

Sabbath School Lesson #10 – An Exciting Way to Get Involved – 29 Aug-4 Sep 2020

Christ would have His servants involved in the work of saving souls. “Then saith He unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest” (Matthew 9:37-38). If it is asked, Whom will the Lord send out? the answer is found in Isaiah 6:5-9. The young Isaiah saw a vision of God, and said, “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.” Then one of the seraphim flew to him with a live coal from off the altar of God, with which he touched his lips, saying, “Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” Then Isaiah continues the narrative: “Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go.” From this we learn that every soul that has been cleansed from his sins, and who responds, to the call of the Lord, is sent forth with the Lord’s message. Jesus Christ who has loved us, and has washed us from our sins in His own blood, has thereby made us kings and priests unto God (Revelation 1:5-6).

This week’s Lesson uses the analogy of small groups to encourage every member of our Church to get involved in the great work of saving souls. But the Lesson on Sunday, with the subtitle “Small Groups — God’s Idea First”, lays a faulty foundation, which in effect does remove the true God from the work we are encouraged to undertake. This reminds us of what was foretold by the messenger of God what our Church would do, which the Church did when after the death of our pioneers adopted the trinity doctrine. “Let him that readeth understand” (Mark 13:14), for we were forewarned that, “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists;” “Our religion would be changed” and “A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure” {1SM 204.2}.

The idea of small groups to advance the gospel is good, but the Lesson is premised on the false trinity doctrine which removes the true God from the very gospel. Oh what a web of trinitarian confusion the Lesson writer has presented in the Lesson! The idea of Father and Son and Holy Spirit in a small group is premised on trinitarianism. On Sunday, the Lesson writer says: “Compare John 10:17, 18 with Romans 8:11 and 1 Corinthians 15:15. How does the resurrection of Christ demonstrate the unity of the Father, Son, and Holy Spirit in the plan of salvation?” The trinitarian implication here is that the Holy Spirit is not the Spirit of the Father or Spirit of the Son – Their very own Spirit – but is supposedly a separate Being or Individual, who plays a role or part in resurrecting Jesus together with the Father.

To compare the verses and divide the word correctly, we need to first understand what the Bible teaches about the Holy Spirit and about the death that Jesus died. We start with what is taught about the Holy Spirit. Of spirits, there is only “one Spirit” (Ephesians 4:4) that is holy; that one Spirit is “the Spirit of your Father” (Matthew 10:20); God is everywhere by and in that one Spirit, as the psalmist tells us that God’s own Spirit is His presence, “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?” (Psalm 139:7); that one Spirit is an integral part of God just as the spirit of man is an integral part of man, for we are told, “For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God” (1 Corinthians 2:11); that one Spirit is which God gave to His Son, Christ, “for God giveth not the Spirit by measure unto Him” (John 3:34); hence that one Spirit is shared by the Father and His Son as Their Spirit, that is why Paul interchanges this by saying, “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9). The Holy Spirit is not a separate Being but the Spirit of the Father, which He gave to His Son without measure, and hence Their shared Spirit.

We now turn to the kind of death that Jesus died. In the Hebraic economy, if you were *'hung on a tree'* outside the camp, you were accursed of God, for He would not hear your prayers for forgiveness, and you were consigned to die; which is to say you were consigned to die the 'second death', which is the eternal death which all who are subject to condemnation will suffer: "He that has an ear, let him hear what the Spirit says unto the churches; He that overcomes shall not be hurt of the second death And death and hell were cast into the lake of fire. This is the second death Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 2:11, 20:14, 20:6). This is the death which Christ died on behalf of you and me, for only one such as He, Who is divinity blended with humanity, *can* possess the divine credentials which are necessary to provide a full atonement for sin, and thus satisfy the judicial equity of the law. As He bore the sins of the world, the unity which Christ had with the Father from eternity became broken, and the Father withdrew His Spirit from Him, for the Father cannot behold sin. Thus, the sins of the world literally crushed the life out of Him, for He could not see through the portals of the tomb, and relied solely on the promises which were made in Scripture that on the third day He would be raised by the Holy Spirit of His Father.

At the cross, Jesus died the '*second death*' on behalf of those who would receive Him; thus providing a divine atonement for sin. "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost" (John 19:30). Did Christ truly die the '*second death*' for us on the cross? In order for Christ to provide a complete atonement for sin, the answer must be yes, for although divinity cannot die, it *can* be laid aside. All of the gospel writers testify that He "gave up the ghost" (or Spirit), which thus indicates that when He died, His Holy Spirit returned to the Father from whence it first came, at which on the third day, the Father resurrected His lifeless body, at which this same Spirit entering Him resurrected Him from the pit, for being sinless, the bonds of the grave could not hold Him. Paul affirms this in his letter to the Romans: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also restore life in your mortal bodies by his Spirit that dwells in you" (Romans 8:11).

As the foundation of trinitarian doctrine is the *natural immortality of the soul*, then it is impossible for the Lesson writer or any trinitarian to perceive this fact, for not only is the soul regarded as immortal (which renders the 'second death' as meaningless), but the Holy Spirit is regarded as a mysterious Third Person of the Godhead. Thus the trinitarian Spirit is *not* the Spirit of Christ, Christ cannot suffer the 'second death' for our sins, and His Spirit cannot return to the Father from whence it came, while Christ sleeps in the grave for three days before being resurrected by "*the Spirit of Him*" – our Father! The Lesson writer draws from trinitarianism, which instead implies that we are saved by Christ's suffering on the cross, and as Catholicism is based upon faith *plus* works equates to salvation because sin is regarded as being transmitted to us from Adam as a genetic inheritance, then sin is what we are and we have no hope of ever possibly being saved by Christ unless we do good works that are meritorious in our salvation. Trinitarianism and the 'daughter doctrines' of the Babylonian abomination is indeed blasphemy and an insult to the Father and His Christ.

Trinitarianism declares that there is one God, a single Being but who is simultaneously Father, Son and Holy Spirit. This idea immediately creates confusion as to who is the God that gave His Son and who was the Son that was given. Indeed, it raises a question as to whether it was really a Son that was given. These "ancient men" (Ezekiel 8:11-12; 9:6), who after the death of our faithful pioneers brought Baalim into our church (Judges 2:7-11), are "ungodly men . . . denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

Furthermore, if God is a *Trinity* and Jesus Christ is, therefore, Himself the Supreme Being or He is absolutely co-equal with the Supreme Being, then it implies that Jesus did not truly die. The Supreme Being is described as the one "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:15-16). If such applied to Jesus then He did not truly die at the cross, but was very much alive while foisting a delusion on humanity, thus making all our professions about the death and resurrection of Christ mere vanity and illusion. That is how absurd a belief in the trinity is!