



2024 Q1 Psalms Lesson 1

by Tim Jennings

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SABBATH

When you consider the Psalms, what comes to mind?

The title for Sabbath's lesson is "How to Read the Psalms" –thoughts?

Read the last paragraph,

- The Psalms have been written in Hebrew poetry by different authors from ancient Israel, and so, the Psalms reflect their particular world, however universal their messages. Accepting the Psalms as God's Word and paying close attention to the Psalms' poetic features, as well as their historical, theological, and liturgical contexts, is fundamental for understanding their messages, which reach across thousands of years to our time today. (Adult SS Guide 1st Q 2024, Psalms p. 4).

What is this paragraph telling us?

When we read any Scripture what is the most important aspect—the specific words or the meaning that is conveyed? It is the meaning that is the important part, not the specific words.

So, when translators translate the goal is to bring the meaning across, but there are obstacles to bringing the meaning across accurately, and these include:

- There is no such thing as a word for word translation. Essentially every word has more than one meaning and the translators have to determine which is the best new language word to convey that meaning of the old language word while keeping in mind that the new language word chosen also has multiple meanings.

- Translating idioms, ideas, references from one culture to the next can introduce error if the original use isn't understood. If you were going to translate to ancient Hebrew the following, "If you don't know the answer, just Google it." How would you translate that? Can you do a word for word translation? What about translating, "We will not go to work on President's day," into ancient Hebrew? If you translate "We will not go to work on the King's birthday"—have you introduced the idea of an aristocracy? Or, if someone today reads a letter from a person written in 1900 and they say they are in London having a "gay" time.
- Further complicating translation is the use of metaphors, symbols, allegories, parables which can be easily misconstrued
- In the psalms we have the added complexity poetry and poetic license
- Finally we always have the biases, assumptions, presuppositions of the translators

With all of this in mind, I thought it might be beneficial to read the Preface to *The Remedy of the Lord in Song: The Psalms*:

In 2016, The Remedy New Testament Expanded Paraphrase was released. In the Preface of that volume, I documented the process of Christian thought being infected by the idea that God governs like Caesar—imposing rules enforced by punishment. The traditional view has been that God's law functions in the same way as imposed human laws—which would require God to punish the perpetrator for breaking His rules—rather than recognizing God's laws as design laws—the protocols upon which the Creator built reality to operate. This view has led to the penal/legal theological constructs of Christianity, giving birth to the notion of a punishing god requiring legal appeasement. When translators—despite all innocence of motive—approach the text with this worldview in mind, they all too often bring this legal distortion of a punishing god into the translation.

Additionally, a single Hebrew word can be translated into multiple various English terms, frequently over one hundred, leaving the decision as to which is the most suitable one, to the translator's discretion. This practice opens itself to the biases of the translator.

While paraphrasing the Psalms, I have discovered that the Hebrew language is much more susceptible to the biases of the translators than the Greek. This is because the Hebrew is much more removed from our modern language, and there are many words in the ancient text that scholars have little or no understanding of. Repeatedly, the lexicons note, "Hebrew unknown" or "Hebrew not clear."

Please understand that I believe that the various standard Bible translations are done by good-hearted people giving their honest best to deliver the most accurate translation possible. Unfortunately, they are still subject to their own biases, preconceived ideas and premises—just as I am. My premise is that God is the Creator, operating upon the principles of His grand law of love and expressing His love to all creation by establishing and putting into practice

natural/design laws, upon which reality is constructed to operate. Because of Adam's choice, humankind is out of harmony with God's design and is therefore in a terminal state—"dead in trespass and sin." Nevertheless, God, through Christ, has been working to heal and restore all who trust Him, back into unity with Him; back into harmony with His design laws—His original design for human life.

Finally, in the Psalms, poetic license is taken by the original author. Many Hebrew words are used poetically (symbolically or metaphorically), thus adding another layer of interpretive license.

Consequently, within the Psalms, even among non-controversial translations, there are wide differences in translation. Here are a couple of examples:

Psalm 29:9

The Good News Bible: *The Lord's voice shakes the oaks and strips the leaves from the trees while everyone in his Temple shouts, "Glory to God!"*

English Standard Version: *The voice of the Lord makes the deer give birth and strips the forests bare, and in his temple all cry, "Glory!"*

Psalm 32:3,4

The Good News Bible: *When I did not confess my sins, I was worn out from crying all day long. Day and night you punished me, Lord; my strength was completely drained, as moisture is dried up by the summer heat.*

English Standard Version: *For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.*

King James Version: *When I kept silence, my bones waxed old, through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.*

The Remedy: *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. But day and night your healing hand pressed firmly upon me; my resistance evaporated like water in the summer heat.*

In the process of creating a paraphrase, the importance is not so much on being a language expert (as many lexicons and language databases are readily available) but on understanding the subjects of the nature of the war between Christ and Satan (2Cor 10:3-5), God's design laws, and His character of love.

Without understanding these essential truths, the bias of human law (based on imposed rules) and the subsequent distortion of God (portraying Him as a dictator) get artificially woven into the translation, and thus misunderstanding is perpetuated.

The foremost intention of this paraphrase is to make the concepts of God's design law, His character of love and His healing truth more accessible to people, in the hope that everyone may come into a personal, saving relationship with our amazing Creator God!

The Psalms are a collection of songs and prayer, what impact have they had on your life?

Paul wrote,

- May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ (1 Thessalonians 5:23 NIV84).

Have you ever considered that the Scripture provides resources to “sanctify” us in spirit, soul, and body?

Have you considered the three parts of our being and all three parts need healing?

Remember the Greek for body is *soma*—the physical structure of our being which is the easiest for us to identify and differentiate from soul and spirit. And the Bible is filled with many instructions for the health of the body, guidance on hygiene, on diet, on exercise and rest.

Soul—the Greek is *psyche*, from which we get psychiatry and psychology and means our individuality, character, unique personhood and would correspond to the software of a computer and encompasses all the things we believe, learn, hold to be true.

Spirit—the Greek is *pneuma*—and is translated into a variety of English words, wind, breath, spirit, ghost... and corresponds to the energy of our being—the first and foremost is the life-giving energy from God, the breath of life. But we also have an energy of our being that we develop based on our experiences. Paul is telling us that our energies need to be sanctified, and I want to talk about that process today.

The Bible contains truth for the soul/mind, to provide us understanding in who we are, where we came from, why we are here, what the problem of sin is, the truth about God, the plan of salvation—truths that give us a framework to orient us and through which we can filter life experiences and controversial ideas. A system of truth that as we grow and advance in it heals our minds.

But the Bible also contains guidance/resources for our spirits, and I believe the Psalms are specifically intended to benefit our spirits, but of course they also benefit our minds and that has a beneficial impact upon our bodies because we are integrated beings.

So let's explore this idea of our spirit. The spirit is the part of our being that connects with the Spirit of God, and is the means whereby God inspires, energizes, encourages, motivates, convicts—the healing harmonics, the vitalizing power of God.

The spirit is the wellspring, the energy source, the life giving power that fuels our being; it is our—affection, attitude of the heart—and where God works via His Spirit to cause us to be dissatisfied with sin, to give us a longing for something more, to create a conviction, an uneasy restlessness when we are departing from Him and His path for our lives. The spirit is our inner most heart's affections attitudes and desires. Think of your closest loved one, a child or spouse going on a dangerous trip, perhaps going off to a war zone and with tears you say to them, "I will be with you in spirit." What do you mean?

- Are you saying you will go along with them bodily, in person? No, you will not be with them physically when you are with them in spirit.
- Are you saying that you are going to have an out of body experience and float along beside them in some ghost-like apparition? No,
- You are saying you will be with them in heart, sympathy, compassion, attitude, desire for their good, sharing in their struggles, hurts, rejoicing in their triumphs, celebrating their success. You have your heart's energies oriented toward them for their good. To be with your child in spirit is to be in harmony of the inmost being, resonating and connecting along unseen energy bonds of the quantum universe that God has created. It is the alignment of one's heart, affection, good will, intentions for their health and happiness.

Likewise, when we are filled with God's Spirit we are filled with the presence of God, His life, His energy, His love, His affection, kindness, goodness, grace, truth, and power.

Our spirit is our life energy—God's Spirit is the living divine third Person of the Godhead who unites with us with the full power of the Godhead bringing us the "Spirit" of the Lord—the new attitude of love rather than fear, selfishness, and hate.

Consider this historical quote from one of the founders of the SDA church, describing what physicists would more than a half a century later describe as quantum mechanics, do you agree?

- The striking feature of **divine operations** is the accomplishment of the greatest work that can be done in our world by very simple means. It is **God's plan** that every part of His government shall depend on every other part, the whole as a wheel within a wheel, working with entire **harmony**. He moves upon human forces, causing **His Spirit to touch invisible chords, and the vibration rings to the extremity of the universe**.—(Evangelism 93).

Now consider this quote from the same author from The Ministry of Healing:

- From age to age the Lord has been seeking to awaken in the souls of men a sense of their **divine brotherhood**. Be co-workers with Him. While distrust and alienation are pervading the world, Christ's disciples are to **reveal the spirit that reigns in heaven**.

Speak as He would speak, act as He would act. Constantly reveal the **sweetness of His character**. Reveal that wealth of **love** which underlies all His teachings and all His dealings with men. The humblest workers, in co-operation with Christ, **may touch chords whose vibrations shall ring to the ends of the earth and make melody throughout eternal ages**. (The Ministry of Healing 159).

What is being described with the phrase “reveal the spirit that reigns in heaven” and “touch chords whose vibrations shall ring to the ends of the earth and make melody throughout eternal ages”?

When our spirit is renewed in the purity of heavenly love and truth, we get new desires, new attitudes, new longings that do not originate in us, but are gifted to us from Jesus through the indwelling of the Holy Spirit.

We then must **choose to apply** these new attitudes that are the pure energies resonating in our spirits to our souls, our beliefs, our understandings, our minds, our characters, our choices which purge the lies, resolve the guilt, remove the shame, eradicate the resentment, and live the love.

As Paul wrote to Timothy:

- For God has not given us a spirit of fear, but of power and of love and of a sound mind. (2 Timothy 1:7 NKJV).

Our spirit is our life energy and if we foster a negative spirit, allowing ourselves to be filled with hate, resentment, fear—fear of rejection, fear of financial loss, fear of failure, fear of condemnation by God and others, the negative spirit with its fear, guilt, shame, doubt, and worry corrupts our minds. The negative spirit leads to the formation of negative beliefs about ourselves—I am no good, everything I do I mess up, I don’t deserve love, I have ruined everything, everyone hates me, I have sinned beyond forgiveness, I deserve punishment, those people are racists, the church doesn’t care and on the list goes. The negative spirit corrupts our thinking infecting our beliefs which impact our life choices and relationships increasing stress and undermining our health as our bodies respond with increased inflammation and stress.

Salvation starts with the spirit—as the Holy Spirit moves upon our spirit to instill a desire for love, holiness, purity, peace, acceptance, goodness, reconciliation with God and heaven and convicts us of areas where we are out of harmony with what is good and healthy. When we are convicted in our spirits we must then choose how to respond—do we deny, distort, avoid the truth, double down on the sin, justify rebellion, numb ourselves with substances, find others who will endorse and support our destructive ways or do we embrace the leading of the Holy Spirit and choose to apply to ourselves the new desires and move these desires into the soul, our minds, our beliefs, our perspectives, as we choose to apply God’s principles as we comprehend them? Do we choose to love and forgive or resent and hate and seek vengeance? If we choose to follow the leading of the Holy Spirit working upon our spirit then we experience rebirth, renewal, healing, recreation and restoration from the damage and infection of sin, of fear and selfishness. And our salvation ends with the second coming when this

mortal body is replaced with a glorified body. But only those who have experienced the cleansing of their spirit and the healing of their souls will receive a glorified body.

And this cleansing of the spirit and soul is called the seal of God—and what is the seal of God? Here is one Bible commentary on what the seal is, written by one of the founders of the SDA church—do you agree?

- Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a **settling into the truth, both intellectually and spiritually, so they cannot be moved**—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already.—(The S.D.A. Bible Commentary 4:1161 1902. Last Day Events 219, emphasis mine).

Intellectually would be healing our minds/beliefs/understandings our souls and spiritually would be healing our spirits—our affections, longings, desires, energies that drive us.

With all of this in mind, I would like to suggest that the Psalms are particularly designed to cleanse our spirits—to invigorate us with inspiring truths that bring us into awe, admiration, amazement of our incredible God, to win us to trust, to look beyond the fears to an abiding confidence in our Creator, Redeemer, Protector, and Savior.

Do you have a favorite Psalm that has been healing to your spirit?

SUNDAY

Read second paragraph,

- In the Hebrew Bible, the title of the book of Psalms, *tehilim*, “praises,” reflects its main purpose—that is, the praise of God. The English title *Book of Psalms* is derived from the Greek *psalmoi*, found in the Septuagint, an early (second and third century B.C.) Greek translation of the Hebrew Bible. (Adult SS Guide 1st Q 2024, Psalms p. 5).

Do you see a connection between praising God and the attitude of your heart, do praises to God have a sanctifying effect upon your spirit?

Read the bottom green section,

- Though we, of course, do not worship God in an earthly sanctuary like the temple, how can we use the Psalms in our own worship, whether in a private or in a corporate setting? (Adult SS Guide 1st Q 2024, Psalms p. 5).

What was the purpose of the earthly sanctuary? Was there anything in the OT sanctuary rituals, ceremonies, sacrifices that had any ability to save from sin? Or was it all educational, designed to teach the true plan of salvation?

- The gifts and sacrifices being offered were **not able to clear the conscience of the worshiper**. They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order... But those sacrifices are an annual reminder of sins, because **it is impossible for the blood of bulls and goats to take away sins**. (Hebrews 9:9,10, 10:3,4)
- “The multitude of your sacrifices— what are they to me?” says the Lord. “I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats... wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.” (Isaiah 1:11,16,17).
- “I want your constant love, not your animal sacrifices. I would rather have my people know me than burn offerings to me.” (Hosea 6:6 GNT).

What was the purpose of the OT sanctuary— theater, object lesson, a teaching platform—to teach reality. And what is the reality that the sanctuary theater was intended by God to teach?

Consider this commentary from the book *The Desire of Ages*, do you agree or see it differently?

- “In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an **object lesson** for Israel and for the world. [What is an object lesson? Is the object lesson reality or does it illustrate reality? Is the object lesson required for salvation? Is the reality to which the object lesson is teaching required for salvation?] From eternal ages it was God's purpose that **every created being**, from the bright and holy seraph to **man, should be a temple for the indwelling of the Creator**. [What kind of a temple is this? Is the temple that is suggested here, that is composed of living beings, one built by human hands or by God? And is this the temple that Jesus is working to cleanse? Before we look at more evidence, just consider—in reality, if God wants to eliminate sin from His universe where is the place cleansing needs to happen—in the library of heaven, in court records, or in the hearts and minds of intelligent beings? So if this cleansing of the sanctuary is teaching us something about the plan of salvation, shouldn't it be connecting our minds to reality—the reality of where sin happens and where it needs to be removed? And sin does not happen in record books and erasing historical records does not remove sin. This alone should cause many SDAs to rethink their assumptions and reevaluate the evidence. The entire legal records idea is based on Satan's lie that God's law functions like human law.] **Because of sin, humanity ceased to be a temple for God**. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, **the purpose of Heaven is fulfilled**. [What is God's purpose for humanity? And what was God's purpose in the incarnation of

Jesus? God's purpose for humanity is that human beings are living temples where God dwells by His Spirit that we bear His image. Sin effaced the image of God and man placed Satan's image, methods, principles into the heart of human beings. In Jesus the principles, character, image of Satan was purged from humanity and the fullness of God dwelt bodily and the image of God was restored into the species human for Jesus was fully human. In Jesus the purpose of Heaven is fulfilled!] God dwells in humanity, and **through saving grace the heart of man becomes again His temple.** [What does this mean? And if the heart of a sinner is to become again the temple where God dwells would that require some type of cleansing work to be done? Where is that cleansing taking place? Could we call that purification the cleansing of the temple?] God designed that the temple at Jerusalem should be a continual witness to the high **destiny open to every soul. But the Jews had not understood** the significance of the building they regarded with so much pride. [How about Christians today, have we understood? How about SDA Christians have we understood despite various founders of the church writing things like this?] They did not **yield themselves as holy temples** for the Divine Spirit. [How about Christians today? How about SDA Christians today?] The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the **temple of the heart**, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,--from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul.** [Where is the cleansing taking place? Now notice what this author cites next.] "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and **He shall purify the sons of Levi, and purge them as gold and silver.**" Mal. 3:1-3. (The Desire of Ages 161).

What is described as being the temple which Jesus cleanses?

Now what is interesting is that this author, who is a central figure in the SDA church developing its doctrine of the Investigative Judgment and the cleansing of the sanctuary, describes the cleansing of the sanctuary as the cleansing of people and ends this description with the application of Malachi 3:1-3. Do you agree that this author applies Malachi 3:1-3 to the cleansing of sinful hearts and minds and not to a building or records in heaven?

Then, notice what this same author says about Malachi 3:1-3:

- The coming of Christ as our high priest to the most holy place, for the **cleansing of the sanctuary**, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, **foretold by Malachi, are descriptions of the same event...** (The Great Controversy 426).

So, if you agree with the author that the verses in Malachi describe as Jesus cleansing the spirit temple to prepare us to meet Jesus, then do you agree when the same author asserts that this cleansing of

people is the same event as that of Daniel 8:14—which means that the cleansing of the sanctuary which began in 1844 is not cleansing a building in heaven or legal documents but it is the exact same cleansing as that which Malachi describes, the cleansing of the Levites, the priesthood of believers.

Is the author correct and the cleansing is the cleansing of people and not books in a courtroom in heaven? Yes, why? Because God is the God of reality, not make-believe, and human-like court systems are made up based on made up laws, they are not the laws reality operates upon. God operates upon reality and He is healing creation itself, including human beings who are part of that creation and in order to do that He has to cleanse us, His creatures, from the infection of sin, not erase facts from books.

Thus the cleansing that occurs before Jesus comes again, which is prophesied in a variety of places and symbolically taught in the sanctuary, is the removing from us of our fear, guilt, shame, selfishness, and all elements of our old selves and renewing us in the gold of Christlikeness, settling and sealing us so that we cannot be moved.

This is not a legal process happening in court rooms. It is an actual process happening in hearts and minds. And in fact, the legal description is a barrier that obstructs the work of God in healing hearts and minds.

Then someone may ask what is the significance of 1844? Wasn't Jesus working to do this for every repentant sinner throughout all human history, didn't Enoch, Moses, and Elijah already experience this, so what is special about 1844?

The symbolism of the sanctuary theater answers this—and the answer is yes—God has been working through Jesus to heal every human mind throughout all human history and Enoch, Moses, and Elijah did experience all of this. And this is represented as the daily sacrifices that occurred all year long.

The difficulty people have in understanding these things is that they mix metaphors or symbols. This happens all the time with first death and second death—people using first death events in Scripture to make conclusions about the second death. In other words, people identifying places in Scripture where God puts some people to sleep (first death—Flood, Sodom etc.) and then concluding God will use power to eternally destroy and kill the wicked in the end. That is a false conclusion because the events are not the same, the deaths are not the same, so mixing the two together causes error.

The same happens when people mix the daily sacrificial symbolic teachings with the annual feasts.

The annual feasts are intended to teach the larger landscape of the plan of salvation being worked out through history, from Adam's fall all the way to the earth made new. These feasts were to be held in a recurring annual cycle to teach the larger plan of salvation of the entire universe, the elimination of sin. The daily sacrifices taught the salvation of individuals.

All of this is described in detail in our Magazine [The Wedding of Christ to His Bride: Preparing the Church for the Second Coming](#).

Each of the seven major feasts had a real-life fulfillment and covered a portion of human history from Adam's fall all the way to the earth made new:

- **Passover:** The first feast in the annual cycle was the Passover. As soon as Adam and Eve sinned, God “passed over” their sins. He “left the sins committed beforehand unpunished” (Romans 3:25 NIV84) and promised a Passover Lamb who “takes away the sin of the world” (John 1:29 NIV84). This feast had its fulfillment in Jesus—the Passover Lamb, who was crucified on Passover Friday. The time in human history covered by this feast was from Adam's sin until Christ's death on the cross.

- **Unleavened Bread:** This feast was concurrent with the Passover and symbolizes that after Adam's sin, God immediately began dispensing truth unmixed with error (symbolized by the unleavened bread) to nurture and feed His children. The bitter herbs represent the bitterness caused by sin, which became a part of human life. Both the Lamb slain and the bread without yeast represent Christ, the source of truth and healing for sinful humanity.

This Passover meal was eaten before the death angel came, which symbolizes that God had predetermined to “passover” our transgression and provide a remedy to save and heal us from our terminal sin condition. Jesus is our remedy; He is the Lamb slain from the foundation of the world (Revelation 13:8).

The Feast of Unleavened Bread symbolized the internalization of the truth about God as provided by Christ. The time period represented in the Feast of Unleavened Bread is from Adam's fall until the crucifixion of Christ. This feast was replaced with the communion service to commemorate the sacrifice of Christ after the crucifixion and to represent the continual necessity of the partaking of Jesus to be saved.

- **The Wave Sheaf:** This was also symbolic of Christ, who is the sinless first fruit raised from the dead. Just as the wheat is buried in the ground, symbolically dying, and comes forth in newness of life, so also Christ was buried in the ground, came forth in newness of life, and brought forth many righteous with Him. The time frame represented by this ceremony was from the time of Christ's resurrection until Pentecost—the time Jesus and those resurrected with Him witnessed in person in Jerusalem (Matthew 27:52, 53).
- **Feast of Weeks (Pentecost):** The truth spreads and takes root in many hearts and a harvest is experienced. This was fulfilled during Pentecost two thousand years ago, when the Holy Spirit fell upon those believers of the early church and the truth about God spread throughout the known world. The time frame covered is from AD 31 (Pentecost) until the nineteenth century.
- **Trumpets:** A special message for the end of time that is to awaken the end-time church (symbolized by the ten virgins in Christ's parable) from their slumber and announce Jesus, the Bridegroom, is coming soon. Prepare! Get Ready! Christ is coming back soon! This trumpet call is to call the people to the wedding of Christ, the Groom, with His bride, the church, and occurred with the Great Awakening in the nineteenth century.

- **Atonement:** At-one-ment is the time immediately before the second coming of Christ, when the Groom puts the final cleansing touches upon His bride, wedding her to Himself, purifying her into complete harmony of heart, mind, motive, method, and character with Him, for “we know that when he appears, we shall be like him, for we shall see him as he is” (1 John 3:2). This is the time in which we are living today!
- **Tabernacles:** This feast symbolically taught the time after the wedding (two becoming one), when the saints tabernacle (dwell) with God away from the world of sin in the earth made new. This is the wedding supper of the Lamb.

So what is the point of 1844? It is a prophecy given by God to Daniel. God, looking down the corridors of time tells Daniel that 70 prophetic weeks are left for the Jews to fulfill their mission and for the Messiah to come and fulfill His mission. But after Jesus comes and completes His mission, there will be an attack upon truth, upon the saints by the little horn power, also represented by the man of sin in Thessalonians. This man of sin sets himself up in God’s temple proclaiming himself to be God. He does this by infecting Christianity with the lie that God’s law functions like human law and the Creator is replaced in the hearts and minds of Christians with a creature who is the source of inflicted pain and suffering. God tells Daniel that in this spiritual war it will be 2300 years, all the way down to 1844 until enough truth is recovered to destroy the lies that have taken root in the spirit temples of people in order to cleanse them of these lies and prepare the entire world all at one time for the second coming. This is the end time message that we have been given, and this is the significance of 1844—the time of the end has come, the final message of mercy has been revealed, the truth of God’s character of love has been recovered, because we have rejected the Romanization of Christianity and returned to worshiping God as Creator by rejecting the lie that God’s law is imposed and embraced the truth that God’s laws are design laws.

MONDAY

The lesson points out that the psalms were authored by at least 8 individuals:

- King David, whose name appears in the titles of most psalms, Asaph, Korah, Heman, Ethan, Solomon, Moses and Jeduthun.

And these individuals wrote psalms about real life events, not fantasy. Such as Psalm 88:1-8, from The Remedy:

1 Lord God, you are my Savior; it is to you that I cry out—day and night.
 2 May my prayer touch your heart—listen tenderly to my plea,
 3 for my troubles overwhelm me; I feel like I’m about to die.
 4 To my friends I’m useless, like one already dead—I’m so weak and worn out.
 5 I’m abandoned among the lifeless; I feel like those already in the grave,
 like one you have forgotten—whose life is beyond your care.
 6 You have let me sink so deep that I am close to death; I am in the darkest pits of despair.

7 I feel like you are angry with me; I am drowning in waves of discouragement.
8 My friends have abandoned me—they find me repulsive;
I feel trapped with no way out.
9 My eyes are swollen from crying. Lord, to you I cry out all day long;
I reach out my hands to you. (Psalm 88:1-9 REM)

Can you relate to this Psalm?

What does it mean to you to know that these God-inspired Bible writers struggled with the same problems that we do?

TUESDAY

The lesson asks us to read Psalms 2, from The Remedy:

Why are the nations of this selfish world angry at God’s character of love?
Why do their people plot in vain against God’s design? [thoughts? Why? Could it be they don’t even know about God and His design for life and health? Could it be they believe the lie that there is no God and that the way to succeed is by the survival of the fittest method, do whatever it takes to advantage oneself? But is objective reality, how things work, demonstrating that the ways of the world do not bring health and wellbeing?]

2 World leaders take their stand
and the rulers unite together
against the Creator and his design for life
and against the One anointed to be our Remedy. [Do we see world leaders forming a new world order organizing themselves to oppose Christianity and the principles of liberty, autonomy, and seeking to make people into mindless drones to be herded and exploited like cattle?]

3 They say, “Let us break free from God’s design
and reject God’s protocols for life and health.” [Do you see the godless policies being employed and enforced, not just in communist countries like China, but in Canada and in various states in America? And what is the result?]

4 The Creator, who from heaven sustains reality,
hates their foolishness; [Why does God hate their foolishness? Because they are insolent and rude to Him and He gets offended? No! Because breaking away from God’s design destroys them and God loves them. It would be like a parent hating their child doing drugs—they don’t hate their child, they hate their child doing something that destroys them]
the Lord knows that their words don’t change reality—
they’re just meaningless noise. [Do you also know that the theories of the worldly don’t change reality? What about when those same theories are Christianized and taught by theology professors—the idea that justice is using force to inflict punishment upon people? Do we recognize the foolishness in such teachings, that such methods cannot win people to trust, cannot instill love, cannot eradicate sin, fear, and rebellion from hearts and minds, but rather perpetuates it?]

⁵ He fiercely corrects their misunderstanding and persistently assails their false perspectives, instructing them,

⁶ “I have chosen who will reign in Zion; my King will rule in sinless perfection.” [who is this King? It is Jesus—and how did Jesus rule when He was here? What did Jesus say about His kingdom? What did He say about the use of might and power to physically fight? Jesus explicitly stated that His kingdom is not of this world, if it were His followers would fight. His kingdom is the kingdom of truth, love, and freedom and is the foundation of all reality. But the religions of the world, including Christianity reject Jesus’ own testimony and teach that He is coming back to rule just like every other dictator by force and power to inflict death upon those who refuse to love Him. This is why Jesus waits, because such a teaching incites rebellion.

⁷ The King will make God’s healing plan known: God said to me, “You are my Son; today my fatherhood to you has become known.

⁸ Ask me, and I will give you all the nations—the entire world will be yours.

⁹ You will govern them with an unbreakable shepherd’s rod of truth and love; you will destroy selfishness and crush their ability to coerce and deceive like iron crushes pottery.” [How does this happen if Jesus doesn’t use might and power? How can one destroy fear and selfishness?]

¹⁰ Therefore, worldly rulers, wise up! You, who govern the earth, have been warned as to how reality works.

¹¹ So, with humble admiration, live in harmony with God and his designs, celebrate him with fervor.

¹² Accept the Son with a loving heart lest he let you go to die from your terminal condition, for he may release you to your choice at any moment. Happy and healthy are they who abide in him.

Let’s do a comparison between a Psalm from the NIV and the Remedy.

What is the most important aspect of what is recorded in the Bible—the words, or the meaning contained in the words?

Is it legitimate to replace Hebrew, Greek and Aramaic words with English ones as long as the meaning is retained?

What about a translation in which the words are accurate but the meaning is wrong?

For instance, there is a culture in which only thieves knock on doors, when friends come they stand at the door and call out. So, when the translators translated Revelation 3:20 where Jesus says He stands at the door and knocks, they translated it as He stands at the door and shouts.

Now, which is the more accurate translation—the one which clearly substitutes a word with actions that were not described, Jesus shouting rather than knocking, yet has Him approaching as a friend, OR the one which translates knocking as knocking but communicates to the people that Jesus comes with the character of a thief and not a friend?

So, let's compare Psalm 32 from the NIV and the Remedy, and see if they impact you the same and which do you think is conveying the inspired message more accurately for our time?

Verse 1:

- Blessed is he whose transgressions are forgiven, whose sins are covered. (NIV84).

How do you hear this verse? What does it mean? If we have a legal model is the forgiving of sin what blesses, is covering over the record what matters? If Jeffrey Dahmer were still alive and the governor pardons him and they erase his legal records—would you want him as your neighbor? And do you think a person who lives in sin, whether murder, or a thief, or simply in chronic fear and guilt and shame is happy? Legal forgiveness doesn't provide God's blessing to anyone—what is the true blessing of God? It is being sanctified, made righteous, restored to perfection, harmony with God, having God's law written upon the heart and mind. Thus from the Remedy:

- Happy are they whose wicked minds are restored to perfect purity, whose selfishness is eradicated. (REM)

God's forgiveness is not legal, it is transformational, healing, restorative, and the covering of God is not covering over, but covering for, taking over the responsibility to cure the condition and eradicate the infection of sin and selfishness.

Verse 2:

- Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. (NIV84)

What does this mean? Does God count people's sins against them? If you believe this then what does 1 Corinthians 13:

- Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, **it keeps no record of wrongs.** (1 Corinthians 13:4–5 NIV84, emphasis mine).
- God was reconciling the world to himself in Christ, **not counting men's sins against them.** (2 Corinthians 5:19 NIV84, emphasis mine).

Does God count anyone's sins against them? This is Satan's lie of imposed law, that God's government and law works like human law, it is the penal legal way of doing things. But when we return to worshiping the Creator whose laws are design laws we realize the law giver doesn't have to keep score, if God doesn't heal the devastation from unremedied sin will destroy.

So God is removing the disease of sin and restoring the sinner to righteousness and when this happens God doesn't find any sin in the sinner because it has been eradicated from their hearts, minds, and characters. So from the Remedy:

- Happy is the person whose infected heart the Lord transforms to perfection, in whose mind there is no deceit. (REM)

Verse 3:

- When I kept silent, my bones wasted away through my groaning all day long. (NIV84)

What does this mean? What is going on?

- 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. (REM)

This is reality—this is what happens when we hold onto guilt and shame, we activate inflammatory cascades in our bodies which ruin our health and actually turn on osteoclasts the decay our bones.

Verse 4:

- For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. (NIV84).

What is described here? How is it typically read? God's hand is inflicting harm, causing pain, punishing for sin?

- But day and night your healing hand pressed firmly upon me; my resistance evaporated like water in the summer heat. (REM)

But in reality God is the source of truth and love and He loves us too much to let us go our own self-destructive way. So His Spirit bears down upon our consciences, convicts us of our sins, He disciplines us to lead us back into the path of healing and salvation and away from the destruction that breaking away from His designs for life bring. Thus, His hand is a healing hand and it bears down upon us not to punish, but to save, ultimately leading us out of fighting God and our resistance to the truth evaporates and we surrender to Him and are healed.

Verse 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. (NIV84).

When does God forgive, before or after we confess? When do we experience the forgiveness God gives before or after we confess? God's forgiveness comes first—For God so loved the world He sent His only Son... and While we were still sinners Christ died for us. Because God is forgiveness, He forgives, but we don't benefit from His forgiveness in a saving way until we surrender, confess, repent then we experience in our being His forgiveness which transforms and heals us.

- 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. (REM)

This is the reality—opening our hearts and minds to our Creator for Him to heal and transform.

Verse 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. (NIV84).

What does this mean? Does there come a time when God says, the saving shop is closed, I am no longer available? Or does this mean something else? Does God ever close Himself off from anyone who wants to be saved? And is it that when problems arise, when floods come we will be unable to reach God? Is that the message? Or is there a different message of hope from God lost in translation?

- 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. (REM)

What is it that cuts us off from God—is it God's impatience, fatigue, time-limit, or is it that our own hardness of heart, fear, guilt, shame, that we refuse to let go off cuts us off from God. So those who are healed will never drown in sorrow guilt and shame but the unhealed will.

Verse 7:

- You are my hiding place; you will protect me from trouble and surround me with songs of deliverance. (NIV84).

From what are we being delivered? God's punishment for sin? Temporal enemies? Sin within us?

- You are my safe harbor; you protect me from the storms of life and turn my life into a song of deliverance. (REM)

Verse 8:

- I will instruct you and teach you in the way you should go; I will counsel you and watch over you. (NIV84).

What does this mean? What job to take, what city to live in, whom to marry? Or is it talking about how to live in harmony with God's methods, will, and purposes?

- 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. (REM)

Verse 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. (NIV84).

How do servants function? How do those who advance the penal legal imposed law model approach things? What does God want from us, to simply do what we are told for fear of punishment, to be lead around like mule with rules and threats of punishments, or does God want us to be His friends who agree with Him?

- 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." (REM).

Verse 10:

- Many are the woes of the wicked, but the LORD's unfailing love surrounds the man who trusts in him. (NIV84).

Why do the wicked have many woes?

It is the only possible outcome for breaking the laws of health. Thus in Matthew 23 where Jesus gives a long list of woes to the pharisees and teachers of the law, I paraphrase the woe as "misery is yours" because misery, hurt, heartache, suffering, pain, and ultimately death is the only outcome possible for those who won't have the laws of life restored within them. But God's love heals those who trust Him.

- Many are the sufferings of those who defy your designs, but those who trust the Lord are healed by his never-failing love. (REM)

Verse 11:

- Rejoice in the LORD and be glad, you righteous; sing, all you who are upright in heart! (NIV84)
- Celebrate God's goodness and be happy, you spiritually-healthy; sing for joy, all you with hearts like God's! (REM)

What do you think of the Remedy Paraphrase? Does it make the meaning more clear?

Let's do one more, Psalms 137:1-3:

- By the rivers of Babylon we sat and wept when we remembered Zion. There on the poplars we hung our harps, for there our captors asked us for songs, our tormentors demanded songs of joy; they said, "Sing us one of the songs of Zion!" (NIV84).
- By the rivers of Babylon, as captives in this selfish world, we wept when we remembered Zion — God's fortress of spiritual health and wellness. There on the willows we hung our harps while our captors told us to sing: they demanded songs of happiness and joy; they said, "Sing us a song of health about Zion!" (REM).

Verses 4-6:

- How can we sing the songs of the LORD while in a foreign land? If I forget you, O Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy. (NIV84)
- How can our lives be songs revealing God's character of love while our hearts are held captive to this selfish world? If I forget the truth about you, O Jerusalem—the center of God's healing plan—may I write no more music. May I sing no more songs, if they are not about you; if they do not teach God's healing plan centered in you, O Jerusalem, as my highest joy. (REM)

Verses 7-9:

- Remember, O LORD, what the Edomites did on the day Jerusalem fell. "Tear it down," they cried, "tear it down to its foundations!" O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us—he who seizes your infants and dashes them against the rocks. (NIV84).
- Remember, O Lord, what the Edomites did the day Jerusalem — your spiritual treatment center — fell? They shouted, "Tear it down, tear it down to the ground!" O people of Babylon, who cling to selfishness, you are doomed to destruction! Happy are those who are finished with you, just as you deserve; who have weaned themselves from you. Happy are they who take your children to fall upon the Rock and be broken