



2020 1Q Daniel: Lesson 4 From Furnace to Palace

by Tim Jennings (announcements last page)

SABBATH

The title of the lesson from Furnace to Palace, immediately draws our mind to Daniel's three friends. As we have discussed many times, the Bible records the events of the lives of real people, real, historically accurate—yet the lives and events chosen are often chosen because they also illustrate or represent larger realities in the Great Controversy. How does the events of the fiery furnace, from furnace to palace represent the larger war?

- These men were captives in a land hostile to God. We are captive in this world hostile to God
- These men were faced with a choice to worship the gods of Babylon or to stay faithful the God of heaven. We are faced with the choice to worship the imperial dictator god of this world who imposes laws and inflicts punishment or to worship Him who made the heavens, earth and fountains of water—the Creator God.
- These men were thrown into the fire, but Jesus walked with them and the only thing that burned away were the ropes that bound them, even their clothing did not smell of fire. We will be thrown into fiery trials and Jesus will be there with us and burn away our fears, insecurities, doubts, destructive habits, so that we may be purified and ready to stand in His presence.

Revelation reads:

I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see. (Re 3:18 NIV84).

Isaiah 55:1 says:

“Come, all you who are thirsty,
come to the waters;
and you who have no money,
come, buy and eat!
Come, buy wine and milk
without money and without cost. (NIV84)

- The water is symbolic of the water of life, which cleanses and restores us to trust—it is the pure truth of God that sets our minds free and cleanses our minds of the lies. It also represents the love of God which is pure and frees us from fear.
- The wine symbolic of the perfect life of Jesus of which we partake—we become partakers of the divine nature



- the milk is the milk of truth which the newborn in Christ is to partake to grow up and eat the solid meat of truth, the flesh or bread of truth revealed by Christ (bread is listed in the next verse)

But how do we buy these things without money? The Bible says without money, but it still says we must buy, what does it mean and how do we buy it?

Is there a difference in how you value something when it is given to you and when you buy it?

Can we do any work or bring anything of value that can actually purchase salvation? No! It is achieved by Jesus and it is freely offered to us—yet the Bible still uses the language that we are to buy it—why and with what?

When you buy something of value—a new car, a new home, do you invest time and energy researching, examining, studying the various possibilities, evidences, and facts in order to choose. Do you have a desire to obtain? To you commit yourself to the possession of the object?

We are to buy it in the sense that we are to study, understand, examine and pursue it, seek it with all our hearts:

- Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. (Mt 7:7,8 NIV84)
- And ye shall seek me, and find me, when ye shall search for me with all your heart. (Jeremiah 29:13 ASV)
- “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field. Mt 13:44 NIV84
- “Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it. Mt 13:45,46 NIV84

So, first we must have a heart attitude that we want to obtain salvation, we want to actually have Jesus in our heart. But, even with that, we still must buy and with what do we buy if not with money?

It is a barter system—we must pay with the thing *of ours* that we value most that which is most important and precious—our own selves; we must *exchange* our life for His.

We exchange our:

- sinful life for His sinless life
- corrupt character for His pure character
- our terminal condition for His eternal life
- our guilt and shame for His purity and holiness
- our hearts of stone for His heart of flesh



It is through the fire of life's difficulties and problems that we face our own weaknesses, sinfulness, ugliness of character and we seek God with all our hearts and say to Him:

Take away my heart of sin, take away my desire for the things of this world, take away my fear, insecurity, doubts, selfishness and write in me your design law of love, a real knowledge of you, give me a new heart and right spirit, that I might partake of your character and be renewed by the Spirit of love and truth. Wash me with the waters of truth, fill me with the love and life of Christ and burn away all the defects so I may stand clean, pure and perfected in your presence Oh Lord!

This is our prayer!

The first paragraph describes how these three worthies made a stand for truth and for God, but how and when did they make their stand public?

In both the issue of food choices and the question of bowing to the idol, did these men go out seeking to make a public statement?

Were they carrying signs marching through Babylon protesting the pagan systems of religion?

Were they standing on the street corners handing out tracts?

Were they holding public meetings to teach the truth about the Hebrew God?

Or, did they take public stands when they were put in positions in which external pressures were brought to bear to try and get them to compromise?

Do we make the most effective witness for God's kingdom by standing on the street corner calling out people's sins, or putting up billboards calling out what we believe are people's sins?

What are the three methods of Satan that were used to try and get the three worthies to compromise their faith?

I want you to see these methods because Satan uses them over and over again and we all get faced with them. The specific temptations are different, but the methods are always the same.

- Deceit—they were faced with constant false pictures of God and pagan ideas about God
- Inducements—some type of a payoff, reward, positive reinforcement—the proverbial carrot. When the issue of food was presented, they were being tempted with position, power, esteem, recognition, and blessing of the king's own food. But when deceit and inducement don't work, what does Satan always resort to?
 - These first two were used to tempt Eve—deceit and inducement to gain knowledge. Satan couldn't tempt Eve in Eden with the third method, but he can us.



- Coercion, threat, infliction of some pain—economic, loss of power, position, humiliation, and ultimately threat to physical wellbeing—torture and death.

Consider how Jesus was tempted of the devil:

- Deceit—Satan pretended to be an angel of light and misquoted Scripture
- Inducement—Satan offered Jesus the kingdoms of the world
- Coercion—infliction of pain, rejection by His friends, physical torture and crucifixion
 - Notice Jesus had to bear temptations that Adam and Eve did not have to bear.

In the Dark Ages these methods were used:

- Deceit—all the lies which infected, and still infects Christianity
- Inducement—indulgences, buying salvation with money or deeds, the church offering lands, titles, or salvation itself to get its way
- Coercion—torture and execution

In our day these same methods are used:

- Deceit—the many pictures of God which teach He runs His universe like Caesar runs Rome—imposing laws, which require the infliction of punishment, so God must be paid off with the blood of His Son not to kill us. Thus trust in God is undermined—and many other lies that infect Christianity to this day.
- Inducement—money, power, position, awards, recognition, just agree to the world’s view of things.
- Coercion—no one can buy or sell save him who has the mark of the beast. If we want to keep our position in leadership, schools, universities, government—we must agree to the lies—that there is no God, life evolved from lower organisms. Or, we must worship the dictator god who inflicts punishment. In other words, worldly systems do NOT present truth, in love and leave people free. Worldly systems present their distortions and then ultimately coerce to get compliance and if economic coercion doesn’t work then it turns to other coercion, loss of position, power, resources and eventually freedoms and life itself.

SUNDAY

The first paragraph points out that Nebuchadnezzar was not satisfied being the head of gold and didn’t want his kingdom to end...

The second paragraph states, “This attitude of pride calls to mind the builders of the Tower of Babel, who, in their arrogance, attempt to challenge God Himself. No less arrogant is Nebuchadnezzar here.”

It seems clear the king did struggle with pride and arrogance as revealed in later chapters.

Is it Nebuchadnezzar’s fault that he was infected with pride and arrogance? No! He was born infected with it, as we all are because of Adam’s sin. We are born in sin (Psalms 51:5).



And, given Nebuchadnezzar's upbringing in Babylon as the heir to the throne, would it be easy for him to gain a knowledge of the true God? What would be the things he was taught about himself in their system? Would he be taught all people are created equally—or would he likely be taught that he was a royal and blessed by the gods and was better than the masses?

When Daniel and the three worthies arrive in Babylon, was the king likely to know God or not know God?

But, as evidenced by the rest of the book of Daniel, does the king have a heart that is still healable?

So, do we read the events transpiring in Daniel as God seeking to punish an arrogant king or as God working to save the king?

Did God foreknow what Nebuchadnezzar would do after he was given the dream of the multi-metal statue? Yes, so why was the vision given? To plant a seed, an idea, to open the king's mind to something more than what he was taught that the king needed to work through to recast the king's understanding of reality and come to know the God of heaven?

Did God foreknow not only that the king would order the statue of gold and command worship, but that His three friends would stand firm and this would provide an opportunity to reach Nebuchadnezzar with more truth?

When we read the OT stories do we see the larger reality being played out? God trying to save while Satan is trying to destroy?

All of this happening under the governance of God—meaning God's control over Himself and His design laws. One of those laws being the law of liberty, thus God respects the choices of people and acts within those choices to bring about the eradication of sin and the healing of His creation.

MONDAY

Again, the lesson not only acknowledges the historical facts and realities of what happened to Shadrack, Meshack, and Abednego, but leads us to see these stories teach a larger reality in the conflict between Christ and Satan.

What is the object lesson for us?

We are facing and are going to continue to face pressures to conform to the world, to accept the world's view of God and those pressures will increase until we either lose things precious to us, or comply. If we comply we might keep things of this world, but what will we lose?



I want to point this out very clearly: When we are faced with choices of conscience, when pressures are brought to bear—whether peer pressures, or pressures to reputation, position, economics, or relationships—we are faced with a decision that has price to it.

If we stay loyal to God we might lose something of value—we might lose friends, we might be rejected by family, we might lose property, position, wealth, we might even lose our mortal lives. But what do we retain? We retain our dignity, our virtue, our integrity, our purity of heart and mind, and ultimately our connection with our Creator who gives us eternal life.

But, if we choose to keep the things of this world, if we choose to compromise to keep a human relationship (Samson and Delilah), property, position, wealth, health or even our mortal lives, we will lose our purity of heart, damage our integrity, sear our consciences, destroy our virtue, corrupt our character and if not repented of we sever our connection with God and lose eternal life.

Satan is a deceiver and one way he deceives is to get us to lose sight of eternal reality and focus on temporal reality.

Read second paragraph, “Today, we are bombarded...” What is the basis of God’s authority and what is the basis of the authority of all false gods—including Satan?

Does God’s authority come from the Bible? In other words, is the Bible the source of God’s authority? No! The Bible is a tool, inspired by God to reveal reality to us, to lead us to a knowledge of God, to expose the lies of the enemy and the results of believing Satan’s false view of reality. The Bible communicates God’s authority, but is not the source of that authority.

Upon what does God’s authority rest—is it power? If we say power, then what kind of power?

Is it the power of physical might and force? No! This is the authority of all false gods—all false gods rest their authority on the ability to inflict punishment on those who do not worship them or obey them. Thus, any place you find in Christianity that God’s authority rests upon physical might and power and the ability to punish sinners—you have identified the infection of Satan’s lies about God.

So, what kind of power does God’s authority rest upon?

Zechariah said, “Not by might nor by power, but by my Spirit,” says the LORD Almighty.” (Zech 4:6 NIV84)

How does the Spirit work? He is the Spirit of truth and love. Why is this power?

What is Satan the father of? Lies, and what destroys lies? Can you destroy lies by threatening to kill those who are lying or those who believe the lies? No! You destroy lies by truth, presented in love and leaving people free.

Thus, Paul said, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” (Romans 1:16 NIV84).



And in the book *The Desire of Ages* the author beautifully describes this reality:

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

Why is truth and love the prevailing power? Because God wants our love, our trust, our loyalty, our devotion, our friendship—can any of this be obtained by threatening to kill us if we don't give it? Thus physical power cannot be used to win hearts because physical power does not win hearts.

It is the beastly system that uses physical power to coerce. Watch for it and no matter the issue if this method is being used it is not from God.

Please be sure to differentiate coercion from restraining power. Love does use power to restrain:

- Doctors restrain a person who is psychotic and trying to gouge out their own eyes—but restrain only to protect the person and others, not try and force them to love, trust etc. And intervenes with treatments designed to restore the individual to self-control so they can be set free.
- Doctors and governments will quarantine people with contagious diseases, not to force love and trust, but to protect and to treat
- Governments will imprison people who would injure and exploit others, but this restraining power is not designed to force love, trust, or friendship but to protect. In addition to protecting the innocent, incarceration does provide an opportunity for the individual to reflect on their choices and consider their heart motives. Many in prison have turned their lives around and been reborn into God's kingdom of love. Thus the restraining power was an act of love, not a coercion.
- God has used power in this way—holding back the principalities and powers of darkness, the four winds of strife, providing a hedge of protection to prevent evil forces from destroying all who love God. All of this to keep open the avenue for Messiah and provide opportunity for healing.

So, God's authority rests upon truth—reality, the design laws upon which He built all life to operate. To the degree we speak truth we speak with authority—because the truth is authoritative, whether people accept it or not.

But some really struggle with the use of physical power. They understand design law and that God doesn't have to inflict punishment for sin because the punishment is inherent in breaking God's law, and they attempt to teach God that because God never uses physical power to coerce consciences, or to inflict punishment for sin that He never uses physical power that puts people in the grave, i.e. first death of sleep, for other reasons.



I have received multiple emails from people concerned with the idea that God sometimes used physical power to put people to death—first death, which is sleep death, and not the second eternal death. This death is not the punishment for sin, and in fact isn't considered death by God—Jesus said those who believe in Him never die, even though they sleep in the grave.

I received the following email from a sincere person who had read my recent blog on the flood and this question of whether God ever puts people to sleep in the first death:

I have fully read your article three times and in our group we use your materials and other materials from other proponents on God's Character message.

Let's reason together little by little based on your article on the Flood and see whether we can arrive at a common understanding.

First question on the flood and probably Sodom:

*If God was merely putting people to sleep, *why did He make it so painful*, such as using flood to drown, fire to roast people alive, including kids? Couldn't He have used a less painful means? Does God need to use violence and the most fearful events in the whole universe before He can put people to sleep?*

Again, why was the flood worldwide and not limited to only the inhabitants of the then world? Why has the flood left huge devastations of our planet and destabilized our ecosystem if God had to merely put the humans to sleep?

With the idea that God's power is destructive has lead many people to believe that God is the source of death. Aren't they right to conclude it in that way without the idea of the flood and its subsequent consequences on our ecosystem?

I appreciate so much these emails because they are good questions, probing questions and questions that give us opportunity to reflect, rethink, examine the evidence, reason together and hopefully grow in our understanding.

How would you answer these questions?

Take each point one at a time and examine them and use evidences to respond:

*If God was merely putting people to sleep, *why did He make it so painful*, such as using flood to drown, fire to roast people alive, including kids? Couldn't He have used a less painful means? Does God need to use violence and the most fearful events in the whole universe before He can put people to sleep?*

Notice the question introduces an idea that is not in the Bible, it is assumed, or read into the events—that God *roasted* people slowly torturing them.



But the Bible account is that the fire that destroyed Sodom was so intense the buildings were wiped out. It wasn't a slow burning but instant—vaporization.

How painful is it to be vaporized in a nuclear explosion? So, God acting to vaporize Sodom was not a painful thing. So, it is right to reject the idea that God roasted and tortured people—because He didn't. But, we can reject that misunderstanding without rejecting the truth that He did put those people to sleep.

What about the flood? Drowning in those waters wasn't instantaneous, so didn't this cause suffering and didn't it affect the entire planet, its ecosystem, and all subsequent generations? Yes.

Why? The reason the flood was worldwide was because, according to Genesis 6, the problem was worldwide and, thus, the therapeutic interventions needed to be worldwide.

And what were those therapeutic interventions—besides keeping open the avenue for the Messiah?

First Therapeutic Reason for the Flood: Providing Every Opportunity for Repentance

Didn't God warn, through Noah, for 120 years of a coming flood, of their sinfulness, of their need to repent, of their need to turn to Him for salvation? How did they respond to the message of Noah? Ridicule and rejection. What would allowing the flood to occur over a period of time (rain, fountains of water breaking through, etc.) allow for? Would it allow for some people to reflect and to reconsider? Would the evidence of what was transpiring confirm to them that Noah was right? Would that give the people outside the ark the *opportunity* to repent? Whether they accept it or not isn't the question I'm asking here; rather, I'm saying that wouldn't a God of love give every *opportunity* for repentance even if that opportunity was physically painful?

Did the thief on the cross have many truths presented to him throughout his life—yet persistently rejected God, pursuing a sinful life until he ended up in a state of suffering leading toward death? Did that situation give him opportunity to reflect and repent, even though he was destined to die at that point?

Thus, the flood was brought not only to keep open the avenue for Messiah, but it also allowed those who refused to get on the ark one final *opportunity* for repentance and eternal salvation. Just like the thief, their earthly life was going to be over, but their eternal life didn't have to be.

Second Therapeutic Reason for the Flood: Putting Obstacles in the Way of Future Worldwide Apostasy

What were the factors, besides humans being sinful, that contributed to the entire world hardening against God so quickly after Eden? What happens to sinful people when everything is given to them and they don't have to work for anything? What happens over time to people who are self-indulgent and lead hedonistic lives? What happens if such people live hundreds of years? What influence would such people have on their children, grandchildren, great-grandchildren, and multiple generations down?



Would altering the environment to make it harder to survive be a punishment for sin or, rather, a therapeutic intervention that would help slow the corruption of human character? Have you ever heard that “idle hands are the devil’s workshop?”—i.e., useful labor is protective against temptation.

The Edenic-like conditions on the earth prior to the flood permitted more indulgence of the carnal nature and, thus, accelerated the corruption of human character. The changes to the earth by the flood made it harder to put food on the table and, thus, increased the need for useful labor, which also protected people from sinful indulgence.

Further, the changes to the earth resulted in shortening human life from about 900 years to 120 years, which also limited the pace of the spread of evil, as those who hardened their hearts against God could not corrupt as many generations with their influence. So, putting all these variables together, we see a beautiful God of love who acts in mercy and therapeutically to keep open the avenue for Messiah and slow the progress of the disease of sin.

The story of the flood serves as an excellent example of the difference between facts—flood, ecosystem changed, lives shortened—and the interpretation of facts. Satan works to get us to misinterpret the facts in order to distort the character of God. When we return to design law and understand how reality works, we realize that God was not inflicting punishment but was acting therapeutically to heal and save.

If we don’t understand the context of what is actually transpiring in the great controversy, the reality of humanity dying of a terminal condition, of God working to bring the Messiah to save, and Satan working to prevent that plan, then we will misunderstand what we read in the Bible.

Consider observing an ancient battlefield on which you see evil people with swords killing and maiming—sometimes cutting off arms or legs. But on the battlefield, there are also medical personnel who *appear* to be doing the same thing. They are holding people down, people who are screaming because no anesthesia available, and cutting off their arms and legs (amputating to save the life) or cutting open their bellies (to heal the wounds inflicted). But as the observer, you perceive two groups of people using sharp instruments to cut off limbs and cut into people. You don’t realize the two groups are working toward two different goals. You might wrongly conclude, “My doctor would never use such methods; it is evil.”

TUESDAY

Read first paragraph, “For the three Hebrews...” I am not sure what they mean by “they cannot join the ceremony.” Didn’t they show up for the ceremony? Weren’t they on the plane of Dura with the rest of the people when the music played? So, it seems there were there for the ceremony, but they didn’t “join in” meaning they didn’t participate in the worship of the idol. Perhaps the editors left out the word “in”?



So, what lessons for us? Are there times where we might attend programs, events, or ceremonies that we don't agree with but at the same time don't participate in the process?

Can we make hard and fast rules about what we should attend and not attend, or do such situations have to be evaluated on a case by case basis?

The bottom green section points out that the three worthies knew what God *could* do. He could deliver them from the furnace. But they didn't know what God *would* do, so even if God didn't deliver them they would not bow. Meaning, they were ready to die for their faith. The lesson asks where does such faith come from?

What are the reasons people are willing to die for something?

Ultimately, it comes down to living would be worse to them than dying, or another way to say it, death is preferable to living in those circumstances. This can be driving by love for God or others, but is not always driven by faith in God or godly motives, here are examples:

- Dying for someone you love or value (parent for child, soldier for buddy)
- Dying for love for God (martyrs)
- Dying for one's ego—the idea of compromise would cause one to feel so bad about who they are they would rather die than give in to what is asked of them
- Dying for a cause one believes in—righteous or wicked (consider suicide bombers)
- Dying to escape pain or suffering—the right-to-die suicides
- Dying to achieve a mission—Samson

Which of the motives was likely the motives of the three worthies?

WEDNESDAY

The lesson identifies that the fourth man in the fire was Jesus, and then goes on to ask a poignant question in the fifth paragraph:

“Though we love stories like these, they do raise the question about others who are not miraculously delivered from persecution for their faith.”

It also raised the question of those not miraculously delivered from sickness, accidents, or exploitation—despite prayers for healing, protection or deliverance.

What do you say to those who have such questions?

What is the context—the real context, the larger context, not the immediate context? We are in a war between good and evil for our eternal lives.



Is the primary issue in this war what happens to our mortal bodies or whether we are reconciled to God and have eternal life?

From God's perspective what is He most concerned with? All the people Jesus healed while on earth, where are they today? Was Jesus primarily concerned with their mortal physical health, or their eternal salvation?

If you had a rope from our sun to earth, which was 93 million miles long and every inch on that rope represents 1 year of human life. Is there any significant difference between 15 inches and 969 inches? What if the rope was an infinite rope?

From God's perspective He created humankind to live eternally, to never die. From His perspective, whether we die at 1 or 20 or 969 we all die young. Additionally, we must remember what we call death God calls sleep—so it isn't this sleep death that concerns God most, but the condition of the heart. Has the person been healed in heart so that they have eternal life. This is the question.

So, in this context, for whom do most of the miracles happen—do they happen for the benefit of those with the greatest faith or for those whose faith needs help?

- Gideon and the fleece—did he need to miracle because his faith was strong or his faith was weak and needed encouraging?
- When Elijah called fire down at Carmel—was this miracle for Elijah's benefit, or was it to help people whose faith was weak?
- Shadrack, Meshack, and Abednego—did they need the miracle in the furnace to stay faithful? While I am sure they were pleased, and they did benefit from the miracle, was it for them that the miracle was given, or was it to reach Nebuchadnezzar?
- Job is described as perfect and righteous in all his ways—did he receive miracles to protect his children, property and health? No! Because his faith was of such quality miracles were not needed to strengthen it.
- When Jesus performed miracles were they for Him or for those who were struggling to establish their faith in Him?
- When the Apostles performed miracles were they for the Apostles or for those who were struggling to have faith in Jesus?
- How did all the Apostles except John die? As martyrs, why no miracles to deliver them? Because their faith didn't require boosting.
- But John was miraculously protected from boiling oil—was it primarily for John, or was it for the spreading of the gospel and the writing of two books of the Bible (John and Revelation)?
- Jonah's miracles (fish and plant)—for whom were they given? For both Jonah and the people of Nineveh—to advance the plan of salvation.

So, my view is that miracles happen when:

- A person or group needs the miracle to strengthen their faith
- God's plan of salvation needs a person to fulfill some mission or purpose (John)



- God is teaching and revealing truth (Jonah and the plant, Balaam)
- To maintain connection with people (Elijah)
- To oppose the spread of evil and to advance the gospel—confusing the languages at Babel, the gift of languages at Pentecost

So, for me, it is about the great controversy and winning the war, which on individual terms is about the character of the person, their faith and their usefulness in God's cause. Sometimes the death of the one who trusts God helps spread the gospel—consider Stephen—so God doesn't miraculously intervene to prevent it. I pray to have such faith if that were ever God's need of me to reach more for Him.

THURSDAY

The lesson talks about the strength and function of faith.

Read second paragraph, "In order to develop..." thoughts?

I think this is well said, real faith doesn't put God to tests, but trusts God with how things turn out.

- The just shall live by faith. (Romans 1:17 KJV)

What does this mean? Other versions render it this way:

- The righteous will live by faith. (Romans 1:17 NIV84)

What does it mean?

With what law lens to you read it through? Through the false human law lens it is read as the just or righteous are those who live by faith in the legal payment of Jesus who is in heaven pleading His blood to the Father to pay or legal debt. If we have this faith then God declares us to be righteous, even though we are not, and thus we are the just i.e. among those legally justified.

This is all a lie—it is a fraud built upon the lie that God's law functions like human law. When we return to worship our Creator God, Him who made the heavens, earth, fountains of water we realize His laws are design laws, protocols upon which reality is built. And the righteous are those who are actually restored to live in harmony with God. Thus the law is written upon their hearts and minds (Heb 8:10).

So, through design law we realize the Just shall live by faith means:

those who have been set right in heart with God, i.e. made righteous, put right, or justified, live by choosing in governance of self to do that which is right or just (i.e. live in harmony with God's design law of love, truth, liberty) and then *trust* God with the outcome.



The three worthies had to decide in governance of self whether they would bow or not bow—that was their decision. The just or right action in harmony with God’s law of love, truth, liberty and worship—was not to bow. They made this righteous or just choice, and then trusted God with the outcome. The just shall live by doing what is right in governance of self and then trusting God with how things turn out.

FRIDAY

read and discuss questions

ANNOUNCEMENTS:

Thank you to all of our supporters!!! We appreciate your prayers and financial support.

Questions: If you have questions please email them either at requests@comeandreason.com or topics@comeandreason.com. If you post on Facebook it is likely they will not be answered as I often miss questions posted on Facebook.

February 8, 2020: Come and Reason Class will meet at Bake Crafters at 10673 S Lee Hwy, McDonald, TN 37353 for this Sabbath only. Class will start at our regular time.

March 27,28, 2020: Dr. Jennings will be speaking at an AACC River Conference at Plano, TX. More info at <http://theriverconference.com/>

April 17,18, 2020: Dr. Jennings will be speaking at the Lakewood SDA church in Lakewood OH.

September 17-19 2020: Dr. Jennings will be speaking at the AACC National Conference in Dallas, TX

October 3, 2020: Come and Reason will have a one day seminar in Chattanooga TN on Healing the Mind, Recovering from Sexual Abuse, the Impact of Digital Media on Kids and more. Details coming soon.