



The Least of These Lesson 1 3Q 2019 God Created

by Tim Jennings

Read first paragraph, “Seventh-day Adventists...”

- Aren’t all Christians called to proclaim the everlasting gospel?
 - Is the message we are teaching today the same message that Jesus taught?
 - Is there a difference between the gospels presented by different Christian groups?
 - Paul warned that some would come with a different gospel, what is the true gospel?
- What did Jesus teach? What is the message that Jesus would have us take to the world?
- Why are we to minister to the hurting and downtrodden?
 - How is ministering to the hurting, poor, hungry connected with the gospel?
- What law does ministering to people who are downtrodden require one to operate within? Is this connected to the gospel?
 - In other words, if you go to a starving person and say: “Your sins are legally forgiven because of Jesus payment for your debt” does that minister to the starving person? Does it present the gospel to them? What would? What law?
 - If you went to a person left beaten and robbed in an alley and said. “Jesus is in heaven erasing your sins out of the record books” but did nothing more, does that minister to the injured person? Does it present the gospel to them? What would? What law?

What was Jesus trying to communicate when He read these verses from Isaiah:

“The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people.” Luke 4:18-19, GNT

Is there something in this which is the gospel? What?

In the next paragraph of the introduction the lesson cites the parable of the Good Samaritan:

- Who are the actors in the parable?
- Who is the one right with God?
- How many Sabbaths did he keep; how many sacrifices did he make at temple; how many feast days did he observe; was he circumcised?
- How could he be right without keeping the written code?
- What does this tell us about what God wants for us?
- Do you see why they hated Jesus?



- What about churches today—do they present a gospel that focuses on changing the heart to love and truth like God is love and truth, or on rituals, rules, conformity and some legal aspects that fail to heal the heart?

In the third paragraph it states, “In other words, along with proclaiming the great truths about salvation, the sanctuary, the state of the dead, and the perpetuity of the law, we are to minister to the needs of others.”

Is there some separation between the great truths of salvation and, the sanctuary, the state of the dead, the law of God and ministering to others?

It sounds like these are different things, are they? Or, are they all connected in some way? Are they all part of the same fabric of reality in which God is working to save His children?

- Is the sanctuary message anything other than God’s plan of salvation?
- Is the current state of the dead a therapeutic and merciful intervention by God to limit the pain and suffering of sin while the plan of salvation is being carried out to restore us to unity with God and eternal life?
- Is the perpetuity of the law simply the fact that the protocols upon which life is built and God cannot change and God is working to restore us to harmony with it—which is the plan of salvation?
- Is ministering to others the outworking of the gospel, the way the law of love actually functions—in other words we can’t help but minister to others when God’s love is operating in our hearts?

Why are such things so often separated? Because people view reality through imperial law and create standalone doctrines disconnected from the fabric of reality. They think salvation is about a mental construct, knowing the right facts, saying the right prayer, checking the right box on the fundamental beliefs, doing the right behavior, rather than knowing God and receiving a new heart.

Read second to last paragraph, “No question...” What is justice? Doing what is right or just.

What determines what is right or just? The law—so what is God’s law, how do we define it?

When we define God’s law to function like human law, how is justice then defined? The infliction, by God, of just punishments. In such a world view, from whom do we need to be protected or delivered? Do you see how the penal/legal view obstructs reconciliation with God?



But when we define God's law as design law, then how is justice defined? By doing what is right—healing and restoring all who will allow Him. In this world, from what do we need delivery? Do you see how the Design healing view leads people to run to God?

The last sentence of the introduction quotes Matthew 10:8 NKJV, “Freely you have received, freely give”

What law is being described? The law of love, the principle of giving, upon which life is created to operate.

SABBATH

Read third paragraph, “Remarkably, our world...”Why is it remarkable that God loves this sinful world?

Because we think like selfish humans and think love is something we must earn or be worthy of. But, when we focus instead on God and His character, recognizing how awesome His love is; that His character of love is beautiful, it is amazing, it is beyond our ability to achieve on our own, but isn't His character of love also exactly the way we should expect Him to be, if we know Him, if we believe Scripture, if we view God as Jesus revealed?

If a child was dying of cancer and was sick, deformed, vomiting, and we saw a parent willing to die to save their child, would we say, “Remarkably, that child continues to be something that parent loves?” And we are sinful beings who realize it is right to love your child like this. Do you see how distorted our view of God is that we would think it is remarkable that He still loves us?

Jesus said, “For God so loved the world...”

E. G. White, one of the founders of the SDA church wrote:

The atonement of Christ was **not made in order to induce God to love those whom He otherwise hated; and it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart**, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. . . . **We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us.--**
The Signs of the Times, May 30, 1895. {7ABC 472.3}

How does God view us—as criminals who deserve just punishment, or as people with a terminal sin condition in need of healing?



Do you see how these two views (we are criminals or we are terminal) are directly connected to the type of law one believes God's law to be?

What is our role in fulfilling God's larger plan?

Why do we have a role to play in the plan of salvation at all?

Why do you give your children chores to do when you could do it faster and better?

SUNDAY

Read second paragraph, "Here's where the Bible's story begins..." Well in one sense yes, but in another sense, not quite, is there another beginning to the Bible story?

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. John 1:1-3 NIV84

Is this a different beginning than Genesis 1:1? Yes, it takes us back before Genesis 1:1 to a time before earth was created, to a time before anything was created, to a point in the past when only God existed.

Why is this beginning important? What is the central issue in the war between Christ and Satan? 2Cor 10:3-5—the knowledge of God.

Satan wants to obstruct, pervert, distort the truth about God into a lie—to get us to believe that God is something other than love. Many lies are told to do this. We have focused extensively on the false imperial law lie that makes God look like a dictator.

But, there is another lie that attacks God's character to distort it into something other than love. Over the past few years there has been a movement to advance the idea that there is no Trinity—there are not three individualities, persons in the Godhead.

Why is this idea destructive to the plan of salvation and the message for this time in history—in other words the everlasting gospel?

Who is the everlasting gospel about? It is the good news about God—that God is not the kind of being Satan alleges, that God is love and is completely trustworthy.



Now, love is functional—how does it function? It is other-centered, outward moving, giving, beneficent.

If God is love then God is other-centered—what does this mean in real world application—how reality works? Love does not exist in a singularity. If there was a time in the past when God was alone, then at that point God was not love. This is Satan's goal to get us to conceive of God as a self-focused, self-centered being.

The minimum number to be truly be other-centered love is three, two can be narcissistically reinforcing, but three requires putting self aside for the benefit of the others.

And look at how Jesus functioned; He never sought attention for self but pointed to the Father and the Holy Spirit points to Christ and the Father sends the Spirit. Perfect other-centered love in action.

Further, the allegations Satan made were about God's trustworthiness, if Jesus is anything less than fully God, then the lesson of the Cross supports Satan—that God is willing to sacrifice others in order to protect Himself. Thus, the attacks on the Trinity are attacks on God's character of love.

So, in the beginning was the Word and the Word was with God and the Word was God!

When God, who is love, created, how did God create reality to operate, in harmony with Himself or out of harmony? So, what kind of law would God create reality to operate upon?

God's laws are the protocols of life and were created by God for the health and welfare of His creatures. We only have freedom in harmony with God's law.

Have you ever found it hard to think how law gives freedom? When I thought of God's law as rules this never made sense, because I always thought of how I was under threat of punishment, how I couldn't do this or couldn't do that, how restrictive the law was. But that is all a lie based on human law.

When we understand design law we realize harmony with it frees us—harmony with the laws of health frees us from sickness.

A person who smokes, or eats fast food every day will lose freedom, lose the ability to climb stairs, run, play with their children.

A person who lies and cheats loses freedom and are chained by their fear, selfishness and guilt.



MONDAY

Read first paragraph, "It is easy..." What about Eden do you long for?

If you could visit Eden, besides eating from the Tree of Life, what would you like most to do?

What did Adam do in Eden?

Why did Adam have work to do in Eden in a perfect world?

The Creator knew that **Adam could not be happy without employment**. The beauty of the Garden delighted him, **but this was not enough. He must have labor to call into exercise** the wonderful organs of the body. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. **But He who created man knew what would be for his happiness; and no sooner had He created him, than He gave him his appointed work**. The promise of future glory, and the decree that man must toil for his daily bread, came from the same throne. . . . {OHC 223.2}

If Adam needed work in a sinless world, is work important for us today (not focused on making money, but constructive activity)?

What does it do to a human being to not have any industry, any productivity, nothing in which to invest their abilities?

Does it uplift or degrade a person to have nothing constructive to do?

Industry is a blessing to youth. A life of idleness is to be shunned by a young man as a vice. However humble the occupation may be, if only honorable, if the humble duties are done faithfully, he will not lose his reward. **Industry is essential to health**. If habits of industry were encouraged, a door would be closed against a thousand temptations. Those who lounge away their days, having no aim or object in life, **are troubled with dejection** and tempted to seek amusement in **forbidden indulgences which enervate the system and tax the physical powers tenfold more than the most taxing labor. Indolence destroys more than hard labor**. Many die because they have not the ability or inclination to set themselves to work. **"Nothing to do" has killed its thousands**. {OHC 222.2}

If youth will preserve habits of virtue and strict purity, and **observe the laws God has established in the being**, [what laws? what kind of laws?] they may preserve their lives although required to perform severe labor during their lifetime. Long life is the heritage of diligence. {OHC 222.3}



Some young men think if they could spend a life in doing nothing they would be supremely happy. They cultivate a hatred for useful labor. They envy the sons of pleasure who devote their lives to amusement and gaiety. . . . **Unhappiness and heartaches are the result of such thoughts and conduct.** Nothing to do has sunk many a young man in perdition. **Well-regulated labor is essential for the success of every youth. God could not have inflicted a greater curse upon men and women than to doom them to live a life of inaction. Idleness will destroy soul and body. The heart, the moral character, and physical energies are enfeebled. The intellect suffers,** and the heart is open to temptation as an open avenue to sink into every vice. The indolent man tempts the devil to tempt him. . . . {OHC 222.4}

Do you agree or disagree?

So, if you wanted to demoralize a person, destroy their dignity, and undermine their God-given individuality what might you do?

Might you seek policies that seek to take useful labor away from capable people? Perhaps telling society that every person deserves the government to provide their sustenance, to give them money, phones, houses, food but require no work, no investment from them (we are talking about people capable of useful labor)?

And what if this was framed as an act of righteousness, an act of selflessness, and it was suggested that to not give people, who are capable of useful work, free things you are cruel, selfish, unloving or racist?

When the Bible speaks of taking care of the less fortunate, the widow, the orphan, is it speaking of making them helpless dependents of the state, or of giving them opportunity for growth, for development of character, for the growth of their individuality and dignity as a child of God?

When the widows Naomi and Ruth needed food, how did they get their food needs met? They gleaned for it—it was free food, yet they had to go out and work the field in order to get it. Does that have a different impact on their state of mind than mere handouts?

Do you see the love in Paul's injunction, "If a man will not work, he shall not eat"? (2Thes 3:10 NIV84)

TUESDAY

What does it mean to be a steward of the earth?



Why does it seem those who reject God are more interested in a clean environment and not exploiting animals, than those who believe in God?

Do we believe that we can save this planet by wise stewardship of its resources?

Does the fact we believe we can't save the planet no matter what we do, contribute to a cavalier attitude toward the earth?

Do those who believe that this current sinful earth is the only future for humanity have more fear for the future and thus take more seriously the need to protect the earth?

Over what do we have stewardship today?

The lesson points out that when dominion of the earth was given to Adam and Eve so was reproductive ability—are we to have stewardship over our reproductive ability?

Who should have stewardship over your reproductive ability?

What if a religious group came along and told people that women are required by God to bear their husbands as many children as they can—they don't have a choice, it is the husband's choice?

What if a religious institution came along and told people they had no stewardship over their reproductive ability, that it is a divine prerogative and that the individual should not interfere with it by using any birth control?

What if a state institution came along and told people what they could do with their reproductive ability?

Has Satan worked to corrupt the reproductive gift God has given us?

Should we as Christians identify destructive uses of this gift and teach people the beauty and health benefits of living in harmony with God's design? Should we pass laws to force everyone to use their reproductive abilities the way we determine is correct?

Would it be a Godlike act or an ungodlike act to eliminate disease, deformity, and sickness?

How about doing so by genetically engineering our offspring to eliminate genes known to cause cancer or muscular dystrophy or Tay Sachs disease etc.? Would using our ability to eliminate such diseases genetically from embryos before they are born be a Godlike act or an ungodlike act?



What about not merely removing diseases genetically from our children, how about genetically engineering in advantages, increasing IQ, physical strength, longevity, resistance to infections, rapid wound healing, choosing eye color, height, hair color? Would doing such things, if we had the ability, be a Godlike act or an ungodlike act?

Do you think God made purposeful choices in all of these things and more when He made Adam and Eve?

Did God give us stewardship over our reproductive abilities and if we have the ability to have children with less sickness and disease, with greater intelligence and health should we exercise that ability or not?

Do you think if Adam and Eve would have had children before they fall they would have had such governance over their own being that they could have, through a thought, epigenetically determined how they wanted their genes expressed in each offspring?

WEDNESDAY

Read first paragraph, “One thing...” How do we tell what is morally right or wrong?

Does everyone in the world agree on what is morally right or wrong?

Would you like a devoted, conscientious and conservative Muslim to institute Sharia Law in your city? Why not?

What about a devoted, conscientious and conservative Christian to institute laws based on their interpretation of Scripture? Why or why not?

Where do we draw the line on respecting the moral freedom of others?

Read third paragraph, “In that choice...” What do you think of the phrase, “These two human beings suddenly realized they were naked and ashamed...”

I just don't like the word choice here. I would state it differently, which to me has a slightly different meaning, I would state it as, “These two human beings suddenly *became* naked and ashamed...”

Read fourth paragraph, “Because of the reality...” This is well said—why did life get harder for Adam? What kind of law is this?



THURSDAY

Read third paragraph, “Throughout the Bible...” What is the prime difference between the true God and false gods? Creatorship! And what kind of law does a Creator utilize for reality (His kingdom) to operate upon and what kind of laws do non-creators make for their kingdom to operate upon?

So, when it comes to worshipping the Creator, the Sabbath is a sign, a flag, a marker, an evidence, a pendant, a pennant, of design law, how God built reality to work, truth presented in love, leaving His creatures free. But the Sabbath is not the government of God, it is merely an evidence of that government. The moment you suggest the Sabbath is a rule, like human laws, that God monitor and enforces with infliction of punishment for disobeying, you have just made the Sabbath into a vehicle to teach Satan’s lies about God.

It would be like having a US Flag and getting paint and painting over the US flag a swastika. If you did that you have taken the US Flag and just used it to represent something else entirely.

Read last paragraph, “God as our Creator...”

What does this mean? If we see an adult smoking should we go up and yank the cigarette out of their mouth and say, “God has made me your keeper. I cannot stand by and watch you kill yourself with tobacco!”?

Or does it mean that we don’t act in ways to cause injury, harm, evil to another?

What was Cain held responsible for? Was Cain held responsible for Abel’s health, Abel’s choices, Abel’s conduct, or was Cain held responsible for his own conduct toward Abel for not acting in ways to protect Abel and promote the best for Abel?

We are not responsible for keeping other people from their own injurious decisions, but for the decisions we make in how we treat other people.

FRIDAY

Read third paragraph, “If men would do...” Does this refer only to the rich, or could this refer to people in dire straits having made choices that caused them to be in those difficult circumstances?



ANNOUNCEMENTS:

Audio version of the Remedy is Now Available for Streaming: Download the free SoundCloud app Do **NOT** purchase a subscription to SoundCloud. Just search for Remedy Bible or use this link https://soundcloud.com/the_remedy_nt/albums to find it and stream it at no cost. Just click “follow” on the album and you will go to it easily in the future.

PODCAST: Come and Reason with Dr. Tim Jennings weekly Podcast is now broadcasting, please follow us.

MARK YOUR CALENDARS!!! January 17-19, 2020, in Allen Texas (30 miles north of DFW airport) we will have a Come and Reason Ministries: The Power of Love Training and Equipping Course. If you would like to be prepared to more effectively share this message then come to this course. More details will be forthcoming shortly.

Check our website for new chapters of *The Remedy* the Psalms will be going up slowly as they are completed and edited. When an entire book of the Old Testament is complete then it will be added to the app and when you update the app you will get the new book. Thank you for your prayers and support as I work on this project.

June 28, 29, 2019: Dr. Jennings will be speaking at Windsor SDA church in Windsor, Ontario Canada

July 19,20, 2019: Dr. Jennings will be speaking at the Living Truth SDA Church in London, Ontario Canada.

September 13,14, 2019: Dr. Jennings will be speaking at Gentlebrook Intermediary Care Facility, Hartville, OH.

September 21, 2019: Dr. Jennings will be speaking at Crossroads Community Church in Georgetown Delaware.

October 9-12, 2019: Dr. Jennings will be speaking at the American Association of Christian Counselors World Conference at the Gaylord Opryland Hotel in Nashville. Come and Reason Ministries will have a booth in the exhibit hall sharing our material with the attendees.

November 15-17, 2019: Dr. Jennings will be speaking at the Norwegian SDA Health Worker’s Retreat in Oslo, Norway.

January 17-19, 2020: The Power of Love Training and Equipping Course. If you would like to be prepared to more effectively share this message then come to this course. More details will be forthcoming shortly. Allen Texas (30 miles north of DFW airport). See events.comeandreason.com for more details and to sign up.