

Sabbath School Lesson #2 – God’s Mission to Us: Part 2 – 7-13 October 2023

Christ gave His disciples the commission: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19). But this is not teaching a triune God. First, there are absolutely no examples of the disciples obeying a trinity reading of this verse – they all baptised only in the name of Jesus (Acts 2:38; 8:16; 10:48; 19:5). Second, we find no instruction to baptise in three names in the Bible, but rather in a single name of Jesus (Romans 6:3; Galatians 3:27; Acts 22:16). Third, it would be inconsistent with what Jesus taught about God, for Him to introduce a triune God at the last minute of His departure (Mark 12:28-33; John 17:3).

Sunday: The Triune God: The Origin of Mission – What has “the Triune God” to do with “the origin of mission” of saving souls? Nothing! But reference to “the triune God” in this Lesson is in line with our corporate Seventh-day Adventist Church belief number 2 (The Trinity), which states that, “There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons.” Our SDA Church denomination was non-trinitarian during the time of Ellen White. Back in 1872, our non-trinitarian SDA Church had published what was called “Fundamental Principles” of our faith. These “Fundamental Principles” were last republished in 1912. Back then, our SDA “Fundamental Principles” had no trinity doctrine – the first two principles stated: “1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.” “2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men,” (RH, 22 August 1912, Par 4). Eleven years before her death, in 1904, Ellen White had prophesied this: “The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganisation. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. 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}.

Ellen White died in 1915. In the 1931 Yearbook, a new Statement of Beliefs was covertly published without the Church in Session vote. The first two “fundamental principles” of our SDA Church pioneers were “accounted as error.” The 1931 Yearbook stated, “That the Godhead, or Trinity, consists of the Eternal Father,... the Lord Jesus Christ, the Son of the Eternal Father,... the Holy Spirit, the third person of the Godhead...” This was done by few men ruling the Church at the General Conference. Between 1931 and 1980, the baptismal vow was changed to align with the 1931 statement, and Sabbath School Lessons sent to the worldwide Church were couched in terms of the 1931 trinity statement. Then in 1980, at the World General Conference in session, they voted to accept the Trinity as part of the Beliefs of Seventh-day Adventists. Neal C Wilson, then General Conference President, adopting the Trinity, declared to the Seventh-day Adventist Church, “there is another universal and truly catholic organization, the Seventh-day Adventist Church” (Adventist Review, March 5, 1981, p. 3). Thus, the 1904 Ellen White prophecy was fulfilled, our “fundamental principles” were “accounted as error” and changed to Fundamental Beliefs and the trinity introduced and “God being removed” what now remains to happen is “storm and tempest would sweep away the structure.” But in spite of this modern Baal worship, “The Church, enfeebled and

defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard" {TM 49.1}. Like in the time of Elijah, when the corporate Church worshipped Baal, so is today, as back then few did not bow to Baal, so is today, and those who "sigh and that cry" (Ezekiel 9:4) are being sealed. The Bible does not teach a "triune God." The Lesson writer accepts: "the word "trinity" is not found in the Bible." The trinity separates the Spirit from the Father and Son, making them nonentities!

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); that one Spirit the Father gives us as the Spirit of His Son, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6); it is that one Spirit, as an integral inner part of Christ, that He breathed out to His disciples, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22); that one Spirit of Christ, as an integral part of Christ, when in us, is Christ Himself, for "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17); and as the Father and Son share that one Spirit, when that one Spirit is in us, Father and Son are in us, for Christ said: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). The Holy Spirit is not a third trinity god! The trinity doctrine separates the One Spirit shared by the Father and His Son from them to form a third trinity god! A belief in the trinity make a nonentity of God and of Christ, for God and His Son are omnipresent by their Holy Spirit, and they could not themselves be everywhere if the Holy Spirit were a separate entity from them!

Monday: Making Disciples: The Focus of Mission – The mission is to "make disciples." How is this mandate of the Master affecting how you live and minister to others? What can you do to be more involved in what you have been called to do? To His church the mighty Victor of sin and death has assured the same power. "All authority hath been given unto Me in heaven and in earth. Go ye therefore, and make disciples of all the nations, ... and lo, I am with you always, even unto the end of the world." As the Master sanctified Himself to save them, so must they with Him, that they "may by all means save some" (1 Cor 9:22).

Tuesday: The Eternal Gospel: The Message of Mission – What is the core aspect of the eternal gospel in Revelation 14:6-7 in the first angel of the three angels' messages? It is Worship Him! The "Him" is the "Father, Lord of Heaven and Earth!" (Luke 10:21); "God, which hast made heaven, and earth, and the sea, and all that in them" (Acts 4:24; 14:15; 17:24); "God, who created all things by Jesus Christ" (Ephesians 3:9); "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Corinthians 8:6). At the time when mankind wants to save creation without the Creator – the message is to correct worship. If you do not get it right with the first angel, as who to worship, no need to go to the second and third angels' messages. The first angel calls us to worship the One God who created through His Son!

Wednesday: God's People: The Channels of Mission – How does the Old Testament show us as the channel of mission? In Abraham, shall all families of the earth be blessed (Genesis 12:1-3). "And if you are Christ's, then you are Abrahams seed" (Galatians 3:29).

Thursday: The World: The Arena of Mission – What is the real arena of mission? The people so that they "might be partakers of the divine nature" (2 Peter 1:4). "My people shall know My name" (Isaiah 52:6). His name shall be manifest in His people. His nature shall be manifest in His people. God will again be manifest in the flesh. This is the everlasting gospel, and thus it is to be preached with a loud voice to every nation, kindred, tongue and people.