



2019 Q3 The Least of These: Lesson 7 Jesus and Those in Need

by Tim Jennings (announcements last page)

This week I received a couple of emails, both expressing concerns about the same comment I made a few weeks ago about the sad case of a parent and child drowning at the border. Here is one of those emails:

In your 7/27/19 sabbath school lesson, you said parents who brought their children to the US border were ultimately responsible for putting them in such dangerous situations, situations so bad that some even drowned trying to cross the river with their little ones. Do you think they loved their children less than parents in the US do?

My reply:

Your question is not relevant to the point. The point is that all parents have the primary responsibility for the welfare of their children. It may very well be that this person loved their child very much and did what he did hoping to give his child a better life—but that parent still took the risk to put his child in danger, no human government did that, not the US government, not the Mexican government, it was the parent. There are legal ways to enter this country—my sister in law is from the Philippines and had to go through a lengthy process to enter this country. She made a choice to come in to the country through the methods established to allow for it. This parent chose another method—who is responsible for the choice of this parent? The problem in society today is that a corrosive idea is being promoted that if some other party does wrong (notice I am assuming the worst-case scenario that the other party is in the wrong), then we are no longer responsible for our decision-making, it is the other party's fault. This is the point of my comment.

SABBATH

“The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD.” (Luke 4:18,19 NKJV)

What do you understand this passage to reveal?

- What is the gospel?
 - The good news, about what?
 - About God, which has what purpose—what is the point of preaching the gospel?
 - To save—which means what?
 - To heal hearts and minds back to unity with God.
 - How is preaching the gospel related to saving people?
 - What is the problem that the preaching of the gospel addresses?



- Who are the poor?
 - Is this referring primarily to financial poverty or something else?
 - Why in the beatitudes did Jesus say “blessed are the poor in spirit” in Matthew 5:3 but Luke records Jesus’ words as “blessed are the poor” in Luke 6:20?
 - Why or how are the poor blessed?
- Who are the brokenhearted?
 - broken or injured or afflicted by what primarily?
 - It is primarily about physical injury or it is the damage from sin?
- Who are the captives and what liberty is Jesus bringing?
 - The Jews believed it the Messiah would deliver them from captivity to Rome—is that the gospel?
 - From what was Jesus bringing freedom?
 - How does Jesus bring us freedom?
- Who are the blind and what does it mean to give them sight?
 - Is it primarily referring to healing physical blindness?
 - What causes spiritual blindness, what heals it?
 - Is this related to the message to Laodicea that we need the eye salve so we can see (Rev 3:18)?
- Who did Jesus set free, who are the oppressed, and free from what?
 - Is Jesus teaching a penal legal theology which claims we are set free from the punishment from sin while we remain in sin?
 - Or is it that Jesus came to set us free from sin? What does this mean?
 - If Jesus sets us free from sin where is the activity of Jesus taking place? Is Jesus in heaven working upon the Father to propitiate His wrath or is Jesus, via the Holy Spirit, working in our hearts to restore in us His law and character?

From the Remedy:

"God's Spirit is on me because I am his anointed One to bring the Remedy to the afflicted. He has sent me to bring freedom to those held in the bondage of fear and selfishness, and a clear understanding to those blinded by Satan's lies, to exterminate oppression, to remove human brokenness,¹⁹ and to make God's pleasure known this year."

FRIDAY

Read first paragraph, “God has given in His word...” How do you hear this, through what law lens, design or imposed?

If we hear this through imposed law lens, then we conclude God inflicts punishment and is the source of pain, suffering and death.

But if we hear it through design law then we realize God doesn’t alter His design or change His laws to prevent sinners from reaping what they have sown.



Just as the quote says—look to the Cross of Calvary—and what did God do to Jesus there? Nothing! God didn't use any power to hurt Jesus or punish Jesus. God withdrew Himself and let Jesus experience what Jesus chose—to die in order to fix the sin problem.

So there is a punishment for sin, the question is whether it comes from sin or comes from God.

Executive justice—what does this mean? It means executing, or carrying out what the law requires—well, what law? So it is saying God will act in harmony with His law and not change His law to protect the unrepentant.

If you have human imposed law that means the ruling authority has to use its power to inflict the punishment. But if you have design law it means the ruling authority leaves the person free to reap what they have chosen.

One of the problems we all struggle with is the ability to assimilate and integrate multiple pieces of evidence rather than forming ideas and beliefs off of a few data points.

The quote above will be used by some as the final word to support an authoritarian and punishing god—however, the wise person will seek to harmonize that quote with others by the same author to come to a view consistent with reality.

Here is the first of two quotes to integrate into our understanding. We just read “God has given in His word decisive evidence that He will punish the transgressors of His law.” Now the same author writes:

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. **Every act of transgression reacts upon the sinner, works in him a change of character,** and makes it more easy for him to transgress again. **By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.** {1SM 235.2}

What law is being described? Design law, the sin changes sinners and in the end, when God sets them free they reap eternal death. Is there a punishment for sin? From where does it come? The punishment is not because God kills those who would otherwise live, but God doesn't use His power to prevent what sin does to them.

In other words, He executes justice, i.e. does what is right and applies the design laws of His government, leaving them free to reap what they have chosen.

Consider this quote which puts it all together from the same book just one page later, *The Great Controversy*:



God has given to men a declaration of His character and of His method of dealing with sin. [which is what? In harmony with His character of love and methods as Creator, which means design law] "The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7. "All the wicked will He destroy." "The transgressors shall be destroyed together: the end of the wicked shall be cut off." Psalm 145:20; 37:38. **The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.** {GC 541.2} [What do you hear? Is this an infliction of external punishment, or the application of design law? What power, it says the power and authority of the divine government—what power do you think power like human governments or like the Creator God of love? Does you keep in mind while reading things like this other quotes like this one from *The Desire of Ages*: "God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. **Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love;** and the presentation of these principles is the means to be used. **God's government is moral, and truth and love are to be the prevailing power.**" {DA 759.1} So what power? The power of love and truth! But how can love and truth punish? Keep reading...]

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. [Can God get this by threatening and then inflicting external punishment on people who would otherwise not reap it? No! Imperial/imposed law violates the law of liberty and coerces and forces and thus destroys love. He can only get this by leaving people free!] He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. **And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.** [What does God want? Our love and trust—and how is that achieved? So, you see Satan's power of lies to get us to conceive of God as a being other than love, a dictator who inflicts pain and suffering, which undermines our ability to love and trust God. This is what penal substitution theology does.] {GC 541.3}

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. **The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies."** [Wait, love your enemies is the principles upon which God executes justice and punishes sin? How does that work? Only by design law!] **God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited.** [What does this mean? Executes justice—what is justice, doing what is right, and what is right? Is it right to give people the freedom to choose? Is it right to let people reap what they have chosen after repeated attempts to win them to love and trust? And when does God let them go to reap



what they have chosen, when they are still healable/savable or when they have destroyed within themselves the faculties that respond to truth and love? And how is it good for the wicked for God to do this? Because, if God did not let the wicked go, did not let the wicked who are hardened in sin die, then God would create, by His power, a place of torment and God would never do this. Thus, for mercy, for love, for the best for the wicked, He executes justice, the right thing for them and sets them free from Him the only source of life.] **He would make them happy if He could do so in accordance with the laws of His government and the justice of His character.** [What are the laws of His government? Design laws and you can't force people to love you, or enjoy goodness and purity] He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise His love, make void His law, and reject His mercy. While constantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. The Lord bears long with their perversity; **but the decisive hour will come at last, when their destiny is to be decided.**[decided by who? a judge in heaven or each person decides their own destiny?] **Will He then chain these rebels to His side? Will He force them to do His will?** {GC 541.4}

Those who have chosen Satan as their leader and have been controlled by his power are not prepared to enter the presence of God. [Why can't they enter God's presence? Is it because God doesn't want them there, God is angry and wrathful and hasn't had the price paid to Him for that unrepentant sinner? No, it is because of their condition!] Pride, deception, licentiousness, cruelty, have become **fixed in their characters.** [Fixed by who? How did it become fixed? What law caused it to become fixed?] Can they enter heaven to dwell forever with those whom they despised and hated on earth? **Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish.** What source of enjoyment could heaven offer to those who are wholly absorbed in earthly and selfish interests? {GC 542.1}

Could those whose lives have been spent in rebellion against God be suddenly transported to heaven and witness the high, the holy state of perfection that ever exists there,-- every soul filled with love, every countenance beaming with joy, enrapturing music in melodious strains rising in honor of God and the Lamb, and ceaseless **streams of light flowing** upon the redeemed from the face of Him who sitteth upon the throne,--[what does that light look like? From where does it come? Do you integrate texts like these: "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." (Dan 7:9-10 NIV84) "for our 'God is a consuming fire.'" (Heb 12:29 NIV84)? Is this fire harmful? Do the righteous get injured by it? Why not? What about the wicked, why do they experience pain in this fire? From where does the pain come, from the fire or from unremedied sin?] could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? **Could they endure the glory of God and the Lamb? No, no;** years of probation were granted them, that they might form characters for heaven; but they have never trained the mind to love purity;



they have never learned the language of heaven, and now it is too late. **A life of rebellion against God has unfitted them for heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction,** that they might be hidden from the face of Him who died to redeem them. [What is being described? Do you integrate texts like “They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb!” (Rev 6:16 NIV84)? What kind of law? What is the reason? Is God acting justly? He is executing justice?] **The destiny of the wicked is fixed by their own choice. Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God.** [Who decides the fate of the wicked? What does it mean voluntary with themselves? It is what they want, is it right and just on God’s part to grant them exclusion from heaven? What kind of law?] {GC 542.2}

Like the waters of the Flood the fires of the great day declare God's verdict that the wicked are incurable. [Why are they lost? Who made them incurable? Is this just on God’s part? Is it an infliction that their condition does not bring upon them?]{GC 543.1}

Can you make sense of the quote in Friday’s lesson now?

SUNDAY

Read third paragraph, “But in Mary’s understanding...” Why? What is God’s goal for human beings? Salvation, delivery from sin, eternal life in sinless perfection in close relationship with God.

Is this God’s goal only for the humble, downtrodden and poor or is it God’s goal for all human beings?

Then, why does God seem to have a particular regard for the humble, downtrodden and poor?

What law lens do you see it through? If you see it through human law, which is Satan’s worldview—then the rich and powerful exploit the poor and their actions are abusive to the poor, so God is in the business paying people back, pain for pain, eye for eye, tooth for tooth. So people teach God is coming to inflict punishment on people. He is more concerned with righting the wrongs perpetrated upon the poor and downtrodden and therefore God spends more energy and time on the poor than on the rich, because the rich are not as deserving.

But, if you understand design law, how reality actually works, you realize God cannot heal any person’s heart/mind without the freewill consent and active participation of that person. Why? Because to do so would destroy the individuality of anyone who doesn’t choose to embrace truth for themselves.

Thus, the humble, downtrodden and poor are often more willing to reach out to God, to acknowledge their own helplessness, to open their hearts, to surrender self, to accept God’s methods and principles, whereas the rich and powerful are often deceived into thinking they are fine the way they are.



So God has particular regard for the downtrodden because they are open to being saved by Him, whereas many of the rich and powerful are not.

Read last paragraph, “Right at the beginning...” What makes Jesus’ kingdom different than the kingdoms of the world?

How would you describe the differences?

Jesus said to Pilate that His kingdom was not of this world, what kinds of kingdoms operate in this world?

Here is a comment from the book *Acts of the Apostles* what do you think?

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. **In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity.** {AA 12.2}

How do human governments function? What methods do they use? Why? What law are all human governments built upon?

But Jesus said His kingdom doesn't operate upon the principles of this sinful world, what kind of law is Jesus' kingdom built upon? Design law, the big ones are love, truth, freedom.

Jesus said to Pilate:

I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me." (John 18:37 NIV84)

What kind of kingdom operates upon truth? Do any kingdoms of the world operate upon pure truth, never deceiving, never using falsehood?

So, what is upside down in God's kingdom?

- It is not power over—it is power under—Jesus in John 13 states that all power was given to Him and He immediately gets up and serves others. In God's kingdom those with the most abilities, power, resources are to serve those with the least.
- There is not dictatorial approach—rules imposed and enforced with threat of punishment, there is truth, presented in love, leaving others free—how should the church practice this method?
- The more you give, the more you receive, in the world it is thought the more you take the more you receive
- First will be last, but last will be first—what does this mean? How does this work in the church?



- other examples?

MONDAY

Read third paragraph, “Jesus adopted these verses...” So glad the lesson pointed out that it is both spiritual and practical—absolutely true—why? Why are spiritual truths always practical truths? Because of design law—how reality is built. But if you reject design law the so-called spiritual truths become impractical and often come to contradict reality and cause harm.

Examples of both:

- Indulgences—based on imposed law, sins are legal breaking of God’s rules, broken rules require some penalty be paid, so the idea of indulgences came forth to allow people to pay the church a monetary sum in order to cancel their legal sin-debt. This led to much abuse of people.
- Is the practice of indulgences the only problem with the imposed law view of sin or does it manifest in other ways? What about people seeking legal pardon, erasure of sins from record books, rather than transformation of character?
- Design law, sin is deviation from the laws God built reality to operate upon and thus damages the sinner. No salvation can occur for those who refuse to be restored to harmony with God’s law. But, surrendering to Christ and following Him leads one to live their life in harmony with God’s law and this is always practical:
 - The cruel becomes kind—and what happens? They have less conflict in their relationships. They have less fear, less anxiety, less stress, and thereby better physical and mental health.
 - The wronged forgive and see others truthfully—meaning accurately, and assess the trustworthiness of others so set healthy boundaries. Thus, they don’t harbor grudges, remain bitter or angry but also don’t continually expose themselves to mistreatment. This results in better physical, mental and relational health.
 - Those without self-control, when they come to trust God, develop self-control and they get sober, they stop cheating on their spouses, they stop stealing to support their gambling, they stop over-eating and they experience better physical, mental, and relational health.

The point is that pursuing spiritual development through design law understanding always leads to practical applications, not just eternal-life benefits by claiming some legal payment in a book in heaven, but immediate benefits in this temporal life.

But the imposed law lie, leads people to live lives of frustration, of religious rituals, works and various prayerful claims, without either eternal-life or practical benefits. They have a form of godliness but without the power. This is the problem with much of Christianity and why there is no difference in Christian homes and non-Christian homes in child abuse, spouse abuse or addictions.



Read last paragraph, “When Jesus sent out...” Why is healing so closely tied to the sharing of the gospel?

What kind of law does healing people operate upon? This is why, doctors can only get patients well in harmony with the laws of health—compassion, good intentions, love for them, will not heal them if they insist on violating the laws of health. Only in harmony with the laws of health is there health.

Likewise, only in harmony with God’s design laws for life is there eternal life. This is reality, all the arbitrary rules of human governments don’t make a difference. Governments can pass laws to make marijuana legal they cannot pass laws to make it healthy.

Thus, the healing arts demonstrates most powerfully the plan of salvation, which is God’s plan to heal the species back to perfection and this only occurs in harmony with God’s design laws for life.

It is in harmonizing the medical with the theological we get the most effective gospel message. The two chief contributors to New Testament was a physician and a theologian: Luke wrote 27% of the New Testament and Paul wrote 23% and John wrote 20%.

So, what method do we use to find truth? The integrative evidence based approach which requires the harmonization of three threads: Scripture, Science, and Real Life Experiences: So, the three big contributors were Paul—theologian—expert in Scripture; Luke—physician—expert in Science; and John—regular unspecialized person—expert in real life experiences.

Think about how much irrational ideas you can eliminate if you use the laws of health as a template and integrate Scripture with Science and Experience:

- A you have been infected with Ebola and are dying; you are taken to the hospital because all recognize something is wrong. And you are told you need to eat a piece of communion bread and drink a sip of communion wine in order to be well; or you need to go through a ritual of baptism; or you need to sacrifice an animal and present its blood before an altar; or you need to claim another human being died of Ebola, but was resurrected in perfect health and you want their health records put in your record at the hospital.
- Do you see how none of these ideas actually benefits the person dying of Ebola—likewise none of these ideas actually heals sinners.
- What we need is a real remedy—so when you go to the hospital with Ebola, you are told they have a remedy procured by a person who suffered with Ebola, but his immune system destroyed the infection and developed antibodies and they would like to give you a transfusion of his antibodies that will cure you.
- Jesus came and partook of our sin condition “he was made to be sin though he knew no sin” and “was tempted in every way just as we are without sin” so that “by his death he might destroy death and bring life and immortality to light” and thus we become “partakers of the divine nature” through him and “become the righteousness of God.”
- So the symbols are to teach reality:



- Bread symbol for Word made flesh—truth, which we ingest and it destroys lies and wins to trust and we open the heart to receive the blood (life is in the blood) of Jesus via the Holy Spirit and we become partakers of the divine nature.
- Baptism is symbolic of immersing heart and mind into the cleansing waters of the Holy Spirit to wash away fear and selfishness and rise in newness of life with new heart and right spirit.
- Sacrificial animal was to teach of a Savior who would die to create a remedy to cure our condition—the animal itself had no healing benefit. One needs the real remedy the symbol pointed to.

In the book *Evangelism* I read the following:

As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission.--Medical Ministry, pp. 311, 312. (1899) {Ev 549.3}

Why the right arm? Why not the whole body?

Because while physical healing operates upon design law and is powerful in demonstrating the plan of salvation—the plan of salvation is not ultimately about healing the body. It is about healing the heart/mind/soul/character and this healing also operates upon design law. Thus our primary concern is to heal the hearts and minds of people, which is only achieved in a trust relationship with our Creator God. Thus the third angels' message is to call people back to worship Him who made the heavens, earth, sea and fountains of water—Designer worship and reject the imposed, dictator views of God!

If it was merely about ridding people of poverty, why didn't Jesus, instead of multiplying the fishes and loaves, multiply the coins Peter found in the fishes mouth and give every person a million gold coins? Why didn't Jesus do this?

Consider what would happen if every person in the world woke up today and had unlimited money available to them. Would all evil, crime, neglect, abuse, homelessness, exploitation be eliminated?

TUESDAY

Read second paragraph, "We might expect..." What happened, as far as we know, to all the people Jesus healed, the blind, lame, deaf, dumb, blind, lepers? They all died...

Why didn't Jesus translate the people directly to heaven, like Enoch or Elijah? Because they were not ready! He could heal their bodies, but their hearts and minds were not prepared to enter heaven. They still had to choose to reject fear and selfishness and trust God and be renewed in heart and mind to love God and others. This transformation of the heart and mind is required before we are prepared to live in God's unveiled, life-giving glory.



So, what was the primary purpose of Jesus doing miracles? To reveal truth about who He was, to reveal truth about the plan to heal and restore humans, to win people to trust, in order to heal hearts and minds.

Do we see why there were some places He could do very few miracles? If their hearts were closed to Him then miracles would not be helpful, example: putting Malchus' ear back on—and what did the people who saw this do? Arrest and crucify Christ anyway. Miracles have no benefit on the hard-hearted.

Do we see why there were times He stopped doing miracles? Because the hearts of people were selfish and saw Jesus as a commodity to be exploited for selfish gain, like the goose that laid the golden egg.

The last paragraph says, “Jesus’ healing miracles were acts of compassion and justice.” thoughts?

By what standard are they acts of justice? In the preceding paragraph it is mentioned that the Pharisees saw Jesus’ healing miracles as violating justice, because they viewed sickness and disease as punishment for God and thus removing the punishment was an injustice.

What is at the root of these two divergent views of understanding Jesus’ healing miracles as either just or unjust? Does the law one views things through matter?

WEDNESDAY

The lesson is about Jesus cleansing the Temple, what are the keys to understanding what is happening in this story?

First, after Jesus ran out the money changers and cattle, the children stayed by and were not afraid. Try running the elders out of your church in such a way that they are terrified and flee, but the children are not afraid and stay by—what does that look like?

Second, the whip Jesus made was not to whip people, it was to crack as a signal to the animals to drive them out of the sanctuary.

What was Jesus putting a stop to? The exploitation and cheating of people.

And what are we and people through history supposed to learn from Jesus’ actions? What is the lesson Jesus is revealing?

What was the purpose of the OT sanctuary/temple? It was theater—to teach what? To teach God’s plan to heal and save. So, what is Jesus revealing? His plan to drive out of our Spirit Temples all worldliness and defilement of sin.

From the book *The Desire of Ages*:



In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson [object lesson means what? theater, lesson book, teaching tool] for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. [so what is the real temple to which the one built by Moses points?] Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. [How does God come to dwell in the species human again? In the person of Jesus.] God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. [What is God's design for the temple in Jerusalem—to teach people God's plan for them! Is that how you have always understood it?] But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. [What is Jesus revealing by cleansing the Temple? His plan to cleanse human hearts from sin! But what has happened, religious teachers through history have rejected this truth, based on design law, and replaced it with a legal lie that obstructs Jesus' mission to cleanse us from sin!] "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver." Malachi 3:1-3. {DA 161.1}

Notice the prophecy of Malachi teaches that Jesus comes to His temple to cleanse the Levites, the priesthood of believers, the people, not granite, marble, silver, gold, or written records—but hearts and minds!

Read bottom green section, “As church members, how can we do our part to make sure that our local churches never become places that need what the temple needed in Christ's day?”

How would you answer this question?

By dealing with reality—which is design law—how God built reality to function and our actual condition and God's real solution for it, and reject the imposed law lie with its fantasy of a legal problem needing a legal solution.

Also, by requiring all the metaphor and symbolism we use to be tied directly to reality and then understanding that reality. So when we partake of the communion symbols we recognize them for



what they actually represent and then partake of the reality and not just the symbols. And what do the communion symbols represent?

- Bread represents the bread of life, i.e. Jesus the Word made flesh, which is the truth “I am the way, the truth the life.” The truth, destroys lies and sets us free—free from fear and free to trust God. So partaking of the truth Jesus revealed wins us to trust in Jesus, so that we surrender ourselves to Him and open the heart. Then...
- Wine represent the blood, or the life—and Jesus developed a perfect human character. Thus in trust we receive the indwelling Spirit who takes the perfect character of Christ and reproduces it is us, writing the living law of love upon our hearts, and we become partakers of the divine nature.

But we must move past ritualistic application of magical thinking in which we take the symbols and think something magical happens by the ceremony.

THURSDAY

Read first paragraph, “That God is a God...” What do you say to people who say, “Jesus wasn’t molested as a child; He wasn’t physically beaten almost every day by His own father; He was trafficked as a child sex-slave; He wasn’t given whisky in his infant formula to keep Him from crying; He wasn’t taken as a young boy and forced into a death squad etc.” What do you say to people who argue Jesus didn’t experience the worst of our world’s inhumanity?

The argument made by the quarterly is a false argument that sets up this counter argument, that if not addressed can undermine trust in God.

Jesus’ mission was not to experience every possible experience of every person throughout history. For instance, Jesus didn’t personally experience premenstrual mood problems, or childbirth, or postpartum depression; Jesus never was tempted with video games, or LSD; Jesus didn’t drive cars and thus wasn’t tempted with speeding.

So, we create false ideas when we suggest Jesus personally experienced every human experience—He did not. And why is it not necessary that He did?

Because it wasn’t His mission to experience every possible human experience; It was His mission to overcome sin and cure the sin condition. And thus He was tempted “in every way just as we are but without sin.” In every way, doesn’t mean every specific temptation, but every motive and method of temptation. And what are they:

- Fear and selfishness (Survival of fittest and self-gratification)
 - Jesus experienced this in Gethsemane and the Cross
- Sensualism
 - temptations of the human body, hunger, thirst, fatigue, cravings
- Materialism
 - The wealth of the world was offered Him



- Egotism
 - The power of the world was offered Him
- External and internal
 - tempted by Satan, by His brothers, by the church leaders, by the crowd at the cross, by the soldiers, by the hurt and rejection of His disciples, and by His own human emotions (Gethsemane)

Jesus experienced all of these, in order to destroy the infection of fear and selfishness and develop a sinless human character while revealing the truth to refute the lies of Satan.

The lesson asks us to read Isaiah 53:3-6:

He was despised and rejected by men,
a man of sorrows, and familiar with suffering.
Like one from whom men hide their faces
he was despised, and we esteemed him not.
4 Surely he took up our infirmities
and carried our sorrows,
yet we considered him stricken by God,
smitten by him, and afflicted.
5 But he was pierced for our transgressions,
he was crushed for our iniquities;
the punishment that brought us peace was upon him,
and by his wounds we are healed.
6 We all, like sheep, have gone astray,
each of us has turned to his own way;
and the LORD has laid on him
the iniquity of us all. (NIV84)

Do you hear design law and the plan to fix what sin did to humanity but that we would misunderstand all this through imposed law?

Surely he took up our infirmities
and carried our sorrows,
yet we considered him stricken by God,
smitten by him, and afflicted.

He took up our sin condition, so that by His wounds we could be healed, but we misunderstood and considered it was God who was punishing Him.

Read bottom green section, “In all that we do for the Lord, especially in reaching out to the needy, why must we always keep the death of Jesus, as our Substitute—not just for ourselves but for those whom we help—at the center of our mission and purpose?”



We believe in the substitutionary death of Jesus—but for what purpose? For our healing and restoration, just as Scripture says:

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God. (2Cor 5:21 NIV84)

So that we might *become* righteous, not so that we might be declared righteous even though we are not. The penal legal view is a fraud, a lie, a deception based on Satan's original lie that God's law functions like the laws made by created beings, imposed rules requiring the infliction of punishment. This is Satan's goal to make God and himself no different, thus Satan has to attack God's law because to acknowledge design law means that God is supreme and Satan is not.

ANNOUNCEMENTS:

August 9, 10, 2019: Dr. Jennings will be speaking at the Akron, OH, SDA Church.

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.