



2020 4Q Education: Lesson 6 More Lessons From the Master Teacher

by Tim Jennings (announcements last page)

I am excited to share a special resource, recently made available by [Pineknoll](#) and it is their new book, *Conversations about God* by Graham Maxwell, with Louis Venden and edited by Jon Paulien.

In 1984, Graham Maxwell conducted a lecture series at the Loma Linda University Church entitled, *Conversations about God*. After each presentation he would have a Q&A period with Louis Venden. These were all recorded, and recently Pineknoll has transcribed and edited these presentations and discussions and produced a beautiful book and are giving these away at no cost. We have enough here for all of you who attend our class, so pick one up today.

If you watch online, please go to [Pineknoll.org](#) and request your free copy and they will ship it to you at no cost, **anywhere in the world!**

SABBATH

Read memory text:

Then Jesus said to him, “Go your way; your faith has made you well.” And immediately he received his sight and followed Jesus on the road. (Mark 10:52 NKJV)

What does this mean, “your faith has made you well?” Didn’t Jesus—God—make him well?

Does wellness come from faith? Did this man have real physiological blindness of his eyes or did he have a conversion disorder—a psychological blindness and he just resolved his psychological stress and that is why his vision was restored?

I believe he had physiological blindness, not a conversion disorder, so what does it mean his faith made him well?

Doesn’t the healing power come from God? Then what is the role of his faith? Would his faith be his consent, his trusting connection to God that opens the way, the path, the bond between this man and God for God’s healing power to work in the man?

Then what do we do with people who pray for healing of various kinds and don’t receive it? Does that mean they just didn’t have enough faith? It is certainly possible a person could pray without actual faith in God—consider the prophets of Baal at Mt Carmel praying for a miracle and didn’t receive it. So a person can pray to a false god, or to the real God but with a selfishness heart, but can we tell a



person's faith level, the condition of their heart connection with God, by whether a miracle happens or not?

Was Paul a man of faith? Did Paul receive the healing for which he prayed?

There is another element involved beyond our faith or trust in God when it comes to miracles occurring—and what is that other element? God's will—God's knowledge of events and God's working out His larger purposes for the good of all.

Consider this historic quote, what do you think of it?

We have united in earnest prayer around the sickbed of men, women, and children, and have felt that they were given back to us from the dead in answer to our earnest prayers. **In these prayers we thought we must be positive and, if we exercised faith, that we must ask for nothing less than life. We dared not say, "If it will glorify God," fearing it would admit a semblance of doubt.** We have anxiously watched those who have been given back, as it were, from the dead. We have seen some of these, especially youth, raised to health, and **they have forgotten God, become dissolute in life, causing sorrow and anguish to parents and friends, and have become a shame to those who feared to pray. They lived not to honor and glorify God, but to curse Him with their lives of vice.** {2T 148.3}

We no longer mark out a way nor seek to bring the Lord to our wishes. If the life of the sick can glorify Him, we pray that they may live; nevertheless, not as we will but as He will. Our faith can be just as firm, and more reliable, by committing the desire to the all-wise God, and, without feverish anxiety, in perfect confidence, trusting all to Him. We have the promise. We know that He hears us if we ask according to His will. Our petitions must not take the form of a command, but of intercession for Him to do the things we desire of Him. When the church are united, they will have strength and power; **but when part of them are united to the world, and many are given to covetousness, which God abhors, He can do but little for them.** Unbelief and sin shut them away from God. We are so weak that we cannot bear much spiritual prosperity, lest we take the glory, and accredit goodness and righteousness to ourselves as the reason of the signal blessing of God, when it was all because of the great mercy and lovingkindness of our compassionate heavenly Father, and not because any good was found in us. {2T 149.1}

What I have discovered in the Bible when it comes to miracles is that most of the time miracles occur through the strong in faith FOR the weak in faith. Miracles rarely occur for the direct benefit of the strong in faith.

- Gideon and the fleece—was the miracle because Gideon's faith was strong or needed encouraging?
- The miracle of no rain for 3.5 years followed by the miracle of fire from heaven—were these miracles for Elijah's benefit a man of strong faith, or were they for the benefit of the people who were confused and had weak faith?



- The miracles of the 10 plagues of Egypt and the walking through the Red Sea on dry ground, were these for Moses benefit a man of faith, or for all the people Hebrew and Egyptian who had weak faith in the true God?
- All of the miracles that Jesus did, were they to strengthen Jesus' faith or the faith of those who saw or benefited from them?
- The miracles worked through the Apostles—for the Apostles or those to whom they were seeking to reach with the gospel?
- The miracle of opening the prison for Peter, was it to strengthen Peter's faith, or to open the way for Peter to share the gospel?

Again and again miracles happen through the strong in faith for the benefit of those whose faith need strengthening. Gideon had faith, but it needed strengthening. I would suggest the blind man had faith, but it needed strengthening and the miracle strengthened it—or perhaps the blind man was a person whose healing could reach others in the community whose faith in Jesus was weak or both.

As we grow in our faith relationship with God we will become “perfect” i.e. mature in our faith or trust in God such that we cannot be shaken out of our trust in God even if miracles don't happen for us. This is what we find in the life of Job—he was described as perfect and righteous in all his ways—not sinless, but he was mature in his trust in God. He didn't know or understand everything, and when multiple tragedies struck him, he continued to trust God with his life.

Does it matter in what or whom we place our faith, or is all that matters is that our faith is sincere?

Consider this historic quote:

"Faith in a lie will not have a sanctifying influence upon the life or character. [Is this a legal thing? Is it they didn't have faith in the right legal payment or they had faith in the wrong god and therefore God was legally required to injure their character, or was legally restricted from healing their character, OR is it describing reality, design law, that our faith actually works to impact and change us?] No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. **The Lord does not want us to have a blind credulity, and call that the faith that sanctifies.** [What is blind credulity? It is talking about the so-called blind faith, believing without evidence, accepting claims, proclamations, rhetoric, words, but not actual evidence. This is Satan's ground, Satan is the father of lies, he has words, rhetoric, claims, but he has no evidence. God is the source of all truth, God also has words but all God's words, directives, verbal revelations are backed up by reality, the actual facts of history, the evidence of outcomes, of cause and effect, of truth itself; all reality supports God as worthy of our trust and exposes Satan as a liar. So be very leery of any person, group, party that wants you to believe without evidence, on the weight of claims or powerful rhetoric, who wants to shut down investigation, who wants to silence other voices or stop new evidence from being presented.] **The truth is the principle that sanctifies, and therefore it becomes us to**



know what is truth. [What does this mean? We talk about justification by faith and sanctification by faith, but this author says the truth is the principle that sanctifies—what does it mean? Can we be sanctified by lies, by believing falsehoods? No, only the truth sets us free!] We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action." Letter 12, 1890; Selected Messages, vol. 2, p. 56

Read the first paragraph, "Who among us..." From where does guilt and shame originate? From sin itself—when we sin we take ourselves out of harmony with God and God's design laws for life and we experience guilt and feel shame. This is legitimate or appropriate guilt and shame. However, the feeling of guilt and shame can also come from lies—Satan is the father of lies—which means if we accept lies they infect our minds and cause guilt and shame even if we didn't actually commit a sin.

Either way, if we feel guilt and shame, what do we want? We want to stop feeling of guilt and shame, but appropriate and inappropriate guilt and shame are resolved differently:

Appropriate guilt and shame are resolved by repentance and restoration—experiencing healing of our hearts, minds and characters by God in us.

Inappropriate guilt and shame are resolved by truth and eliminating the lie

Either way, **appropriate or inappropriate guilt and shame** if unresolved cause what? Fear—fear of rejection, fear of reprisal, of punishment, fear of not being good enough, fear of embarrassment, fear of loss of position or relationship—and what does fear lead us to do? If instead of going to Jesus, we allow the fear to direct our actions we seek to protect self in a variety of ways:

- **Blame game**—it wasn't me it was the woman; it wasn't me it was the serpent. It's not my fault because I was abused as a child, or grew up in a poor neighborhood, or didn't have a father in my home, or my parents were alcoholics or drug addicts, or no one ever loved me. I have every right to lie, cheat, steal, rob, rape, shoplift, assault—it's not my fault I had a bad childhood. But, the truth is, regardless of our histories, our wounds, our mistreatment, our circumstances, as we grow up we have the responsibility for what we do with our lives—do we heal, mature, overcome, embrace God, accept Jesus, practice His methods and principles, or do we reject God, reject Jesus, reject the healing grace of God and instead practice the methods of the world?
- **Denial, justification, rationalization**—I did what I needed to do. It is right to watch out for self, to protect self, and if that means stealing it is right to do. These big corporations are stealing all the time, they cheat us and don't pay the taxes they are supposed to, they don't pay a living wage. I have the right to take what I need. I don't have a problem, you're just judgmental and mean—stop being so racist, sexist, xenophobic—you are supposed to love others—you just a hypocrite.



- **Self-medication** through alcohol, drugs, shopping, serial relationships, seeking to numb the guilt and shame, which typically results in more guilt and shame, more denial and distortion and more self-medication
- **False penal/legal theologies** that hide us and cover us rather than heal us. God can't see my sin because Jesus' righteousness covers me. My record book gets erased and God can't judge me etc. We place our faith in a false system that gives false security and fails to actually fix the sin problem in our hearts. This leads to the false-Christian, the Pharisees, the legalistic Christians that are hyper-vigilant to make and keep their religious rules, and these become the ones who must seek out and destroy those in the church and community who don't keep their rules. Historic examples:
 - Crusades—go kill Muslims and you will have forgiveness for your sins
 - Indulgences or other payments to the church, building a Cathedral will earn forgiveness
 - Hunting down and abusing or killing Jews, blacks, homosexuals
 - Using the power of the state to force one's religious agenda

How do we get past guilt and shame?

The only true way past it is God's way, to heal our hearts and minds which requires the application of truth and love:

If legitimate guilt and shame then:

- the truth that diagnosis our condition so we admit we have a problem
- the truth of what that problem is—not a legal problem but an actual condition of being out of harmony with God, infected with fear and selfishness
- the truth about God, His character and trustworthiness
- the truth about Jesus, what He achieved—our remedy to heal and restore us
- This truth wins us to trust and in trust we open our hearts to God and invite Him in and He pours His love into our hearts (Rom 5:5). And God's love casts out fear and selfishness and we are reborn with new identity, the old is gone, the new is come and thus we no longer live in fear, guilt, shame, because we have a new life in Jesus.

If illegitimate guilt and shame:

- then the truth to displace the lies and free us from the false guilt and shame

The lesson points us to Psalms 32. I want to contrast this Psalm from the NIV and *The Remedy* because it will reveal how the lens one has when translating impacts how it is written. Do we have an imposed law lens and the sin problem is legal and salvation is legal adjustment, or do we have a design law lens and the sin problem is a condition of being out of harmony with God and His protocols for life and salvation is being healed and restored to harmony with God?

Now I will say that if one has the design law understanding one can read the NIV without a problem at all. But, if one does not have the design law view, if one has the imposed law view, then the NIV and



other traditional translations work to keep people stuck in the false imposed law worldview. This is where *The Remedy* can be helpful.

From the NIV:

1 Blessed is he whose transgressions are forgiven,
whose sins are covered.

[If your worldview is imposed law then this seems to be penal legal. Sins are deeds and forgiveness is legal pardon covering sins is having Jesus' perfect life record cover over my record of bad deeds to hide the record and me from God. But if one has the design law view, then one understands forgiveness in its fuller and true sense of reconciliation with God and covering is taking the responsibility to fix and heal the problem, not covering over. We could do this contrast with every verse, but I will just read the rest of the psalm and then contrast it with *The Remedy* version.]

2 Blessed is the man whose sin the LORD does not count against him
and in whose spirit is no deceit.

3 When I kept silent, my bones wasted away
through my groaning all day long.

4 For day and night your hand was heavy upon me;
my strength was sapped as in the heat of summer. Selah

5 Then I acknowledged my sin to you and did not cover up my iniquity.
I said, "I will confess my transgressions to the LORD"—and you forgave
the guilt of my sin. Selah

6 Therefore let everyone who is godly pray to you while you may be
found; surely when the mighty waters rise, they will not reach him.

7 You are my hiding place; you will protect me from trouble
and surround me with songs of deliverance. Selah

8 I will instruct you and teach you in the way you should go;
I will counsel you and watch over you.

9 Do not be like the horse or the mule, which have no understanding
but must be controlled by bit and bridle or they will not come to you.

10 Many are the woes of the wicked, but the LORD's unfailing love
surrounds the man who trusts in him.

11 Rejoice in the LORD and be glad, you righteous;
sing, all you who are upright in heart!

From *The Remedy*:

1 Happy are they whose wicked minds are restored to perfect purity,
whose selfishness is eradicated.

2 Happy is the person whose infected heart the Lord transforms to perfection, in whose mind
there is no deceit.

3 When I held onto my guilt and shame, refusing to talk to God,



I stressed myself and my body decayed because every day I screamed, "no!" denying the truth.
4 But day and night your healing hand pressed firmly upon me;
my resistance evaporated like water in the summer heat.
5 Then I admitted my sin-sickness to you and did not hide my character-deformity. I said, "I
will confess my selfishness to the Lord" —
and you healed me and freed me from guilt.
6 Therefore let all the faithful ask you for this same healing
while healing is still possible; then when the guilt, shame and regrets of life come flooding in,
the faithful will not drown in them.
7 You are my safe harbor; you protect me from the storms of life
and turn my life into a song of deliverance.
8 The Lord says, "I will teach you my methods and how to live in harmony with my designs; I
will guide you and watch over you.
9 Don't be like the unthinking horse or mule that do not reason or understand and must be
forced by bit and bridle to follow the simplest instructions."
10 Many are the sufferings of those who defy your designs,
but those who trust the Lord are healed by his never-failing love.
11 Celebrate God's goodness and be happy, you spiritually-healthy;
sing for joy, all you with hearts like God's!

SUNDAY

Read first paragraph, "Typical stories of the Fall..." What was the purpose of this tree? Why was it there? How does reality work? Was the tree there because of how God's design—His law of life—actually operates?

Was this tree there for the good of Adam and Eve and all humanity?

When we consider the *reason* for the Tree of Knowledge, do we understand it through design law or imposed law?

Satan tricked them into believing a lie in regard to how God's law functions. Right there in Eden, at the Tree of Knowledge is where Satan first introduces humanity to his lie that God's law is imposed and by doing so undermined our first parent's trust in God.

Satan makes the claim, "you will not surely die." What is implied Satan's declaration? Does this lie say, "God is not capable of executing you so you cannot die?" Or simply that eating the fruit is not harmful, "You won't die from doing so. Look at me. I am not dead, that's proof that eating the fruit doesn't kill."

Think through the subtle imbedded lie: If there is nothing inherently harmful with eating the fruit, if the action itself won't cause death, and yet God said that they would surely die if they did eat it, then



what would that mean? That God would have to inflict death upon them. So, what type of law is this that requires the ruling authority to inflict the punishment? Imposed!

And this is what essentially all of Christianity teaches with its penal legal lie that God must kill the unrepentant sinner in order to be just.

But through design law (how reality functions), what is God's purpose in placing the Tree of Knowledge of Good and Evil in the Garden. What did God want for Adam and Eve? How was this tree necessary for them to fulfill and achieve what God desired for them?

What meaning do we take from the name of this tree—the Tree of Knowledge of Good and Evil?

Do you see it is the tree of *knowing* reality? Do you understand it as the place where Adam and Eve would decide what they would *know*?

What does it mean to know something or someone?

Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent (John 17:3 NIV84 emphasis mine).

Is knowing God and Jesus merely cognitive, to know facts, information, data? No, in the Bible to know means to have an intimate experiential knowledge of something or someone. Think of the difference between knowing about someone from reading a biography, and actually knowing them as a friend or family member. Or the difference between knowing how to swim and knowing what swimming is.

The Tree of Knowledge of Good and Evil wasn't a place of theoretical knowledge, or cognitive knowledge, or academic knowledge. God and the angels had already informed Adam and Eve about Satan, about evil, and about death being the result of sin. They had been instructed.

Adam and Eve had information, factual knowledge. But mere facts is not what the tree was about—it was about experience, knowing by experience either good or evil. Choose to trust and believe God and know good, or choose to believe lies and distrust God and know evil.

God tells them, "It is at this tree you will have knowledge, so choose well; choose not to partake of the fruit and you will know Good—you will know love, trust, loyalty, devotion, maturity, integrity, joy, peace, and godliness. All of this will solidify in your character. So please, my beautiful children, choose to know Good! But if you choose to partake the fruit then you will know Evil—you will know fear, selfishness, insecurity, guilt, shame, distrust, pain, suffering and death. Please, my beautiful children, don't choose to know Evil."

God already knew evil—not in His character, but in His heart as His heavenly home had been fractured and He was already suffering the heartache of betrayal, disaffection, rebellion, being lied about and the loss of His most loved angel.



God did not want humankind to know this kind of pain, suffering, or heartache. He wanted humankind to know only good, but this required them to choose to trust God—to choose the good in order for them to know it.

There was nothing poisonous about the fruit; it was not physically harmful. The tree was not dangerous or deadly. What was dangerous or deadly was to break trust with God, to believe lies and act on them, to deviate from His design for life, to choose to know evil, to infect themselves with fear and selfishness.

Read bottom pink section, “Whatever else Christian education entails...” This is so true and consider how this need to hide from God has infected Christianity and is taught in a variety of ways:

- Covered by the robe of righteousness which is perverted to hide us from the Father, rather than teaching the beautiful truth of actually being healed such that our characters become like Jesus. Consider this historic quote:
 - When we submit ourselves to Christ, **the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.** Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. COL 3:11.4
- Jesus our mediator stands between us and the Father and pleads our case to the Father—again hiding us, rather than the truth that Jesus came from the Father to mediate to us and in us and bring us back to love, trust and unity with the Father.
 - In other words, Satan lied about God and we believed those lies and no longer knew or trusted God. WE needed someone to bring us the truth about God to dispel the lies and win us back to trust. Thus Jesus is the mediator of God’s government, kingdom, truth, love to us. God didn’t need truth and love ministered to Him—we did. Thus the metaphor of the animal blood and flesh Jesus applies to us, we must eat His flesh and drink His blood—not God!
 - Understanding this reality we understand that Jesus has always been the bridge builder between the infinite God and His finite creation. Jesus has always been the one interacting in the form of His creation. Prior to the incarnation Jesus manifested in the form of an angel to angels—building the bridge, mediating to angels.
 - Jesus said “if you’ve seen me you’ve seen the Father.” It is Jesus who left heaven to connect us back to God. Jesus is the mystical ladder that Jacob saw and upon whom all the resources of heaven travel to reach us on earth.
 - Consider this historic quote: “While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, **as well as to confirm themselves in their position and character of purity.** The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has



preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. **Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by his mediatorial work.** {RH, January 11, 1881 par. 4}

- Unfallen angels needed the same truth about God that we need in order to expel all doubt caused by Satan's lies and solidify them in love and loyalty, but we needed something MORE than the angels—we also needed a new heart and right spirit—i.e. a sinless character. Jesus provides both, the truth to the angels and us and to us a new humanity, a sinless character He wrought out as a human. This is represented in the flesh and blood—the flesh is representative of the truth (as is the bread), both we and the angels ingest the truth. But we also ingest the wine or the blood, which is symbolic of His sinless life, i.e. perfect character and thus we become partakers of the divine nature. Jesus shares His perfection with us and uplifts the human species to a height higher than before Adam fell. Unfallen angels do not partake of the blood, i.e. the life of Christ.
- Covered by the blood of Jesus perverted to teach some type of blood payment or covering to hide our sins rather than the sinless life of Jesus becomes ours as we eat the flesh and drink the blood, we get new hearts and right characters and the Father sees us as healed and restored by possessing the mind of Christ
- The blood of Jesus is perverted to be a legal payment put in a legal book in heaven that erases the record of our sins so in the judgment the Father doesn't know what we have done, instead of the blood being a metaphor of His sinless life and we internalize it and are healed and transformed having the law written upon our hearts and minds.

MONDAY

The lesson is about Jacob after he cheats Esau and deceives his father and runs for his life and how God comes to Jacob in a dream and reassures Jacob that God had not abandoned him and through his descendants God would work out the plan to save humanity and through them the Messiah would come.

The lesson uses this story as an example of how God does not abandon us when we sin but continues to pursue us in order to save us.

Read bottom pink section, "What can we learn..." Does it depend on how we understand the sin problem?

What determines how we understand the sin problem? Would our understanding of God's law impact how we understand sin?



If we understand the law like human law, then sin is bad deeds, but if we understand law as design law then sin is a condition of being out of harmony with how God built life to operate that occurred to humanity because of Adam's choice to break trust with God.

Are we born guilty, legally condemned to death by the government of God, or are we born terminal, with a condition that will result in death if not remedied?

Imagine an HIV infected man and woman have a child born HIV infected, what did the child do wrong? Is the child guilty? But does the child have a condition that if unremedied will result in its death?

This is every human being since Adam and Eve sinned, we are born in sin conceived in iniquity—Psalms 51:5

Now, consider the HIV infected child—if no remedy is provided will they simply die, or will they have various symptoms and sicknesses before they die?

What is the unavoidable result of sinfulness in our lives if we do not have God in our lives? Will we have symptoms of the sin condition—and what does the Bible call those symptoms? Sins—so the deeds, the acts of sin are the manifestation of sinfulness, they are not the problem directly, but are the result of the problem that infects the heart.

This is what Jesus taught in Matthew 5 when He said:

- “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgment. vs 21-22 NIV84
- “You have heard that it was said, ‘Do not commit adultery.’ But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart. vs 27-28 NIV84

WEDNESDAY

The lesson focuses our attention on the story of the Canaanite woman who asks Jesus to heal her daughter and Jesus initial refusal followed by doing so.

How do you understand this story? Why would Jesus choose to handle it this way?

- To strengthen the faith of the woman?
- To expose the biases and prejudices in the disciples?
- To reveal that the Gentiles are heirs with the Jews to the promises to Abraham and through faith may receive those promises?
- Other reasons?



Here is one historic view:

The Saviour longed to unfold to His disciples the truth regarding the breaking down of the “middle wall of partition” between Israel and the other nations—the truth that “the Gentiles should be fellow heirs” with the Jews and “partakers of His promise in Christ by the gospel.” Ephesians 2:14; 3:6. This truth was revealed in part at the time when He rewarded the faith of the centurion at Capernaum, and also when He preached the gospel to the inhabitants of Sychar. **Still more plainly was it revealed on the occasion of His visit to Phoenicia, when He healed the daughter of the Canaanite woman.** These experiences helped the disciples to understand that among those whom many regarded as unworthy of salvation, there were souls hungering for the light of truth. AA 19.3

Thus Christ sought to teach the disciples the truth that **in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour's love...**AA 20.1

THURSDAY

Read first two paragraphs, “Jesus and His followers...” Jesus wanted to bring hope to the world—what hope?

- Did Jesus want to bring hope that He would overthrow the Romans and establish an earthly government that would punish the Romans for what they had done to the Jews?
- Did Jesus want to bring hope that might and power over others would win the day?
- Did Jesus want to bring hope in earthly governments and earthly methods?
- But weren't there slaves in Jesus' day? Weren't there human rights violations? Weren't there problems with racism and sexism? Weren't women disadvantaged and mistreated? Did Jesus provide hope to all of the people who suffered under every injustice of every kind? What hope did Jesus bring?

Can we achieve the purpose of God—which is the hope of a new heaven and new earth the home of the righteous—can we achieve this purpose through human governments? Can we achieve it through passing human laws, through coercion?

Is it possible that one of Satan's strategies to deceive the elect, to delay the second coming of Christ, is to get Christians caught up in politics, to get Christians to identify **REAL** injustices in society and then to seek to remedy those injustices through the implementation of laws, through force, through coercion—and thereby obstruct the mission of the church which is to bring people to Jesus for healing of hearts and minds?

The bottom pink section asks us to read Hebrews 5:12-14:



In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food! 13 Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness. 14 But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil. NIV84

What do you hear? Do you hear a law being described? The law of exertion—if you want something to get stronger you must exercise it. If you want to gain wisdom, discernment, you must think, reason, and assimilate truth through the practice of application of God's methods and principles.

But the immature don't do this, the immature stay stuck on milk—and what is milk? The next verses tell what the milk is it is the dos and don'ts the rules, just like what children need, but the mature understand why parents give rules. The children don't understand and think the rules or the metaphors or the symbols or the teaching tools are the reality rather than understanding reality.

God wants us to grow up to leave behind the childish way of understanding and to actually know Him and His methods and designs.

This is the 3 angel's messages, to worship Him who made the heavens and earth, it is a call out of Babylon the system of imposed laws and rules, the penal/legal religions including penal substitution theology. We are to leave that behind because it is all based on Satan's lie about God and His law.

TUESDAY

The lesson points out that Jesus functioned as a teacher—and what did Jesus teach? If you had to answer—what would you say is the central truth that Jesus wanted people to know?

- The truth about God—“if you have seen me you have seen the Father.”

Why is this the central truth? Because it is the center of the war, it is the focus of Satan's attack. Satan alleges that God cannot be trusted, and Satan advances his war against God with lies and misrepresentation. Thus the Bible teaches:

For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.
(2Corinthians 10:3-5 NIV84)

Jesus came to reveal the truth about God, in His person, but also in His teaching and this means He came to reveal the kingdom of God. In other words, He came to reveal how God's government functions—meaning God's law and what kind of law did Jesus reveal in ALL of His teachings? Design law!



I won't go through them all again, but recently I wrote a blog demonstrating that 100% of the parables of Jesus taught design law and exposed the human imposed law model as false. But here are just a few:

The Sower | Matthew 13:1–23

- Why do the same species of seeds grow differently? Is it because God uses His power to miraculously make the seeds grow differently? Or are the seeds equally healthy when planted and receive equal amounts of sunlight and rain, but the soil in which the seeds are planted is different? Which represents what? The hearts of people into which the seeds of truth are planted; again, what kind of law is involved?

The Weeds Among the Wheat | Matthew 13:24–30

- Why do weeds grow in fields? Are they planted, or do they come up naturally? What happens when you pull weeds growing next to wheat? Does some of the wheat get pulled up? In the church, the unconverted grow up next to the converted; if we try to root out the unconverted, we will also pull out of the church the converted to whom the unconverted are connected. Thus, we are instructed to wait until the harvest, the second coming, to separate the wheat and the tares. And what determines which group one is placed into? Reality! Wheat is wheat, and weeds are weeds—they are separated based on what they actually are. So too, in the end, those saved are those who have had their hearts and minds set right with God (reborn), while the lost are those who have never had their hearts changed, despite many of them claiming a legal right of salvation via the blood payment of Jesus. What kind of law is involved?

What Comes Out of the Mouth | Matthew 15:10–20

- Why is it that what goes into a person's mouth does not determine his cleanliness, but rather what comes out of his mouth? What kind of law is involved? Is the person who speaks evil unclean because someone hears what they say, reports it to authorities, which causes a judicial review and a legal ruling that declares them unclean? Or do the words and actions of a person reveal the actual unclean nature of their character?

Laborers in the Vineyard | Matthew 20:1–16

- This is a great parable because it powerfully exposes the fallacy of imposed law—the lie of penal (legal) salvation. The workers who worked one hour got the same pay as those who worked all day. What did those who worked all day think? What do you initially think when you hear this story? What if we added to the story that those who worked all day were people of color while those who worked only one hour were white—and they all got the same pay? Is that fair?

It is totally unfair *if we have an imposed-law view*, but if we have a design-law view and understand how reality works, we immediately see just how fair God's kingdom is.

The payment is eternal life; this is the reward. The field is the earth, where we work with Jesus to save souls. Those who worked all day had salvation early in their lives and the privilege of



working with God and, therefore, coming to know Him and His truths more fully and growing in character and skill in God's methods. They applied His methods early in their lives and became more skilled in laboring for Him and applying His principles, which means they became more mature than those who worked only an hour. The thief on the cross came at the last hour and got the same pay (eternal life), but he did not have a lifetime of growing with God. But if one holds the human-law model, the penal lie, then this parable appears unfair. This is why the Pharisees hated what Jesus taught!

The Beaten Servant | Luke 12:47, 48

- The servant who knows his master's will but doesn't do it receives many stripes, but the servant who doesn't know his master's will receives few stripes. Is this, as the penal/legal adherents claim, proof positive that God's law is imposed and functions like human law, with God inflicting different amounts of punishment upon sinners?

Not at all! Jesus did not say that the servants were beaten by the master—only that they would receive differing amounts of blows, or stripes or pain or suffering, depending on how much they actually knew. Jesus is again describing how reality works—we actually experience differing amounts of guilt, shame, regret, and sin-damage to our hearts and minds depending on how much truth we know and choose to reject. It is simply how reality works and how I paraphrase it in *The Remedy*:

“The aide who understands the Master — his design, the problem being addressed, and how to apply the Remedy — and either doesn't heed his instructions or applies a false remedy will suffer many blows: a guilty conscience, warped character, damaged reason, broken relationships and ultimately, a destroyed soul. But the one who doesn't know about the Remedy or how to apply it and therefore doesn't share it, or applies a false remedy will suffer few blows — regret, disappointment, and grief.”

FRIDAY

Read and discuss questions



ANNOUNCEMENTS:

BLOGS are a Resource: Remember if you have a question about some Bible issue, go to our website and use the search engine with key words and check out the results. We receive many emails asking questions, and often we can reply by sharing the link to our blogs.

SHARING campaign. The first of every month we will be making available FREE resources for you to share in your community, with family, friends, pastors, church members. These resources will be free and shipped free to US addresses only and while supplies last. So follow us on Facebook and watch the first of each month as a new resource is made available.

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- The Infinite Sacrifice of Christ;
- Overcoming Addiction Lasting Freedom;
- The Insidiousness of Sin and God's Remedy;
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