



## 2021 4Q Present Truth in Deuteronomy Lesson 12 Deuteronomy in the New Testament

by Tim Jennings (announcements last page)

One of our online listeners and friends, Kent Johnson, sent this to me this week:

*My sister Kathy Brannan wrote this for a flyer to pass out to people at their church's Christmas booth after a parade. She put the thoughts together from what she's been learning from you, Graham and others just in the last few years.*

*"A Baby Solves the Case*

*God has a court case to solve—and it's not yours, or mine—it's His Own! (Romans 3:4) He faces a lot of serious accusations—He is either “malevolent—unwilling to prevent evil or He is impotent—unable to prevent it.” Some say that neither option is acceptable, so they conclude God does not exist.*

*Humans were given their tragic start in accusing God long ago by the chief Mudslinger, recorded in Genesis 3. God is restrictive and arbitrary, (“you can't eat from any tree?”); God is not trustworthy, (“God lied--you won't die”); God is selfish, (“He is keeping something wonderful from you”). Revelation 12:7-9 unmasks this “Mudslinger,” and reveals that he began this slander with angelic beings right at the throne of God.*

*Yes! God has a case of cosmic proportions to resolve! What is the truth about His character? The Mudslinger was quite successful in heaven, as he has been on earth! And because forced obedience only results in rebels, God gives freedom to every being in heaven and earth to decide who to believe. Satan, the Mudslinger, fights with force, deceit, and ego. God has been battling the accusations with love, freedom, truth, and... a baby!*

*This baby came to give the greatest evidence possible to humanity and to the entire universe (Colossians 1:20) that God is trustworthy—yes, sin does cause death—not because God will punish, but because sin will separate the created from the life-giving Creator. God the Father did not kill God the Son; He withdrew and allowed Jesus to demonstrate the results of the separation that occurs from sin. (Matthew 27:46) This baby gave evidence beyond our comprehension that God is not selfish—God became a human baby and then willingly let humans, inspired by the Mudslinger, put Him to death on a cross! (Philippians 2:5-8) And this baby gave wonderful evidence that God only restricts to protect us from the damage caused by sin. When this baby grew to manhood, He said, “I have come that they might have life, and have it more abundantly!” (John 10:10) His whole life was spent in giving life and healing!*



*The jury is still out. This Christmas, let the truth this baby reveals convince you!"*

Before we turn to lesson twelve, I wanted to examine one Old Testament references we didn't get to last week.

It is from lesson 11, TUESDAY

The lesson points our attention to Jeremiah 7:1-7, let's read through verse 8:

This is the word that came to Jeremiah from the LORD: 2 “Stand at the gate of the LORD’s house and there proclaim this message: [What is the application to us today? What is the Lord’s house? The temple built on earth was a shadow or theater, a teaching tool to the genuine one. And what material is the genuine temple of God built out of, the one not built by human hands, the place where the Bible repeatedly states is God’s dwelling place? It is built upon the Apostles with Christ the chief cornerstone and it is built out of the saved, the people. We are God’s temple that He is cleansing. Do we see ourselves as the messengers of God standing at the gates of His temple to proclaim a message the world at this time in human history?] “ ‘Hear the word of the LORD, all you people of Judah who come through these gates to worship the LORD. 3 This is what the LORD Almighty, the God of Israel, says: Reform your ways and your actions, and I will let you live in this place. [Do we have a message of Reformation? Does God have a message for this time that the people of God are to reform? Reform about what? About how we understand God, His law, His government, what righteousness actually is. We are to worship Him who made the heavens, earth, sea and fountains of water; we are to finally leave behind the false methods of imperialism and legal adjustment as a way to righteousness and instead embrace truth, love, liberty experienced through a faith relationship with our Creator God!] 4 Do not trust in deceptive words and say, “This is the temple of the LORD, the temple of the LORD, the temple of the LORD!” [What is the message for us today? Might it be, “Do not trust in deceptive words and say “The Sabbath of the Lord, the Sabbath of the Lord, this is the Sabbath of the Lord”? Was the message that the temple in Jerusalem was God’s temple a false message? Is the message that the seventh-day Sabbath is God’s Sabbath a false message? Then why did the prophet tell them don’t trust in deceptive words and say “This is the temple of the Lord?” when it was the temple of the Lord? What about saying “this is the Sabbath of the Lord” how could that be a false message when it is the Sabbath? When we present it as a legal requirement of a god who makes up imposed legal rules, as a test of obedience, as a behavioral requirement rather than as a gift from God to human beings built by God into reality to bless and benefit us—as part of His design for life and health.] 5 If you really change your ways and your actions and deal with each other justly, [What is godly justice? Can we get godly justice through human governments? Notice what the text says next] 6 if **you do not oppress** the alien, the fatherless or the widow and do not shed innocent blood in this place, and if **you do not follow other gods to your own harm**, [Notice it doesn’t say if your government doesn’t oppress, or if your government passes the right laws, or has social programs. It is about what we do in governance of ourselves. Also, notice what is described in following other gods—harming oneself. The law of worship, we become like what



we worship, worshipping false gods damages us. And we worship false gods by embracing the methods, principles and practices of those gods—even if we claim we are worshipping Jesus or don't believe in God at all. Thus, if Christians embrace the method of pursuing righteousness, pursuing godly justice through human governments, laws, mandates, they are worshipping the god of this world and misrepresenting the God of heaven.] 7 then I will let you live in this place, in the land I gave your forefathers for ever and ever. [Only the righteous in heart, the meek in character, those renewed to be like Jesus in how they live and treat others will inherit the earth and live in the earth made new.] 8 But look, you are trusting in deceptive words that are worthless” (Je 7:1–8 NIV84). [How many today are trusting in deceptive words that are worthless—the penal legal deception of salvation, social justice through human governments, mandates on other people’s consciences—all of this is deception.]

Okay, back to **Lesson 12**

## SUNDAY

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The lesson asks us to read Matthew 4:1-11:

Then Jesus was led by the Spirit into the desert to be tempted by the devil. 2 After fasting forty days and forty nights, he was hungry. 3 The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.”

4 Jesus answered, “It is written: ‘Man does not live on bread alone, but on every word that comes from the mouth of God.’”

5 Then the devil took him to the holy city and had him stand on the highest point of the temple.

6 “If you are the Son of God,” he said, “throw yourself down. For it is written:

“ ‘He will command his angels concerning you,  
and they will lift you up in their hands,  
so that you will not strike your foot against a stone.’”

7 Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’”

8 Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. 9 “All this I will give you,” he said, “if you will bow down and worship me.”

10 Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

11 Then the devil left him, and angels came and attended him. (Mt 4:1–11 NIV84).

Any lessons strike you immediately?

First point is that “Jesus was led by the Spirit into the desert to be tempted by the devil.” But we are to pray, as Jesus taught us, “lead us not into temptation, but deliver us from the evil one.” (Mt 6:13 NIV84).



Why did the Spirit lead Jesus into wilderness **to be tempted** by Satan, but He leads us away from temptation?

Because Jesus' mission was to confront and overcome Satan and the temptations of sin as a human being, using only the resources available to humans, in order to restore God's law of love back into the species human, destroying the death condition caused by Adam and restoring eternal life into humanity—the humanity He assumed. Thus, Jesus became the second Adam, the new head of humanity, the mystical vine and we are the branches that get grafted into Jesus through faith. In our faith relationship with Jesus we receive a new nature—we become partakers of the divine nature and are transformed and healed to be like Jesus.

We don't have to win the victory; we get to share the victory won for us. We will never have to tread the winepress alone. We will never be left to our own strength. We are promised never to face a temptation beyond our ability to resist.

This is why Jesus was led to the desert to be tempted but we pray to not be led into temptation.

What was the goal of the temptations? To get Christ to act selfishly.

How did Jesus overcome?

The lesson states, "Jesus didn't argue with Satan or debate with him. He simply quoted Scripture because, as the Word of God, it is "living and powerful and sharper than any two-edged sword" (Heb. 4:12).

First why didn't Jesus argue or debate with Satan, but Jesus did have a discussion, even a debate of sorts, with Nicodemus?

What was the difference in the two encounters?

Nicodemus was open to truth. His mind had not been hardened beyond hope. But Satan had destroyed the faculties that respond to truth and love and there was no amount of truth that could be presented to Satan that would be redemptive to Satan. So, it would only lengthen the time Jesus would be under temptation, not the time Satan would have for the opportunity for salvation—that time was already closed.

Jesus said, "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces" (Mt 7:6 NIV84).

So Jesus didn't enter into discussion or debate because there was no point, Satan's mind and heart are beyond impacting with truth and love.



The second point though is a little subtler point to reason through—and that is using Scripture. The lesson quotes Hebrews and suggests that Jesus used Scripture here because it is living and powerful and sharper than any two-edged sword, but what does it mean to describe the Scriptures in this way? When we say it is living and powerful and sharper than any two-edged sword, what are we talking about? Isn't Scripture used as a two-edged sword separating bone from marrow describing how the Word of God, the truth can cut through lies, expose sin and selfishness, bring conviction, and work to circumcise the hearts from the world?

In this case, was Jesus when Jesus quoted Scripture to defeat Satan, was it to cut through Satan's heart, reach his mind, pierce his conscience and bring him to repentance?

Couldn't Jesus have resisted Satan by staying silent like He did with Pilate or Herod, or simply walking away?

Wouldn't quoting the Bible to Satan be like casting pearls before swine? Would Scripture truths have any positive impact on Satan? Then for whom were they quoted?

Certainly, Jesus as a human, tempted in all points like us, would be encouraged by quoting Scripture. Have you ever been tempted and quoted Scripture and it encouraged you? And could Jesus have quoted Scripture because He was aware that the entire universe was watching, and could His quoting of Scripture have also been as a witness to angels in heaven? And what about as a witness to all of us through history who have read this account?

So, Jesus is quoting Scripture not to pull out His sword of truth and enter into a duel with Satan, but to encourage Himself, witness the truth to all those who are still open to be influenced by the truth.

What do you think it means "you shall not tempt the Lord your God?" or put God to a test?

Here is how I paraphrased it in *The Remedy NT*: "Don't test God to provide miracles when he has already provided overwhelming evidence upon which to base one's beliefs and know one's duty."

There is another lesson—did Jesus have a copy of the Bible with Him when He faced temptation? Then how was He able to quote Scripture?

If we don't study, memorize, and understand Scripture before we face temptation, we will not be equipped with heavenly truths in order to resist effectively. Another way to say it is, the more Scripture we bring into our hearts and minds, the greater our resources to call upon in trials and temptations to help us overcome and the less vulnerable to deception.

## MONDAY

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The lesson focuses our attention on Deuteronomy 10:17-19, but let's back up and read beginning in verse 12:



12 And now, O Israel, what does the LORD your God ask of you but to fear the LORD your God, to walk in all his ways, to love him, to serve the LORD your God with all your heart and with all your soul, 13 and to observe the LORD's commands and decrees that I am giving you today for your own good? [Does the Lord ask anything different from us? And what does it mean to fear the Lord? What does it mean to walk in his ways? How do we love God? What has the Lord commanded of us today? Does the Lord's commands have something to do with what methods and principles we embrace and practice in our own health, what we choose to eat, or what we choose to drink, or smoke, what about what we choose to inject into our bodies? What about how we treat others? Are we do live out God's law in how we treat others? Why? Is it so we won't get into legal trouble with God? Or does breaking God's law actually damage us?]14 To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. [What is being established by this statement? Why does all creation belong to the Lord? Because He both built/created it and also sustains it. Reality only exists because God continually disperses His energy to maintain all the laws upon which the universe operates. To be cut off from God means to be cut off from life.]15 Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. [What is the point being made? That despite God being Creator of all things, a universe so immense we cannot even image it, that He loves us and wants to save and heal us! We are valued, we are important to Him. We are not some random collection of molecules that organized themselves and came into being, we have identity and individuality as beings created in the image of God and we matter to Him!] 16 Circumcise your hearts, therefore, and do not be stiff-necked any longer. [What does this mean? We are to cut away from our hearts all worldliness, all fear, selfishness, and all the methods, practices and principles of Satan. Stop resisting reality and embrace truth, love, and liberty. And the sharp instrument that God uses to circumcise our hearts is the truth, found most clearly in the Scripture. I love this quote from the book *The Desire of Ages*:

“The Comforter is called “the Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.” DA 671.1] 17 For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. [The lesson points out multiple New Testament texts that state God shows no favoritism. Is it true? What is the key truth revealed in Deuteronomy 10:17 that when understood confirms that God never plays favorites, but treats everyone with the same love, constancy, and reliability?

What kind of law is *always* applied with partiality and can be impacted by bribes? Imposed law, but what kind of law is never impacted by bias, opinion, emotion, prejudice, or



favoritism? Design laws, and God's laws are design laws and are not altered by partiality or by bribes. God is constant and His design laws are expressions of His character of love and they are not partial, they are no respecter of persons. They treat everyone the same. And God's love is for everyone the same.] 18 He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. 19 And you are to love those who are aliens, for you yourselves were aliens in Egypt" (Dt 10:12–19 NIV84). [This is the outworking of God's law, to love others, which cannot be done through legislation, it can only be done through heart transformation. Understand, the various governmental programs that claim to be interested in helping the poor, are a means, mechanism, gambit, to get more power for the government—to justify taking more money, to divide society into constituency groups, to create injustice and inequity under the lie of seeking justice and equity.]

## TUESDAY

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The lesson asks us to read Galatians 3:1-14, this is from *The Remedy NT*:

1 You foolish Galatians! Who has clouded your minds and confused your thinking such that you would prefer lies to the truth? Before your very eyes Jesus Christ was clearly portrayed as crucified, and as the only Remedy for our sin-infected minds! 2 I would like to know just one thing from you: Did you receive the Spirit of love and truth, and experience his healing power, by practicing rituals and observing rules, or was it by understanding and believing the truth that you heard? 3 Are you really so foolish that you think that after experiencing the healing power of the Spirit, which came by trust alone, you can now complete the healing process by your own effort—without the Spirit? 4 Have you really gone so far in the treatment course for nothing? And it will be for nothing if you persist in trying to heal yourselves! 5 Is it because you observe a set of rules that God enlightens your minds with his Spirit and miraculously transforms your characters, or is it because you have been won to trust by the evidence Jesus revealed?

6 Consider Abraham: "He trusted God, and his trust was recognized as righteousness: The distrust caused through Satan's lies had been removed, and through trust he was endowed with a new heart, right motives, and Christlike principles." 7 Be clear on this: All those who trust God as he did, experience the same transformation of character and are considered children of Abraham. 8 The Scriptures foretold that God would set the Gentiles right with himself by trust—just like Abraham—and announced this incredible good news to Abraham: "All nations, peoples and ethnic groups will be blessed through you." 9 So those who trust God experience healing of heart and mind — just like Abraham, who trusted God.

10 All who try to get well and experience unity with God by observing certain rituals, or following a written script, or obeying a set of rules are abandoned to their own fate, for it is written: "Abandoned to their own choice is everyone who fails in the slightest to do everything written in the Book of the Law." 11 Clearly, no one is healed and set right with God by working to follow a set of rules, because "Those set right with God live by trust." 12 The written law, as applied by the Jews, is not based on trust; on the contrary, it is based on



individual performance—on attempts to heal oneself—as it is written: "The one who works to save self will live in fear and only get worse." 13 Christ saved us from where the law leaves us—diagnosed as terminal and abandoned to die—by being himself abandoned on the cross in order to restore us to trust and to purge humanity from the infection of selfishness and death; for it is written: "Abandoned to die is everyone who is hung on a tree." 14 He saved us from a futile, self-focused works system in order that the blessings of love, life, and freedom—given to Abraham—might come to the Gentiles through Jesus Christ, so that by trust we might receive the full enlightenment, renewal, and regeneration of heart and mind that comes by the Spirit.

Read third paragraph, "Paul's point is that we..." What do you think of the lesson's description?

Can a person dying of cancer be saved from cancer by another person dying from cancer and then having their death registered in the death registry as a credit to them?

What about this: can a person dying from cancer be saved from cancer by another person getting treatment, having the cancer go into remission and then having the medical records of the healed person placed into the record of the terminal person crediting to them the healing that the other person experienced?

Understand, the entire penal/legal theory of salvation is a fraud, it is a scam, it is a lie from Satan to trap people into believing they have addressed the sin problem in their life when, in reality, they have not. Some forms of this are more grotesque than others, like the form that says you can go out and commit any sin as long as you come to confession and get absolution through a priest. But this same legal accounting of sin that the Roman church perpetrates is brought into Protestantism through penal substitutionary theology when it is taught acts of sin were punished in Jesus and salvation is the process of legally claiming His blood payment by faith so that we get His righteousness credited to us while we remain unrighteous.

Sinfulness is a condition that, because of Adam's sin, we are born with and did not choose (Psalm 51:5). Thus, we are born terminal, not legally guilty. Every human being born since Adam is born with a condition that we did not choose; therefore, **we individually are not in some "legal" situation of our making—we are in a sin-sick situation of our birth.** This carnal condition is what causes acts of sin and results in death (James 1:15; Galatians 6:8). **The acts of sin are symptoms of the condition, not the cause of the condition.**

The plan of salvation is God's intervention to eradicate the death condition and replace it with God's eternal-life condition (Romans 6:23). This requires that God's law (which is the law that life is built to operate upon) be written upon our hearts and minds (Hebrews 8:10). But we are unable to do this. This is what Christ came to do for us, to be the remedy to our condition, to **eradicate** the carnal nature and replace the carnal nature with a righteous sinless nature that He, as a human, developed for us.

Those who enter into a faith relationship with Jesus "die" to the old man, the carnal nature, and receive via the Holy Spirit a new heart and right spirit (Ezekiel 11:19). We receive a new nature—we become "partakers of the divine nature" (2 Peter 1:4). As Paul said, "I have been crucified with Christ and I no





longer live, but Christ lives in me” (Galatians 2:20). As Scripture teaches, “God made him who had no sin to be sin for us, so that in him we might **become** the righteousness of God” (2 Corinthians 5:21).

Note, the Bible does **not** teach that “I have been *declared* to be crucified with Christ,” or that “it is *declared* that Christ lives in me,” or that “it is *accounted* that we become partakers of the divine nature,” or that “Christ became sin for us so that we could be *declared* the righteousness of God.” No, we are transformed and changed; the old carnal nature is put to death, and we get a new nature—we “become the righteousness of God!”

## WEDNESDAY

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The lesson points us to Deuteronomy 18:12 and practices that were considered an abomination to the Lord, let’s start in verse 9:

“When you come into the land which the Lord your God is giving you, you shall not learn to follow the abominations of those nations. There shall not be found among you *anyone* who makes his son or his daughter pass through the fire, *or one* who practices witchcraft, *or a* soothsayer, or one who interprets omens, or a sorcerer, or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. For all who do these things *are* an abomination to the Lord, and because of these abominations the Lord your God drives them out from before you. You shall be blameless before the Lord your God” (Deuteronomy 18:9-13 NKJV).

What is the abomination? Why is this an abomination? Is this in any way related to the abomination that causes desolation?

All of these practices are forms of spiritualism—and what is the root of spiritualism? The pursuit of knowledge without the use of reason or the investigation of evidence. It is forming beliefs based on signs, wonders, claims, proclamations, authority of someone else—it is the land of deception and trickery, Satan’s domain that will destroy the minds of people.

It is only by truth reasoned out, the weight of evidence, understood and chosen that our hearts and minds are won from lies to truth, as the *Desire of Ages* quote said earlier.

thoughts?

Read second paragraph, “In reference to the covenant...” What do you think about the idea of having in intercessor with God?

It is true that Moses represents Jesus—in what stage of Jesus ministry?

- Moses represents Jesus in His pre-incarnate state—when Jesus was in heaven planning with the Father the plan of salvation.



- The sacrificial lamb represents Jesus during His life on earth, culminating in His sacrificial death.
- Aaron the high priest represents Jesus after His resurrection and ascension into heaven as our heavenly High Priest.

So, Jesus is our intercessor—but what does this mean? The people at Sinai asked Moses to intercede—is that what God wanted, required, or needed?

So, when Jesus came to earth, who was interceding between God and Judas as Jesus washed Judas' feet? In other words, who was washing Judas' feet? Wasn't it God doing it? Does Jesus need someone else between Him and us?

When we recognize that Jesus is fully God, what does that do to the idea of intercession?

So, we have three phases of Jesus ministry depicted to us by Moses, the lamb and Aaron—all three are interceding for us—but interceding in what, for whom, where, how?

God intercedes for us in three places or ways:

- In our own hearts and minds, God intercedes with what sin would naturally do to human beings; after Adam sinned the natural human heart is enmity to God. God intercedes in our hearts by placing enmity between humans and Satan. God intercedes by convicting us of sin, convicting us of a better land, life and future and giving us a desire for more than this world has to offer. Without this intercession in our own hearts and minds we would be fully united with Satan
  - Consider this quote: “The Lord says, “I will put enmity between thee and the woman.” **The enmity does not exist as a natural fact.** As soon as Adam sinned, he was in harmony with the first great apostate, and at war with God; and **if God had not interfered in man's behalf, Satan and man would have formed a confederacy against heaven**, and carried on united opposition against the God of hosts. **There is no natural enmity between evil angels and evil men;** both are evil through transgression of the law of God, and evil will always league against good. Fallen men and fallen angels enter into a desperate companionship.” {ST, July 11, 1895 par. 5}
- God also intercedes with the principalities and powers of darkness, with evil forces to bring about the plan of salvation. We see this in the book of Job, with Elisha and the angel armies and throughout all human history.
- God interceded with the natural course of what sin does to a sinner, when Jesus who knew no sin became sin for us and overcame and destroyed the infection of sin (fear and selfishness) and restored God's design law back into humanity, thus becoming the second Adam. Jesus opened a new avenue, a new and living way back into at-one-ment with God.
- God intercedes, through the ministry of our heavenly High Priest, in our hearts and minds not just to convict and draw, but to heal and restore, to place His law, His character in us and transform us into actual righteousness and prepare us to meet Him.



So we have Jesus interceding throughout all human history for our benefit—but never with His Father, always with any element that would injure us and alienate us from Him.

## THURSDAY

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Read second paragraph, “This faithfulness...” What is the penalty for sin?

To whom is the penalty paid? Why is the death penalty the penalty for sin?

Is the penalty for sin something God inflicts or is it something God holds back?

If God were not to use any divine power against the sinner, would the sinner still suffer the penalty for sin?

What difference does it make to us how we understand this?

How does Jesus’ death resolve the penalty for sin?

Does every sin have to be punished? Who says it does?

**In the opening of the great controversy**, Satan had declared that the law of God could not be obeyed, that justice was inconsistent with mercy, and that, should the law be broken, it would be impossible for the sinner to be pardoned. **Every sin must meet its punishment, urged Satan**; and if God should remit the punishment of sin, He would not be a God of truth and justice. DA 761.4

The lesson points our attention to Hebrews 10:28-31:

“Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? For we know him who said, “It is mine to avenge; I will repay,” and again, “The Lord will judge his people.” It is a dreadful thing to fall into the hands of the living God” (Heb 10:28–31 NIV84).

How do you explain this text to those who view God as the source of inflicted pain, suffering, and death as punishment for sin?

Here is Hebrews 10:28-31 from *The Remedy NT*:

In the symbolic stage play — which was designed to reveal the truth about God and his plan to heal — anyone who rejected the script of Moses was terminated from the group on the



testimony of two or three witnesses. 29 How much more certain will the agonizing death be for those who reject the Son of God (the only Remedy for our terminal condition), who treat as poisonous the healing truth that his death revealed, and who reject God's Spirit that enlightens the mind with this life-saving Remedy? 30 For we know him who said, "It is up to me to determine when someone is beyond healing—when someone has rejected the only healing cure; I will decide when to let them go;" and again, "The Lord will accurately diagnose his people." 31 It will be horrible for those who remain God's enemies to experience his unveiled goodness and realize all they have rejected, and experience the full weight of their own guilt.

## **ANNOUNCEMENTS:**

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**COME AND REASON IS ON ROKU:** Find it in Roku by searching for "come and reason". For those with Roku you can now watch our programs on your TV full screen.

**PROPERTY UPDATE:** We have signed a contract for the renovation and work will begin Monday December 6<sup>th</sup> and has a 4-6 month projected completion date.

**NEW TRACTS:** We have five new sharing tracts:

- Babylon the Mother of Harlots: Come Out of Her
- Loneliness Its Cause and Cure
- The Injustice of Human Justice
- How to Disagree and Remain Friends
- Knowing God's Will