



## The Book of Job Lesson 13 4Q 2016 The Character of Job

### SABBATH

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Last week I received a question about Isaiah 53:10, let's read 53:10 and verse 11:

**Yet it was the Lord's will to crush him and cause him to suffer**, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. <sup>11</sup> **After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.** NIV *This is the NIV and you can see the translators have a certain lens through which they interpret. It has to do with preconceived ideas of God's law and sovereignty—God is causal and inflicting. But this is not in the Hebrew, it is an artifact of the translators.*

The Lord says, **"It was my will that he should suffer;** his death was a sacrifice to bring forgiveness. And so he will see his descendants; he will live a long life, and through him my purpose will succeed. <sup>11</sup> After a life of suffering, he will again have joy; he will know that he did not suffer in vain. My devoted servant, with whom I am pleased, will bear the punishment of many and for his sake I will forgive them. GNT *This is the GNT and it shifts the focus slightly that it was God's will he should suffer, but it is not God causing the suffering. This is much closer to the truth as it was God's will for Jesus to rescue humankind!*

**Yet it pleased the Lord to bruise Him; He has put Him to grief.** When You make His soul an offering for sin, He shall see *His* seed, He shall prolong *His* days, And the pleasure of the Lord shall prosper in His hand. <sup>11</sup> **He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many,** For He shall bear their iniquities. NKJV *This is the NKJV and again the translators bring in a certain view of God's law and God acting as the causal agent.*

The SDA Bible commentary on this passage states:

The Lord was not delighted that His Servant (see on ch. 52:13), Messiah, should suffer, but rather, in view of the eternal welfare of men and the security of the universe, it was best for Him to suffer. "It pleased the Lord" in the sense that "it was the will of the Lord." Only thus could the plan of salvation succeed. The sufferings of Christ were part of the eternal plan<sup>1</sup>

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<sup>1</sup> Nichol, F. D. (Ed.). (1977). *The Seventh-day Adventist Bible Commentary* (Vol. 4, p. 291). Review and Herald Publishing Association.



The Bible commentary is correct—it pleased God that Jesus in perfect accord with Himself and perfectly revealed the Father and perfectly fulfilled His mission to heal humankind.

How one understands this passage depends entirely upon the law lens one uses.

If we use the false law lens, the lie that God’s law works like human law, rules made up and enforced with punishment then what conclusion do we draw from these texts? That God was pleased to inflict punishment on Jesus in order for Jesus to pay the penalty so God could resolve His anger and wrath and save mankind.

If we use the true view of God’s law as design law, then we realize humankind was in a terminal state, “dead in trespass and sin” and would die eternally unless God intervened through Christ to fix the situation. Thus, while God did not enjoy His Son’s suffering, He was pleased for His Son to carry out His purpose to save humankind and the only way to do this was to partake of our human nature, confront the carnal nature and destroy it restoring the species human back to God’s original ideal.

It would be like a parent whose child was dying of leukemia having another child who was a bone marrow match, they would be pleased the healthy child donated bone marrow to save their sibling, and doing so would cause suffering to the donor and while the parents wouldn’t enjoy the healthy child suffering, they would be pleased with it because of what it accomplished.

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Read Memory Text: “Do you see that faith was working together with his works, and by works faith was made perfect?” James 2:22 NKJV

What is the long-standing debate between faith and works in Christianity?

The traditional penal substitutionary view is that we are saved totally by faith, i.e. accepting the legal payment of Jesus without any work from us, and that works are only an evidence of the fact we are saved, but have no role whatsoever in our salvation, i.e. there is no work we can do that isn’t contaminated with sin, thus it would be useless to offer our works to God as having any merit for our salvation. Only by accepting the perfect sinless blood of Jesus can we have our sin-debt paid for, if we try to offer God our works we offer Him a contaminated offering and He will not accept it.

Jump to Friday’s lesson and read the first paragraph, “The Protestant Reformation...” What was the works that the Reformation was protesting? That we had to behave in a certain way or do certain rituals or pay certain payments in order to be good enough to be saved—such as:

- indulgences
- go to confessional
- partake of communion
- receive last rights or be buried in sacred ground
- do penance



- make pilgrimages
- give money to the church
- fight in a crusade
- build a cathedral

The idea was that you had to do something which would put yourself in a position where you were now worthy of salvation.

The Reformation was protesting all the works that held salvation hostage to the actions of the sinner and exploited the sinner for benefit of the institution, or suggested we needed to improve ourselves in anyway before we could be saved. In our understanding today it would be like saying to a person with a terminal illness they must get well before the doctor will treat them.

Daniel 7:25 prophesied that a power would arise and seek to change God's law—what power and how?

The power was Rome and Rome changed God's law by replacing the design law truth with the human imposed law lie—the idea that God's laws function no differently than the laws human beings make, rules which require external punishment or some payment to pay the legal authority for breaking the law. This is the root to all paganism, god's who will punish unless paid in some way:

Through heathenism, Satan had for ages turned men away from God; but he won his great triumph in perverting the faith of Israel. By contemplating and worshiping their own conceptions, the heathen had lost a knowledge of God, and had become more and more corrupt. So it was with Israel. **The principle that man can save himself by his own works lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin.** {DA 35.2}

In heathenism, what are the works supposed to do? They are always intended to do something to influence the god not to punish or to bring a blessing.

This corruption of the false law led to all the works abuses described above—the Reformation protested the specific distortions but didn't get to the root of it and thus within Protestantism the infection of imposed law remains and infects much of Protestant theology—the most critical is the way we understand the plan of salvation. Protestant theology merely substituted the works of man trying to influence a punishing god, with the works of Jesus to pay off the angry and punishing god.

But is there an error still in the Protestant balance between faith and works, justification and sanctification? Yes, it is in the idea that justification is a legal declaration of someone being righteous, when they are not righteous, but God declares them righteous based on the legal substitution of Jesus into their legal account in heaven. This is all false based on the false law construct.



True Biblical justification is very simple, it is setting a person right with God. The natural sinful heart is enmity to God, it doesn't trust God, thus when a person's heart changes from distrust to trust, they are set right with God again, they are justified. This is what the Bible teaches about Abraham, that after he trusted God then God recognized him as being set right or righteous. And in trust we open the heart and the Spirit comes in and we experience transformation of character, commonly called sanctification. There is nothing legal about it, it is all healing.

So what is the balance between faith and works?

- <sup>20</sup> You foolish man, do you want evidence that faith without deeds is useless? <sup>21</sup> Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? <sup>22</sup> You see that his faith and his actions were working together, and his faith was made complete by what he did. James 2:20-22
- Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, <sup>13</sup> for it is God who works in you to will and to act according to his good purpose. Phil 2:12,13
- For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—<sup>9</sup> not by works, so that no one can boast. <sup>10</sup> For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. Eph 2:8-10
- Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup> The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Gal 6:7,8
  - Who is doing the sowing?
- Since, then, you have been raised with Christ, **set your hearts** on things above, where Christ is seated at the right hand of God. <sup>2</sup> Set your minds on things above, not on earthly things. <sup>3</sup> For you died, and your life is now hidden with Christ in God. <sup>4</sup> When Christ, who is your life, appears, then you also will appear with him in glory. <sup>5</sup> **Put to death**, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. <sup>6</sup> Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. <sup>8</sup> But now **you must rid yourselves** of all such things as these: anger, rage, malice, slander, and filthy language from your lips. <sup>9</sup> **Do not lie** to each other, since you have taken off your old self with its practices <sup>10</sup> and have put on the new self, which is being renewed in knowledge in the image of its Creator...<sup>12</sup> Therefore, as God's chosen people, holy and dearly loved, **clothe yourselves** with compassion, kindness, humility, gentleness and patience. Col 3:1-13



Who is doing the work? Is this work of life transformation only of God? Does it matter? Is our salvation dependent upon this ongoing work?

These Bible passages have been a source of great tension within Christianity resulting in two primary camps – the work your way to heaven camp in which our works commend us to God or somehow save us from sin – legalism, opposed by the camp which says our salvation is of God’s grace without our work and our works only reveal what He has done within us.

This tension only exists because of the false law construct, get rid of that lie and you get rid of the tension.

Here are some thoughts from one of the founders of our church, what do you think?

- While God was working in Daniel and his companions "to will and to do of His good pleasure" (Phil. 2:13), they were working out their own salvation. Herein is revealed the outworking of the **divine principle of cooperation, without which no true success can be attained. Human effort avails nothing without divine power; and without human endeavor, divine effort is with many of no avail. To make God's grace our own, we must act our part. His grace is given to work in us to will and to do, but never as a substitute for our effort.** {LHU 193.4}
- We are laborers together with God. This is the Lord's own wise arrangement. **The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God.** The apostle says, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). **Man is to work with the facilities God has given him.** "Work out your own salvation with fear and trembling," He says. "For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13).--MS 113, 1898. {2MCP 694.3}
- **There are *two* grand forces at work in the salvation of the human soul. It requires the cooperation of man with the divine agencies-- divine influences, and a strong, living, working faith. It is in this way only that the human agent can become a laborer together with God. The Lord does not sanction in any one of us a blind, stupid credulity. He does not dishonor the human understanding, but, far from this, He calls for the human will to be brought into connection with the divine will. He calls for the ingenuity of the human mind, the tact, the skill, to be strenuously exercised in searching out the truth as it is in Jesus. . . . Ye are labourers together with God.** {OHC 310.5}
- In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. **The expulsion of sin is the act of the soul itself.** True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a



power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God. {DA 466.4}

What is the truth? We must accurately diagnose the problem before we can understand the solution

What is the problem that sin caused that the plan of salvation was designed to fix?

When Adam sinned in Eden did God get changed? Did God's law get changed? Did the condition of humanity get changed? Then does Christ need to do something to change or fix God or God's law? No! They are perfect, then what needs to be changed or fixed? The condition of humankind—this is what Christ came to achieve.

Thus, when we move back to the truth about God's law as design law, how He built reality to work and realize that sin changed humankind to be out of harmony with this design and thereby dead in trespass and sin, then we realize the true balance between faith and works:

Christ singly and alone, with no help from any human source, defeated Satan, revealed the truth about God, exposed Satan as a liar, destroyed the infection of selfishness and developed a perfect human character—the remedy to sin! Thus, no work we can do can create our own remedy or add to the healing power or perfection of the remedy Christ achieved. In the humanity of Jesus Christ the species human was saved—and what He achieved can be applied to individual believers, if they will trust Him, i.e. have faith in Him.

So, we have faith that Christ alone won the victory, revealed the truth to win us to trust and procured the remedy. But, we must then *partake* of the remedy and *follow* the prescription of our Heavenly Physician. This is our work to do, and without this work on our part, we simply fail to partake of what Christ has achieved. The work we do does not change or influence God or have any merit in some legal sense, but is the work to connect with, and experience in our own minds and hearts the unity and oneness with Christ that heals us.

It would be like having an infection and there is an antibiotic that will cure you; you didn't develop the antibiotic; you didn't pay for the antibiotic; it is offered to you freely, but you still must take the antibiotic; it won't be forced down your throat. And when you take it the antibiotic does something in you that you cannot do for yourself.

This is what James is saying, that faith without works is dead—to believe in an antibiotic, and believe in its power to heal and save, but refuse to take it is dead, has no ability to heal you and you will still die from the infection. So, too, those Christians who believe Jesus Christ died for them, but refuse to participate with Jesus, partake of the truth He provided and choose to follow that truth will still die of their terminal condition.





How do we put all the texts together? After Adam's sin humanity was changed from beings who operated in perfect accord with the law of love, the template of life. Mankind believed lies about God and didn't trust Him. Christ came to reverse all of this. First He came to reveal the truth to destroy lies and win us to trust, but more than this Christ, as our substitute, took our infirmities, our sick condition upon Himself in order to cure, reverse, recreate, rewrite God's perfect character into the human species. He did this in His own person! He procured the remedy to sin and now offers this to us through the application of His Spirit!

The atonement of Christ is not a mere skillful way to have our sins pardoned; **it is a divine remedy for the cure of transgression and the restoration of spiritual health.** It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

Thus, when we are won to trust we open the heart, surrender our will to Him and the Spirit infuses us. We partake of the divine nature. We are inspired, enlightened, empowered, encouraged and we then choose daily to eliminate from our lives everything we know is harmful and embrace all that is good. As the apostle says, via the indwelling Holy Spirit – a cooperative arrangement, we choose to rid ourselves of the old life and live a life of love!

The lesson also said this however, and as we prepare for our next quarter on the Holy Spirit I couldn't let this pass: "Yet the truth of salvation by faith alone always included the work of the Holy Spirit in the life of the believer, not as a means of salvation but as an expression of it."

Are they saying that we are saved first and then we get the Holy Spirit as an evidence of our already being saved? Again, this distinction is false, based on the false law construct of salvation being a legal declaration. There is no salvation, which means healing, restoration, recreation, without the Holy Spirit. The Holy Spirit is the delivery agent of the remedy that Christ achieved, so while the remedy was achieved by Christ, we cannot partake of the remedy without the Holy Spirit—thus the Holy Spirit is part of the means of salvation, the means of delivering and making real in us what Christ achieved. Are we comfortable with this idea or uncomfortable?

The Spirit is given as a regenerating agency, **to make effectual the salvation wrought by the death of our Redeemer.** {AA 52.4}

**Of what avail would it have been to us** that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, **if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases** what has been wrought out by the world's Redeemer? {3SM 137.1}

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart... **The Spirit was to be given as a**



**regenerating agent, and without this the sacrifice of Christ would have been of no avail.** The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. **Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature.** Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. {DA 671.2}

In the battle between Christ and Satan, the evil one has worked to oppose Christ at every point through history. He worked to deceive Adam and Eve, he worked to destroy the avenue through which Messiah would come. He tried to have baby Jesus killed. He tried to get Jesus to sin. He tried to keep Jesus in the tomb. He tried to obscure the truth about what Jesus accomplished making it into a legal act. He tries to get us to deny the importance or even existence of the Holy Spirit, because even though he failed at every other point and the remedy for sin has been procured by Jesus, if we deny the Holy Spirit we close ourselves off to the agent which make Christ's victory effectual in us, i.e. applies the remedy to us!

## SUNDAY

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Read first paragraph, "Though Job had..." thoughts? Any lesson for us today when we experience trials and difficulties? Is it *sometimes* true that we experience difficulties because we are right with God and the evil one wants to discourage us?

Does this explain all the reasons why trials and difficulties occur? No, but it is one possible reason. Could this be an encouragement?

How can this be misapplied and misused? Some believe if they are not being persecuted by the world it is because they are not yet holy enough and they use persecution as the evidence of their holiness, so they make a point of acting in ways that enhance their divergence from societal norms until they incite conflict and then point to the conflict as evidence of their holiness. David Koresh and the Branch Davidians did this—have you ever known Christians doing this same thing on a smaller scale within their Christian community—perhaps acting with extremes within their congregation to the point of inciting critique and then pointing to the criticism as evidence of their holiness?

Read second paragraph, "How good and how faithful..." Yes, Biblical perfection is about maturity of character, not perfect performance of all tasks—i.e. a person who spills soup, or trips and falls on a tree root, or gets a math problem wrong, makes an error in their check registry and thus bounces a check, or many other mistakes in life, can still be perfect i.e. mature of character.

Apply this insight to this Bible passage:





Although he [Jesus] was a son, he learned obedience from what he suffered <sup>9</sup> and, once made perfect, he became the source of eternal salvation for all who obey him... Heb 5:8,9

Wasn't Jesus always perfect? What is Bible perfection? Maturity—while Jesus was always sinless, as a human he was not always fully mature, but had to grow and develop a perfect and mature human character—it was only AFTER He accomplished this, which was fully done at the Cross, that He was then able to be our Savior and High Priest. Thoughts? Concerns? Why is this true?

What was needed for our salvation? If the legal penal view is correct, that what was needed was sinless blood sacrifice of a human life, then God could have provided that when Jesus was a baby—Remember Satan inspired Herod to try and kill baby Jesus. If Herod succeeded the sinless blood of Jesus would have been shed—with what result? The plan of salvation would have failed—why? Because Jesus would NOT have grown as a man and developed a perfect character—this is why Satan tried to have Jesus killed as a baby.

Read third paragraph, “Second, the text says...” What does it mean to be upright? How can we be upright today? What is the balance between obeying God’s law and human law?

Read fourth paragraph, “Third, the text says...” What does it mean to fear God? Does it mean to be terrified and scared, or to be in awe, to revere, to be inspired by, to look up to, to humble oneself before?

Why is this an important distinction?

When we are inspired and in awe, but without terror and not afraid, frightened, or scared, what will that lead to? Will it lead to Isaiah 1:18, “Come let us reason together...” Will we be more interesting in talking with God, in asking honest questions, in seeking to understand? Do we see the two people in OT times who God called His friends doing this? Moses and Abraham?

But what if we instead hold to fear, terror, dread? Does this lead us to question, or simply do what the master says, “God said it, I believe it, that settles it?”

Read fifth paragraph, “Finally, Job...” thoughts? What is evil? How can we tell the difference between good and evil?

If we are in the imposed law construct we often miss it and we end up doing evil in the name of good—examples:

- Those who crucified Christ because He broke their law
- Those who burned other’s at the stake throughout history
- A mother is home with her 5 and 7 y/o daughters decorating for Christmas and Christmas music is playing and the kids and mother are laughing and frolicking/dancing around to the



music when the father walks in—he sees them dancing and scowls angrily and comments about how dancing is sinful and stomps out.

- A preacher tells his church that Christ cannot return until the women stop wearing make-up, jewelry, and pants, and until Christians stop watching TV, and stop eating meat.
- Others?

What is true evil? Here is a short three paragraphs from EGW:

**All sin is selfishness... The sowing of seeds of selfishness in the human heart** was the first result of the entrance of sin into the world. **God desires every one to understand the evil of selfishness**, and to co operate with Him in guarding the human family against its terrible, deceptive powers. **The design of the gospel is to confront this evil** by means of remedial missionary work, and to destroy its destructive power by establishing enterprises of **benevolence**. {WB, September 9, 1902 par. 3}

**As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son** to die for mankind. [what was the reason? as a remedy to cure the human condition from selfishness] How could He have given more? In this gift He gave Himself. "I and My Father are one," said Christ. **By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him**. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **Love is the great principle that actuates unfallen beings**. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host are filled with an intense desire to work through human agencies **to restore in man the image of God**. They are ready and waiting to do this work. **The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man** from his fallen state. Every attribute, every power of divinity has been placed at the command of those who unite with the Saviour in winning men to God. O, that all would appreciate the truth as it is in Jesus. O, that all would love God in return for the love wherewith He has loved them. {WB, September 9, 1902 par. 4}

**Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love**. The church is to co-operate with God **by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection**. {WB, September 9, 1902 par. 5}

Do you hear anything legal or penal? No it is all design law, restoring God's law of love, His design back into human beings.

**Thus the greatest evil is the evil of religions and religious teachings that present God to be like Satan in character!**



Go around the world and ask people to define evil. You will always find that no matter what society, that evil has at its core the exploitation of other human beings. This means evil, by definition, recognizes the value of other human beings. And where does this value, this worth of humanity originate—in all societies, including those who reject God?

## MONDAY

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The title of the lesson is from Job 29:6 where Job said “my steps were bathed with cream.” What is he saying?

Read fourth paragraph, “But we can see...” thoughts? How must Job have treated people for them to think of him this way?

Do we see all human beings as equal? Do all human beings have equal worth? Absolutely! How has this truth been perverted to cause division?

The truth that all humans are of equal worth has been distorted into the idea that it is immoral, wrong, even sinful, to make distinctions between people based on ability. Historically, discrimination occurred based on arbitrary reasons such as the color of one’s skin or their gender. But, this doesn’t mean we are not to discriminate, i.e. make discerning decisions between people and Martin Luther King Jr. stated it quite accurately:

I look to a day when people will not be judged by the color of their skin, but **by the content of their character.**

It is right to discriminate by character, to refuse to hire someone who is untrustworthy etc.

Is it also wise to discriminate based on ability—a good coach doesn’t put the quarterback in the defensive line, or put the offensive lineman at quarterback, or the kicker as running back. A good coach recognizes that the team functions best when each person’s abilities are taken into account and they are allowed to function in the role they are best suited for.

In the church we are advised in the New Testament that some have various gifts, abilities, endowments, and that persons should fill roles in the church according to their gifts. In other words, we should discriminate and avoid putting people in positions where they are not well suited.

Society could learn from this principle.

## TUESDAY

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The last paragraph states, “Here, though, Job shows just how much he understands about human rights and that these rights originate in the God who made us.”



What are human rights? What does it mean?

They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being," and which are "inherent in all human beings" regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others. They should not be taken away except as a result of due process based on specific circumstances; [https://en.wikipedia.org/wiki/Human\\_rights](https://en.wikipedia.org/wiki/Human_rights)

Can we name any?

- Life, liberty and the pursuit of happiness?
- Freedom of thought and religion and conscience
- Freedom from torture
- Freedom from imprisonment
- Freedom from slavery
- Freedom of speech
- Freedom of movement
- Right to a fair trial
- Right to bear arms

Why are these rights? Where do they come from? What makes them rights?

If the evolutionary worldview is correct—then how can any of these be inherent rights? In the evolutionary worldview isn't it a law that the strong prey on the weak in order to advance and succeed and a species is benefited by killing off its weakest members?

We have pointed out in here many times the contradiction in Christianity by those who teach a God of love and that God will kill you or torture you in hell if you don't love Him in return.

But, notice, the liberal humanist has similar contradictions—teaching that there is no God, no higher moral authority, that we just evolved by random chance through the process of the weak and defective being killed off and the strong surviving, yet arguing for the equal rights of all human beings. What is the moral basis for them if there is no God?

Here is an interesting quote from EGW:

When Christ came to the earth, humanity seemed to be fast reaching its lowest point. The very foundations of society were undermined. Life had become false and artificial. **The Jews, destitute of the power of God's word, gave to the world mind-benumbing, soul-deadening**



**traditions and speculations.** The worship of God "in Spirit and in truth" had been supplanted by the glorification of men in an endless round of man-made ceremonies. **Throughout the world all systems of religion were losing their hold on mind and soul. Disgusted with fable and falsehood,** seeking to drown thought, men turned to infidelity and materialism. Leaving eternity out of their reckoning, they lived for the present. {Ed 74.4} **[Does this sound familiar?]**

As they ceased to recognize the Divine, they ceased to regard the human. Truth, honor, integrity, confidence, compassion, were departing from the earth. Relentless greed and absorbing ambition gave birth to universal distrust. **The idea of duty, of the obligation of strength to weakness, of human dignity and human rights,** was cast aside as a dream or a fable. The common people were regarded as beasts of burden or as the tools and the steppingstones for ambition. Wealth and power, ease and self-indulgence, were sought as the highest good. Physical degeneracy, mental stupor, spiritual death, characterized the age. {Ed 75.1}

## WEDNESDAY

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Read second paragraph, "But there's a deeper..." I think this is a good point, Job didn't curse God because he had enough experience, personal knowledge of God, that even though Job didn't understand what was happening and why, He knew that God would not do evil or wrong. It is similar today when you know someone very well and you hear a rumor about them that puts them in a bad light, and you say—no, there must be some other explanation, and you give time for them to reveal the truth to you.

## THURSDAY

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Read last paragraph, "What we see..." How do we understand this in the setting of the Great Controversy?

What was the original purpose in the creation of humankind?

They were to be the repository of God's living law of love and govern this planet as God governs His universe!



## ANNOUNCEMENTS:

A couple of weeks back I made reference to an online dialogue I had with writers of the Compass Magazine website. I stated that Compass Magazine was in some way affiliated with Andrews University—however, I received an email this week from a listener that suggests this may not be an official relationship, i.e. owned and operated by Andrews, but instead appears to be a not-for-profit organization in an informal relationship, as it is edited by students of Andrews. If anyone else can clarify the specific relationship that would be helpful.

**We need HELP! With what?** Well, after 10 years of ministry, this website has collected a huge number of articles, blogs, videos, podcasts, and notes that need to be categorized and indexed, so YOU can easily find all that's been said on a particular topic. The problem is, we don't have hundreds of eyes and ears on staff to search, read, listen, and find all these nuggets of truth. So, Come And Reason is calling on you, our faithful supporters, to help us with this task.

What do we need from you? Easy. Whenever you come across an article, blog, video, audio, or note that talks about a specific topic (like wrath, punishment, sanctuary, temple, mind, character, sin, death, etc., etc.), simply go to About > Contact Us and send us a note telling us where you found the information (page # in a document/note, time index in a video or audio file, the exact web address where you found the material, and the TOPIC the citation is talking about). We'll take those TOPICS and arrange them into categories and build a new menu entry to index all these resources.

Thank you, all, ahead of time for your participation and help in this rather significant endeavor!

**Calendar:** Come and Reason now has a Calendar of Events on our Website. If you would like to know what is coming up or where Dr. J is speaking or who is teaching a particular week, check out the calendar.

**January 20, 21, 2017:** Dr. Jennings will be speaking at The Haven in St. Helena, California

**April 27-29:** Dr. Jennings will be speaking at the AACC Event The Struggle Is Real at the Thomas Road Baptist Church at Liberty University at Lynchburg, VA. For more info visit <http://lynchburg.cmhcsummit.com/>

**May 6, 2017:** Dr. Jennings will be speaking at Summit Northwest Ministries, Post Falls, Idaho: for more info visit: <http://www.summitnorthwest.org/>

**September 15,16 2017:** Dr. Jennings will be speaking at the Church in the Valley, Aldergrove, British Columbia, Canada.

**October 12-16, 2017:** Dr. Jennings will be speaking at Garden Grove SDA church in Garden Grove, CA. This will be a multi-speaker event focusing on the atonement. For more information contact:

**Garden Grove Seventh-day Adventist Church**  
12702 9th Street  
Garden Grove, CA 92840  
Church office hours: Monday - Thursday 9:00 am - 4:00 pm

**Phone:** (714) 534-1987  
**Fax:** (714) 534-3877  
**Email:** [office@gardengrovesda.com](mailto:office@gardengrovesda.com)

**October 27, 28, 2017:** Dr. Jennings will speaking at the Arlington SDA church in Arlington, TX. For more information contact: <http://www.arlingtonadventist.com/>