

## **Seventh-day Adventist Sabbath School Bible Study Guide for the Third Quarter of 2019**

This is a review of the entire *Seventh-day Adventist Adult Teachers Sabbath School Bible Study Guide* (SSBSG) for the third quarter of 2019 titled “The Least of These: Ministering to Those in Need.” I counted the number of times various bible versions were used. I did not count them twice so my count could be off a little. The numbers were as follows:

English Standard Version (ESV) quotations: 0. The SSBSG said it was used but I didn’t find it.

The Expanded Bible (EXP) quotations: 1.

New King James Version (NKJV) quotations: 28.

King James Version (KJV) quotations: 26.

New American Standard Bible quotations: 6.

International Standard Version (ISV) quotations: 1.

Revised Standard Version (RSV) quotations: 2.

New Revised Standard Version (NRSV): 1.

New International Version (NIV): 90.

New English Translation (NET) quotations: 0. The SSBSG said it was used but I didn’t find it.

New Living Translation (NLT) quotations: 4.

All memory texts were from the NKJV.

The RSV, NRSV and ESV are Roman Catholic bibles. Except for the KJV, the rest of the bibles are essentially Roman Catholic Bibles though to the best of my knowledge, they never received the official approval of the Roman Catholic Church.

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

### **LESSON 1**

You will notice that the NIV is the big winner as far as being used the most is concerned. I have not personally counted all the words in the KJV and in the NIV but from what I believe to be dependable sources, the NIV has about 60,000 fewer words than the NIV so something has to have been lost. The principal contributor to this SSBSG couldn’t have picked a much worse bible for Scripture references. The NIV is called a translation; in reality it should be called a paraphrase.

There is a current push to take care of the planet. It is alleged that human caused global warming is ruining the planet. Unlike what they would like you to believe, carbon dioxide is only a tiny part of greenhouse gasses; about 95% of greenhouse gasses is water vapor. The Vatican inspired script goes that to help save the planet we need a weekly rest day. You will find a “save the planet” sentiment allegedly supported by Scripture on page 9 where it says Genesis 1:28 has been used “to exploit, even to the point of destroying the natural world.” No bible version is specified so I’ll use the KJV.

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over living thing that moveth upon the earth.” Genesis 1:28 from the KJV.

Maybe some do use that verse to the point of destroying the natural world but I would like some documentation that has happened. People want homes so lumber is harvested; would people prefer to live in mud houses? People want cars and airplanes to travel. Making cars and airplanes requires harvesting things like rubber, copper, aluminum, iron, etc. Then you need fuel to make cars and airplanes go. Until you're willing to forego travel except by horseback and are OK with living in a mud house, stop the chest beating and hair pulling. I don't think anyone wishes to destroy the natural world except those who wish to kill rattlesnakes, cockroaches (palmetto bugs if you live in the south), mosquitoes, etc.

The NIV is used to show that human responsibility regarding the earth is “to ‘work it and take care of it.’”

“The LORD God took the man and put him in the Garden of Eden to work it and take care of it.” Genesis 2:15 from the NIV.

Keep in mind that Adam and Eve's occupation was to care for the Garden of Eden. That doesn't mean everyone was given the job of gardeners. Noah was told to exploit the planet by harvesting wood to build the ark; by doing so he destroyed some of the natural world.

Don't try to make the Bible say something it doesn't say.

## **LESSON 2**

The study for July 10 is titled “Second Tithing” with Malachi 3:10 referenced to support this.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Malachi 3:10 from the KJV.

It goes on to say “churches usually have strict guidelines about how to use these funds, primarily applying them to support direct ministry and evangelism.” There are several points to question. Is the “tithing” just supposed to “primarily” support “spreading the gospel?” Do churches have “strict guidelines” in using these funds? Are they “primarily” supposed to be used in “ministry and evangelism?” Are the funds really used “primarily” for “ministry and evangelism?”

First I will point out that the Israelites until they had a king were under a theocracy. As such, their tithes were essentially taxes. Secondly, you can't show from the Bible that tithing was mandated after the fall of the Jewish nation. The only thing you'll find mentioned in the New Testament after Christ's crucifixion is freewill offerings. To have a clear picture of the current obligation to pay tithe you have to go to the writings of Ellen G. White so let's see what she says about tithe.

“A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said the tithe should be applied. Those who make this use of the tithe are departing from the Lord’s arrangement. God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers.” *Testimony for the Church* volume 9 page 249.

“There are fearful woes for those who preach the truth, but are not sanctified by it, and also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine.” *Testimony for the Church* volume 9 page 261.

Here is how tithe is used in the Florida Conference. Decide for yourself if the tithe is used “primarily” for “ministry and evangelism.” Pastors/ministerial 34.6%, education 24.7%, office administration 7.7%, youth/children 4.8%, church planting/evangelism 1.7%, publishing literature 1.3%, local/church allocations 1.2%, trust services/communications 1.2%, church/adult ministries 0.5%, camp meetings 0.3%, assistance to small sister conferences 0.8%, institutional allocations 9%, admin operations 7.5% and overseas missions 4.7%.

Well, what’s the answer? I got 41%. It would have been less if I hadn’t included the vague “overseas missions” of 4.7%. It would appear that tithe is not used primarily for ministry and evangelism in Florida and I believe the situation is similar in other conferences. By the way, using tithe to pay ordained or commissioned women elders is not sanctioned by the Bible or Spirit of Prophecy; it is misappropriation of tithe.

To be very clear, I believe one should contribute a tithe and freewill offerings; just don’t believe everything you’re told about that obligation and it should be done because you want to and not because you have to.

### **LESSON 3**

In each lesson there is a part just for teachers. My guess is that it’s meant to enable the teacher to cram on Friday night to make it appear he or she knows more than the class. This commentary is regarding page 40 of the Teachers Edition of the SSBSG. I just wanted you to know some of the wisdom imparted to the teacher. You can thank me later.

It says, “The Bible connects Christ’s creative activity with His redemptive activity. Hebrews 1:1-3 describes Christ as the One who “made the universe” (*Heb. 1:2, ISV*).” You do have the “ISV” don’t you? That’s OK, your teacher probably didn’t either. I’m here to help. Just so you know, right on the front cover of the ISV it says “The most readable and accurate English translation ever produced” which makes me wonder why the principal contributor didn’t just use that one and avoid the trouble of using eight other bibles that weren’t as readable and accurate.

“God, having spoken in former times in fragmentary fashion to our forefathers by the prophets, has in these last days spoken to us by a Son

whom he appointed to be the heir of everything and through whom he made the universe. He is the reflection of God's glory and the exact likeness of his being. He holds everything together by his powerful word. After he had provided a cleansing from sins, he sat down at the right hand of the Highest Majesty" Hebrews 1:1-3 from the International Standard Version (ISV).

According to the SSBSG, these verses describe "Christ as the One who 'made the universe.'" Do the above verses say that? It doesn't say everything was made "by" Christ; it says "God" made the universe "through" a being referred to as "a Son." To say "a Son" means Jesus was not the Father's only begotten Son but instead one of his sons. Using the word "through" makes "a Son" a conduit through which the universe was made. Notice also it says that one referred to as "a Son" provided "a cleansing from sins." Let's see what the hard-to-read archaic apparently less than "the most readable and accurate English translation ever produced" says.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets. Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds, Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Hebrews 1:1-3 from the King James Version (KJV).

I think it's easy to see the difference. Also notice that "by himself purged our sins" means that the Son and the Son alone purged our sins. It wasn't necessary to go to an earthly priest for forgiveness of sins.

But wait, there's more. Apparently the principal contributor wasn't entirely satisfied with "the most readable and accurate English translation ever produced" because he prefers what the New American Standard Bible (NASB) says in Hebrews 1:3.

"And He is the radiance of His glory and the exact representation of his nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high." Hebrews 1:3 from the NASB.

The principal contributor likes that the NASB says "made purification of sins." Notice the KJV instead says "he had by himself purged our sins." To purge from sin means to get rid of sin. The sin is gone. The NASB says the sins are made pure. I don't think so. Sins are never made pure but the sins of the redeemed are removed from them and placed on the Devil who bears their punishment.

Something the principal contributor didn't mention but that is important in Hebrews 1:3 is the "exact representation of his nature" versus "the express image of his person."

"THE Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character." *Spirit of Prophecy* volume 2 page 9.

## LESSON 4

On page 33 there is a quotation from Ellen G. White's *Counsels to Parents, Teachers, and Students* that says, "the vows of David, recorded in the 101<sup>st</sup> psalm, should be the vows of all upon whom rest the responsibilities of guarding the influences at home." Verse 3 will be comforting to those with a TV in the home. It also applies to the internet and magazines.

"I will not look with approval on anything that is vile. I hate what faithless people do; I will have no part in it." Pslams 101:3 from the NIV.

As already mentioned above, the NIV is the most quoted bible in this SSBSG so it's apparent that the principal contributor, Johathan Duffy, thought it was the best translation. You may be interested to know that Johnathan Duffy resigned from his position as president of ADRA (Adventist Development and Relief Agency) effective 10/3/19 (you know, the replacement of that arm of the S.D.A. Church that used to be called Dorcas). The reason given was "personal reasons" which I take as code that they don't really want you to know the reason. He was also involved at one time in "The One Project" which you may have heard about as "spiritual formation" or "the emerging church." The One Project was popular for a time but has now come into disfavor because of its Jesuit and spiritualistic foundations. To learn more about The One Project I can highly recommend a six video series by Elder Rick Howard titled *The Omega Rebellion* that I obtained from Amazing Discoveries.

Getting back to Psalms 101:3 and why it's a comfort to those who watch TV, YouTube videos and look at dirty magazines. Notice that it says not to look "with approval" on any vile thing. I take that to mean that as long as I don't approve of whatever movie I watch, it's OK to watch a vile one. The KJV won't give you as much comfort.

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." Pslams 101:3 from the KJV.

On page 55 of the Teachers Edition of the SSBSG a verse is quoted from The [expanded] Bible (EXP). This Bible was needed because we can't know exactly what God said and we need scholars to tell us what they think He might have said maybe. Since you may not have this treasure on your shelf, the quotation follows.

"Good [righteous] people care [know] about justice for [the rights of] the poor, but the wicked are not concerned [do not understand]. Proverbs 29:7 from the EXP.

Pretty helpful isn't it?

"The righteous considereth the cause of the poor: but the wicked regardeth not to know it." Proverbs 29:7 from the KJV.

There is another place in the EXP where it explains a common misunderstanding of what God said in Scripture.

"On the Lord's day [probably a reference to the first day of the week, Sunday, when Christians met for worship] I was in the Spirit [or spirit; a state of deep spiritual communion with God], and I heard a loud voice

behind me that sounded like a trumpet [trumpet blasts often precede a divine appearance or speech; Ex. 19:16, 19].” Revelation 1:10 from the EXP.

For an excellent book and one you would get much more good out of than this SSBSG and that I highly recommend *People's Padre* by Emmett McLoughlin.

## **LESSON 5**

On page 42 of the SSBSG the claim is made that in Ezekiel 16:49 “Ezekiel’s focus was on economic injustice and a lack of care for those in need.” It also says if “a group of Christians” was asked “about the ‘sins of Sodom’ chances are many would launch into a description of its various sexual sins and other forms of depravity.” Here is why you need to read the bible verses the contributors to the SSBSG use to prove their points. Too many times a bible is used that says what they want it to say and too many times passages are only partially quoted or taken out of context to support their conjectures.

“Now this was the sin of your sister Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen.” Ezekiel 16:49-50 from the NIV.

It doesn’t say “various sexual sins and other forms of depravity.” It says “detestable things. A quick review of Genesis narrows the focus a bit.

“And they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them.” Genesis 19:5 from the real Protestant Bible.

Sodom’s crowning sin that brought fiery vengeance from God wasn’t “economic injustice” or “a lack of care for those in need.” It wasn’t even “other forms of depravity” since that’s too vague. It was the attempted homosexual gang rape of strangers. But maybe I’m just making this up.

“The corruption of Sodom in breaking the law of God was especially manifested in licentiousness.” *The Great Controversy* page 269.

## **LESSON 6**

In the first paragraph of page 51 parts of two verses are referred to from the NIV. When your teacher of heavenly things only quotes part of a verse, you should personally look at the entire verse and the context of the verse.

“But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.” Matthew 9:13 from the NIV.

“But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” Matthew 9:13 from the KJV.

There is no call to “repentance” in the NIV.

“For I desire mercy, not sacrifice, and acknowledgement of God rather than burnt offerings.” Hosea 6:6 from the NIV.

“For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.” Hosea 6:6 from the KJV.

“Acknowledgement” and “knowledge” are not synonyms. “Acknowledgement of God” in this context means you admit there is a God. “Knowledge of God” means you admit there is a God and also know what He desires of you. This fits well with Roman Catholic doctrine. The Roman Catholic Church acknowledges there is a God but has no desire that its members gain knowledge of God through personal study of His Word.

The principal contributor’s lack of knowledge of the meaning of English words is further demonstrated in the last paragraph of the page. He once again quotes from the NIV. I will only quote the part of the verse that he quoted.

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness.” Part of Matthew 23:23 from the NIV.

“Woe to you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith.” Part of Matthew 23:23 from the KJV.

Once again the NIV has used a word, “faithfulness,” instead of another word, “faith,” that superficially look like they should kind of mean the same thing but don’t. “Faithfulness” has a works connotation; you know, like going to Sabbath School class, going to Mass, etc. “Faith” has no works connotation though if we have true faith in Christ good fruit will follow.

On page 81 of the Teachers Edition there are definitions of a few Greek words. That’s so the teacher can repeat them to you and create the illusion (or delusion) of serious “Bible” study.

A good point is made on page 82 of the Teachers Edition. It says to analyze your church’s worship practices and see if they are just and meaningful “to visitors from off the street,” etc. I’m sure it’s not the same in all churches but in one church I attended for a long time, when communion time came around, people were told they could go to a room if they wanted to and participate before the service. Having gone to that room many times, I can tell you not many participated and I highly doubt a visitor would have felt welcome there. In another church, there is good participation in communion, but cliques and families go together with little apparent consideration to visitors in the congregation (ask me how I know).

## **LESSON 7**

On page 94 of the Teachers Edition Scripture is quoted from the NKJV with no credit to indicate that was the version used.

## LESSON 8

On page 65 it says, regarding Jesus, “He also talked about righteousness (translated as ‘justice’ in some Bible versions).” This is classic “picking and choosing” which “Bible” to use depending on what you want it to say. Tell me, is it righteousness or justice that is most important? Do righteousness and justice mean the same thing?

I will briefly review the history of what is called “social justice.” On page xviii of *While Men Slept...* Kerby F. Fannin, Ph.D. mentions the Oxford Movement which was a movement that started at Oxford University in England in 1833. The purpose of the movement was to turn Protestants back to Rome. One member of the movement was the Anglican priest Frederick Denison Maurice that wished to establish the “Kingdom of Christ.” That sounds pretty good, doesn’t it? It comes a bit more into focus when you know he wished to establish the Kingdom of Christ through “Christian Socialism.” Through his influence a new Greek New Testament was published relying heavily on a Greek manuscript possessed by the Vatican (I presume that was Codex Vaticanus). The authors of the new Greek New Testament were heavily influenced by Maurice. This process went further and another revised Greek New Testament was written by Westcott and Hort being “corrected” mostly by two Roman Catholic manuscripts; Codex Vaticanus and Codex Sinaiticus.

Christian Socialism... Ever heard of the USSR; the Union of Soviet Socialist Republics? Communism’s goal is also supposedly social justice and that’s what the Roman Catholic Church says it wants as well. Their version is to take from those who work and give to those who don’t work. In South Africa, if you leave home for vacation and someone decides to move in while you’re away, you can’t kick them out because they need your home; it doesn’t matter that you paid for it and you need it too. To take your home probably comes under the biblical category of stealing.

Now for the definitions of righteousness and justice.

Righteousness – “Purity of heart and rectitude of life; conformity of heart and life to the divine law.”

Justice – “The virtue which consists in giving to every one what is his due; practical conformity to the laws and to principles of rectitude in the dealings of men with each other; honesty; integrity in commerce or mutual intercourse.”

“Righteousness” is conformity to “divine law.” That means no coveting, no lust, no idol worship, etc. “Justice” applies to what men do to men. You can practice justice and still covet, fornicate and lust; no one will call you unjust for doing so. Even with all the braying about social justice, Protestants who have had to live in a place dominated by Communists or the Roman Catholic Church will tell you that justice only applies to those who bow to their demands.

Here is a quotation from page 107 of the Teachers Edition of the SSBSG.

“One example of the interchangeability of ‘justice’ and ‘righteousness’ in English is seen in the New Living Translation (*NLT*): ‘God blesses those who hunger and thirst for *justice*, for they will be satisfied’ (*Matt. 5:6, emphasis supplied*).”

Here is that verse from the real Bible.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” Matthew 5:6 from the KJV.

So tell me, is there “interchangeability” between justice and righteousness?

It may interest you to know that “justice” appears 28 times and righteousness 302 times in the KJV. In the NLT “justice” appears 148 times and righteousness 71 times. Yes, something has changed. Is there an agenda for what is called “social justice?”

On page 69 it says, “‘When you did it to—or refused to help—one of the least of these my brother and sisters, you were doing it to me!’ (see *Matt. 25:40, 45*).” Here I have to admit defeat. It appears a bible is being quoted but even though I have about fifty-five different English bible versions available, I didn’t find one that worded it exactly that way. To make things even more complicated, some bibles, such as the NIV came out in different versions and I don’t have all the different versions. The NKJV came out in at least three different versions and I only have two of those. In my opinion, the quotation might be from a version of *The Message*. It could also be the principal contributor’s personal translation.

## **LESSON 9**

On page 72 it says, “And what did Jesus say in the Great Commission? To make disciples, and to teach people ‘to observe all things that I have commanded you’ (*Matt. 28:20, NKJV*).” The verses referred to are actually Matthew 28:19-20.

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen.” Matthew 28:19-20 from the NKJV.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” Matthew 28:19-20 from the KJV.

Your first assignment is to find any place in your NKJV bible that says “end of the world” in other than a geographical sense. “End of the age” aligns with the New Age doctrine that there won’t be an end of the world but there will be different ages. We may be in the Age of Aquarius at this time or we may not be quite out of the Age of Pisces.

Also notice that the KJV says to “teach all nations” while the NKJV says to “make disciples.” Holy Trinity Edition of the Catholic Bible also says to “make disciples” in that verse and has a footnote to explain it.

“CHAP. 28. VER. 16-20. St. Matthew’s last words are the climax of his Gospel; Christ sends forth His Apostles to conquer the world and make all men His disciples.”

If you're not sure what "make disciples" means, I encourage you to read *The Great Controversy* or *Foxe's Book of Martyrs*.

## **LESSON 10**

On page 81 part of John 3:16 is quoted from the NIV.

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." John 3:16 from the NIV.

According to the principal contributor this verse is "about salvation for humanity" and then says it "has implications for the whole of creation." The verse says "world;" it doesn't say anything about the "whole of creation."

We'll now consider another NIV passage. This passage is frequently read around Christmas since it's about God's gift to the world. You can read the whole passage in Luke 2:8-14; I'm just quoting the 14<sup>th</sup> verse.

"Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." Luke 2:14 from the NIV.

"Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14 from the Protestant King James Bible also known as the King James Version.

Interesting... John 3:16 says "God so loved the world" in the NIV but that same bible in Luke 2:14 says the "peace" is to those "on whom his favor rests." Any contradiction there? Any doctrine of predestination?

On page 133 of the Teachers Edition part of a verse is quoted from Romans 15:19. You need to see what the favored bible of the quarter says in another verse in the same chapter.

"to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit." Romans 15:16 from the NIV.

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Romans 15:16 from the KJV.

The NIV has made Paul a priest.

## **LESSON 11**

On page 89 part of a bible verse is quoted from Psalms 94:3-7; "How long, O LORD?" This is from the NLT even though no credit is given to that version.

## **LESSON 12**

On page 97 there is a verse quoted from the NIV.

“Peter and the other apostles replied: ‘We must obey God rather than human beings!’” Acts 5:29 from the NIV.

“Then Peter and the other apostles answered and said, We ought to obey God rather than men.” Acts 5:29 from the KJV.

An easy word, men, was replaced with a couple of two syllable words. Why? One of the reasons is that new bible versions have attempted to become gender neutral so avoid saying “men” if at all possible. It goes along women’s liberation, with the ordination or commissioning of women elders, etc.

“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.” Genesis 6:1-2 from the NIV.

They managed to remove “men” in one place and in addition imply that whoever the “sons of God” were, they were something other than human.

On page 99 the principal contributor again uses the NIV because he apparently likes its social justice leanings.

“Good will come to those who are generous and lend freely, who conduct their affairs with justice.” Psalms 112:5 from the NIV.

“A good man sheweth favor, and lendeth: he will guide his affairs with discretion.” Psalms 112:5 from the KJV.

“Justice” doesn’t mean the same thing as “discretion.”

The social justice leanings continue on page 99.

“I pray that your partnership with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ.” Philemon 1:6 from the NIV.

“That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.” Philemon 1:6 from the KJV.

There is nothing about sharing in that verse in the KJV; it’s all about the good that is in us through Christ. It’s not “for the sake” of Christ but because of Christ that we can become good.

## **LESSON 13**

On page 106 part of a verse is quoted from Revelation 12:17 from the NKJV and it also says to “see also Rev. 14:12.” There were 28 quotations from the NKJV in this SSBSG

and 90 from the NIV. Why not use the NIV since it seems to be the most heavily promoted version?

“And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.” Revelation 12:17 from the NKJV.

“Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God’s commands and hold fast their testimony about Jesus. Revelation 12:17 from the NIV.

“Here is the patients of the saints; here are those who keep the commandments of God and the faith of Jesus.” Revelation 14:12 from the NKJV.

“This call for patient endurance on the part of the people of God who keep his commands and remain faithful to Jesus.” Revelation 14:12 from the NIV.

Notice the NKJV uses the work “commandments” while the NIV uses the word “commands.” Both the NIV and the NKJV are abominations but the NKJV got it right in these verses. Does the NIV use “commands” because it’s more appropriate modern English? No. It’s because of the desire to divorce these verses from the Ten Commandments of the Old Testament. Really, it’s not too hard to write “commandments.” It’s only four more letters. In fact in three verses IN THE NIV it says, “Ten Commandments” (see Exodus 34:28, Deuteronomy 4:13 and Deuteronomy 10:4).

There is another trap related to the above verses in the NIV.

“At this I fell at his feet to worship him. But he said to me, ‘Don’t do that! I am a fellow servant with you and with your brothers and sisters who hold to the testimony of Jesus. Worship God! For it is the Spirit of prophecy who bears testimony to Jesus’” Revelation 19:10 from the NIV.

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” Revelation 19:10 from the KJV.

This is a key verse for Seventh-day Adventists because it defines the “spirit of prophecy” as the “testimony of Jesus.” Revelation 12:17 says God’s church will have the “testimony of Jesus” which means they will have the “spirit of prophecy.” You can’t make that claim using the NIV as it only talks of the “testimony about Jesus” and the “testimony to Jesus.”

Being “faithful to Jesus” is important but it’s not the same as “the faith of Jesus.” Think about that.

Another thing to ponder is the used of the word “offspring” in the NIV and NKJV verses quoted and “seed” which occurs in Revelation 12:17 in the KJV. This is something a

knowledge of English and a King James Bible will tell you; no Greek or Hebrew is needed.

If you have any questions, please email me.