

Seventh-day Adventist Sabbath School Bible Study Guide for the Third Quarter of 2020

This is a review of the entire *Seventh-day Adventist Adult Teachers Sabbath School Bible Study Guide* (SSBSG) for the third quarter of 2020 titled “Making Friends for God: The Joy of Sharing in His Mission.” Something happened in this SSBSG that hasn’t happened since I started reviewing them several years ago. According to the bible list inside the front cover, only two bibles were used; the King James Version (KJV), also known as the King James Bible, and the New King James Version (NKJV). Actually, on page 66 there is a quotation from part of a verse that must be from the New Revised Standard Version (NRSV). There is another part of that verse quoted on the same page that was from a translation I couldn’t identify so was perhaps modified by the principal contributor. By using mostly two bibles, the principal contributor markedly reduced his chances of making a blunder. If he had used just the KJV and only English he could have avoided all blunders.

The number of times each was used is as follows. I have not counted quotations where a bible verse quoted was part of another quotation. I have not counted the verses used two or three times so the count could be a little off. Where only a portion of a verse was quoted, it was credited to the respective bible it came from.

NKJV quotations: 179.

KJV quotations: 21.

NRSV quotations: 1.

Unidentified version: 3.

All memory texts were from the NKJV. If you are one of the rare ones who actually memorizes the weekly memory text, I urge you to memorize from the KJV instead of the NKJV so you don’t later have to unmemorize (I made up that word) some of them.

Mark Finley is the principal contributor to this SSBSG. He does pretty much use the NKJV in his preaching even when it’s wrong. I did one time hear him quote something from “Taylor’s Translation.” You know what that is, don’t you? Surely you must know! It’s The Living Bible which is a Roman Catholic Bible and holds a solid place among the worst. Mark Finley was also on the Project Committee for the Andrews Study Bible that comes in four different bible versions. To read more about the Andrews Study Bibles go to AdventistsToday.com.

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

LESSON 1

The memory text is from 1 Timothy 2:3-4. Since in your lifetime, you probably won’t memorize all the good texts in the Bible, you should be selective and at first pick ones that have personal meaning to you like promises or verses that concisely teach doctrine. I don’t think 1 Timothy 2:3-4 should be first on your list. The title of this lesson is “Why Witness?” Since you’re not going to have your Bible with you at all times, you should have some Scripture passages memorized that you can share when you have the opportunity.

Here is the suggested memory text. I've used the KJV since it's the Bible you should be using.

“For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth.” 1 Timothy 2:3-4.

Is that a verse I would use to witness? Probably not. There are many churches that teach God wants all people saved and some even teach all people will be saved no matter what they do. Many churches also teach God wants all to come to a knowledge of the truth; as their church teaches it of course. Since you're a Seventh-day Adventist, you should be ready to explain some of the unique doctrines of your church from Scripture by memory. If people know you have a weird religion, they might ask you about it and you should be ready to answer. An eminently useful Scripture passage for memorization is:

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shall not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.” Exodus 20:8-11.

There is another verse in the second chapter of 1 Timothy that it would be good to memorize so you can witness to your conference president and other church leaders.

“But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.” 1 Timothy 2:11.

LESSON 2

The memory text for this lesson is one that will have to wait for long after I've completed (if that ever happens) memorizing the 490 Scripture passages on my verses-to-memorize list. There is something interesting about it though.

In writing, when one quotes something in a publication, it's enclosed in double quotes. When one quotes a quotation in a publication, one encloses that portion in single quotes. In the following three quotations, I have abandoned that convention and have quoted exactly as in the publications referenced. The quotation is the memory text for this lesson.

Acts 4:20 as quoted in the SSBSG:

“ ‘For we cannot but speak the things which we have seen and heard’ ”

Acts 4:20 as in the NKJV:

For we cannot but speak the things which we have seen and heard.”

Acts 4:20 from the KJV:

For we cannot but speak the things which we have seen and heard.

In the SSBSG the NKJV is credited for the memory text and, because the single quotes are used, that is undoubtedly correct since the KJV has no quotes. The words in the NKJV and the KJV are identical. Here is the interesting part; the same text is quoted in exactly the same way on page 29 of the Teachers Edition and on page 61 but with no credit to the NKJV.

You may wonder why the verse in the SSBSG has a single quote at the front and in the NKJV it doesn't have a double quote there. That's because this verse is part of a larger quotation enclosed by quotes starting in verse 19, which I didn't include, and ending at the end of verse 20. It is correct to quote the NKJV in that way.

LESSON 3

In the "Teachers Comments" section of the Teachers Edition of the SSBSG there is a comment on page 40.

"Mark 8:25 says, 'Then he put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly' (*NKJV*). The Greek word for 'clearly' is *delaugos*, which is better translated as 'radiantly' or 'in full light.'"

This information is very helpful for your Sabbath School teacher. The teacher can pretend, just like Mark Finley, that he is a Greek expert and knows more than the translators of the KJV, the NKJV, the American Standard Version, the Amplified Bible, the Christian Standard Bible, the English Standard Version, the God's Word Translation, the New American Standard Bible, the New Century Version, The Living Bible, the New International Version, Young's Literal Translation, the Good News Translation, etc. who ALL thought *delaugos* should be translated "clearly." But that's not all; if I were teaching a Sabbath School class and wanted to impress them with my erudition all I would need to do would be to look up that word in *Young's Analytical Concordance to the Bible* where I would find *delaugos* can also be translated "far shining" and "brilliantly." I could tell my class that *delaugos* would be better translated "far shining" or "brilliantly." My class would be so impressed with my Greek knowledge, my deep immersion in God's Word and my ability to edit God's Word; I could be a blowhard just like too many ministers whose knowledge of Greek and Hebrew comes mostly from using a lexicon.

By the way, it took less than five minutes to establish my proficiency in Greek and as an editor of God's Word and I don't know enough Greek to order a sandwich in Greece in the native language. I'm not quite as good in Hebrew.

LESSON 4

Lesson 4 has a very good memory text; it has been on my memory verse list for a long time; from the KJV of course.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16 from the Protestant King James Bible (a.k.a., the KJV).

“Confess your trespasses one to another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.” James 5:15 from the counterfeit bible used mostly in this SSBSG, the NKJV. This is one of the four versions of the Andrews Study Bible endorsed by Mark Finley.

“Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.” James 5:16 from another counterfeit bible, an Andrews Study Bible endorsed by Mark Finley and other Andrews University luminaries; the New International Version (NIV). This bible wasn’t used in this SSBSG but is being used to help understand a word definition.

The main difference between the three bibles above is “faults” versus “trespasses” versus “sins.” One can have a fault without having trespassed or committed a sin. A trespass occurs the instant a law is broken. A sin occurs the instant God’s law is broken. In the context of this verse, “trespasses” and “sins” mean exactly the same thing. Ellen G. White knew the difference between a fault and a sin well over a hundred years ago and she hadn’t even finished grade school. Apparently the English speaking scholars at Andrews University don’t know the difference between those words yet.

“The apostle says, ‘Confess your faults one to another, and pray one for another, that ye may be healed.’ James 5:16. Confess your sins to God, who only can forgive them, and your faults to one another.” *Steps to Christ* on the first page of the chapter titled “Confession.”

The NKJV and the NIV both promote Roman Catholic doctrine. Don’t think so? This might be too hard for the scholars at Andrews University to understand but if you haven’t been to a seminary you may be able to.

“Several of the ancient Fathers allude to this Sacrament. Origen (third century) writes: ‘There is also a remission of sins through penitence, when the sinner...is not ashamed to declare his sin to the Priest of the Lord, and to seek a remedy...wherein that also is fulfilled which the Apostle James saith: *‘But if any be sick among you, let him call in the Priests of the Church, and let them impose hands on him, anointing him with oil in the name of the lord.’*” There is a footnote that refers one to “James v. 14, 15” (James 5:14-15 for those not used to Roman numerals). From *Faith of Our Fathers* by James Cardinal Gibbons Archbishop of Baltimore published in 1904 on page 373.

“Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.” James 5:16 from the Douay Rheims Bible; a Bible as Catholic as the Pope. There is a footnote for that verse that says, “Confess your sins one to another. That is, to the priests of the church, whom (ver. 14) he had ordered to be called for, and brought in to the sick, moreover to confess to persons who had no power to forgive sins, would be useless. Hence the precept here means, that we must confess to men whom God hath appointed and who, by their ordination and jurisdiction, have received the power of remitting sins in his name.”

One of the other Andrews Study Bibles has “ofensas” (offenses) and another one has “pecados” (sins) in James 5:16. An offense is the same as a sin in the context of this verse because it only occurs when a law is broken.

On page 34 in the fourth paragraph, names for Satan are given as found in John 12:31 and John 14:30 with no credit given to the NKJV. The name “ruler of this world” is found in the NKJV and not in the KJV. The “prince of this world” is found in the KJV. In the same paragraph it says, “the name ‘Michael’ is used five times in the Bible.” Actually the name Michael is used fifteen times in the Bible five of which refer to Michael the Archangel also known as Jesus Christ the Son of God.

LESSON 5

The title of this lesson is “Spirit-Empowered Witnessing.” Here is the suggested memory text but from the KJV rather than the NKJV used in the SSBSG.

“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.” Acts 4:31.

I can’t think of scenario in which I would need that verse committed to memory for witnessing.

On page 39 there is a discussion of the word “Helper” in John 16:7 in the NKJV. Supposedly the Greek word for “helper” is *parakletos*. If “helper” is in that verse and it’s correct, why do we need to know what the Greek word is? Is this a Greek lesson or a Sabbath School Lesson? When you start talking about what the Greek says, you open a can of worms because not all agree that *parakletos* means helper. Another accepted meaning of *parakletos* is “comforter” just like in the KJV. Imagine that.

Here is a comparison of John 16:7 from the KJV, the NKJV and The Jehovah’s Witnesses’ bible, the New World Translation of the Holy Scriptures (NWTHS). I’ve never seen the NWTHS used in any Seventh-day Adventist publication or by any Seventh-day Adventist minister but the way “helper” is used in that bible may help understand the direction the road is taking.

“Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John 16:7 from the KJV.

“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.” John 16:7 from the NKJV.

“Nevertheless, I am telling you the truth. It is for YOUR benefit I am going away. For if I do not go away, the helper will by no means come to YOU; but if I do go my way, I will send him to YOU.” John 16:7 from the NWTHS.

In the back of my NWTHS there is an explanation of what the “holy spirit” is; “God’s active force, not a person.” The KJV makes it clear the “Comforter” is a person because the word is capitalized. The NKJV uses “Helper” and it’s also capitalized indicating a person. In the

NWTHS using all lower case letters for “helper” is consistent with their view that the Holy Spirit is not a person of the Godhead but a force. Many new bible versions have “Helper” in that verse and in the other verses that had “Comforter” in the KJV.

The Jehovah’s Witnesses believe the Holy Ghost is a force and not a person. I know some of you have watched *Star Wars* (not that I recommend it). A famous line from that movie is “may the force be with you.” Obi-Wan Kenobi who was dressed like a monk told Luke, “Use the force Luke.”

Don’t go out and watch *Star Wars* but do go to Daniel 11:38 in the KJV where it speaks of “the God of forces.” The “God of forces” describes an all pervading force; i.e., God in everything; pantheism. You might also ponder the Old Testament verses that mention “comforter.”

Finally, what is wrong with replacing “Comforter” with “Helper?” “Comforter” has a connotation of feeling and emotion, of empathy, and of relieving pain that “Helper” doesn’t have and as such came too close to showing the Holy Spirit is a person for the Jehovah’s Witnesses to be comfortable with. Other modern bibles aren’t far behind the NWTHS.

LESSON 6

The memory text for this lesson is 1 Corinthians 12:11. You should not only memorize that verse but memorize the entirety 1 Corinthians 12 as it’s one of the four Scripture passages Sister White recommends we commit to memory.

Since this SSBSG is about “Making Friends for God” I thought this would be a good place to show how this is being done by the Seventh-day Adventist Church. Mark Finley had nothing to do with this YouTube video on which I made commentary, so don’t blame him for any of it.

“An Outsider Learns About the Seventh-Day Adventist Church” was posted on YouTube by The Ten Minute Bible Hour on 5/19/20. Some Seventh-day Adventists are being interviewed regarding our beliefs. Matt Whitman is the one getting information about Seventh-day Adventists for his YouTube channel which has 131,000 subscribers. Daniel Weber who is the director of communication production for the North American Division answered some of the questions. Matt Whitman’s friend, a Seventh-day Adventist layman named Justin Khoe, also answered questions. The main sage answering questions is Greg Phillips who is a pastor at the Pleasant Valley Church in Happy Valley, OR.

There are some things that might interest you. Around 3:25 the question is asked about a bible that is under glass at the Pleasant Valley Church in Happy Valley, OR. Pastor Greg Phillips says, “I actually don’t know the version of that Bible. You know why? The Bible is important but the version of the Bible is, is ah, we can say it right off I think the best version of the Bible is as many as possible.” I would take that to mean he believes all bibles are the same or that he believes one bible is just as good or as bad as another. He says the main bible used in his church is the English Standard Version (ESV) and that he sometimes preaches from the New Living Translation (NLT). He talks about “embracing a language that feels good to an individual” rather than “this is the way, walk in it.”

What he says about Seventh-day Adventists “embracing a language that feels good” rather than “this is the way, walk in it” is frequently true. Unfortunately it is also contrary to what he calls “the Bible.”

“And your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ when you turn to the right or when you turn to the left.” Isaiah 20:21 from the ESV.

“Your own ears will hear him. Right behind you a voice will say, ‘This is the way you should go,’ whether to the right or to the left.” Isaiah 20:21 from the NLT.

Pastor Phillips, like most ministers, doesn’t believe there is an infallible English Bible anywhere in the world. He believes they all contain some error. Unfortunately the ones he has chosen contain more error than say the New King James Version which has plenty of them. Here is an example:

“With his own blood—not the blood of goats and calves—he entered the Most Holy Place once for all time and secured our redemption forever.” Hebrews 9:12 from the NLT.

“he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.” Hebrews 9:12 from the ESV.

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12 from the Protestant King James Version.

The above reading from the NLT and the ESV contradicts a key Seventh-day Adventist doctrine. That is, that Jesus Christ entered the Most Holy Place on October 22, 1844 to begin his final ministration in the heavenly sanctuary as our High Priest. The NLT says he entered the Most Holy Place right after his crucifixion and the ESV says he entered “the holy places” which certainly doesn’t mean he entered a specific holy place but several of them. There is no contradiction of Seventh-day Adventist doctrine in the King James Version but maybe Pastor Phillips doesn’t know that.

Around 6:20 Daniel mentions a “rock and roll church” right down the road from where he usually attends church. Around 11:09 Greg said only about 30% of Seventh-day Adventists were vegetarian. Nothing was mentioned about the role of the Spirit of Prophecy in the Seventh-day Adventist Church. Abandoning the health message and a “rock and roll church” unfortunately is common among Seventh-day Adventists but is contrary to what they should have learned. In plain words, it’s apostasy and contrary to Seventh-day Adventist doctrine.

Around 23:16 Matt Whitman speaks about punting on the Trinity. Seventh-day Adventists don’t punt on the Trinity but the ESV and the NLT do. Look up 1 John 5:7 in those bibles and there is nothing about the Father, the Word and the Holy Ghost being one.

Around 24:12 Matt Whitman remarks that, “What they were at the beginning doesn’t seem to me to be exactly where they’re at now.” A good observation Matt; truer words were never spoken. It’s not a compliment but I understand you didn’t mean it in a bad way.

InfallibleBible.com

LESSON 7

The suggested memory text is a very good promise to memorize as long as you do it from the KJV.

“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah 55:11.

On page 56 a verse is quoted from the NKJV. For comparison, I’ve also quoted the KJV, the Revised Standard Version (RSV) and the Catholic Douay Rheims Bible (DRB). I have never known the DRB to be used by any Seventh-day Adventist minister or in any Seventh-day Adventist publication. The RSV, a Roman Catholic bible, isn’t used in this SSBSG but is frequently used in Seventh-day Adventist publications and even for readings in the back of your *Seventh-day Adventist Hymnal*.

“You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” John 5:39 from the NKJV.

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John 5:39 from the KJV.

“You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me;” John 5:39 from the RSV.

“Search the scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me.” John 5:39 from the DRB. There is a note attached to that verse that says, “Or...You search the scriptures. Scrutamini...It is not a command for all to read the scriptures; but a reproach to the Pharisees, that reading of the scriptures as they did, and thinking to find everlasting life in them, they would not receive him to whom all those scriptures gave testimony, and through whom alone they could have that true life.”

The verse as it reads in the KJV and the DRB is definitely a command to search the Scriptures. The Roman Catholic Church is so uncomfortable with the average person searching the Scriptures they had to put commentary in the DRB saying that wasn’t necessary. In the Roman Catholic RSV, commentary wasn’t needed because they just changed God’s Word from “search the Scriptures” to “you search the Scriptures.” The NKJV has gone along with the Catholics on this verse. One little added word and a big difference in meaning.

Quoting John 5:39, Sister White wrote concerning what Jesus said:

“He commands them to ‘search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.’” *Spirit of Prophecy* Volume 2 page 171.

LESSON 8

On page 66 part of a verse is quoted in the second paragraph with no credit to a particular bible version; it's the NKJV. In the last paragraph on page 66 there are two quotations with no credit to a particular version. The first is from the New Revised Standard Version and the second is from a version I couldn't identify after looking in at least a dozen bibles; it could be the MFV (Mark Finley Version).

On page 69 it says, “We are naked spiritually until clothed with His righteousness (*Rev. 3:18; Rev. 19:7,8*).” We'll compare both of those verses in the King James Version (KJV) and the New King James Version (NKJV).

“I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Revelation 3:18 from the KJV.

“I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see.” Revelation 3:18 from the NKJV.

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” Revelation 19:7-8 from the KJV.

“Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.’ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.” Revelation 19:7-8 from the NKJV.

Revelation 3:18 in both the KJV and the NKJV say you should get white clothing (raiment or garments) but neither say what that clothing is. You have to go to Revelation 19:7-8 to learn what that clothing is. In the KJV that clothing is indeed the “righteousness of saints.” Romans 3:22 says, “the righteousness of God which is by faith of Jesus Christ.” The NKJV clearly says we're to be clothed with our righteous acts; i.e., our works. This is an example of what is too common among Seventh-day Adventist ministers. They either don't know what their bible says in English or, when they do know, they quote the KJV. They regularly criticize the KJV for its archaic language but rarely have anything bad to say about the abomination they're using when it dawns on them that it's wrong.

“To the church it is given ‘that she should be arrayed in fine linen, clean and white,’ ‘not having spot, or wrinkle, or any such thing.’ The fine linen, says the Scripture, ‘is the righteousness of saints.’ It is the righteousness of Christ, His

own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.” *Christ’s Object Lessons* page 310.

Revelation 3:14-22 and Revelation 19:7-8 have been on my memory verse list for a long time. Those passages would be much more useful to you than the suggested memory text for this lesson.

LESSON 9

The memory text for this lesson in my opinion is a good one as long as it’s from the KJV.

“But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:” 1 Peter 3:15 from the KJV.

“But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;” 1 Peter 3:15 from the NKJV.

In my opinion, giving a “defense” sounds a bit too confrontational for someone “Developing a Winning Attitude” as this Lesson is supposed to teach. I believe “answer” is much less confrontational and indicates you’ve put in enough study to give an answer.

On page 77 there is another quotation from the NKJV given away solely by the single quotes.

LESSON 10

The title of this lesson is “An Exciting Way to Get Involved.” Getting involved is taken to mean forming small groups as a means of “strengthening our faith, increasing our knowledge of His Word, deepening our prayer life, and equipping us to witness.” I believe those are all worthy goals. I believe discussing victories in the fight against sin will increase faith. Deepening our prayer life is certainly a worthy goal as long as said prayer is not just with the group but also alone by ourselves. As it is now, groups meeting to increase knowledge of “His Word” and to get equipped “to witness” are a bit lacking.

First of all, you will be hard pressed to find a single Seventh-day Adventist including Mark Finley who will say there is an infallible English Bible anywhere on this earth and who are prepared to defend that claim. Infallible means no error at all; not even that troublesome comma in Luke 23:43; you know where it says, “Verily I say unto thee, To day shalt thou be with me in paradise.” The comma isn’t a mistake, by the way, but I have never heard ANY Seventh-day Adventist say that. And no, I don’t believe the Bible teaches that we’ll be in heaven or hell as soon as we die. Still, there is NO ERROR in the placement of that comma. The Bible is our sword of the Spirit; if our sword is defective, we’re not well equipped to witness

There is an acronym, GIGO; Garbage In Garbage Out. That’s what getting together in “small groups” will get you in “Bible study” when the bibles used are defective. People whose native language is ENGLISH, and that includes the scholars, too many times don’t know what their bible of choice says in ENGLISH. When they do realize there is a problem in a passage of

whatever corrupt bible they're using, they just use the reading from another version (frequently the KJV). That is deceptive.

Acts 12:12 is one of the verses used in this lesson and it's part of a longer story about Peter being rescued by an angel from a prison at night while group prayer was being offered for him. I'm going to list some verses that are part of the story earlier in that chapter to illustrate a point.

“Then he killed James the brother of John with the sword. And because he saw that it pleased the Jews, he proceeded further to seize Peter also. Now it was during the Days of Unleavened Bread. So when he had arrested him, he put him in prison, and delivered him to four squads of soldiers to keep him, intending to bring him before the people after Passover.” Acts 12:2-4 from the NKJV.

“And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldier to keep him; intending after Easter to bring him forth to the people.” Acts 12:2-4 from the KJV.

I encourage you to read Acts 12:1-12 and also notice that the NKJV says Peter was going to be executed “after Passover” and the KJV says “after Easter.” The story clearly indicates there was urgency in Peter's rescue as special group prayers were being offered at night and an angel was sent to rescue Peter at night. Since this happened during “the days of unleavened bread” this happened just AFTER the Passover. If you believe the NKJV, it was going to be about a year before Herod was going to kill Peter. If that were true, there was a lot less urgency in rescuing Peter.

Easter is a pagan holiday in honor of the god Ishtar (also known by other names including Queen of Heaven). Herod intended to kill Peter after Easter; a holiday in honor of his god.

I encourage you to ask your Sabbath School teacher about the “Easter” versus “Passover” thing. I predict they won't have a clue if they're using anything other than the KJV. Most won't know the answer even if they are using the KJV. The only problem with this plan is that you may be considered divisive and a troublemaker. After that you may not be welcome in that Sabbath School class.

LESSON 11

Except for the use of a fake bible, I found nothing wrong with this lesson. If I find something, I'll amend my commentary.

LESSON 12

On page 99 there is a very good quotation from *Evangelism* where it says no other work is as important as the proclamation of the first, second and third angels' messages. We sometimes forget what the first and second angels' messages are and concentrate on the third. The memory text is Revelation 14:6-7 which is the first angel's message. I recommend you memorize Revelation 14:6-12 from the KJV as those are verses you should be thoroughly familiar with when witnessing about Seventh-day Adventist doctrine.

LESSON 13

On page 105 it says, “The word translated as ‘form’ is the Greek word *morphē*. It means the very essence of a thing.” Why should we care which Greek word “form” is translated from? Unless you plan to learn Greek, there is no reason to know that. The only purpose it serves is to show that since you know so much about Greek you should be able to edit the Bible.

On page 173 of the Teachers’ Edition information is divulged that establishes Mark Finley as a Greek expert and will help your Sabbath School teacher garner similar respect. That’s why it’s put in the “Teachers Comments” section because if they put it with the stuff for mere students, your teacher couldn’t impress you as easily. It’s the discussion of “*agape*” versus “*phileo*” with the erroneous conclusion that has been making the rounds for a long time.

Mark imagines that “*phileo*” means a “deep human bond” and “*agape*” is “love that flows from the heart of God” and “is a pure unselfish love.” Let’s look at some Bible verses. You decide if the context of the verse indicates the love is “a deep human bond” (*phileo*) or if it’s a “pure unselfish love” (*agape*). I suggest you read the verses and decide if the “love” in the verse is a “deep human bond” or “a pure unselfish love” before looking at the answers.

“And love the uppermost rooms at feasts, and the chief seats in the synagogues.”
Matthew 23:6.

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

“But after that the kindness and love of God our Saviour toward man appeared,”
Titus 3:4.

“As many as I love, I rebuke and chasten: Be zealous therefore, and repent.”
Revelation 3:19.

The answers:

Matthew 23:6 - *phileo*

Luke 11:43 - *agape*

Titus 3:4 - *phileo*

Revelation 3:19 - *phileo*

Without knowing much about Greek, I could have expanded the list but I believe those four verses are enough to demonstrate that *phileo* and *agape* mean the same thing.

You don’t need to know Greek to understand what God said in your King James Bible. The purpose Greek and Hebrew words serve in the SSBSG is to make you think the writer of the SSBSG and your Sabbath School teacher are so educated that you must believe everything they say. It also makes you think you have searched the Scriptures with great diligence when neither

you nor your teacher nor Mark Finley really know what your NKJV, your NRSV or your other corrupt bible of choice says in English.

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