

## Sabbath School Lesson #12 – A Message Worth Sharing – 12-18 September 2020

**C**hrist would have us share the message: “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: Peter’s Present-Truth Message** – “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth” (2 Peter 1:12). What is present truth? Truth that is with us – “the truth which is with you” – this is addressed “to them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ” (verse 1). What is this truth, which is with us? Jesus said, “I am the Way, the Truth, and the Life” (John 14:6). Moreover, He is always with us, for He says, “Lo, I am with you alway, even unto the end of the world” (Matthew 28:20). And He is always the same, for we read again, “Jesus Christ the same yesterday, and today, and for ever” (Hebrews 13:8). This, then, is the present truth, the truth that is ever present with us. As Christ is “the truth, and the life,” it follows that, “he that hath the Son hath life; *and* he that hath not the Son of God hath not life” (1 John 5:12). But this present truth – the truth which is with us, Jesus Christ – our Seventh-day Adventist Church has corporately denied through the belief in the trinity doctrine! This we must repent of if we should be of Christ. Jesus said, “I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive” (John 5:43). The trinitarian “Jesus” comes “in his own name,” for he made out to be of the same co-equal age of existence with the Father, despite Jesus Himself having said plainly “My Father is greater than I” (John 14:28). Paul said, “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). The trinity doctrine preaches “another Jesus,” not the Jesus that the apostles and our Adventist pioneers preached and believed. Since the passing away of our Adventist pioneers, Satan has brought in heresies about the personality of Jesus through the trinity belief. Peter warns, “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Peter 2:1). The devil has worked by bringing heresy; and the trinity doctrine denies the Lord, and that denial is bringing “swift destruction” into Adventism. A call to worship the true God is a message worth sharing.

Our pioneers were non-trinitarian and regarded trinity as an error of Catholicism: “As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, *the trinity*, the consciousness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not” (James White, RH, 12 September 1854, Par 8). After the death of the prophetess Ellen G White (1827-1915) and of the pioneers, a new generation of theologians arose who changed our Seventh-day Adventist fundamental principles and embraced the trinity doctrine. “Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor” (Ellen White, *Manuscript Release No. 760*, 1905, p. 9). Sadly, this has long been fulfilled; the trinity is a deadly theory that removes the pillars of our faith “concerning the personality of God or of Christ” and this trinity doctrine has “set the people of God adrift without an anchor” in regards to the pillars of faith in Adventism. As we will see, the trinity destroys a number of truths including the three angels’ messages.

**Monday: Revelation’s End-Time Focus** – If God is made of “a unity of three coeternal persons,” as the trinity would have us believe, that is, Father, Son, and Holy Spirit (as a

separate entity), what role will the trinitarian holy spirit (the separate entity) play in the second coming? None! Scripture say that only Two Beings are involved: the Son who will come from heaven to earth, and His Father who will remain waiting for us in heaven. When we are taken to heaven, will there be three trinities? No! Scripture say that only Two Beings sit on the throne: Father and His Son. The second coming makes no sense in the trinity theory, and the trinity destroys the pillar of the second coming. Jesus tells us that it is Him who will come: "For the Son of man shall come in the glory of His Father with His angels" (Matthew 16:27). Jesus tells us that He will come to take us to His "Father's house" (John 14:1-3). What is His Father's house? Heaven. The owner of heaven is One Person, the Father. Christ will come and leave His Father in heaven. "The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repentant sinner, not only will He permit him to enter heaven, but He, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh, what love, what wondrous love the Father has shown in the gift of His beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven" (Ellen White, *The Review and Herald*, September 21, 1886). If you believe in the trinity, the spirit that is in you is not the Spirit of Christ, that is, Christ is not in you, and you have a trinitarian spirit god in you. But Christ is coming back to take only those who have Him living in them. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Colossians 3:4). Only when Christ is your life, will you go with Him. The only preparation for the second coming is to have Christ as your life. If you believe in the trinity, with someone else in you, then the second coming is useless for you. Christ is coming to take us to His Father. Christ takes only those who have His life, that is, who have His very own Spirit. There is no trinitarian holy spirit involved. Moreover, in heaven, there will be only Two Beings: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Revelation 21:22). Only the Father and His Son; it is Two, not "three coeternal persons" who sit on the throne. The trinity destroys the glorious second coming.

**Tuesday: Revelation's End-Time 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; 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). 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 affects your worship.

**Wednesday: Understanding God's Message More Fully** – 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"? Thus the trinity doctrine destroys the three angels' messages.

**Thursday: God's Final Appeal** – Final appeal is a call to keep the Sabbath holy. 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 it is "God, who created all things by Jesus Christ" (Ephesians 3:9). God made the world, by His Son (Hebrews 1:1-2). The 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).