

## Sabbath School Lesson #2 – To Know God – 4-10 April 2026

**C**hrist says, “And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” (John 15:9). How do you understand the fact Jesus Himself said that “this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent”? Ellen White said, “The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality” {20LtMs, Ms 116, 1905, par. 19}. Notice, here Ellen White expresses two ways in which someone can be God: in infinity (nature) or in personality (identity). God the Father, essentially, is the “only true God” in personality; His Son is not truly God in personality. But both the Father and His Son are truly God in infinity: both possess infinite love from an infinite divine nature. “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character” {YI December 16, 1897, par. 5}. Notice what Ellen White says here, that the Father and Son are not identical (“little short of being identical”) – they are not absolute co-equal in all aspects. It is to know only God and His Son that is life eternal. You may be among most Seventh-day Adventists who say they believe in “the only true God, and Jesus Christ” (John 17:3), and yet accept the trinity doctrine that creates a third god out of the one “Spirit of God”/“the Spirit of Christ” (Romans 8:9). One of our Seventh-day Adventist Church Fundamental Belief calls the Holy Spirit “God the Eternal Spirit” – a phrase that is not found in the Bible. The trinity separates the Spirit from God and makes it into a separate god – this provokes God to jealousy (read the booklet: Greater Abominations). A belief in trinity gods is sin, for sin is transgression of the law (1 John 3:4), and the law says we should not have other gods (Exodus 20:3). Instead of the Holy Spirit being a personality or a manifestation of the Father, the trinity doctrine made it into a separate god with his own individual personality and being. To believe in that third god is worshiping other gods contrary to the law, and it is sin.

**Sunday: A Clearer Picture of God** – The Lesson writer refers to the omnipotence and the omniscience of God but says nothing about the omnipresence of God and Christ. To have a clearer picture of God, we study His omnipresence. The psalmist, directing his words to God, asks: “Where can I go from Your Spirit? Or where can I flee from Your presence?” (Psalm 139:7). The Spirit of God is His omnipresence. The Holy Spirit is the personal and omnipresent Spirit of the Father and the Son (Romans 8:8-10). This is the same Spirit that the Father gives us as the Spirit of Christ into our hearts (Galatians 4:6). The Spirit of God is His omnipresence. Jesus has the same Spirit, for there is only one Spirit that is Holy (Ephesians 4:4). The Holy Spirit who abides in us is the Jesus Christ Himself. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17).

**Monday: God Is Holy** – How does knowing that God is holy help you in your struggles in this life? The same way it helped Christ overcome His struggle on the cross to save us. We read this in the Psalms. David wrote by Christ’s Spirit (2 Samuel 23:1-2), as did all the prophets (1 Peter 1:10-11), although often the writers described their own experiences, the twenty-second Psalm is unmistakably a description of Christ’s experience, and yet it is most intensely human. In it every soul can read his own struggles and victories. Let us note a few verses in Psalms 22 that it comes from the heart of Christ. “But Thou art holy, O Thou that inhabitest the praises of Israel. Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded” (verses 3-5). If the soul in trouble will only hold fast to the everlasting truth that God is holy and good, and that His mercy endures for ever, he has a sure anchor. When we know that God is holy and good, then we know that He has not forsaken us. And then comes the thought of God’s goodness to men in past ages, how He delivered Noah and Lot and Joseph, and Jeremiah, and Daniel, and so many others, and that He is the same God still.

**Tuesday: God Is Love** – What is the importance of knowing that God is love? That we assimilate His love to be able to “love one another” (see John 13:34-35) in “the fulfilling of the law” (Romans 13:10). In Colossians 3:14 we are told that love is the bond of perfectness. Christ in Matthew 19:20 pointed out to the man that although he had outwardly kept all the commandments, he lacked the essential element of commandment keeping, which is love.

When we know that love, and that alone, is the fulfilling of the law, we understand that the keeping of the commandments means kindness, patience, unselfishness, thoughtfulness for others, forgetfulness of self, and labour to build up others, meekness, and gentleness, and true courtesy. In short, it means perfection. Without love in the heart, there is no keeping of the law of God. The law was given in love (Deuteronomy 33:2-3), and it is love. "He that loveth not knoweth not God; for God is love" (1 John 4:8). "We love, because He first loved us" (1 John 4:19), because love is of God. That is, there can be no real love that does not come from God. God is love, and all love springs from Him. Keeping of the commandments of God is a likeness to God Himself. It is more than mere likeness to God; it is assimilation to God; for love, which is the fulfilling of the law, comes from God. Therefore the keeping of the commandments by man is nothing less than the manifestation of the life of God in that man. God has put His Life in His Son (John 5:26), which life He has offered us in His Son (1 John 5:11). Without the Son of God, we do not have true love, and can do nothing (John 15:5) and we cannot keep His commandments. If you have a metaphorical Son in your heart, your love is metaphorical. Let the literal Son of God "dwell in your hearts by faith; that ye, being rooted and grounded in love, .... might be filled with all the fulness of God" (Ephes 3:14-19). God has given us all things in Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Ephesians 3:20, 21).

**Wednesday: God in Creation** – Is it the life of God or His power that is in all creation? The Spirit or new life given at Pentecost was not the same as the "breath of life" every living thing has. Caiaphas, for example, was alive at Pentecost when the apostles received the promise from the Father. He had the breath of life in him, but did not receive the Spirit of God as the comforter in him. All living things, whether it be man, or animal, or even Satan himself, are upheld by the power of God or by the same creative word of God (Hebrews 1:3, 2 Peter 3:5-7). They have the breath of life in them, but it is not the same as the indwelling spirit of God or the Comforter Jesus promised to send. The spirit of God or the Comforter is not in Satan. The upholding power of God is keeping Satan alive, but it is not the same as the Comforter or presence of God. It is important to differentiate between the power of God in nature and the presence of God. Think about it this way, when Adam was created, he was imbued with the spirit of God and he was alive. When he sinned, he lost the spirit of God yet he remained alive. In both cases, Adam possessed the breath of life, yet he did not have the spirit in both cases. Notice the following verses: Ephesians 2:12 "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 4:18 "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Here, "without Christ" = "Alienated from the life of God" = "Now if any man have not the Spirit of Christ, he is none of His" (Romans 8:9). We can clearly see that some do not have Christ, do not have God, and do not have the life/spirit of God. Physical life is not evidence that the spirit of God or the life of God is in the person. It only proves that the power of God is upholding that person; but as we have seen herein above, the upholding power of God is not the indwelling spirit of God.

**Thursday: Immanuel, God With Us** – How is God with us in the presence of our Lord Jesus Christ? It through Christ that the Father speaks: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18). Christ states His teaching objective: "I will declare thy name unto my brethren" (Psalm 22:22; Hebrews 2:12). And by declaring the name of God, Christ declares God Himself. And He does because He is "the brightness of His glory, and the express image of His person" (Hebrews 1:3). Therefore, it is that God said of Him, "My Name is in Him" (Exodus 23:21). When He was born in this world, He received the name "Emmanuel," which means "God with us" (Matthew 1:23). Christ's presence is God with us. So that when Philip said to Him, "Lord show us the Father, and it suffices us," He could say, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believe Me, that I am in the Father, and the Father in Me" (John 14:5-11).