



## 2019 Q3 The Least of These: Lesson 9 Ministry in the New Testament Church

by Tim Jennings (announcements last page)

One of our online friends and listeners, Allen Weber, wrote:

*Based on your excellent discussion of the EGW quote from GC539-40 in the Friday section of Lesson 7, I attempted a paraphrase of the paragraph. I have attached it to this email. One of my recurring questions is why it has taken so long to restore God's reputation. E.g., if the Great Controversy had been written with the concept of design law instead of making it so easy to "support" penal substitutionary theology or if the interpretation of the sanctuary symbols had been more explicitly explained so the Jews didn't think salvation came from ritual, would things have moved along faster? I pray for you and your ministry often. Have a great evening. Allen.*

Before we get to Allen's paraphrase of the quote from the GC, I want to discuss his questions. What are your answers to his questions?

Do you hear any assumptions in his questions? First assumption is that it wasn't explained in the design law way originally.

Consider this quote:

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. {PP 364.2}

There are many more quotes, but what is expressed in this passage, is that human beings became more and more distant from God, more corrupted by sin, more darkened by misunderstanding and God continued to step down and dumb down the truth to reach human beings where they were. Thus, when we read Scripture we read God working through His agencies to reach people throughout human history at all stages of moral development. We read God communicating to slaves operating at level one and also at friends operating at level seven. This makes God out to be beautiful, like a parent who speaks differently to a 2-year-old than a 10-year-old and different to an adult.

Finally, why don't math texts books just give the answers to all the questions? It is by working through the problems one actually develops understanding and ability. God does NOT want us to memorize a



list of right answers, He wants us to actually understand Him, the issues in the Great Controversy and develop the ability to discern the true from the false.

But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. Heb 5:14 NIV84

#### Original Quote

“God has given in His word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that “the wages of sin is death,” that every violation of God’s law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of His Father’s face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear in his own person the guilt and punishment of transgression.” {GC 539.3}

#### Paraphrase

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The Bible is an inspired history of how God deals with His children. It is conclusive, crucial, convincing proof of what God’s punishment is. What does He do to those who refuse to accept the way He’s designed reality? Some excuse the damage they inflict on themselves and others, thinking God’s leniency and pity will let Him exempt them from the reality of consequence. They have ignored the evidence of Jesus’ death on the cross. He died even though He was perfect. Separated from His Father by His own choice to save humanity, He demonstrated that “sin pays its wage.” His death was testimony that life is impossible outside God’s design – no exceptions. God need not impose an external punishment because the effect of violating a principle of design is intrinsic to that principle and there is no way to outwit the principle, elude the consequences, or undo the damage. Christ lived in perfect harmony with God’s design for Him. But by willingly choosing the fate of humanity, which has mostly rejected God’s design for us, He experienced the result of our choice—the separation from [God] that accompanies that choice. But for [Christ] that separation was heart-breaking... [crushing out his life]. This sacrifice made by Jesus and His Father was so those too fearful to trust God could trust again. God’s power to heal is unlimited but will do no good in a universe designed as a circle of love unless we trust the Remedy. If a heart is untouched by God’s offer to heal, if an individual is not reconciled to trust our God when it cost so much to disprove Satan’s accusations, God will not intervene to force that person’s will. But the responsibility and the consequences of rejecting His design for us will inevitably lead to extinction because life is only possible by voluntary connection to our Creator.

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I want to commend Allen for wrestling with this passage and working to understand the true meaning. This is the type of work we each need to do. Such exercise helps us grow in our understanding of God and His methods of truth, love and liberty.



## SABBATH

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Read memory text: “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.” James 1:27 NKJV

What is being advocated here?

Is it talking about financial support?

Or, is it talking about building relationships with people who are more likely to find themselves lonely, isolated, and disconnected from society?

Why is James advocating building relationships with the orphans and widows?

What has the biggest impact on changing people, mere theory, or real experiences with people?

What would be the purpose of visiting them?

And who is to do the visiting? How much visiting is enough? Should a pastor (or any person) visit the orphan and widow while neglecting his own family? How do we achieve balance?

In countries like the US, Canada, European Union—do widows stand in a different place in these societies than in ancient Israel? What would be different?

Is it often the case today, that widows are left with life insurance, homes, social security or other sustenance? But what about in ancient Israel?

But would the widow and orphan, regardless of financial position, struggle with isolation, loneliness and need to be reassured that they are valued and connected with people who love and care about them?

What does it mean to keep oneself unspotted from the world?

Other versions say uncorrupted or unpolluted by the world—what would this mean?

What are the principles and methods of the world?

- lies
- coercion
- selfishness

Some of the biggest lies are sown with truth—taking a truth to make a false point.

The mature are those who have developed the ability to discern the difference between true and false.



So, if we seek control of government to force others to live according to our religious beliefs, even if our religious beliefs are Biblically correct, would that be Godly or the methods of the world?

## SUNDAY

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Read first paragraph, “After Jesus’ ascension...” What made this new Christian community different from the Jewish community in the first century, and later different from Muslim communities?

What differences can you cite between the Christianity taught by Jesus, practiced by the first century Christians, and Judaism and Islam?

- Do all three believe in God?
- Do all three believe that God is the Creator?
- Do all three believe that the Scripture is inspired by God?
- Do all three believe God sent His prophets to give the messages of Scripture?
- Do all three believe human beings are fallen into sin and need saving by God?
- Do all three believe God has a law?
- Do all three believe sin is breaking God’s law?

So, what are the difference?

- Do all understand the law in the same way?
- How did the Jews understand the law at the time of Christ?
- What did Jesus teach about the law?

What does Islam teach about the law? What methods does Islam use if they control society?

What methods did the New Testament Christians teach regarding law?

- Let every person be fully persuaded in their own mind. Rom 14:5
- Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. <sup>9</sup> The commandments, “Do not commit adultery,” “Do not murder,” “Do not steal,” “Do not covet,” and whatever other commandment there may be, are summed up in this one rule: “Love your neighbor as yourself.” <sup>10</sup> Love does no harm to its neighbor. Therefore love is the fulfillment of the law. Rom 13:8-10
- For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. Gal 5:14 KJV

What about the ruling of the Jerusalem Counsel in Acts 15, did they promote rules or design law?

James said at that counsel:

It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by



idols, from sexual immorality, from the meat of strangled animals and from blood. Acts 15;19,20

Is this a list of rules or the promotion of design law?

From my book, *The God-Shaped Heart*:

These instructions are not imposed rules but are the wisdom of design law.

Food polluted by idols:

- An idol cannot change the nutritional quality of the food. Therefore, eating foods offered to idols does not pollute the body. Paul makes this clear in Romans chapter fourteen.
- The issue they were addressing is the design law of worship—by beholding we become changed... this is called modeling. What we believe has power over us, truth heals and sets free, while lies damage and enslave. Don't allow your minds to become contaminated by giving any credence to idols. Thus, don't eat foods that are polluted by the *idea* it is a bounty given you by a false god.

Sexual immorality:

- God designed relationships to operate upon love and trust. When sexual intimacy occurs between husband and wife, as God designed, healthy bonding occurs—the brain actually rewires and reward circuits are heightened for one's spouse. This is design law—how our biology is actually built to work. But deviating from this design is damaging to mind, body and relationships.
- It is violation of design law, altering brain circuitry, inflaming selfish and fear circuits, thus obstructing healing of mind and character.

Meat from strangled animals or blood:

- It also violates design law—the laws of health.
- Humans were not designed to eat meat, and the blood carries waste products, stress hormones, and various inflammatory factors. Eating raw meat and drinking blood increases disease risk, and when the body is unhealthy the mind is compromised.

The New Testament church rejected the imposed law rules and focused instead on living in harmony with God's design law for life!

So, what was different about the New Testament community to Judaism—they moved away from a rule-based lifestyle, to a principle-based lifestyle seeking to live in harmony with God's design laws of love, truth and freedom.

They focused on character, which comes from a relationship with God, (circumcision of the heart) rather than tribal affiliation, or adherence to dogma, or codes of conduct, or ritualistic worship.

Thus, anyone, who accepted Jesus and was transformed in character became part of the Christian family—but Judaism required tribal affiliation and adherence to rules; Islam requires ritualistic



adherence to rules and is intolerance of divergent views seeking to suppress opposing theological views by the enforcement of human laws, including seeking to kill those who teach other views.

Some get confused by this as there are individuals within all these groups that are exceptions to what the group teaches and practices:

- There are Muslims and Jews who are not caught up in rules and who love others and live to serve
- There are Christians who practice imperialism and seek to control others by law

But what would happen in any predominately Christian country if someone publicly burned a Bible, or mocked Jesus like the artist who put a crucified Jesus in a jar of his own urine? Verbal condemnation by the Christian community.

What would happen in a predominantly Muslim country if someone publicly burned a Koran or put an image of Muhammad in urine? Riots and attempts to kill the person who did it. Author Salman Rushdie, who wrote *The Satanic Verses* still lives in hiding because a death warrant is still out on him by Muslim zealots.

But something happened to Christianity after the New Testament church; it began practicing the same authoritarian methods of coercion, imprisonment, crusades, inquisitions. What happened?

Christianity became infected with imperialism exchanging design law for imposed law construct and sunk into the Dark Ages and the most gross abuses to humanity—all in the name of Jesus.

The second paragraph talks about the importance of ministering to the poor—why is it that there has been poor in every society in human history?

Has any human government in history been able to eliminated poverty in their society?

Do some forms of government claim they will do just that? Socialism, Communism—why haven't societies in which these methods have been employed resulted in utopian countries where there is no poverty? Because selfishness governs the human heart and power corrupts and absolute power corrupts absolutely—so all human governments eventually become selfish and corrupt with people in power exploiting those without power. That is why the founders of the US constitution broke up the powers to limit the amount of abuse that could be concentrated in any person or group.

To me it is much more vile to abuse people while claiming to be protecting them, than to just state your agenda. Like:

- Nurses who, by their occupation present as a helper, someone there to assist in returning the sick to health but who have murdered their patients
- Childcare workers or priests who present to protect children and teach them and help them grow up health instead molest children
- Politicians who promote socialism or communism, promising equal economic and social success to all people only to exploit and abuse their societies for their own advancement





So, capitalism, which is not God's government and open to all kinds of abuses, is less vile to me because it is open about its stated agenda. Capitalism doesn't say it is here to help everyone. It states it is a system to reward hard work and give opportunity for people to get ahead on their own merits, but the goal is to advance oneself.

This principle of advancing oneself—capitalism—is clearly not God's government—but the honesty and openness about what one is doing is. The other systems (socialism and communism) also are not God's government, but they are duplicitous about their goals and what they actually accomplish. If they were honest these forms of government would never be implemented. They require deceiving the populous with promises that will never be realized.

But, back to the question of caring for the poor: If all Christians gave the maximum amount of money they possible could to help the poor, would that eliminate all the poor in the world?

Why not?

Does this mean we should ignore the poor and not minister to help them?

So, what is the right action to take toward the poor and needy?

I found a couple of quotes that I thought were quite interesting from a book *Counsels to the Church*:

**There are two classes of poor whom we have always within our borders—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances.** We are to love our neighbor as ourselves, and then **toward both these classes we shall do the right thing under the guidance and counsel of sound wisdom.** {CCh 284.2} [Is this suggesting that perhaps we are to think about what a person needs in various circumstances? That the help provided may vary depending on how and why a person is in need?]

**There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit.** {CCh 284.3} [Does this imply that there are times when helping someone might not be for their benefit? Can you think of any examples?]

God wants His people to reveal to a sinful world that He has not left them to perish. **Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer... The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood.** [What is the help advocated here? Is it a handout or is it something else? What is the difference to the person in need to receive a handout versus receiving employment? What is it God wants for all humans? The restoration of godliness in them—which would mean not only a pure heart and right spirit, but integrity, intelligence, wisdom, ability to think and to act, industry, meaningful usefulness. Should we seek to help people develop these abilities, or should we



**infantilize capable people by merely giving handouts?]** **Some will need to be taught to work. Others who work hard and are taxed to the utmost of their ability to support their families will need special assistance.** [What is special assistance? Do you notice a single cookie cutter intervention won't work?] We should take an interest in these cases and help them to secure employment. There should be a fund to aid such worthy poor families who love God and keep His commandments. {CCh 284.4}

**Methods of helping the needy should be carefully and prayerfully considered. We are to seek God for wisdom,** for He knows better than shortsighted mortals how to care for the creatures He has made. **There are some who give indiscriminately to everyone who solicits their aid. In this they err. In trying to help the needy, we should be careful to give them the right kind of help. There are those who when helped will continue to make themselves special objects of need. They will be dependent as long as they see anything on which to depend.** By giving undue time and attention to these, we may encourage idleness, helplessness, extravagance, and intemperance. {CCh 285.1}

When we give to the poor we should consider: "**Am I encouraging prodigality [wastefulness like prodigal son]? Am I helping or injuring them?'" No man who can earn his own livelihood has a right to depend on others.** {CCh 285.2}

How do we help those in need? What is the goal of our help?

## MONDAY

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Very interesting story of Dorcas—she was a godly woman who worked to provide clothing for those without clothes. She became sick and died, and the community grieved and reached out to Peter who prayed for Dorcas and God resurrected her to life.

Very powerful story—for whose benefit was this miracle performed?

For the New Testament Church—was this miracle primarily performed as a benefit for Dorcas?

Did she arise with an immortal body free of aches, pains, aging, and disease? Did she arise free of the pain and suffering this world brings?

Hadn't she fought the good fight, run the race, crossed the finish line, and then is called back to run again? Was this miracle primarily for Dorcas, or was her soul already safe and secure with God for eternity?

Then, she must have been a real friend of God that God could call her back to life knowing she would be a trusted friend and continue on fighting the fight of faith.

The bottom green section asks "If you were to pass away, would your contributions be mourned and missed like the ministry of Dorcas was remembered and mourned?"





I would like to ask, if you were to pass away, would you want to be resurrected back into this world of pain, suffering and sin, or would you prefer to be resurrected as the second coming?

## WEDNESDAY

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Read first paragraph, “Paul’s letter to the Romans...” How would you explain the doctrine of salvation by faith through the death of Christ?

Is the practical guidance given by Paul starting in Romans 11 something different than what Paul was writing about in the first 10 chapters of Romans?

What is the message of the first 10 chapters?

Humankind is in a terminal condition of fear and selfishness that we inherited from Adam. Jesus came as the second Adam, took upon Himself this condition and cured it and offers a free remedy (new heart/right spirit) to all who trust Him. When we trust God we receive Christ within and that results in a change in how we live, the fruits of the Spirit, which is the practical application of God’s methods of truth, love and freedom described in the later chapters of Romans.

Let’s read Romans 3:19-26 from *The Remedy*:

<sup>19</sup>Now, we know that the Ten Commandments are like a medical diagnostic instrument identifying infection and exposing disease. It diagnoses accurately everyone who is infected with distrust of God — who is filled with selfishness and dying of sin — so that everyone who claims to be sin-free or free of selfishness will be silenced, and the entire world will recognize their need of God's healing solution.<sup>20</sup>Therefore no one will be recognized as having a healthy relationship with God and being like Christ in character by adhering to a set of rules; rather, it is through the Ten Commandments that we become aware of our sickly state of mind.

<sup>21</sup>But now God has revealed a healthy state of being — a character that is right and perfect in every way — that did not come from the written code, but is exactly what the Scriptures and the Ten Commandments were pointing your minds toward.<sup>22</sup>This perfect state of being comes from Christ and is created within us by God when we place our trust in him. Our trust in him is established by the evidence given through Jesus Christ of his supreme trustworthiness. There is no difference among any ethnic groups,<sup>23</sup> for all humanity is infected with the same disease — of distrust, fear and selfishness — and is deformed in character and falls far short of God's glorious ideal for humanity.<sup>24</sup>Yet all who are willing are healed freely by God's gracious Remedy which has been provided by Jesus Christ.<sup>25</sup>God presented Jesus as the way and the means of restoration. Now, through the trust established by the evidence of God’s character revealed when Christ died, we may partake of the Remedy procured by Christ. God did this to demonstrate that he is right and good — because in his forbearance he suspended, for a time, the ultimate consequence of us being out of harmony with his design for life — yet he has been



falsely accused of being unfair.<sup>26</sup> He did it to demonstrate at the present time how right and good he is, so that he would also be seen as being right when he heals those who trust in Jesus.

Read third paragraph, “Paul describes in practical terms...” What is the Jesus-like response to the injustice in society today? What is the Godlike response to mass shootings?

What is the danger in the social-justice gospel? Trying to promote God’s kingdom, not by heart change, not by truth presented in love leaving people free, not by converting hearts to love our neighbor as ourselves, but by legislation and policy to force an agenda upon people not persuaded in their own minds.

When it comes to love, it cannot be commanded, it cannot be coerced, it cannot be compelled, and any attempts to do so always results in rebellion.

We must differentiate the difference between **Goals** and **Methods**

**Goal: Social justice — equality for all people — good goal**

**Method: Imperial legislative enforcement — bad method**

This is the problem with social justice movement, it seeks to fix social injustice with laws forcing people to comply with their standard of social justice, rather than seeking to convert hearts. The method of compelling actually incites greater divisions in society because it always disadvantages someone.

Social justice legislations or policies always chooses to advance one group at the expense of another group, thus creating social injustice. It might be done under the guise of repairing damage from prior social injustice, but it results in more division, more resentment, more contentions, more conflicts.

For instance, Martin Luther King Jr., said he had a dream that his daughters would grow up in a country where they were judged by the quality of their character not the color of their skin. This was a godly principle, this was moving past racism or sexism to what really matters—character.

However, social justice doesn’t care about the quality of character—it cares about advancing one group that it has identified has having been disadvantaged. So, they pass laws based on skin color or gender, not character, that give advantage to businesses seeking government contracts that are owned by minorities or women—not advantages to business that have demonstrated honesty, coming in under the bid, coming in earlier than projected, having history of treating their employees with equality etc. Character doesn’t matter, race or group status does. One group advanced over another.

True Godly social justice only occurs when we love all people equally and value Godly character and advance Godly principles of “every person is fully persuaded in their own minds” have new hearts and actually love others as their own family and friends. This transformation is obstructed by the social justice movement and many good people will divert their energies into policy and legislative actions



seeking a good cause but by methods that will fail to work. And then this causes a sense of injustice to those not in the favored group, which instills greater resentment and further societal divisions.

Seeking a good cause, social justice—equality of all people—with imperial methods like this is like the doctors who sought to cure George Washington’s pneumonia by bleeding half his blood supply—they sought a good cause, but their methods made it worse.

This is why Jesus and the Apostles did NOT seek social justice changes of the Roman government, despite slavery, despite rampant child abuse, trafficking, killing people in the arenas etc. They sought to change the hearts of people and in so doing, society did change. Their refusal to seek governmental changes to social injustice was NOT an endorsement or support for the abuse, but a statement of the METHODS to be employed in addressing the problem—and the problem is SIN—selfishness in the heart and this CANNOT be addressed legislatively.

Does this mean we don’t seek to pass laws that are in harmony with Godly principles, if our society allows our input into such laws? Of course not, we do, but we recognize the boundary difference between laws to protect and laws to impose.

Thus the Bible teaches not to conform to the pattern of the world but to be renewed by the renewing of your mind Romans 12:2

## **THURSDAY**

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Why is the religion that matters one that helps others? Because of God’s design for life—the law of love.

The more you give the more you will receive—what does this mean?

Read third paragraph, “The author of James...” Why do you think Martin Luther said he couldn’t find Jesus in the book of James and put James, Hebrews, Jude and Revelation?

Martin Luther felt these books went against salvation by grace alone, why?

Because James speaks clearly about faith without works is dead—why is this a problem for Luther?

Because Luther created the legal fiction known as penal substitution theology. In this fiction—and fiction is something feigned or imaginary or invented but not real—in this fiction:

- God’s law functions like human law—imperial/imposed rules
- Sin is breaking an imposed rule putting sinners in legal jeopardy
- God’s justice requires that sin be punished and the law upheld
- God must therefore inflict punishment on sinners
- Jesus came as man’s substitute and all sins of all people from all time were placed on Jesus and God punished Jesus killing Jesus on the cross



- Legally the punishment for all sins was accomplished in Jesus at the cross so no unpunished sins remain so no need for purgatory
- The saved merely have to accept Jesus, claim His blood payment and in the court of heaven they are declared legally righteous, even though they are not righteous

Why is this fiction? Because it is all based on a lie—that God’s law functions like human law. But the truth is that God is Creator of all reality and His laws are the laws upon which reality functions—sin is breaking design law which takes one out of harmony with life and results in ruin and death unless God heals the damage and restores us back to unity with Him.

He did this for the species in the person of Jesus and offers the Remedy procured by Jesus to all who will accept it. But, the healing is the healing of our characters, our individualities, and God cannot do this without our cooperation and purposeful effort. God cannot save us without our choosing because to do so against our will would destroy our individuality. But we cannot be saved by our own effort because we cannot procure a perfect sinless character—we must partake of the divine nature as a gift from God procured by Christ.

Here are some quotes from historic Adventism—what the SDA was founded upon, but which many have forgotten and slipped back into Luther’s theology which is 500 years out of date.

We are laborers together with God. This is the Lord's own wise arrangement. **The cooperation of the human will and endeavor with divine energy is the link that binds men up with one another and with God.** The apostle says, "We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). **Man is to work with the facilities God has given him.** "Work out your own salvation with fear and trembling," He says. "For it is God which worketh in you both to will and to do of His good pleasure" (Philippians 2:12, 13).--MS 113, 1898. {2MCP 694.3}

**There are two grand forces at work in the salvation of the human soul. It requires the cooperation of man with the divine agencies-- divine influences, and a strong, living, working faith. It is in this way only that the human agent can become a laborer together with God. The Lord does not sanction in any one of us a blind, stupid credulity. He does not dishonor the human understanding,** but, far from this, He calls for the human will to be brought into connection with the divine will. **He calls for the ingenuity of the human mind, the tact, the skill, to be strenuously exercised in searching out the truth as it is in Jesus. . . .** Ye are labourers together with God. {OHC 310.5}

And he who seeks to give light to others will himself be blessed. "There shall be showers of blessing." "He that watereth shall be watered also himself." Proverbs 11:25. **[the law of exertion and law of love] God could have reached His object in saving sinners without our aid; but in order for us to develop a character like Christ's, we must share in His work.** In order to enter into His joy,--the joy of seeing souls redeemed by His sacrifice,--we must participate in His labors for their redemption. {DA 142.2}



Why must we work with God? Because of how reality works, the only way for our salvation is for us to actively participate in God's grace through faith.

But, what was meant by God being able to reach His object in saving sinners without our aid, if we must participate in our character development?

I believe it is talking about taking the gospel message—God could have taken the message to people by His Spirit and by His angels, He had other than human means of communicating the gospel to sinners, but I don't believe it is saying God could have saved sinners without the sinners choice or participation in their own salvation—that would be contrary to the law of love and liberty and make people into robots.

So, practical application of the gospel is what James is speaking about—is there another very powerful practical application that the SDA church was advised was to be an integral part of the gospel message?

What about the healing arts—medical work?

I read the following from the book *Testimonies to the Church Vol 6*. What do you think, what lessons are being taught and why?

**Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm and hand bear to the body.** [Who was instructing? Did the author believe it was important that she was instructed again and again? What is the message of the three angels? When you hear it do you hear a message that immediately connects to medical work? What kind of law does medical practice work upon? Design law—laws of health. Who are we called back to worship in the 3 angels messages? The designer/creator, which means design law. What is the plan of salvation except the plan of healing, so we cannot effectively take the 3 angels message to the world divorced from the medical work] Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. **But it is not to be made the body.** [What does this mean? It simply means the message of salvation is not primarily a message about healing our mortal bodies from physical illness. While the healing arts operate on design law, and vividly portrays the plan of salvation is to heal us, the plan of salvation is about healing our characters not our bodies. So if we make it merely about physical health we miss the entire point.] **At the same time the body is not to say to the arm: "I have no need of thee." The body has need of the arm in order to do active, aggressive work.** [But when we divorce the gospel message from the medical work we make the spreading of the gospel ineffectual] Both have their appointed work, and each will suffer great loss if worked independently of the other... {6T 288.1}

The medical missionary work should be a part of the work of every church in our land. **Disconnected from the church it would soon become a strange medley of disorganized**



**atoms. It would consume, but not produce. Instead of acting as God's helping hand to forward His truth, it would sap the life and force from the church and weaken the message.** Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, **it would place men where they would scoff at Bible truth.** [have we seen this happening in our world as healthcare has become and end unto itself and the costs have skyrocketed and many in the healthcare field scoff at the Bible?] {6T 289.1}

**The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel.** [The gospel—good news about God give permanence because it brings people into a saving relationship with God so they will experience everlasting life—eternal healing. Without the gospel than life is temporary. And the ministry needs the medical work to make it practical, in other words to show the plan of salvation transforms and heals, it is not theoretical] Neither part of the work is complete without the other. {6T 289.2}

## FRIDAY

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Read and discuss questions





## ANNOUNCEMENTS:

**Multi-Languages:** We are beginning to create 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.

**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.

**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](http://events.comeandreason.com) for more details and to sign up.