



## The Least of These Lesson 4 3Q 2019 Mercy and Justice in Psalms and Proverbs

by Tim Jennings (announcements last page)

### SABBATH

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What is mercy and justice in God's kingdom?

Justice is doing what is right or just—which is defined by what? The law, and how do you understand God's law? Imposed or design law?

When law is imposed what does justice require of the ruling authority?

- Infliction of punishment

When law is design law what does justice require of the ruling authority?

- Healing of the problem, fixing what is wrong, restoring to the harmony with the law

And what is mercy under imposed/imperial law?

- waiving the punishment

What is mercy under design law?

- ending the suffering their condition causes by healing those who allow and
- no longer preventing those who refuse healing from dying

Read Memory Verse: "Defend the poor and fatherless; Do justice to the afflicted and needy. Deliver the poor and needy; Free them from the hand of the wicked." (Ps 82:3–4 NKJV).

How is justice described here? Yes, this is Biblical justice, delivering the oppressed NOT punishing the oppressor—why? Because you don't have to inflict punishment upon:

- a person who jabs a pencil in their eye
- ties a plastic bag over their head
- smokes, drinks, does drugs
- lies, cheats, or worships a false god
- What about murder or theft? Does justice in God's kingdom require that we inflict punishment upon murderers, rapists, thieves, terrorists etc.? Why or why not?
- What happens to the heart/mind/character of the murderer/rapist/thief if they don't give their hearts to God? Is this an inflicted punishment by God or a natural result of embracing and



choosing sin? And what is the eternal result for them? So, do we have to inflict punishment upon them?

Does this mean it is unjust to have criminal courts and put rapists, molesters, murderers and others in prison—why or why not?

What would be God's purpose in having human governments inflict punishment upon law breakers?

- to arrest (bring to a stop) the destructive behaviors and cause negative experience for the criminal to give them an opportunity to reevaluate their life and hopefully repent
- to protect innocent people from harm
- to create a stable society where the gospel can go forward
- to prevent feuds and recurring cycles of violence in society

So, is there a difference between human justice and God's justice?

Why does any person, commit a crime—what is the reason at its ultimate root? Because of sin in their hearts/minds/characters—and how did each of us become sinful?

So, from God's perspective, what is it God would want for each murderer or rapist or pedophile? Isn't it to heal them from sin so that they would rather die than ever harm someone again?

I read another sci-fi series called *Star Force* which takes humanity into the future and interacts with many alien species. What is interesting in the book is that they encounter many other species that are immoral, corrupt, evil in which they kill others, exploit other cultures, enslave less advanced species etc. Interestingly, *Star Force* sees all living creatures as individuals and that those with the greatest ability have the greatest responsibility to protect all other living creatures. So, they are all vegetarians and oppose all cultures that eat animals. Further, when they war on a corrupt species they seek to destroy the culture—not the people, so they stun them and then put them in prisons that requires the individuals to grow and develop into trustworthy citizens—for all who do they become part of *Star Force* and *Star Force* just keeps getting stronger. For those who refuse to become trustworthy they eventually die of old age.

What is interesting is that some of the worst enemies of *Star Force*, after being conquered like this, become their strongest friends and members of *Star Force*.

Do you think it is just or right for *Star Force* to refuse to kill those who are killing them and instead to seek to make them friends? What about in God's government? Isn't this what God wants to do, to destroy our culture of fear and selfishness, to destroy sinfulness in us and turn us from enemies into His friends?



Anyone who is joined to Christ is a new being; the old is gone, the new has come. All this is done by God, who through Christ changed us from enemies into his friends and gave us the task of making others his friends also. Our message is that God was making the whole human race his friends through Christ. God did not keep an account of their sins, and he has given us the message which tells how he makes them his friends. Here we are, then, speaking for Christ, as though God himself were making his appeal through us. We plead on Christ's behalf: let God change you from enemies into his friends! 2Cor 5:17-20 GNT

Does this describe justice?

Do you see how the penal substitutionary lie, built on human imposed law lie instead teaches justice is God using His power to torture and kill those who refuse His love? Do you see how this false gospel has corrupted Christianity and that we will never complete our mission of preparing the world to meet Jesus until we eliminate this lie about God's law and justice from our teachings, schools, fundamental beliefs, doctrines and messages?

The first paragraph says, "It is easy to see that our faith should make a difference in every aspect and experience of our lives, because God cares about every aspect of our lives."

What do you think of this statement?

Which is more accurate, "our faith should make a difference in every aspect of our lives" or "our faith *does* make a difference in every aspect of our lives"?

I guess it depends on what do we mean by faith, which is connected to what law lens you are thinking through?

- If we mean faith is a creed or list of fundamental beliefs to which we claim to believe (which is the imposed law view)—then *should* is the right word—for people can claim to believe many things which they truly don't value or internalize
- But, if by faith, we mean that to which we truly hold, internalize, value, and build our characters upon, upon which we stake our existence, (which is design law view) then our faith *does* impact every aspect of our lives

The point, is that many believe *faith* is a list of stuff you conclude is true, a legal proclamation when one joins a church, rather than that which becomes part of one's identity, heart, values, and character.

- "For as he thinks in his heart, so *is* he." Prov 23:7 NKJV

What kind of law is this Bible verse based upon? Design law, the law of worship and exertion.



But those who accept imposed law think it is about the legal declaration that one makes—if I declare a belief in the right doctrine, become a member of the right church, participate in the right rituals, then I have the right faith—and my faith *should* impact my life. This is the lie, the distortion of legalism and penal substitution theology.

The truth is that by beholding we are changed, when we participate in the truth about God that wins us to trust and open the heart to God we cannot help but be changed and from the abundance of the heart the mouth speaks, so we do bring our faith into every aspect of our lives.

Read second paragraph, “Meanwhile, any reflection...” Again, how do we human beings measure justice?

Do you remember the parable of the landowner who hires worker in the morning, midday and an hour before the end of the workday and promised to pay them all a fair wage—and then gives them all the same wage.

Why did those who worked all day believe the landowner was being unjust?

Because they viewed reality through imposed law. They thought the payment was an arbitrary amount set by the landowner. Thus, when the landowner paid each the same monetary amount they thought it was unfair.

How does design law reveal the truth of God’s kingdom in this parable?

- Who was able to exercise their muscles more and thus experience greater physical development and strength? –those who worked longer!
- Who was able to exercise their skills more and thus become more efficient and skillful? –those who worked longer!
- Who was able to achieve more by their own effort and thereby experience greater sense of confidence, achievement, well-being? –those who worked longer!
- Who had greater time helping the Master fulfill His purposes and thereby share in the mission and joy of the Master? –those who worked longer!
- Who was able to spend more time with the Master working with Him and thus getting to know Him better? –those who worked longer!
- Who had greater opportunity to reflect on the Master’s fields, business, methods, purposes and thus grown in their knowledge of the Master and how He does things? –those who worked longer!
- And, in the parable, what does the coin/the payment/reward given to each represent in reality? Healing from sin and eternal life—so do we see why all get the same reward at the end of the day?



- But do all get the same experience? Who got the better deal?
- Why didn't those who worked all day realize they got the better deal?
  - Because they were under the influence of a lie—that God's law works like human law and the rewards are arbitrarily handed out by the Master.
  - This is Satan's lie from the beginning when he alleged God arbitrarily gave Jesus privileges He refused to share with Lucifer—which was a manifestation of imperialism or imposed law. This is the root to the entire controversy and it will be settled upon this issue—how do we understand God's law and therefore, how do we understand God's character and methods.

Read last paragraph, "Though we can only touch..."

- How do we determine what the poor and downtrodden actually need?
- Do we determine the needs of the poor by what they say they need?
- What about a hungry person who is otherwise healthy—what do they need?
  - Remember the old Indian proverb—give a man a fish feed him for a day; teach a man to fish feed him for a lifetime
  - Which action above meets the true need of the hungry man?
  - What does a hungry man need who is otherwise healthy and refuses to work? "If a man will not work, he shall not eat." (2Thes 3:10 NIV84)
  - Does our understanding of law make a difference?
  - How does imperial law interpret what people need?
  - How does design law interpret what people need?

When we love others like our own children, how do we treat them?

- What is the primary goal of a loving parent for their children?
- If we love our children do we give them everything they want? Why or why not?
- If we love our children do we always give each child the exact same treatment?
- What is the problem in giving every child the exact same treatment?
- What if one child has leukemia and the others don't do you give each child the exact same treatment?
- What if one child has a temper problem but the others don't, do you treat them differently?
- What if one child is gifted in art or music but another child is gifted in athletics or math—do you send them all to the same coaches or schools?

In government is there a danger in making too many rules that are rigid and applied without consideration of situation?



How can the desire for *fairness* in our human justice system actually cause harm? How about when it is applied through a rigid code that focuses on enforcing the rules rather than the situation of the people involved?

What is the role of government in society and how do we apply God's principles? Do we focus primarily on promoting the health and welfare of all people in our society, or on punishing people who break our rules?

- In the Founding Documents of the USA there are principles laid out: All human beings have the right to life, liberty and the pursuit of happiness. If we understand these through rules what happens and how is it different than understanding these ideals through design law?
  - **Design law:** Fairness or justice is implemented in forming a government that has the responsibility to create **equal opportunity** for all people to realize their dreams, develop their abilities, and maximize their level of function and happiness. So the government would seek to eliminate exploitation, discrimination, and create a healthy environment where individuals are free to exercise their abilities without systemic or institutionalized arbitrary obstructions. Such a government could also implement agencies to assist those with genuine disability and protect the weak and vulnerable—again creating opportunity for individual growth—such as free education for people. The government making education available creates the opportunity to learn, but the opportunity to learn doesn't mean individuals actually apply themselves and learn.
  - **Imposed law (rules):** Fairness and justice in the rules model means the government has the responsibility to ensure all people experience *equal outcomes*. So the government seeks to impose rules, policies, regulations and taxes to ensure everyone has the same outcome, regardless of ability or effort.

Could we do harm while trying to help if we don't understand the actual need?

## SUNDAY

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Read first paragraph, "As we have already..." What do you say to people who feel like God doesn't hear them? What would you tell such a person?

Do we believe God hears our prayers? I found a couple of quotes from EGW I wanted to share with you:

**Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God.** The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for



any other place. If he should leave, the powers of darkness would gain an advantage. . . . {Pr 254.2}

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? **They should be intelligent in regard to this.** God is the **Ruler. By His supreme power He holds in check and controls earthly potentates.** [How does He rule? By what law does He hold things in check?] Through His agencies He does the work which was ordained before the foundation of the world.[What work?] {Pr 254.3}

**As a people we do not understand as we should the great conflict** going on between invisible agencies, the controversy between loyal and disloyal angels. [What don't we understand? Could it be the battle for hearts and minds?] Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces. . . . **I call upon the ministers of Christ to press home upon the understanding** of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences. As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. **Pray, my brethren, pray as you have never prayed before.** We are not prepared for the Lord's coming. We need to make thorough work for eternity.—(SDA Bible Commentary, vol. 4, 1173.) {Pr 254.4}

I would ask for your prayers for this ministry and that God will open avenues to spread this message and hold back the forces that would keep people in darkness.

And, when you think of the heavenly sanctuary and what Jesus is doing there, what comes to mind? I have the vision of a great Commander at the helm of the universal government directing the agencies of God for the saving of souls and then I found this quote:

Oh, that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It **shows Him in His high and holy place. What do we see?** Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption. . . . They are working for Christ under His commission, **to save to the uttermost all who look to Him and believe in Him.** {Pr 255.4}

The lesson asks us to read Psalms 9:7-9, 13-20 lets read verses 7-20 from the NIV84 and the Remedy and notice the difference between imposed law view and design law:





From the NIV84:

<sup>7</sup> The Lord reigns forever;  
he has established his throne for judgment.  
<sup>8</sup> He will judge the world in righteousness;  
he will govern the peoples with justice.  
<sup>9</sup> The Lord is a refuge for the oppressed,  
a stronghold in times of trouble.  
<sup>10</sup> Those who know your name will trust in you,  
for you, Lord, have never forsaken those who seek you.  
<sup>11</sup> Sing praises to the Lord, enthroned in Zion;  
proclaim among the nations what he has done.  
<sup>12</sup> For he who avenges blood remembers;  
he does not ignore the cry of the afflicted.  
<sup>13</sup> O Lord, see how my enemies persecute me!  
Have mercy and lift me up from the gates of death,  
<sup>14</sup> that I may declare your praises  
in the gates of the Daughter of Zion  
and there rejoice in your salvation.  
<sup>15</sup> The nations have fallen into the pit they have dug;  
their feet are caught in the net they have hidden.  
<sup>16</sup> The Lord is known by his justice;  
the wicked are ensnared by the work of their hands.  
<sup>17</sup> The wicked return to the grave,  
all the nations that forget God.  
<sup>18</sup> But the needy will not always be forgotten,  
nor the hope of the afflicted ever perish.  
<sup>19</sup> Arise, O Lord, let not man triumph;  
let the nations be judged in your presence.  
<sup>20</sup> Strike them with terror, O Lord;  
let the nations know they are but men.

From *The Remedy*:

<sup>7</sup> Understand this: The Creator reigns forever;  
from his throne he governs the universe, sustaining the laws upon which life is built.  
<sup>8</sup> He rules the universe in harmony with his character and design of love;  
he will govern with honor and integrity—in harmony with his principles of love.  
<sup>9</sup> The Lord is a sanctuary of healing and safety for the battered and abused,  
a fortress of freedom when trapped by life's problems.





- 10 Those who have personal experience with your character of love will trust you,  
for you, O Lord, never abandon those who seek friendship with you.
- 11 Let your life be a song of love to the Lord who governs in Perfection;  
tell the entire world the truth about him and his methods of love.
- 12 When he carefully procures the remedy, he thinks of the sin-sick;<sup>1</sup>  
he does not ignore their cry for help.
- 13 O Lord, intervene in my behalf!  
See the pain and suffering that selfishness causes me.  
Heal me—save me from my terminal condition—
- 14 that my life might reveal that your methods work;  
before the entire world  
I will celebrate your healing power.
- 15 The selfish dig themselves into pits of despair;  
their minds are trapped in their own web of deceit.
- 16 The Lord has revealed that he governs in love and always does what is right;  
the selfish reap what they sow—doomed by their own choices.
- 17 The selfish disintegrate into the soil of the earth—  
all those who reject God and his healing remedy.
- 18 But those who acknowledge their need of healing will not be abandoned;  
the long-expected restoration of the humble will not fail.
- 19 Act now, O Lord, don't let selfishness win;  
establish your government of truth and love upon the earth.
- 20 Humble their hearts, O Lord;  
let the selfish world realize they are just mortal beings.

Do you hear a difference in the NIV and the Remedy—what is the difference?

The NIV and all other translations have been done by sincere people who have grown up in a world where it is assumed and accepted that God's law functions like human law. Thus, they translate through imperialism and weave in legal sounding ideas. *The Remedy* views reality through design law and sees the larger reality of what God is working to accomplish.

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<sup>1</sup> The KJV renders this: "When he maketh inquisition for blood, he remembereth them" The Hebrew for *maketh inquisition* is דָּרַשׁ, דְּרִישׁ [darash/daw·rash], means to carefully investigate or seek. The Hebrew for *blood* is דָּם [dam/dawm] and has been debated by scholars as to whether this refers to the "life" which is in the blood, or the "shed blood" resulting in death. Both interpretations are permissible. Taking the perspective that the blood refers to the life—and in this case, the life of Jesus, which is the remedy to our sin condition—I have rendered the phrase as God carefully seeking the remedy while thinking about the sin-sick, those he loves and whom he seeks to save.



Read the third paragraph, “Throughout the Psalms...” What do you hear? What law lens do you hear being described?

If we return to design law does that mean there is no punishment for sin? What is the punishment for sin under design law? From where does that punishment come? Is the punishment for sin because God holds a tribunal and pronounces a judgment that determines the punishment—why or why not?

What would it mean about God if that is the way it happens?

## MONDAY

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The lesson asks us to read Psalms 82, from let’s compare the two versions again, first from the NIV84:

- <sup>1</sup> God presides in the great assembly;  
he gives judgment among the “gods”:
- <sup>2</sup> “How long will you defend the unjust  
and show partiality to the wicked? *Selah*
- <sup>3</sup> Defend the cause of the weak and fatherless;  
maintain the rights of the poor and oppressed.
- <sup>4</sup> Rescue the weak and needy;  
deliver them from the hand of the wicked.
- <sup>5</sup> “They know nothing, they understand nothing.  
They walk about in darkness;  
all the foundations of the earth are shaken.
- <sup>6</sup> “I said, ‘You are “gods”;  
you are all sons of the Most High.’
- <sup>7</sup> But you will die like mere men;  
you will fall like every other ruler.”
- <sup>8</sup> Rise up, O God, judge the earth,  
for all the nations are your inheritance.

From *The Remedy*:

- <sup>1</sup> God takes a stand against the assembly of false gods;  
he presents his diagnosis regarding all pagan gods.
- <sup>2</sup> He says, “When will you stop using a list of rules to govern?  
When will you stop protecting selfishness with your legal system?”
- <sup>3</sup> Do what is actually right, healthy, and loving for all people;  
protect the poor and the fatherless;  
do what is right to the poor and oppressed—what heals and restores.



- 4 Rescue the weak and needy;  
deliver them from the power of selfishness.
- 5 These false gods don't understand reality;  
they don't understand my design-laws—how I built life to function;  
they operate in the darkness of a rule-enforcement system  
and the world is crumbling all around them.
- 6 I say to you, fallen angels pretending to be gods,  
“Even though you are all children of the Most High,  
7 you will die like mortals;  
your life will end like that of any ordinary ruler.”
- 8 Rise up, O God, and diagnose the earth,  
for the entire world belongs to you.

Do you hear a difference in the two versions? What difference? Which do you think is more consistent with our Creator God?

Second paragraph states, “In the psalmist’s view, the justice of God is a model for how earthly justice should function, and it also provides the measure against which such justice or injustice—and those who dispense it—will be judged.”

What does this mean? If you were a ruler of a society, how would you implement justice?

## **TUESDAY**

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The lesson asks us to read Psalms 101, again, lets compare the two versions, first from NIV84:

- 1 I will sing of your love and justice;  
to you, O Lord, I will sing praise.
- 2 I will be careful to lead a blameless life—  
when will you come to me?  
I will walk in my house  
with blameless heart.
- 3 I will set before my eyes  
no vile thing.  
The deeds of faithless men I hate;  
they will not cling to me.
- 4 Men of perverse heart shall be far from me;  
I will have nothing to do with evil.
- 5 Whoever slanders his neighbor in secret,



him will I put to silence;  
whoever has haughty eyes and a proud heart,  
him will I not endure.

<sup>6</sup> My eyes will be on the faithful in the land,  
that they may dwell with me;  
he whose walk is blameless  
will minister to me.

<sup>7</sup> No one who practices deceit  
will dwell in my house;  
no one who speaks falsely  
will stand in my presence.

<sup>8</sup> Every morning I will put to silence  
all the wicked in the land;  
I will cut off every evildoer  
from the city of the Lord.

From *The Remedy*:

- <sup>1</sup> I will sing of your kingdom of love;  
my life will be a song praising your character of love, O Lord.
- <sup>2</sup> Understanding your design-laws, I will live in harmony with them—  
how long until you restore me to perfect unity with you?  
In my house, I will live out your law of love  
with a pure heart.
- <sup>3</sup> I will not cherish selfishness—  
anything vile or wicked;  
I hate all actions which deviate from your design,  
and such corruption will not be part of my character.
- <sup>4</sup> Selfish temptations shall be purged completely from my heart;  
no evil will be permitted to attach to me.
- <sup>5</sup> I will terminate my relationship  
with anyone who slanders others;  
I will cut out of my life  
those who cling to pride and arrogance.
- <sup>6</sup> I will seek out those in the world who love you and are loyal to you,  
and I will make them my friends;  
those who are pure in heart  
will carry out my purposes.
- <sup>7</sup> Deceivers will not live in my house;  
the dishonest will not remain in my presence.



<sup>8</sup> Every day I work to eliminate wickedness,  
to purify and cleanse the world,  
that I may cut out all deviations from God's design  
and restore the city of the Lord to perfection.

What difference do you hear from these two versions—which do you believe is more consistent with our Creator God?

Did you hear Messianic themes in *The Remedy*?

Read third paragraph, “As we have...” How would these principles be practiced by leaders? How should church leaders apply these principles?

What would it look like when disputes arise over different theological interpretations? (Romans 14:5)

Do we apply different principles when running human governments?

What happens in the church when we bring in the governments of the earth—i.e. when church and state unite?

Can we have the same problem by using the methods of the state without uniting with the state? And what would that look like?

The fourth paragraph states, David sought to learn and practice God's characteristics in his life and work.

Would it matter how David understood God's character and methods to be? Why would this matter? Because of design law, law of worship, we become like the God we worship.

## WEDNESDAY

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Read Psalms 146:7-9 from the NIV84:

<sup>7</sup> He upholds the cause of the oppressed  
and gives food to the hungry.  
The Lord sets prisoners free,  
<sup>8</sup> the Lord gives sight to the blind,  
the Lord lifts up those who are bowed down,  
the Lord loves the righteous.  
<sup>9</sup> The Lord watches over the alien



and sustains the fatherless and the widow,  
but he frustrates the ways of the wicked.

What do you hear when you read these verses?

Read fourth paragraph, “But there also are...” Do you agree? Certainly, Christ alleviated the immediate suffering of people and performed many miracles of healing—but what happened to all of those people?

Did they avoid aging? Do you think the people who were healed, the paralytic, the lepers, or the blind man, didn’t age, they didn’t get arthritis, didn’t get weak, didn’t have any more suffering and didn’t die?

Is that God’s goal, to relieve immediate suffering but allow people to continue to suffer with aging for years and then die?

What is God’s goal for people? He wants all to come to salvation—what does this mean?

Do you hear anything about salvation in Psalms 146:7-9?

Does it have a dual application with relieving immediate needs, but the more important application is the eternal realities?

## **THURSDAY**

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Read second paragraph, “Proverbs emphasizes...” Do we agree we are not to oppress or take advantage of people?

Does this mean we should seek to deliver every person who is in poverty or homeless?

What would you say about the story of the prodigal son? Did the father in that story sin because he didn’t follow his son and provide for his homeless and penniless son?

Why not?

Why did his father not send aid to his son?

Where is the balance between providing for people and letting people suffer in their situation?



What does love do? What does love seek for others? Can we create a rule that love will use in all situations, or will love have to evaluate the situation and act accordingly, which may be quite different depending on the situation?

## FRIDAY

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Read first paragraph, “The psalms of David pass...” What is the justice of God? What do we see of God’s justice in the life of David? What did God’s law require of David? What did David seek after his great sin?

Did God do justice by forgiving and transforming David?

Did Jesus have to die in order for God to forgive David?

Did Jesus have to die in order for God to heal and transform David? Why or why not?

What did David need in order be healed and transformed? Could David provide this for himself—then where could David receive it?

Is healing and transforming David a just thing for God to do?

Consider this EGW quote:

**The law requires righteousness,--a righteous life, a perfect character;** and this man has not to give. **He cannot meet the claims of God's holy law.** But Christ, coming to the earth as man, lived a holy life, and **developed a perfect character. These He offers as a free gift to all who will receive them.** His life stands for the life of men. Thus they have **remission of sins that are past, through the forbearance of God.** More than this, **Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character,** a goodly fabric of spiritual strength and beauty. **Thus the very righteousness of the law is fulfilled in the believer in Christ. God can "be just, and the justifier of him which believeth in Jesus."** Romans 3:26. {DA 762.2}

What is justice in this quotation? Healing and restoring God’s character into human beings. This is only possible because of Christ developing a perfect sinless human character, which becomes the template of our new character that we receive by trust.

Read and discuss questions





## ANNOUNCEMENTS:

**Multi-Languages:** We are creating resources in diverse languages. We currently have *Could It Be This Simple?* available in Polish and Bulgarian as well as some blogs translated into Bulgarian. The New Paradigm is now available on our website in Spanish and Portuguese. We are working on getting other material in various languages.

**New Paradigm about the Investigative Judgment and Sanctuary** is now available in print form in Canada, South Africa and Australia. If you would like print copies please contact our hub in your country. A Portuguese and Spanish version are currently available on the website and other languages will be available soon.

**Audio version of the Remedy is available for Streaming:** Download the free SoundCloud app. No subscription required. Search for “Remedy Bible” or use this link [https://soundcloud.com/the\\_remedy\\_nt/albums](https://soundcloud.com/the_remedy_nt/albums) to find it and stream it at no cost. 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.

**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.

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