

## Sabbath School Lesson #13 – The New Covenant Life – 19-25 June 2021

**C**hrist tells us that, “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (Galatians 3:10-14). Immortality, or eternal life, is conditional upon a person’s belief in Christ, for “the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23); it is the doctrine that Christ taught to Nicodemus: “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him” “For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:36, 16). That everlasting life is found in Christ. To a Christian, one who has the Spirit of Christ (Romans 8:9), “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Colossians 3:4).

**Sunday: Joy** – It is a great joy having God’s presence! “Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore” (Psalms 16:11). So, instead of going about feeble in body and mind, the Christian has before him the prospect of renewed youth and fresh, joyous life, which, beginning now, will continue without interruption throughout eternity. Thus John wrote, “The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full” (1 John 1:2-4). God wishes us to have health and joy, and He provides the means to that end.

**Monday: Guilt Free** – “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Romans 8:1). To be sure, the freedom from condemnation is not in ourselves, but in Christ. We are to look at Him, instead of at ourselves. The fall of Satan was due to his looking at himself. The restoration for those whom he has made to fall, is only through looking to Jesus. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14). The serpent was lifted up to be looked at. Those who looked were healed. Even so with Christ. In the world to come we “shall see His face” (Revelation 22:4), and not be drawn to ourselves. The light of His countenance will be our glory and in that light we will be brought to that glorious state.

**Tuesday: New Covenant and New Heart** – Jesus Christ was “compassed with infirmity” (Hebrews 5:2), but could not sin because “God was in Christ” (2 Corinthians 5:19). All the power that dwelt in Christ by nature, we may have dwelling in us by faith. “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that *ye might be filled with all the fulness of God*” (Eph. 3:14-19).

**Wednesday: New Covenant and Eternal Life** – It is impossible for one to be a trinitarian and at the same time experience the New Covenant and Eternal Life. Trinitarians cannot fathom the fact that Christ is not the God of Abraham, but the Son of the God of Abraham. God spoke through His Son and still does. It was Christ, having the authority to use God’s name, that led Israel in the wilderness. Thus Moses reported on what God said of Christ, wrote: “Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him” (Exodus 23:22). God’s name was in Him hence He led them as God Himself. The apostles say, “The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when He was determined to let Him go” (Acts 3:13). Clearly here the Being glorifying His Son is different from the Being glorified. Eternal Life is to know Two Beings. In His final prayer, Jesus said to His Father, “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 17:3). Here Jesus made it abundantly clear that there is only one God, who is His Father. To have eternal life, this leaves no room for anyone else being the true God. His language

completely leaves out any necessity for knowing a third Being. There are only two Beings that it is necessary to know, God (the Father), and His only begotten Son. After Christ's resurrection, Christ's understanding about who God is did not change. He said to Mary, "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (John 20:17). In trinity, God is three-in-one, making the Spirit of God (Romans 8:9) into a separate god! John 17:11, 21-23 Jesus spoke of the oneness we can have with Him and His Father, and He left out any mention of the Holy Spirit as a separate third Being in that oneness.

**Thursday: New Covenant and Mission** – A New Covenant believer is told: "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 always, even unto the end of the world" (Matthew 28:19-20).

The question: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" – is this a trinity verse? It is not if we apply the rule: "precept upon precept; line upon line" (Isaiah 28:10). First, there are absolutely no examples of the disciples ever obeying a trinity reading of this verse – they all baptised only in the name of JESUS – Acts 2:38 "Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'" Acts 8:16 "For He [Holy Spirit] had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus." Acts 10:48 "And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days." Acts 19:5 "When they heard this, they were baptized in the name of the Lord Jesus."

Second, we find no example of baptising in three names in the Bible, but rather in a single name of Jesus. Romans 6:3 "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?" Galatians 3:27 "For as many of you as have been baptized into Christ have put on Christ." Acts 22:16 "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Third, it would be inconsistent with what Jesus taught about God, for Him to introduce a trinity at the last minute of His departure. In Mark 12:28-33, the scribes came and asked Jesus about the first commandment, and He answered "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord" – Jesus never taught a 'triune god.' Later in His closing prayers for His disciples, Jesus refers to God and Himself and not to a 'triune god:' "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Throughout His ministry, Jesus never even once referred to 'God the Holy Spirit' (as our church teach); if such a 'God' exists, it would be disrespectful for Jesus not to have never mentioned and acknowledged such a 'God' during His ministry.

Fourth, the first thing the verse requires is "Go ye therefore, and teach all nations" – teach what? The gospel. What is the heart of the gospel? "God so loved the world, that He gave His only begotten Son" (John 3:16). When should you be baptized? "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). But the trinity denies the very gospel: Sonship of Jesus. The doctrinal position of the Seventh-day Adventist Church is stated as follows: "In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine beings accepted and entered into the role of the Father, another the role of the Son" (*Adventist Review*, 31 Oct 1996). "Christ was the Son of God before He was born of a woman. ... We are dealing with a metaphorical use of the word 'son.' The Son is not the natural, literal Son of the Father" (*Adventist World*, A Question of Sonship, November 2015). The Bible is clear: "He is antichrist, that denieth the Father and the Son" (1 John 2:22). It is a sham/façade to purport to baptize souls in fulfillment of Matthew 28:19 if Father/Son are roles/metaphors!

Fifth, in Matthew 28:19, Christ wants us to first accept the gospel, and then His Spirit will abide in us. Peter understood this. On the day of Pentecost, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Peter mentions (1) repentance towards God, (2) baptism in the name of Jesus, and (3) the gift of the Holy Spirit. Christ stated all three; by including the Spirit in His commission, Christ wants us to receive His Spirit (Galatians 4:6).