

Sabbath School Lesson #12 – Dealing With False Teachers – 12-18 September 2026

Christ is s able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stop to touch him, and He is able to raise up everyone whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are “mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (2 Corinthians 10:4-5). Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them “the riches of the glory of this mystery,” which is “Christ in you the hope of glory,” and let us preach Him, “warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus” (Colossians 1:27-28).

Sunday: Spiritual War – Read 2 Corinthians 10:1-11; and think through what it is like to have a spiritual war. May Christians fight? – Yes, “fight the good fight of faith, lay hold on eternal life” (1 Timothy 6:12). May they take human life? – “The Son of man is not come to destroy men’s lives, but to save them” (Luke 9:56). “He that saith he abideth in Him, ought himself also so to walk even as He walked” (1 John 2:6). “Who, when He was reviled, reviled not again; when He suffered, He threatened not” (1 Peter 2:23). With whom are Christians to contend and how? “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places” (Ephesians 6:12). “For though we walk in the flesh, we do not war after the flesh” (2 Corinthians 10:3). With what weapons only may Christians fight? “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ” (verses 4-5); and “Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil” (Ephesians 6:11).

Monday: Boasting in the Lord – Read 2 Corinthians 10:13-17; how can an atmosphere of competitiveness harm the preaching of the gospel? How often is the melancholy fact forced upon the Christian’s mind, that many of those whom we fondly hope are the children of God, do not at all times exert an influence that tells favourably for the religion of Christ. It is sad that so often occasion is given for the worldling to fulfil those words of David, “They eat thy people as they eat bread;” for it seems that mankind will never learn “that measuring themselves by themselves, and comparing themselves among themselves, is not wise;” never practically learn that the Bible rule is the only standard, and that it should be the final court of appeals to all, as well as to the Christian; since by it we are to be judged at last, and each for himself must individually stand or fall in that day when God shall make up his jewels. In that day with what a thrilling personality will come to each that inquiry of our Lord, “What shall it profit a man if he shall gain the whole world, and lose his own soul?”

The general declension in religion marks these days as evil. Every careful observer is aware that piety is on the decline in our land. The standard is greatly lowered. People are received and remained as church members, who give but little, if any, evidence of piety. Indeed, the mass of professors seem to be under the control of worldly motives. Many of their so-called benevolent acts, are prompted, so far as we can see, by a desire to be seen of men. The multitude, instead of comparing their lives and actions by the law of God, and the faultless life of Christ, are comparing themselves among themselves. Is there not danger that many will thereby be deceived, and sink to ruin, while fondly hoping to rest in heaven?

Tuesday: False Teachers Identified – Read 2 Corinthians 11:1-15: the false teachers were identified by what they preached, and what was it they preached? “another Jesus” (verse 4). The question is, would Paul identify such false teachers in Adventism today?

Paul says, “For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him” (2 Corinthians 11:4). Like Paul, our Adventist

pioneers preached that Jesus was “begotten” of His Father, and “that it is necessary that God should have antedated Christ in His being, in order that Christ could have been begotten of Him, and sustain to Him the relation of Son” (W.H. Littlejohn, Review and Herald, 17 April 1883). Unlike Paul, Adventist theologians preach “another Jesus,” denying the Sonship of Jesus to uphold the trinity dogma! They say, “The Father–Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense” (Max Hatton, *Understanding the Trinity*, 2001, p. 97). The trinitarian “Jesus” cannot bestow eternal life. God the Father is the supreme source of all life in the universe. That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honour and power everlasting; Amen” (1 Timothy 6:16). This text is evidently designed to teach that the self-existent God is the only being who, of Himself, possesses this wonderful nature. When Christ proceeded and came forth out of His Father, the Father ordained that Christ should have the same life original that is in God His Father; hence: “In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ 1 John 5:12. The divinity of Christ is the believer’s assurance of eternal life” {DA 530.3}. The Bible is clear on the source of the “life, original, unborrowed, underived” that is in Christ: “For as the Father hath life in Himself; so hath He given to the Son to have life in Himself” (John 5:26). The Father has immortality (that is, “life, original, unborrowed, underived”) in Himself, and He has given that same life to His Son. This life, “immortality, the life which is exclusively the property of God” {ST April 8, 1897, par. 2}, Christ has in Himself by inheritance (Hebrews 1:4) from His Father who possessed and brought Him forth (Proverb 8:22-25; John 8:42). Trinitarian Adventists who deny the Father and Son, who deny the literal Sonship of Christ, have “another Jesus” and have a false hope of life, for God has put that life only in His literal Son, and he who has no true Son has no life. By stressing that only those who have the Son have eternal life (1 John 5:11-12), John disproves the theory that the Sonship of Christ is metaphorical, for otherwise life is metaphorical as well.

Wednesday: Sufferings for the Sake of the Gospel – Read 2 Corinthians 11:22-28; what point is Paul making here? In suffering for the gospel, “always rejoicing.” The secret of this is to “pray without ceasing” (see 1 Thessalonians 5:16-17). Paul prayed for others so much that he had no time to worry about himself. Even for the Romans he had not seen, he prayed earnestly – “Make mention of you always in my prayers” (Romans 1:9). Recounting his labours and sufferings for the Corinthians, he adds that they are “beside those things that are without, that which cometh upon me daily, the care of all the churches.” “As sorrowful, yet always rejoicing” (2 Corinthians 6:10). Paul fulfilled the law of Christ by bearing the burdens of others. Thus, it was that he was able to glory in the cross of our Lord Jesus Christ. Christ suffered on the cross for others, but it was “for the joy that was set before him.” They who are wholly devoted to others, share the joy of their Lord, and can rejoice in Him.

Thursday: Appeal to the Unrepentant – Read 2 Corinthians 12:20-21 and 2 Corinthians 13:1-2; what sins were jeopardising the spiritual condition of the Corinthian church and how did Paul deal with the matter? Paul threatens to be severe against obstinate sinners when he should come, having sent to them two epistles, to reform what was amiss among them. He was not hasty in using severity but gave a first and second admonition. He says that “this is the third time I am coming to you” – referring to his two epistles, by which he admonished them, as if he were present with them, though in person he was absent. Those two epistles were the witnesses he means in 2 Corinthians 13:1, referring rather to the direction of our Saviour (Matthew 17:16) concerning the manner how Christians should deal with offenders before they proceed to extremity then to the law of Moses (Deuteronomy 17:6, 19:15) for the behaviour of judges in criminal matters. Paul had told them before, he feared God would humble him among them, because he should find some who had sinned and had not repented; and now he declares he would not spare such, but would inflict church-censures upon them, which were accompanied in those days with visible tokens of divine displeasure. Though it is God’s gracious method to bear long with sinners, yet He will not bear always; at length God will send His Son at the second coming, and He will not spare those who are obstinate and impenitent, notwithstanding all His methods to reclaim and reform them.