said to them, ‘Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated?’ (Thus He declared all foods clean.)” Mark 7:18-19 (NASB).

Read those verses and then consider this is the type of spiritual provender being offered up in this SSBSG. The KJV says what’s eaten goes into the belly and then into the “draught” (sewer or latrine) and that the food is thus purged. “Purging” means the food has been eliminated; it doesn’t mean what passes out of the digestive tract has been made clean. The NKJV says the food that entered a man is eliminated and has been purified. In English, the stuff that has been purified is the brown stuff. I suspect the NKJV translators intended to mean what all the other fake “the Bible” say; i.e., that Jesus declared all foods clean. That means, in English, that according to the majority of “the Bible” used in this SSBSG, it’s fine to eat anything; even pig or rats (yes, in some cultures rats are considered food). The KJV is the only Bible that got it right.

Here’s something you don’t need right now but you will later in this review. 1-25, 2-5368, 3-5368, 4-25, 5-5368.

LESSON 6. More Testimonies About Jesus (11/2/24 – 11/8/24)

On page 51, John 7:37-38 is quoted from the NKJV.

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” John 7:37-38 (KJV).

“On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the

Scripture has said, out of his heart will flow rivers of living water." John 7:37-38 (NKJV).

Notice that the real Bible says the water will flow from the "belly" and the favorite fake "the Bible" says it will flow from the heart. You have already received many Greek lessons in this SSBSG but apparently an explanation of ENGLISH was too much for the author.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;" Colossians 3:12 (KJV).

"Ye are not straitened in us, but ye are straitened in your own bowels." 2 Corinthians 6:12 (KJV).

Here is one of the definitions of "bowels" from Noah Webster's 1828 *American Dictionary of the English Language*.

"The seat of pity or kindness; hence, tenderness, compassion, *a scriptural sense*."

Here is one of the definitions of "belly" from Noah Webster's 1828 *American Dictionary of the English Language*.

"In *scripture*, *belly* is used for the heart. Prov. xviii. 8. xx 30. John vii 38. Carnal lusts, sensual pleasures. Rom. xvi. 18. Phil. iii. 19. The whole man. Tit. i. 12. *Brown. Cruden*."

As you can see, in the real Bible, "belly" can be "used for the heart." So why does it matter if the favorite fake "the Bible" uses heart instead of belly?

"In the last day, that great day of the feast, His voice was heard in tones that rang through the temple courts. 'If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.'" *Patriarchs and Prophets*, page 412.

In using the fake "the Bible," the message is given that the Lord's messenger was a bit daft in quoting that verse from the KJV. There is NO error in the KJV while in the NKJV there are plenty of errors. The NKJV is the "the Bible" that has errors aplenty and corrected something that didn't need to be corrected for one that understood ENGLISH and at the same it makes the Lord's messenger look out of date.

LESSON 7. Blessed Are Those Who Believe (11/9/24 – 11/15/24)

On page 57 it says, "'Your father Abraham rejoiced that he should see my day, and he saw it, and was glad.' John 8:56, R.V., margin." as quoted from *Patriarchs and Prophets*, page 154. "R.V." stands for the Revised Version that was published as a complete bible in 1885. I have a copy of *Patriarchs and Prophets* published in 1890 and it reads that way.

Some use the fact that other bibles than the KJV have been quoted in Sister White's writings to justify using any fake "the Bible" that they prefer. If Sister White decided to use the R.V., Leeser's translation or another version I have no issue with her doing that but it doesn't give ANYONE else the right to use the RSV, NKJV, Living Bible or any other "the Bible" that Sister White could never have seen in her lifetime in books sold with her listed as the author.

"Whatever the world may do, what ever any denomination may do, no man or company of men can change the Word of the Lord. It means just what it reads." Manuscript 146, 1906.

"There are plans laid in every way to change the sentiments of the Bible, that it shall not be so forbidding, they say, so forbidding." Manuscript 188, 1907.

"They come to me, those that are copying my writings, and say, 'Now here is the better revised words, and I think I will put that in.' Don't you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don't you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth's history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are." *Ibid.*

You might want to read through that a couple of times. She said, "no man or company of men" were authorized to change "the Word of the Lord." She also said, "The revised edition we do not need at all." That would be the R.V. See the part that says we have the word "Christ has spoken Himself and given us." She was speaking of the KJV and not about the NKJV, NIV and other new monstrosities translated by men of the fallen churches. She mentioned NO advantage to knowing what any Greek or Hebrew bible said; she was speaking about the KJV written in ENGLISH!

LESSON 8. Fulfilling Old Testament Prophecies (11/16/24 – 11/22/24)

On page 66 the question is asked, "What are the forces today that either subtly or openly work to undermine our faith in the authority of the Bible?" One force that should be obvious, but apparently isn't, are ministers who don't believe there is a single Bible in the world at this time that has no error. That includes most Seventh-day Adventist ministers including those responsible for this SSBSG. Then there are the "the Bible" that contradict themselves, each other and the Spirit of Prophecy. That should also be obvious but apparently isn't because ALL of the "the Bible" used in this SSBSG except one are in that category.

In the teachers comments section for this lesson, the NKJV is used twelve times and no other version is used. On page 108 of that section it says, "For the second example of fulfilled prophecy that reveals Christ's character, let us consider Zechariah 13:6. This verse talks about the wounds Jesus received by means of His crucifixion. His side was pierced, and His hands were wounded. Zechariah foretold in this verse that Jesus would receive these wounds in the house of his friends."

“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” Zechariah 13:6-7 (KJV).

“And one will say to him, ‘What are these wounds between your arms?’ Then he will answer, ‘Those with which I was wounded in the house of my friends.’ ‘Awake, O sword, against my Shepherd, Against the Man who is My Companion,’ Says the Lord of hosts. ‘Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones.’” Zechariah 13:6-7 (NKJV Andrews Study Bible).

There is a New Testament verse that refers to this passage.

“Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.” Matthew 26:31 (KJV).

The KJV says the wounds were in the “hands” while the NKJV says they were “between the arms.” Between the arms could only be in the chest. Speaking of Jesus:

“Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, ‘that whosoever believeth in Him should not perish, but have everlasting life.’ John 3:16. ‘One shall say unto Him, What are these wounds in Thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.’ Zechariah 13:6.” *The Acts of the Apostles* page 226.

The Andrews Study Bible has a footnote to explain Zechariah 13:6. It says:

“When confronted about the ‘wounds’ on his torso (‘between your arms’ probably refers to the chest or back), scars which probably resulted from self-mutilation while participating in idolatrous rituals (1 Kin. 18:28), the false prophet lies about how he received them.”

Zechariah 13:6 is a key text for determining if you have a counterfeit bible. If it says anything other than the wounds being in the hands it is not God’s pure Holy Word; it is a fraud. Many of the new bibles say the wounds were somewhere other than in the hands. Most are not so abominable as to say in a footnote that the wounds were probably received by self-mutilation during idolatrous rituals. The only other bible I’ve seen with a similar footnote is *The Catholic Living Bible* (*The Living Bible* has been quoted in Seventh-day Adventist publications) with the imprimatur of the Roman Catholic Church that says:

“a Evidently self-inflicted cuts, as practiced by false prophets. See 1 Kings 18:28. b Literally, ‘(These are) wounds I received in the house of my friends.’ That this is not a passage referring to Christ, is clear from the context. This is a false prophet who is lying about the reason for his scars.”

I have at least four NKJV bibles including the Pathfinder Edition published by the Review and Herald Publishing Association. Of those four, three say the wounds were between the arms and one (not the Pathfinder Edition) says the wounds were “hands.” Of the NKJV bibles I’ve looked at, only the Andrews Study Bible has a footnote saying the wounds were probably from self-mutilation during idolatrous rituals. Of the NIV bibles I’ve perused, only the NIV Andrews Study Bible has a footnote saying the wounds were from self-mutilation. The Reina-Valera 95 Andrews Study Bible says the wounds were in the hands but the Andrews University scholar supplied a footnote saying the wounds weren’t in the hands but instead in the “torso” (same meaning in English and Spanish) and were self-inflicted.

On page 110 of the teachers comments section it says, “Shouldn’t it be concerning, even alarming, when we, like the religious leaders, are confronted with the plain truth from the Bible and then deliberately turn away from it?” Yes, I think so.

I listened to a sermon by a minister who has a high position in a Seventh-day Adventist conference and who is the son-in-law of a man with an even higher position, who whilst using an NKJV “the Bible,” claimed it had a contradiction. His “the Bible” did contain a contradiction. I gave him a copy from one of Sister White’s books that showed his error and I gave him a book I had written that demonstrated errors in many fake bibles including his. His sermon the next day was prefaced by the statement that he didn’t want to debate bible versions.

Years ago shortly after I had become aware of the Seventh-day Adventist bible problem, I had written to the General Conference Sabbath School department stating my concern about using counterfeit bibles in the SSBSG. I received no reply (I wasn’t surprised). Since that time I’ve heard the head of that department preach a sermon using a fake “the Bible” with which it would be impossible to truthfully prove the 2,300 day prophecy.

Also on page 110 of the teachers comments section it says, “Bible study also could take the place of Jesus. Contemplate this sobering statement and react to it: ‘As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and methods...Like the disciples, were are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity.’—Ellen G. White, *The Desire of Ages*, p. 362.”

The problem is NOT too much Bible study. The problems come from using fake bibles and being too proud to admit you’re wrong.

LESSON 9. The Source of Life (11/23/24 – 11/29/24)

On page 73 it says “*life* (*zoē*) appears 36 times in the Gospel of John.” The great majority of this SSBSG is written in ENGLISH for ENGLISH speaking people. Why should you care how many times *zoē* appears in a GREEK bible? This is part of SATAN’S plan to make you think you need to at least have someone who knows Greek tell you what God said because Greek is “the original language” and the translators got some of what’s in the Bible wrong. If you’re using one of the fake “the Bible” translated with the assistance of Satan, some of it will be wrong; if you’re using the real Bible, none of it is wrong.

There is a book titled *Communication with the Spirit World* by Johannes Greber who was a spiritualist. In his book are quotations of what a demon said speaking through spiritualistic medium. Here are a couple of demon inspired quotations.

“The original Scriptures contained all of these facts, but when they were revised later, the Powers of Darkness were at work to deprive men of the knowledge of the links in the chain of God’s plan of salvation and to withhold from them the consolation of knowing that *ultimately everything will return unto God.*” *Communication with the Spirit World*, page 284.

“Elsewhere in the Holy Writ the truth has suffered at the hands of translators who have rendered certain words and phrases of the original text so inadequately as to distort their real meaning beyond recognition.” *Ibid*, page 285.

On pages 122 to 123 of the teachers comments section is a quotation taken from Testimonies for the Church, volume 6, page 393 which says in part, “The Bible is God’s voice speaking to us, just as surely as though we could hear it with our ears.... The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One.”

The NIV has been used in this lesson so I should be able to conclude it’s presumed to be “God’s voice” by at least one of the authors.

“When human beings began to increase in number on the earth and daughters were born to them, the sons of God saw that the daughters of humans were beautiful, and they married any of them they chose. The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown.” Genesis 6:1-2, 4 (NIV).

“And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.” Genesis 6:1-2, 4 (KJV).

Since the NIV makes a distinction between “sons of God” and “daughters of humans” by using the word “humans” instead of “men,” you have to conclude that they are not the same life form. If you wish to work your way out of the dilemma, find all the places in your “the Bible” where the phrase “sons of God” appears. Here is a sample.

“See what great love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him as he is.” 1 John 3:1-2 (NIV).

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” 1 John 3:1-2 (KJV).

Which “the Bible” can be considered “God’s voice?”

LESSON 10. The Way, *the* Truth *and* the Life (11/30/24 – 12/6/24)

There are many Greek lessons in this lesson that you don’t need.

On page 82 in a discussion about John 14:1-3 it says, “But, countering their fears, He talks about His Father’s house, where there are many rooms (not mansions but rooms as in an inn).”

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.” John 14:2 (KJV).

“My Father’s house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you?” John 14:2 (NIV).

I looked up “mansions” and “rooms” in *Strong’s Exhaustive Concordance of the Bible* and in *The Strongest NIV Exhaustive Concordance* respectively as they relate to John 14:2 and those words are translated from the same Greek word. In those concordances, the possible meanings of that Greek word include abode, mansion, home, dwelling place and room. Apparently the Greek scholar hasn’t yet learned that the same word in English, Greek, Portuguese and other languages can mean different things depending on the context in which it is used. So, which of the possible meanings should be used? Maybe this will give you a clue.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.” Revelation 21:2, 10-11, 19-21 (KJV).

So, what do you think? Should it be “mansions” or “rooms?” Here’s another clue.

“When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: “Let not your heart be

troubled.... In my Father's house are many mansions." *The Great Controversy* page 301.

On page 83, the blowhard continues Bible editing. He says, "John 1:18 says the only begotten (better translated here as *unique*) God is the One who has made the Father known."

If you know ENGLISH and actually know what the whole Bible says, "only begotten" works just fine. You don't need to diss God's book just to show how learned you are.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1:18 (KJV).

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called:" Hebrews 11:17-18 (KJV).

At the time Abraham offered Isaac, he had already fathered Ishmael and after Sarah died, Abraham fathered more sons with Keturah. In English that means in the context of these verses that "only begotten" means special in some way or you could say unique but THAT DOES NOT MEAN using "special" or "unique" means "only begotten" is somehow a defective translation if you have a brain, understand ENGLISH and aren't trying to show you can improve the ONLY infallible Bible used in this SSBSG. Show me a "the Bible" that uses "unique" in John 1:18 and I will show you the serious errors it contains.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son." Roman 9:6-9 (KJV).

Isaac was called the "only begotten son" because he came as a result of God's special promise; the same goes for Jesus.

LESSON 11. The Father, *the* Son, and the Spirit (12/7/24 – 12/13/24)

On page 90, part of Philippians 2:7 is quoted from the RSV; i.e., "emptied himself." Here's the entirety of Philippians 2:7 from the real Bible and from the fake one.

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:" Philippians 2:7 (KJV).

"but emptied himself, taking the form of a servant, being born in the likeness of men." Philippians 2:7 (RSV).

Here's something else that's special from the RSV.

“And the Spirit is the witness, because the Spirit is the truth. There are three witnesses, the Spirit, the water, and the blood; and these three agree.” 1 John 5:7 (RSV).

Here it is from the KJV.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.” 1 John 5:7-8 (KJV).

First John 5:7-8 is called the Johannine Comma and in the real Bible the doctrine of the Trinity and Godhead of three different persons is clearly taught because it says the Father, the Word and the Holy Ghost are “one.” The RSV has removed 1 John 5:7 and replaced it with part of 1 John 5:8 to make it appear that nothing is missing. All of the bibles in this SSBSG have done this except the KJV and NKJV.

The RSV is a Roman Catholic bible in which says Elhanan killed Goliath, has changed Daniel 8:14 so it no longer speaks of the sanctuary being cleansed and has done other mischief. To glorify it by using it because it says “emptied himself” instead of “made himself of no reputation” doesn’t speak well for the spiritual discernment of the author.

Here’s something from the *Seventh-day Adventist Bible Commentary* with a copyright date of 1957.

“It is now generally held that this passage, called the *Comma Johanneum*, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries’ Thomas Nelson and Sons, 1951, page 1186.” *Seventh-day Adventist Bible Commentary* volume 7, page 675.

Some have heard of the Latin Vulgate. “Vulgate” means it was written in the common or vulgar tongue that was Latin at that time. The Old Latin Vulgate wasn’t a corrupt Bible. The fact that what was in the Old Latin Vulgate didn’t get to the Greek manuscripts until the 15th and 16th centuries doesn’t make the Old Latin Vulgate wrong.

Here’s evidence that 1 John 5:7-8 as it reads in the KJV makes Satan unhappy.

“The doctrine that three persons are united in one Godhead finds its main support in the grossly falsified passage in the Epistle of John, the correct version of which reads: ‘For there are three that bear witness, the Spirit, the water, and the blood: and the three of them are in accord’. (1st John 5:8.) To this has been added the spurious sentence: ‘And there are three who bear witness in heaven, the father, the Word, and the Spirit, and these three are one’.” *Communication with the Spirit World* page 369.

The author of *Communication with the Spirit World* was Johannes Greber who was a spiritualist. The above quotation was what a demon said through a spiritualistic medium. The demon speaking was around before our world was created and has been trying to get people dammed to hellfire for over 6,000 years. Do you think the demon was trying to help lead anyone closer to Christ by pointing out an error in the real Bible?

LESSON 12. The Hour of Glory: The Cross and Resurrection (12/14/24 – 12/20/24)

For some reason, the genius writing this lesson decided you needed a memory text from the ESV.

“Then Pilate said to him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.’” John 18:37 (ESV).

“Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.” John 18:37 (KJV).

Did you get anything from the ESV you couldn’t have gotten from the KJV? Was the KJV too hard to read?

This would be a good time to pick up your *The Desire of Ages* and read chapter 78 that’s titled “Calvary.” Then pick up your ESV, NASB, NRSV, RSV or NIV and read about “Calvary.”

My ESV has Daniel chapters 13 and 14; how about yours?

LESSON 13. Epilogue: Knowing Jesus and His Word (12/21/24 – 12/27/24)

There is a lot of mention of “the Bible,” “His Word,” “God’s Word,” “Word of God;” etc. All of those are singular meaning one Bible. The Greek scholar must not understand this fact of English Grammar since two “the Bible” have been used in this lesson.

On page 105 there is the expected Greek lesson. It’s supposed to be helpful knowing the meaning of *agapaō* which is said means “to love” and *phileō* which allegedly means to love “but just as a friend.” The Greek lesson on page 172 of the teachers comments section is a little different in that it says *agapaō* means “God’s unconditional love.” Here is a quiz for you. Read the following verses and decide which Greek word is translated as “love” in your English Bible using the above definitions.

1. “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.” Matthew 5:43 (KJV).
2. “And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.” Matthew 6:5 (KJV).
3. “As many as I love, I rebuke and chasten: be zealous therefore, and repent.” Revelation 3:19 (KJV).

4. “Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.” Luke 11:43 (KJV).

5. “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.” 1 Corinthians 16:22 (KJV).

In the above verses, either *agapaō* or *phileō* is translated as love. Using the definitions given in this SSBSG, decide which one is used. At the very end of the lesson 5 review you will find the answers. *Agapaō* is 25 and *phileō* is 5368 (those are Strong’s numbers).

www.SatanIsDead.com

www.InfallibleBible.com

www.DeathConfusion.com

www.AdventistsToday.com

www.SabbathSchoolGuide.com