

Sabbath School Lesson #11 – Unity in Worship – 8-14 December 2018

Chrst would have us heed the call to worship. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:6-7).

Sunday: Worshipping Our Creator and Redeemer – As Sabbath-keeping Christians, we ought to understand our Creator better than any other professed Christians. Of all the commandments, it is the Sabbath that points us back to creation and to the Creator. The trinity destroys that truth, pointing us to “a unity of three coeternal persons” – a committee of gods – as our Creator. But the Bible is clear that it is “God, who created all things by Jesus Christ” (Ephesians 3:9). Who created all things? God. How? “by Jesus Christ.” God made the world, by His Son (Hebrews 1:1-2). Source of creation is the Father; the means of creation is His Son. “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). Only two Divine Beings were involved in creation, Father and Son. The Father created through His Son, just as He later spoke His commandments at Sinai through His Son. As all things were created through Jesus, for which the Sabbath points to, He could say, “the Son of man is Lord even of the sabbath day” (Matthew 12:8). The Sabbath points to the Creator, whom we should worship. All honour given to Jesus goes to the Father. All the worship that goes to the Father is through Jesus. “And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:11). The One God, the Father, who created all things by His Son, says, “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent Him” (John 5:23). “And again when He bringeth in the first begotten into the world, He saith, And let the angels of God worship Him” (Hebrews 1:6). When Christ receives worship, for through Him and by Him God created all things, for which creation the Sabbath points to, He does not so receive for His own glory. He said, “I seek not Mine own glory” (John 8:50).

Monday: False Worship – Read a vision of false worship in the eighth chapter of Ezekiel, which is taking place in our church. There is idolatry in our church. Remember that idolatry begins in the heart. Ezekiel says so in Ezekiel 14:3 “Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?” What Ezekiel sees here is a picture of the church and also is a picture of what is happening in the minds of church members, that there is confusion over worship in the church, and in the mind of church members, just before the close of probation. Idolatry begins in the heart, begins in the mind, and a false understanding or conception of God is idolatry. “Are we worshippers of Jehovah, or of Baal? Of the living God, or of idols?” {5T 173.3} “No outward shrines may be visible; there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and his attributes. They are as verily serving a false god as were the servants of Baal. Are we worshipping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place?” {5T 173.4}. The true God is the Father (John 17:3), and we see it here very clearly that it is the Father who is revealed in His word, in Christ, and in nature. Are we worshipping mysterious gods that we cannot find in the Bible? Are we worshipping what is a philosophical idol enshrined in place of God? This philosophical idol is the inexplicable trinity belief that was after the death of our leading pioneers enshrined in our Fundamental Beliefs. Read the booklet ‘Greater Abominations.’

Tuesday: The First Angel’s Message – The first angel calls out with a loud voice, “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Revelation 14:7). The God we are to fear and worship is the Creator; we already established that He is the Father, who created all things through His Son. The first angel calls us to worship One God, One Person. This One God is whom the apostles and their

company praised and prayed to: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is" (Acts 4:24). The wording they used here reminds us of the Sabbath. This One God is whom His Son Jesus Christ praised: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight" (Luke 10:21). The God that the first angel calls us to worship is not "a unity of three coeternal persons." Your understanding of God is going to impact who you worship. The three angels' messages are to correct worship. If you do not get it right with the first angel, as who to worship, then no need to go to the second and third angels' messages. Only the first angel tells you who to worship. The first angel calls us to worship the One God who created through His Son. The trinity doctrine calls us to worship "a unity of three coeternal" gods that "made heaven, and earth, and the sea, and the fountains of waters." Thus the trinity doctrine destroys the three angels' messages.

Wednesday: Bible Study and Fellowship – Of the early Christians we read: "And they continued steadfastly in the apostles' doctrine and fellowship, in breaking of bread, and in prayers" (Acts 2:42). Read also verses 46-47. We see that this breaking of bread was both in the temple and at home, and, moreover, it was to the disciples a token of fellowship. The question arises: With whom was the fellowship? Some will say at once that it was fellowship with the apostles; but a little study will show that it was fellowship with the Father and with His Son Jesus Christ that the disciples enjoyed. "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" (1 John 1:3). Here it is made very plain that "our fellowship is with the Father and with His Son Jesus Christ." Without this, all human fellowship is nothing. Again: "The cup of blessing which we bless, is it not the communion [fellowship] of the blood of Christ? The bread, which we break, is it not the communion [fellowship] of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one Bread" (1 Corinthians 10:16-17). The statement in Acts 2:42 that they continued "in the apostles' doctrine and fellowship" is the same as in 1 John 1:3: "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." "Fellowship with us" means the same fellowship that the apostles had, namely, "with the Father and with His Son." We are "built on the foundation of the apostles and prophets" (Ephesians 2:20); not on the apostles and prophets, but on the foundation on which they built and were built.

Thursday: Breaking of Bread and Prayer – The new converts had fellowship "with the Father, and with His Son Jesus Christ," and the breaking of bread had a close connection with this fellowship. In 1 Corinthians 10:16-17, the breaking of bread is the indication of that fellowship. Christ is the bread of life (John 6:48), and we, by feeding upon Him, become one bread with Him. It is said of the disciples that "breaking bread at home, they did eat their food with gladness and singleness of heart." Note that the breaking of bread at home was as much a religious matter with them, and contributed as much to their gladness, as breaking bread in the synagogue or the temple. Why? Because they had learned from the Lord Jesus that the food which He gives us to eat contains His life; and that, as we live by eating, if we eat in faith discerning His body, we shall live by faith, being partakers of His righteousness. This breaking of bread is mentioned in connection with the fact that "all that believed were together, and had all things common" (Acts 2:44). Those who believe in the true Father and His Son, having perfect fellowship, can do this; for they know that they have nothing of their own, and that He who from His own life supplies their wants, belongs equally to others. They have no table of their own, but eat continually from the Lord's table. He prepares a table for us, and we are fed daily by His hand. When we give to our needy brother, we are simply doing what we might do if we were both dining at a rich man's table, – we might pass the food to some one with an empty plate. If we look at the matter in this light, it will affect us in two ways: it will cure us of selfishness, – the tendency to seize food from the table and go into a corner and eat it by ourselves, – and also cure us of the false pride which makes us feel ashamed if it is necessary for us to receive assistance through a fellow-man.