



First and Second Peter Lesson 13 2Q 2017

Major Themes

SABBATH

Read memory text: “He himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.” 1Pet 2:24 NRSV

Now I am going to read the same verse from *The Remedy* and I want you to compare the two and think, do you here the exact same meaning from the two renderings?

He took upon himself our sinfulness (our terminal condition) and in his own person carried it upon the cross so that we could be freed from sin and live the right way—loving God and others more than ourselves. You have been healed by the Remedy procured by his painful ordeal.

Does it make a difference to use “sins” versus “sinfulness”? What difference?

Does our understanding of this verse, whether he took our sins or sinfulness upon himself, impact our understanding of the judgment?

Read second paragraph, “What is significant is that Peter...” How do you understand the judgment? Is there one judgment, two judgments, three judgments?

For instance:

- Is there an investigative judgment, a judgment before the second coming? If so,
 - Who is being judged and who is doing the judging?
 - Is this a judicial process with records being reviewed and evidence being entered and defense attorneys pleading for the accused?
 - Who determines who is saved and who is lost?
 - Whose judgment is being exercised and whose executive decision-making is being utilized to determine the saved and lost in this judgment?
 - Is God judging the people of the earth, or is this the judgment of the people of the earth as to whether they can trust God?
- Is there a judgment during the 1000 years?
 - If so who is doing the judging and who is being judged?
 - Are the righteous judging the lives the wicked and the fallen angels?
 - Are the righteous judging whether God was right in who is there in heaven and who is not?
- Is there a judgment after the 1000 years?
 - If so, who is doing the judging and who is being judged?



- Is this a judicial process with records being reviewed and evidence being entered and defense attorneys pleading for the accused?
- Is this the revelation of all histories, realities, characters as they are—each person coming face to face with their own selves?

SDA Church has taught the idea of a judgment that occurs before the second coming of Christ. This doctrine has its roots in the Great Awakening of the 19th Century with the Baptist Preacher William Miller and his Daniel prophecy of Daniel 8:14, the cleansing of the sanctuary, which he taught was the earth to be cleansed at the second coming, which he predicted would occur Oct 22, 1844.

But there was a great disappointment when Christ did not return and people began to examine what was misunderstood and they realized the Bible does not teach that the earth is the sanctuary to be cleansed. They reevaluated, and over a course of years, realized some form of preparation was to be done before the return of Christ. Sadly, because of the infection of the false law construct, many people developed a heavenly legalism theory in which there is a courtroom in heaven and books are open and records of deeds are recorded there, and these records are investigated, with prosecution, defense, pleas etc. However, this is all misunderstood.

In Scripture there are several texts that refer to this important event in salvation history, which was taught by one of the founders of the SDA church, but which those who embraced the false law model failed to understand.

Here is the historic quote:

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi, are descriptions of the same event**; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. {FLB 207.4}

Daniel 8:14 is merely predicting the time this event will begin, no other significant details are given in the 8:14 text.

In Daniel 7 we read:

“As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened....“In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign



power; **all peoples, nations and men of every language worshiped him.** His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. Daniel 7:9,10,13,14

What is being described? What law lens are you reading through, imposed human law, or design law?

Those looking through human imposed law lenses teach that this text is describing a judicial proceeding in heaven in which God is the great Judge who sits down to pronounce judgment upon all mankind, but this passage of Scripture does not actually say that, instead we have to read into the Scripture to come to that conclusion.

If we take a more straightforward approach and ask what is being described in the context of the passage another idea emerges.

The word “court” can mean a legal body, but what else does the word “court” describe? A Royal court!

What is being described is not a judicial proceeding. Instead what is described is a Royal Court! It is the Royal Court of the universe which is holding the Coronation of Christ! Some are uncomfortable with this conclusion and rest their entire position on the Hebrew word "diyn," which is translated “court,” claiming this Hebrew word refers to a judicial proceeding. I refer them to The Theological Wordbook of the Old Testament published in 1980 by Moody Press, which says:

This word, with its derived noun diyn is nearly identical in meaning with šhaphat {shaw-fat} (q.v.) and its derived noun mišpat {mish-pawt} (q.v.). It appears only twenty-three times, a fraction of the times šhaphat and mišpat appear. Of the twenty-three appearances, five are in parallel with šhaphat (Jer 5:28; 22:16; Prov 31:8; Ps 7:8 [H 9]); 9:8 [H 9] and twice more it is associated in the text with mišpat (Ps 72:2; Jer 21:12). Thus nearly a third of its occurrences show how closely the idea of diyn was identified or associated with the root šhaphat. The verb also occurs in Ugaritic and in parallel with tp (the cognate of šhaphat) (Fisher, RSP, vol. I, p. 166). Likewise a similar—nearly identical as far as it goes—list of terms is associated with diyn, demonstrating the near identity of meaning: with mēyšhar {may-shawr} “uprightness,” “equity” (Ps 96:10; cf. Ps 75:2); and with gaša (Ps 54:1 [H 3]; cf. Ps 72:4). As with šhaphat it represents God’s government as both among his people (Israel) and among all peoples (Ps 135:14 “people”; Ps 7:8 [H 9] “peoples” cf Ps 72:2; Ps 9:8 [H 9]). As far as the small number of occurrences allows a test, the range of meanings is exactly the same: to govern, in the whole range of activities of government: legislative, executive, judicial, or otherwise. See the discussion of šhaphat and mišpat. The difference between the terms is simply that diyn is poetic, probably also an archaic and more elegant term. Of the twenty-three occurrences, only one is outside the Protestant grouping of poetical and poetical-prophetic literature. The exception is the single passive form—a Niphal participle (II Sam 19:9 [H 10]). **The chief theological significance of this word is that apparently like šhaphat it embodies the idea of government, in whatever realm, in all its aspects.**[1]



Further, notice the text says that all people from all over the earth worship Jesus—what does this mean? It means that the minds of people are being changed—it means that people are making decisions to worship Jesus, it means they are making judgments about the trustworthiness of God!

Once we recognize that the court seated is the Royal Court of the universe convening for the governmental action of coronating Christ, which involves intelligent beings recognizing Jesus as worthy of our worship, we can more clearly understand what occurs during the investigative judgment. Daniel 7:21,22 gives insight:

As I watched, this horn was waging war against the saints and defeating them, until the Ancient of Days came and **pronounced judgment in favor of the saints of the Most High**, and the time came when they possessed the kingdom.

The above rendering is from the NIV which many, who assume the legal model, prefer. But does the meaning of the passage change when we read from the King James Version?

Until the Ancient of days came, and **judgment was given to the saints of the most High**; and the time came that the saints possessed the kingdom. Daniel 7:22

Which translation is more accurate? The Hebrew word translated “pronounced” actually means “to give” or “to impart” and thus the KJV would be more accurate in this context.

Why do the saints of God need judgment (another word for discernment) imparted to them?

The Daniel text tells us the horn warred against the saints and was defeating them. What kind of warfare was going on?

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. 2 Cor 10:3-5

What kind of war? Where is it being fought? This is a war between truth and lies, centering on God’s character, and being fought in our minds! Amazingly, Paul makes the connection to the cleansing of the Temple even closer and shows how the Temple is connected to this war going on in our minds:

Concerning **the coming of our Lord Jesus Christ** and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt



himself over everything that is called God or is worshiped, so that he **sets himself up in God's temple, proclaiming himself to be God.** 2Thes 2:1-4

Paul is describing the exact same events as Daniel 7 in which evil powers war against the saints and oppose God. In the aftermath of Christ's death, resurrection, and ascension into heaven, did this man of lawlessness ride into heaven overthrow God, set himself up in God's temple in heaven, and proclaim himself to be God? Now, where did this happen? In the Spirit Temple! In our minds!

Therefore, the cleansing of the temple, as described in the Bible, is the cleansing of our minds from the lies about God, which wins us back to trust and results in our cleansing from sin.

Daniel is told in vision that an evil power would arise that would lie, distort, misrepresent God, and defile the Spirit Temple by getting humans to accept, worship, and teach a false picture of God. According to our understanding of interpreting prophetic time, it would take 2,300 years before enough truth would be recovered for Christ to empower His people on earth with judgment (discernment) to break free from the lies and be cleansed in their minds and characters.

All of this is confirmed for us by the other text describing the same event as Daniel 8:14, Malachi 3:1-3:

Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap. **He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver.**

What is getting cleansed during the investigative judgment? The Levites. And who are the Levites? The Priesthood of believers (1Pet 2:5,9).

God is cleansing His people from what? 1) the lies about Him which keep us from trusting Him and 2) when we are won back to trust, He cleanses us from sin—fear and selfishness. God writes His law of love into our hearts. He restores His character of righteousness in us. This is what is happening during the investigative judgment.

How does this happen? By our investigating the truth about God as revealed in Christ, rejecting the lies, and clinging to the truth and trusting God!

Many have a very difficult time with this truth, because certain Bible passages are misunderstood, such as:

- As I judged your fathers in the desert of the land of Egypt, so I will judge you, declares the Sovereign Lord. Ezekiel 20:36



- You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat. Romans 14:10
- For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. 2 Cor 5:10
- Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. 1Peter 1:17
- And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. Revelation 20:12

Traditionally, these texts are interpreted to mean that God's judgment determines our destiny, either saved or lost. But this is not the case. God's judgment is merely the accurate diagnosis of our condition, either healed and restored to Christlikeness or incurable. An example of God's judgment is found in Hosea 4:17:

Ephraim is joined to idols; leave him alone!

What is God's judgment in this case? Ephraim cannot be separated from his idols, so leave him the way he is.

What determines our eternal destiny is not God's judgment upon us, but our judgment of God, which in turn makes us either fit or unfit for living in God's system of other-centered love. If we judge God trustworthy, then we open our heart and His Spirit heals us from sin. If, instead, we accept Satan's lies and judge God as untrustworthy, then we keep our heart closed and eventually move ourselves beyond His healing reach. One day all will stand in God's presence and their true condition will be revealed – this is God's judgment. Jesus describes this reality:

“Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart the mouth speaks. The good man brings good things out of the good stored up in him, and the evil man brings evil things out of the evil stored up in him. But I tell you that men will have to give account on the day of judgment for every careless word they have spoken. For by your words you will be acquitted, and by your words you will be condemned.” Matthew 12:33-37

It is our very condition that determines our eternal destiny. We cannot make ourselves good. We can only be made good by the power of God working in us. And what determines whether God's power is experienced within our hearts and minds? Whether we trust God and open our heart to Him or not.

This reality is stated beautifully in the book *The Great Controversy*:

Like the waters of the Flood the fires of the great day **declares the verdict that the wicked are incurable**. They have no disposition to submit to divine authority. Their will has been



exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction, too late to turn from transgression to obedience, from hatred to love. GC 543.1

Does God’s verdict make the wicked incurable or does God’s verdict merely pronounce the reality that already exists in the hearts and minds of the lost – that they are incurable?

We do not need to fear God who is trying to save and heal us; we need to fear sin, which if unremedied, destroys us!

What then is recorded in the record books of heaven?

The “record books” are a description of recorded data—I doubt seriously it is paper, or parchment, but some type of recording system we can’t comprehend. But there are at least three distinct recording systems:

- The system in which the lives of people are recorded, i.e. their individualities, identities are stored, the book of life
- The book sealed with seven seals, which is a history of the entire great controversy which God wrote down before He created any intelligent life, demonstrating His foreknowledge of all that would happen
- The records kept by the recording angels which were directed by God to record events as they unfold, and when the book sealed with seven seals is revealed it will match perfectly with what the recording angels recorded, demonstrating that while God has foreknowledge, He never used that foreknowledge to take away our freedom of choice. And that God did everything He could to save every person and those lost are only lost because they insisted on refusing God’s healing.

With this in mind, what is your response to the last paragraph in Sabbath’s lesson which states, “that God will judge our actions at the last judgment”?

Is it our actions that are judged or our hearts?

- Man looks on the outward appearance God looks on the heart
- Make a tree good and its fruit will be good
- From the abundance of the heart man speaks...
- As a man thinks in his heart so is he

Is sin a problem of deeds, actions, or a problem of the heart that is manifested in the actions?

Can a person do an act, which appears good, but which is actually evil?

Can a person do an act, which appears evil, but is actually good?



Let's give a simply example:

- Could the act of standing up in the church sanctuary, turning over the communion table, taking out your belt and cracking it, and accusing the pastor and elders of defaming God's house be either an act of evil or an act of righteousness—depending on who is doing it, why, and the motive of the heart?
- Can we tell by the act alone?
- Can one person see the act and judge it righteous and another judge it evil?
- What about the husband, whose wife has a massive stroke is brain dead, so he pulls the plug and lets her die? Could it be that he fulfilled a promise he made to her to not let her exist in a vegetative state and thus it was an act of great love? Could it be he has had a girlfriend on the side for years and he can't marry his girlfriend until the wife is dead?
- Can we tell by the act along?

Are we really judged by acts, or are we judged by the actual condition of our hearts—have we been won to trust God, opened our hearts to Him and been reborn with new desires, motives, longings and thus “it is no longer I that live but Christ lives in me”?

SUNDAY

The lesson talks about salvation—what do you understand the word salvation to mean?

If a non-Christian sits next to you on an airplane and you have a two hour flight, and they ask you, what does salvation mean—what do you say?

Acts 4:12 is a great verse for this because it has two words we can examine, salvation and saved:

Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”

What do both words mean?

σωτηρία [*soteria* /so·tay·ree·ah/] n f. Feminine of a derivative of 4990 as (properly, abstract) noun; TDNT 7:965; TDNTA 1132; GK 5401; 45 occurrences; AV translates as “salvation” 40 times, “the (one) be saved” once, “deliver + 1325” once, “health” once, “saving” once, and “that (one) be saved + 1519” once. **1** deliverance, preservation, safety, salvation. 1a deliverance from the molestation of enemies. 1b in an ethical sense, that which concludes to the souls safety or salvation. *1b1* of Messianic salvation. **2** salvation as the present possession of all true Christians. **3** future salvation, the sum of benefits and blessings which the Christians, redeemed from all earthly ills, will enjoy after the visible return of Christ from heaven in the



consummated and eternal kingdom of God. *Additional Information:* Fourfold salvation: saved from the penalty, power, presence and most importantly the pleasure of sin.¹

Deliverance from what is going to injure, harm, destroy, enslave—the question: from what do we need deliverance? Do we need deliverance from:

- God?
- God’s judgment?
- God’s punishment?
- Our sinful condition?
- Our false beliefs, fears, insecurities, bad habits, selfishness i.e. from ourselves?
- Our fallen state, terminal and dying state of being?

Hmmm, then what would Jesus need to do to provide this deliverance, pay a legal penalty to His Father? How would such an act fix our condition or free us from our fear, selfishness and distrust of God?

It wouldn’t, that is why Christianity has been so impotent in doing its work, because it has been infected with a false law construct and preaches a false remedy that doesn’t work.

This is the man of sin setting himself up in God’s temple proclaiming himself to be God—and from which we must cleanse our minds and hearts.
“

What does *saved* mean?

ἔκσωζο, σώζω [*sozo /sode·zo/*] v. From a primary sos (contraction for obsolete saoz, “safe”); TDNT 7:965; TDNTA 1132; GK 1751 and 5392; 110 occurrences; AV translates as “save” 93 times, “make whole” nine times, “heal” three times, “be whole” twice, and translated miscellaneously three times. **1** to save, keep safe and sound, to rescue from danger or destruction. **1a** one (from injury or peril). **1a1** to save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health. **1b1** to preserve one who is in danger of destruction, to save or rescue. **1b** to save in the technical biblical sense. **1b1** negatively. **1b1a** to deliver from the penalties of the Messianic judgment. **1b1b** to save from the evils which obstruct the reception of the Messianic deliverance.²

It means to heal! To fix what is out of harmony with how God built life and health to function.

If a person goes to the emergency room bitten by a poisonous snake and says “Doctor Please save me” what are they asking for—forgiveness? No! Healing!

¹ Strong, J. (2001). *Enhanced Strong’s Lexicon*. Bellingham, WA: Logos Bible Software.

² Strong, J. (2001). *Enhanced Strong’s Lexicon*. Bellingham, WA: Logos Bible Software.



Read second paragraph, “In many of the sacrifices described...” Was sin being transferred? Truly, in reality? Was sin even symbolically being transferred or was another symbolism being represented?

Consider, as you hear this, what law lens are you hearing it through—human imposed law, or design law? Is this describing a legal process or a healing process?

From the book *The Great Controversy*:

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. {GC 420.1}

Now, lets ask some questions:

Important truths concerning the atonement are taught by the typical service. **A substitute was accepted in the sinner's stead;**[accepted for what purpose, to punish or to cure?] but the **sin** was not canceled by the blood of the victim.[sin, does this mean act, or state of being out of harmony with God's design, is this referring only to the animal symbols, which Hebrews tells us was never able to cleanse the conscience of the worshipper, or to Jesus?] A means was thus provided by which it was transferred to the sanctuary.[what sanctuary, a tent made of gold, goats skins, and silver, or to the sanctuary Jesus mentioned that when they destroy it He would raise it up in three days? And was the act transferred, or is this symbolically teaching the terminal condition was taken up by another?] By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come;[What does the blood symbolize? Life, whose, Jesus' which is sinless and cleanses, and thus the blood acknowledge what type of law, impose rules requiring inflicted punishment, or God's design law He built life to operate upon? Why language such as pardon and transgression and guilt? To what moral developmental level were the people who received the ceremonial law?] but he was not yet entirely released from the condemnation of the law. [what does the law of God condemn? Deviations from design, like the law of respiration condemning going into space without a spacesuit. Why was the sinner not released from such condemnation? Because they were only acting out a symbol, the Savior had not yet come, the Remedy had not yet been procured, they had not yet been



glorified and permanently freed from the infection of sin] On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. [What does this mean? What does the law claim? What satisfies that claim? What law lens are you looking through? If our child was dying of leukemia what does the law of health claim? In other words, what does the law of health require in order for your child to live? The leukemia to go into remission—what would be the only thing that would satisfy that requirement and also satisfy you? A remedy that achieves that healing! In our case what is the remedy that achieves our healing? The truth which destroys lies and the perfect character of Jesus reproduced within and these are symbolized by what? The blood!] Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary.[What does this mean in His capacity as mediator? Who is the High Priest representing? Jesus, and what is Jesus working to do? Where is Jesus working? In a building or in the hearts and minds of His people? So Jesus took our sinfulness upon Himself and eradicated it, perfected humanity, and then works in us to eradicate our selfish, carnal nature and put His nature where our fallen nature was. Thus He removes our sinfulness, our fear, our insecurity, our selfishness along with the lies, the shame the guilt and carries it away from us and what does Jesus do with it?] Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people. {GC 420.1} [What does this mean? That having cleansed our minds from the lies about God, our carnal natures etc., all responsibility for all sin, rebellion, pain, suffering, death rests back on Satan who originated the rebellion without cause—this is atonement bringing the hearts and minds of all who will allow Him back into unity, at-one-ment!]

Read third paragraph, “The blood of the sacrifice...” What does this mean?

- Did the blood of animals have any actual role in salvation?
- Did a person have to participate in the Levitical system to be saved?
 - Naaman, Nebuchadnezzar, the widow who housed Elijah, Daniel and the loyal in Babylon while the temple was torn down, Esther and those who didn't return to Jerusalem, the Magi from the East, the Queen of Sheba
- The blood of animals is symbolic of what? The blood of Jesus and are we saved by the red corpuscles of Jesus, or is the blood of Jesus also symbolic—of what? The life of Jesus which is a sinless, perfect life.
- So what did Jesus mean when He said unless you eat my flesh and drink my blood you have no part with me—cannibalism? No!
- His flesh is symbolic of truth, words, ideas, and as food is the molecules which become the building blocks of our physical bodies, the truth of God is to be the ideas, constructs, beliefs, data-sets, that are to become the building blocks of our minds, attitudes and beliefs which win us to trust and we open the heart and receive the life a new heart and right spirit, symbolized by the blood!



MONDAY

In the second paragraph the lesson states, “In the Hebrew Bible, things that are holy are set aside for use in the temple or for God’s purposes.”

According to the Hebrew Bible what was it that symbolically was used to make things holy? The blood of the sacrificial animal—in fact blood from any other animal always defiled, including human blood, but the blood of the sacrificial animal ALWAYS made things holy.

What is the lesson? What then does it mean that some teach the blood of the sacrificial animal contaminated the sanctuary?

What does it mean to be holy? Would holiness entail being in harmony with God, being like God in character, heart, motive etc.? And is God the standard of what is right, i.e. what is healthy? Can one have life outside of God? Then is holiness in its true sense complete godlike healthiness of heart, mind, character where selfishness and fear are replaced by love and trust?

TUESDAY

Read second, third and fourth paragraphs, “Peter highlights two things...” What does this mean?

Why does judgment start with the house of God? What do you understand the judgment to be? Are you thinking through human law lens and conceiving of a judicial process, or through design law in the Great Controversy and thinking of Romans 3:4 “God may you be proved right when you are judged”?

Who will be the first to make the right judgment about God, those who have never heard of God, or those in the house of God? This is very straightforward.

And it is what is taught in Revelation chapter 7 about the servants of God being sealed in their foreheads before the great multitude who are saved. The servants are those in the house of God who are first settled into the truth and who give the final message of mercy which leads others to make a right judgment about God and be saved.

What do you understand the fire to be and how do you explain it?

Does the Bible describe two fires? What is the sequence of these fires?

The wicked are destroyed by the brightness of Christ’s coming, what about the righteous, do they avoid that brightness or do they live in it? What of Daniel 7, the ancient of days takes his throne and rivers of fire come out, who is in the fire?



Yet there is a fire in which the elements melt in the heat? What is the difference?

The fire of God's presence, the fires of truth and love burn through lies and selfishness and the wicked, those solidified in rebellion, surrender their lives not wanting to live in a universe of love and truth. After the wicked are dead, then the fires of combustion burn on the earth and the earth is recreated in perfection.

WEDNESDAY

The lesson states, "For both Peter and Paul, government authorities have been put in place by God Himself to act as a check against those who would do evil."

Does this mean that human governments govern as God governs, using God's methods and represent God's kingdom?

Does this mean they have the divine right of kings?

Does this mean God endorses and supports what human governments do? Did God supported slavery in Rome or in America when the governments practiced slavery?

No! Don't confuse the reality that God's principles of order are manifested in orderly governments to minimize chaos and anarchy with the idea that human governments represent God and His methods; they do NOT.

Jesus said, "My kingdom is NOT of this world."

The last paragraph states, "Peter would no doubt share Paul's conviction that good church governance is important too. Paul insists, "Let all things be done decently and in order" in church worship services."

Are we to run the church like human governments run their states?

Is order in the church supposed to come from authoritarian measures, coercion, censure, threats dictator like tactics?

Or is order in the church supposed to come from loving one another like Christ loves the church seeking the best for each other?



THURSDAY

Read last paragraph, “His words should be a good reminder...” Some very good points in this paragraph, we absolutely should read Scripture with context and historical circumstance in mind, with spiritual insight, the knowledge of salvation etc.

One of the problems with all of this however is that most people read all of this through the false law lens and therefore come to wrong conclusions about what it all means.

Experience is said to be the best teacher. **Genuine experience is indeed superior to mere theoretical knowledge**, but many have an erroneous idea as to what constitutes experience. **Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits.** The results are marked with careful solicitude, and an anxious desire to learn, to improve, and to reform on every point that is not in harmony with physical and moral laws. {CTBH 109.1}

That which many term experience is not experience at all; it has resulted from mere habit, or from a course of indulgence, thoughtlessly and often ignorantly followed. **There has not been a fair trial by actual experiment and thorough investigation, with a knowledge of the principles involved in the action.** *Experience which is opposed to natural law,—which is in conflict with the unchangeable principles of nature,—is not to be relied upon.* **Superstition arising from a diseased imagination is often arrayed in opposition to reason and to scientific principles.** To many a person, the idea that others may gainsay what he has learned by experience, seems folly, and even cruelty itself. **But there are more errors received and held through false ideas of experience than from any other cause.** There are many invalids today who will ever remain such because they cannot be convinced that their experience is not to be relied upon. {CTBH 109.2}

FRIDAY

Read and discuss questions:

1. Can we hasten the day of the Lord? How?
2. How do we harmonize Scripture and nature in a world infected by sin?



ANNOUNCEMENTS:

Korean and Polish Translations: A publisher in Korea has contracted to translate *Could It Be This Simple?* (CIBTS) into Korean, and a publisher in Poland has contracted to translate *The God-Shaped Brain* (GSB) into Polish. We will let you know when these are available.

Currently CIBTS is available in English, Spanish, Portuguese, and German and GSB is available in English and Korean.

June 23,24, 2017: Dr. Jennings will be doing a seminar for the Samaritan Counseling Service in Sarasota FL. For more information www.samaritangulfcoast.com
(T) 941-926-2959 (F) 941-929-0849

July 14,15, 2017: Dr. Jennings will be speaking at Lakeport SDA church, in Lakeport CA.

August 18,19, 2017: Dr. Jennings will be speaking at the Celebration SDA church in Celebration, Florida.

Sep 5, 2017: Dr. Jennings' new book *The God-Shaped Heart* will be released by Baker Books. Here is a brief description:

Love is more than emotion, more than compassion, more than positive regard for another; love is power—the power to live, heal and be free. Love is functional, operational, with specific design parameters built into the fabric of reality. Love is intelligent and as we intelligently choose to harmonize with how love functions we not only experience greater health, fulfillment and wellbeing, we are transformed to become forces for good in the world. In *The God-Shaped Heart* Christian psychiatrist Dr. Tim Jennings explores the healing power of love, exposes a belief system infecting Christianity that obstructs love, and identifies eternal truths that open the heart to God's transforming power of love.

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

September 26-Oct 1, 2017: Dr. Jennings will be speaking at the AACC World Conference, Nashville TN, and our ministry will have a booth in the exhibit hall.

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

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