

Seventh-day Adventist *Sabbath School Bible Study* Guide for the First Quarter of 2025

This is a review of the entire *Seventh-day Adventist Adult Teachers Sabbath School Bible Study Guide* (SSBSG) for the first quarter of 2025 titled “God’s Love and Justice.” In this SSBSG ten different bibles are 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: 281.
King James Version (KJV) quotations: 1.
Revised Standard Version (RSV) quotations: 1.
English Standard Version (ESV) quotations: 10.
New International Version (NIV) quotations: 3.
New Revised Standard Version (NRSV) quotations: 4.
New American Standard Bible (NASB) quotations: 11.
New English Translation (NET) quotations: 3.
Common English Bible (CEB) quotations: 1.
Contemporary English Version (CEV) quotations: 1.

Memory texts were all from the NKJV.

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

LESSON 1. God Loves Freely (12/28/25 - 1/3/25)

The NKJV is by far the “the Bible” used most in this SSBSG. On page 15 of the teachers comments section Sodom and Gomorrah is mentioned. What many don’t know is that the NKJV furthers the LGBTQ+ agenda.

There is a bible called *The Queen James Bible* (QJB). The following gems are found in the “Editor’s Notes.” According to the editor “No Bible is perfect.” I have heard THE SAME SENTIMENT expressed by princes of the Seventh-day Adventist Church on YouTube and yes, I could name names. The editor opines, “Some claim the language of the KJV is antiquated, but we believe it is poetic, traditional, and ceremonial. Some of the S.D.A. princes I’ve heard yap about the KJV’s archaic language are the same ones that blab about what the Hebrew and Greek say. A big LOL to that. And about best of all, “We edited the Bible to prevent homophobic interpretations. We made changes to eight verses.”

That’s right, compared to the KJV only eight verses were changed to prevent homophobic interpretations. I would much prefer the QJB over the NKJV because only eight changes were made and the NKJV changed as many verses related to the same doctrine and made many more changes related to other S.D.A. doctrines. Also the editor

was honest enough to admit changes were made and said which passages were changed unlike those responsible for the NKJV.

Here is one of the passages that was changed.

“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 rape and humiliate them.” Genesis 19:5 (QJB).

“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 (KJV).

“And they called to Lot and said to him, ‘Where are the men that came to you tonight? Bring them out to us that we may know them *carnally*.’” Genesis 19:5 (NKJV).

This is a very important verse because it describes what sodomy is and who sodomites are. The QJB tries to make the sin being unfriendly to strangers instead of a sexual crime. The “that we may know them” in the KJV indicates that the men wished to have sexual intercourse with the visitors. In the NKJV the word “carnally” has been added. That word can mean different things than sexual intercourse. The NKJV says in Genesis 4:1 that “Adam knew Eve” and she “bare Cain” so the translators knew very well what the “know them” in the KJV meant.

I wrote a pamphlet that’s available in eBay titled *Seventh-day Adventist’s “the Bible”* that discusses the other verses changed in the QJB and NKJV related to the sin of homosexuality. Alternatively, you can get out your QJB, NKJV and KJV and research it yourself.

LESSON 2. Covenantal Love (1/4/25 - 1/10/25)

On page 12, it’s rightly noted that *agape* and *phileo* are frequently said to mean different kinds of love and that isn’t so. In fact, the mythical distinction between *agape* and *phileo* was discussed in my review of the last lesson of last quarter’s lesson quarterly. Congratulations to the principal contributor to this quarterly, John C. Peckham to be hereafter referred to as John or Sir John.

LESSON 3. To Be Pleasing to God (1/11/25 – 1/17/25)

This lesson is about being pleasing to God. The NKJV is mostly used in this lesson though the NIV, ESV, RSV and NASB are mentioned in a way that implies they should be accepted as real bibles. Which of the following “the Bible” would God be pleased with.

“Elisha answered, ‘Go and say to him, ‘You will certainly recover.’ Nevertheless, the LORD has revealed to me that he will in fact die.’” 2 Kings 8:10 (NIV).

“And Elisha said to him, ‘Go, say to him, ‘You shall certainly recover,’ but the LORD has shown me that he shall certainly die.’” 2 Kings 8:10 (ESV).

“And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.” 2 Kings 8:10 (KJV).

“Then Elisha said to him, ‘Go, say to him, ‘You will certainly recover’; but the Lord has shown me that he will certainly die.’” 2 Kings 8:10 (NASB).

“And Eli’sha said to him, ‘Go, say to him, ‘You shall certainly recover’; but the LORD has shown me that he shall certainly die.’” 2 Kings 8:10 (RSV).

So, what happened to the king under discussion?

“So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.” 2 Kings 8:14-15 (KJV).

In all of the above “the Bible” except the KJV Elisha said the king would “certainly recover.” That means that in all but the KJV, Elisha told the messenger to lie to the king because he knew recovery wouldn’t occur before the king’s death. Since the KJV has “mayest certainly recover” it means the king could have recovered but it doesn’t mean he would recover so in the KJV Elisha isn’t a liar.

Is God pleased with a “the Bible” in which His prophet Elisha is a liar?

LESSON 4. God Is Passionate *and* Compassionate (1/18/25 – 1/24/25)

On page 32 it mentions that Deuteronomy says God “is a jealous God.” It then says, “First Corinthians 13:4 declares that ‘love is not jealous’ (RSV).” What do you know, a contradiction in the RSV. Who would have guessed that you could find a contradiction in a fake “the Bible?” Here’s something else from the RSV.

“For Christ also died for sins once for all, 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 preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water.” 1 Peter 3:18-20 (RSV).

“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: By which also he went and preached unto the spirits in prison; 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).

Despite apparently knowing Hebrew and Greek, Sir Peckham may have missed this in his quest to find a “the Bible” that says things better than the KJV. The RSV says Jesus was made alive “in the spirit.” That means only Jesus’ spirit was made alive and not his flesh and blood body. It then says Jesus’ preached to the spirits of wicked people who had died in the flood. If Jesus went to preach to them, it means He thought they were still capable of receiving salvation and that the preaching occurred in Purgatory.

Only one little word was changed to get the doctrine of Purgatory. The KJV says Jesus was quickened (made alive) “by the Spirit” instead of “in the spirit.” Jesus’ flesh and blood body was made alive by the Holy Spirit and the Holy Spirit preached to those who died in the flood 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).

Oh, and there is another verse in the RSV and, it’s also in the NKJV, that teaches the doctrine of Purgatory or Hell.

“then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment,” 2 Peter 2:9 (RSV).

“then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,” 2 Peter 2:9 (NKJV).

“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:” 2 Peter 2:9 (KJV).

You can’t be punished if you’re asleep and know nothing and it’s not justice to be punished before you’re judged. If this seems confusing, remember that the righteous dead are not awake, rewarded and enjoying paradise any more than the wicked dead are being punished.

LESSON 5. The Wrath of Divine Love (1/25/25 – 1/31/2025)

In this lesson the attempt seems to be made to show that the punishment of the wicked is because God loves them.

“By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth. I love them that love me; and those that seek me early shall find me.” Proverbs 8:15-17 (KJV).

“If ye love me, keep my commandments.” John 14:15 (KJV).

God loves those that love him and that love is shown by keeping His commandments. The punishment of those who reject righteousness is because God’s justice demands it. There is a difference between justice and love.

Here's an exercise for you. Try to see the difference in the meaning of this verse taken from two different "the Bible" used in this SSBSG before reading on. Yes I know, "the Bible" is singular and I said there were two of them. That causes a bit of cognitive dissonance doesn't it?

"Now concerning spiritual gifts, brethren, I would not have you ignorant. But the manifestation of the Spirit is given to every man to profit withal." 1 Corinthians 12:1, 7 (KJV).

"Now concerning spiritual gifts, brethren, I do not want you to be ignorant: But the manifestation of the Spirit is given to each one for the profit of all." 1 Corinthians 12:1, 7 (NKJV).

First Corinthians 12 is one of the three Bible chapters Sister White recommended that all commit to memory so it's an important chapter. I recommend you read the whole thing. It is about spiritual gifts given to God's people. On casual reading the two passages appear superficially to mean the same thing but they don't. The KJV says the gift is given "to every man to profit withal." Each of Christ's followers is given some type of spiritual gift that is personal for that particular person. The NKJV says the gift is given "for the profit of all." Here's the passage from one of the Roman Catholic "the Bible" used in this SSBSG.

"Now concerning spiritual gifts, brothers, I do not want you to be uninformed. To each is given the manifestation of the Spirit for the common good." 1 Corinthians 12:1, 7 (ESV).

What does "common good" mean? It means the same thing as "for the profit of all." Here is a meaning of "common good" taken from the *Catechism of the Catholic Church* (second edition) published by the Libreria Editrice Vaticana and found on page 512.

"The right to religious liberty can of itself be neither unlimited nor limited only by a 'public order' conceived in a positivist or naturalist manner. The 'due limits' which are inherent in it must be determined for each social situation by political prudence, according to the requirements of the common good, and ratified by the civil authority in accordance with 'legal principles which are in conformity with the objective moral order.'"

Notice the "common good" in there just like in the ESV and just said differently in the NKJV? According to those "the Bible" and considering the meaning of "common good" your right to religious liberty is "determined for each social situation by political prudence" in accordance with "legal principles."

"Every member of the church of Christ is the possessor of some special gift. Everyone has been given wisdom and tact which fit him to perform some special work." *Ellen G. White Manuscript Releases 6* page 107 or Letter 111, 1903.

LESSON 6. God's Love of Justice (2/1/25 – 2/7/25)

John does have my sympathy in being given the assignment in putting together three months worth of Sabbath School lessons about love and justice. Also, I would hate to be the Sabbath School teacher whose mission was to drag the class over similar subject matter every week for three months.

On page 48, John devotes the whole page to explaining what repenting means. He thinks the word “relent” in his favorite fake bible is a better word than “repent.” John could have explained what repent means in the real Bible without using any dictionary at all and could have used less than half the space. I understand though; John probably needed to fill space.

It's common for Seventh-day Adventist ministers who want you to know what the Greek or the Hebrew say, to be unaware of what a word can mean in English.

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:” Exodus 13:17 (KJV).

Repent means to change one's mind. That's crystal clear because of the context in which the word is used. It can be when he changes his mind and decides through the power given by Christ not to sin any longer. It can be when God changes His mind on a penalty to be inflicted because people have changed their minds and have determined to be obedient to Him.

On page 49 it says, “Likewise, the Bible exhorts us: “Observe mercy and justice, and wait on your God continually” (*Hos. 12:6, NKJV*). As another version puts it, ‘Hold fast to love and justice’ (*Hos. 12:6, ESV; compare with Luke 11:42*).”

I've heard more than one Seventh-day Adventist minister say something to the effect that it doesn't matter what bible you read as long as you read one. I heard one say that in an online presentation by a well-known Seventh-day Adventist ministry within the last month or two. Here's something else to chew on.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14 (KJV).

“And he said to me, ‘For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.’” Daniel 8:14 (ESV).

This is a crucial verse used to teach the doctrine of the heavenly sanctuary and the investigative judgment. The KJV says “unto” which means it won't be until 2,300 days that the sanctuary will be cleansed. The ESV says something will go on for “2,300 evenings and mornings” to restore the sanctuary “to its rightful state.” What's its rightful state? Probably rebuilt but there's more. You may think “2,300 evenings and mornings” means 2,300 days but it can mean something else and that's what's intended. If you take

the sum of 1,150 mornings plus 1,150 evenings you get “2,300 evenings and mornings” and you can then claim it means 1,150 days.

Here’s the passage from another Roman Catholic “the Bible” that wasn’t used in this quarterly but has been used in past quarterlies and is used for some readings in your church hymnal.

“I heard the other angel answer, ‘It will continue for 1,150 days, during which evening and morning sacrifices will not be offered. Then the Temple will be restored.’” Daniel 8:14 from the *Today’s English Version* also known as the *Good News Bible* with a copyright date of 1976.

LESSON 7. The Problem of Evil (2/8/25 – 2/14/25)

On page 54 John thought knowing what the Contemporary English Version (CEV) said was useful. He said, “One translation puts it this way: ‘Why do you talk so much when you know so little?’ (*Job 38:2, CEV*).”

I believe some Seventh-day Adventists think if they don’t know Greek or Hebrew they can do just as well by getting opinions from multiple English bibles. In the past I was guilty of that. Here’s a gem from the CEV.

“More and more people were born, until finally they spread all over the earth. Some of their daughters were so beautiful that supernatural beings came down and married the ones they wanted. The children of the supernatural beings who had married these women became famous heroes and warriors. They were called Nephilim and lived on the earth at that time and even later.” Genesis 6:1-2, 4 (CEV).

LESSON 8. Free Will, Love, and Divine Providence (2/15/25 – 2/21/25)

On page 62 John seems to think “Almighty” might be too hard for some people to understand so he pulls out the big guns. He says, “These texts and others teach that God is all-powerful and that he sustains the world by His power. Indeed, Revelation repeatedly refers to God as the ‘LORD God Almighty’ (*for example Rev. 11:17; compare with 2 Cor. 6:18, Rev. 1:8, Rev. 16:14, Rev. 19:15, Rev. 21:22*) and the word translated ‘Almighty’ (*pantokrator*) literally means ‘all-powerful.’”

On page 64 John says, “If the Bible does not contradict itself, how can these passages be understood in a way that is consistent with one another?” John is oblivious to the fact that EVERY “THE BIBLE” HE HAS USED in this SSBSG except one contradict themselves, contradict each other, contradict Protestant doctrine, contradict Seventh-day Adventist doctrine and contradict the Spirit of Prophecy.

On page 64 there’s a quotation from another fake “the Bible,” the CEB or Common English Bible that, according to it’s own testimony, is “A fresh translation to touch the heart and mind” implying that previous translations weren’t so good at touching the heart and mind.

Here's a list of the "faith communities" represented by translators, reviewers and editors of the CEB that's found on the first page of the preface of mine.

African Methodist Episcopal Church	Moravian
American Baptist	National Baptist
Anglican	Presbyterian (USA)
Baptist	Progressive National Baptist
Baptist General Conference	Quaker
Church of the Nazarene	Reformed Church in America
Disciples of Christ	Reform Judaism
Episcopal Church	Roman Catholic Church
Evangelical Free Church	Seventh-day Adventist
Evangelical Lutheran Church	United Church of Christ
Free Methodist	United Methodist
Mennonite	

The comment following that is, "The CEB is truly a Bible created by the churches and for the Church. There it is, you have some prince or princes of the Seventh-day Adventist Church, maybe even Sir John, colluding with Babylon in the publication of another fake "the Bible."

We've already covered Elisha lying in a few "the Bible." Here's Jesus lying.

"You go up to the festival. I'm not going to this one because my time hasn't yet come.' Having said this, he stayed in Galilee. However, after his brothers left for the festival, he went too—not openly but in secret." John 7:8-10 (CEB).

Here's the story from the real Bible.

"Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he has said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." John 7:8-10 (KJV).

The "not up yet" makes a bit of a difference doesn't it?

LESSON 9. The Cosmic Conflict (2/22/25 – 2/28/25)

On page 71 it says, "Before he fell, the being who became Satan was a covering cherub. Beyond being identified as this cherub, he was 'the seal of perfection, full of wisdom and perfect in beauty' and was 'in Eden the garden of God' (*Ezek. 28:12-13, NKJV*)." What many apparently haven't comprehended is that Ezekiel 28 says in the NKJV and in quite a few other fake "the Bible" is that Satan is dead.

"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. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of

the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold 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. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.” Ezekiel 28:14-19 (KJV).

““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. ‘By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. ‘Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at 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. All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever.”” Ezekiel 28:14-19 (NKJV).

The above is simple English. The destruction of Satan in the KJV is said in future tense while in the NKJV Satan has been “turned” (past tense) to ashes. If Satan has been turned to ashes, he is dead. If you are unfortunate enough to have an English *Andrews Study Bible*, you will find a footnote with the lame explanation that past tense is used because of the Hebrew “prophetic perfect” in which things are stated in past tense when God is sure they’re going to happen. If that is true, in every case where God is sure a future even will happen in the Old Testament, the prophecy should be stated in past tense.

Also on page 71 it says, “According to Isaiah 14, Lucifer decided to exalt himself and make himself like God. Isaiah 14:12 is the only verse in any bible in which the name Lucifer appears.

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” Isaiah 14:12 (KJV)

“How you have fallen from heaven, morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations!” Isaiah 14:12 (NIV)

““How you have fallen from heaven, You star of the morning, son of the dawn! You have been cut down to the earth, You who defeated the nations!” Isaiah 14:12 (NASB)

“I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” Revelation 22:16 (KJV).

“I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root and the Offspring of David, and the bright Morning Star.” Revelation 22:16 (NIV).

“I, Jesus, have sent My angel to testify to you of these things for the churches. I am the root and the descendant of David, the bright morning star.” Revelation 22:16 (NASB).

The NIV and NASB have replaced Lucifer with one of the titles of Jesus Christ.

LESSON 10. Rules of Engagement (3/1/25 – 3/7/25)

Other than the use of a couple of fake “the Bible” I found nothing wrong with this lesson.

Here’s something new to think about found in the fake “the Bible” used most frequently in this quarterly that has nothing to do with this lesson other than the fact it shows another place where the fake “the Bible” is wrong.

“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 soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.” Acts 12:3-5 (KJV).

“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. Peter was therefore kept in prison, but constant prayer was offered to God for him by the church.” Acts 12:3-5 (NKJV).

This is part of the story where Peter was escorted out of prison by an angel so it’s apparent that there was some urgency in his rescue. The real Bible says Peter was to be brought “forth to the people” “after Easter.” If you read the whole story, Peter was going to be executed. It also says it was the time of “unleavened bread.” The Passover occurred first and the “Days of Unleavened Bread” occurred after that. If the execution was to occur after the Passover, it would have been about a year before Peter’s execution. Easter was a Pagan holiday honoring Ishtar that occurred after the days of unleavened bread. Easter is right and Passover is wrong in this passage.

LESSON 11. What More Could I Have Done? (3/8/25 – 3/14/25)

On page 85 you will find this. I have not added quotation marks; this is as it appears in the SSBSG.

Jesus will finally destroy the kingdom of the devil, who “ ‘knows that his time is short’ “ (*Rev. 12:12, ESV; compare with Rom. 16:20*), and Christ “ ‘will reign forever and ever’ ” (*Rev. 11:15, NLT*).

The exact words quoted from the NLT are found in the NRSV, NIV, the Amplified Bible and the NASB (and there are probably more) which begs the question, why did Sir John decide to use it? I didn't list the NLT as one of the “the Bible” used in this SSBSG since the quotation is no different than can be found in other “the Bible.”

I have a Catholic Reference Edition of the NLT. Mine has Daniel 13 and 14. You can read in Daniel 13 where a couple of lechers wanted to have sex with Susanna.

LESSON 12. Love and Justice: The Two Greatest Commandments (3/15/25 – 3/21/25)

For this lesson John has advertised the NKJV, ESV, NASB 1995, NET, RSV, ESV and NRSV. There is an element, even in high places, in the Seventh-day Adventist Church that promotes such things as Jesus not entering the Most Holy Place in 1844, ignoring the health message in regard to consuming coffee, flesh food, etc., and the ordination of women elders and ministers. It's much easier to do this if you can't be sure what God said and even better when you can use a “the Bible” that says what you want it to say. Here's something from a “the Bible” promoted by Sir John in this quarterly.

“Say hello to Andronicus and Junia, my relatives and my fellow prisoners. They are prominent among the apostles, and they were in Christ before me.” Romans 16:7 (CEB).

“So the church's supervisor must be without fault. They should be faithful to their spouse, sober, modest, and honest. They should show hospitality and be skilled at teaching.” 1 Timothy 3:2 (CEB).

“The reason I left you behind in Crete was to organize whatever needs to be done and to appoint elders in each city, as I told you. Elders should be without fault. They should be faithful to their spouse, and have faithful children who can't be accused of self-indulgence or rebelliousness.” Titus 1:5-6 (CEB).

Some claim “Junia” in 1 Timothy 3:2 is a female name and claim that she was an apostle since this person is “among the apostles.” They use this to justify the current practice of ordaining (or commissioning) female elders and ministers. First of all, there is no proof that Junia is a female name and if it was usually used that way, it doesn't mean it was always used that way. I have spoken with men with names like Carol and Kimberly.

You will notice that 1 Timothy 3:2 and Titus 1:5-6 in the CEB has replaced what was “husband” in the real Bible with the sexless “spouse.”

Here are those verses from the real Bible.

“Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.” Romans 16:7 (KJV).

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;” 1 Timothy 3:2 (KJV).

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.” Titus 1:5-6 (KJV).

Now Romans 16:7 only says Junia was “of note among the apostles” meaning they knew this person whether male or female. It does not say Junia was an apostle. In addition, the verses in 1 Timothy and Titus say “husband” showing that a bishop or elder is supposed to be male.

I know, the LGBTQ+ crowd now takes pride in telling someone they have a husband or a wife of the same sex that they are.

LESSON 13. Love Is *the* Fulfillment of *the* Law (3/22/25 – 3/28/25)

Commentary pending.

www.SatanIsDead.com

www.InfallibleBible.com

www.DeathConfusion.com

www.AdventistsToday.com

www.SabbathSchoolGuide.com