



## 2024 Q1 Psalms Lesson 4 The Lord Hears and Delivers

### ANNOUNCEMENTS:

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**NEW MAGAZINE: The Lie that Deceived Angels, Infects Christianity, and Delays the Second Coming of Christ**, is now available!

by Tim Jennings

### SABBATH

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Read Memory Text:

- The righteous cry out, and the LORD hears them; he delivers them from all their troubles (Psalm 34:17 NIV84).

Don't you love Bible promises like this? Haven't you found comfort in the assurance of God's watch care that they bring?

- Is this a promise we can rely upon? For what?
- Does God always deliver those who cry out to Him?
- If God does not deliver someone who cries out to Him does that mean that they are not righteous?
- If God only delivers some of the time, then is this text wrong, should it instead read as, "The righteous cry out and the Lord sometimes listens and sometimes the Lord delivers"?

What is the cause of these apparent problems in understanding and applying the text? The problems arise when we take a verse in isolation and place a meaning on it that it was not intended to convey.

In my understanding, this verse was not intended to indicate that God delivers the righteous from *all* temporal troubles, but delivers the righteous from *all* troubles of *sin that interfere with salvation*—in other words, **God delivers the righteous from sinfulness and** every obstacle sin causes that would prevent a person from being saved if they were not delivered from it; **He does not deliver from every earthly trouble.**

Why do I think this? First, consider the examples of the righteous in Scripture:

- The Apostles John, Peter, and Paul—were they delivered from all earthly troubles? Or did John end up isolated on an island, and Peter and Paul both martyred, and Paul beaten multiple times, shipwrecked, and imprisoned?
- Peter wrote:

- In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed (1 Peter 1:6-7 NIV84).

Would these people to whom Peter is referring, who are suffering griefs and all kinds of trials—are they righteous or unrighteous?

He tells us these kinds of troubles are not removed because they are not an obstacle to our salvation, but somehow involved in helping us overcome fear, selfishness, distrust in our salvation journey.

And the context of the Psalm itself leads me to understand verse 17 referring to something other than earthly troubles, starting back at verse 14:

- Turn from evil and do good; seek peace and pursue it. The eyes of the LORD are on the righteous and his ears are attentive to their cry; the face of the LORD is against those who do evil, to cut off the memory of them from the earth.

The righteous cry out, and the LORD hears them; he delivers them from all their troubles. The LORD is close to the brokenhearted and saves those who are crushed in spirit. A righteous man may have many troubles, but the LORD delivers him from them all; he protects all his bones, not one of them will be broken. Evil will slay the wicked; the foes of the righteous will be condemned. The LORD redeems his servants; no one will be condemned who takes refuge in him. (Psalm 34:14-22 NIV84).

And understanding the overall context of Scripture, the grand central theme and purpose of the Bible—the truth about God and the plan of salvation, here is how I paraphrased it:

- Those set right with God call to him and he answers them; he heals them from all their sin-sickness. (Psalm 34:17 REM).

Read first paragraph,

- Again and again, the Psalms highlight the truth that the Sovereign Lord, who created and sustains the universe, also reveals Himself as a personal God who initiates and sustains a relationship with His people. (Adult SS Guide 1st Q 2024, Psalms p. 28).

When we think of God's Sovereignty what comes to mind?

- His power?
- His authority?
- His rulership?
- And if we think of His rulership, His governing of the His universe, what comes to mind? His law—and how do we understand God's law functions?

- What is Satan’s lie about God’s law? That God’s law functions like the laws creatures make, made up rules that require legal enforcement. And today we are releasing our new magazine,

*The Lie that Deceived Angels, Infects Christianity, and Delays the Second Coming of Christ.* This magazine will document this original lie, how it began in heaven, spread to Adam and Eve, infected God’s people, was corrected by Jesus and the truth was taught by the Apostles, but the church became reinfected with this lie, how the Reformation arose to return Christianity to what Jesus Himself taught, and that the Reformation is a process of unfolding truth. How the Reformers in 1888 were confronted by the legalists in the SDA church and how the SDA leaders rejected the advancing truth of the Reformation and this has directly caused a delay—just like the children of Israel were delayed 40 years in the desert because of their unbelief. And how we can free ourselves from this lie and return to worshiping God as Creator. It is time for this message to go forward, the message that is to lighten the world for Christ’s return. I encourage you to get a copy, read it for yourself, and when you agree with its contents, please share it far and wide. We will ship these to any US postal address at no cost. It is available online to be read or downloaded. And then please share with us any feedback you have or hear.

- And if we believe God’s law functions like human law, and God’s government runs legally, with judicial oversight and infliction of external penalties, then we end up worshiping a creature instead of the Creator, and it impacts how we translate and understand Scripture.

This one lie about law bends, twists, perverts, corrupts everything we teach about God, the sin problem, and the plan of salvation so that the theology taught actually support Satan’s view of God.

Let’s consider Psalm 75 and read it through the GNT and see how the translators honestly translate the language, but because of the belief that God’s law functions like human law, judicial/legal concepts get brought over. But their interpretation of the text is not the only legitimate one. I will contrast it with the Remedy version.

Verse 2:

- “I have set a time for judgement,” says God, “and I will judge with fairness. (Psalm 75:2 GNT)
- God says, "When the time is right, I will unite with my people and govern them uprightly. (Psalm 75:2 REM)

Verse 3:

- Though every living creature tremble and the earth itself be shaken, I will keep its foundations firm. (Psalm 75:3 GNT)
- When the earth and all its selfish inhabitants slowly decay, it is I who holds the cure — the foundational design for life. (Psalm 75:3 REM)

Verse 4:

- I tell the wicked not to be arrogant; (Psalm 75:4 GNT)  
The GNT truncated this verse significantly, leaving out a second phrase. The NIV reads:  
To the arrogant I say, ‘Boast no more,’  
and to the wicked, ‘Do not lift up your horns. (Psalm 75:4 NIV84).
- To the arrogant I say, ‘Stop bragging about yourselves — you have no remedy,’ and to the wicked, ‘Do not blow your own horn of self-exaltation. (Psalm 75:4 REM)

Verse 5:

- I tell them to stop their boasting.” (Psalm 75:5 GNT)  
The GNT truncated this verse significantly, leaving out a second phrase. The NIV reads:  
Do not lift your horns against heaven;  
do not speak with outstretched neck.’ ” (Psalm 75:5 NIV84).
- Do not trumpet your own spiritual health, trying to exalt yourselves; do not be proud, with heads held high and necks unwilling to bend in humility and accept treatment.’” (Psalm 75:5 REM)

Verses 6-7:

- Judgement does not come from the east or from the west, from the north or from the south; it is God who is the judge, condemning some and acquitting others. (Psalm 75:6-7 GNT)
- The exaltation and restoration of humanity does not come from anywhere on earth — east or west, north or south. It is the Creator God who governs! The proudly-selfish die, while the humbly-righteous live. (Psalm 75:6-7 REM)

Verse 8:

- The LORD holds a cup in his hand, filled with the strong wine of his anger. He pours it out, and all the wicked drink it; they drink it down to the last drop. (Psalm 75:8 GNT).
- In the hand of the Lord is a cup filled with the unfermented wine of absolute truth and love; he pours it out, and all the selfish of the earth drink down the truth of their true condition, bitterly swallowing every evil and corrupt fact they have thus far denied. (Psalm 75:8 REM)

So, why do you think the boasting of wicked is in vain? It would be like:

- declaring that people who jumps off the Empire State Building live longer than those who take the elevator down
- someone claiming that cigarettes improve their lung function
- putting a screen door on a submarine
- declaring a man can become a woman or a woman can become a man

But do you understand why these illogical declarations, like declaring a man can become a woman, have happened? It is because people believe that human law systems are the way reality works, made up rules determine right and wrong, and made up rules can be changed. Thus, if reality is determined

by made up rules, then if we change the rules, we can make what was illegal legal and thus we can change reality.

This is what happens when we teach God's law functions like human law, we teach lies about God, lies about reality, lies about right and wrong, lies about judgment and justice. And people believe that when the government passes a law that marijuana is legal then it is now also healthy.

I recently read about a *global* study of 15-year-olds that tested their reading comprehension and found that 91 percent of them could not tell the difference between fact and opinion!

<https://www.oecd-ilibrary.org/docserver/a9b5930a-en.pdf?expires=1704112635&id=id&accname=guest&checksum=FFFF5DF3ED7066C7FAF93D58F06D0FC3>

What happens when we substitute opinion for fact and truth? We end up doing irrational and destructive things like walking around with a mask on our face believing it somehow can stop the spread of a virus, or take an experimental injection with no evidence of long-term safety because the **people in authority declared it is safe**. Or we believe that justification is when God declares us righteous while we remain unrighteous, or a myriad of other fantastical things taught in Christianity that contradict objective reality and Scripture itself.

We must lead people to objective reality and the God of reality and we do that by rejecting the Romanized view of Christianity with its made up laws and satanic god who is the source of inflicted torture and death.

## SUNDAY

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The lesson points our attention to Psalm 139:1-18, which will address the question brought up last week about being knit together in our mother's womb.

Let's read these verses, from the NIV and the REM and then consider their meaning:

Verses 1:4:

- LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O LORD. (Psalm 139:1-4 NIV84).
- Lord, you have examined me and you know everything about me. You know every action I take; from across the cosmos, you know every thought I think. You know whether I am working or resting; you know my heart motives — the way I operate. Before the words come out of my mouth you know exactly what I will say, O Lord. (Psalm 139:1-4 REM).

What is the theme of these verses? What truths are contained within? These verses are about God's foreknowledge, omniscience, ability to know all things. Some don't like the idea of God foreknowing our thoughts and choices, as if that restricts our liberty, that is because they confuse knowledge with causality.

Verses 5-6:

- You hem me in—behind and before; you have laid your hand upon me. Such knowledge is too wonderful for me, too lofty for me to attain. (Psalm 139:5-6 NIV84).
- You seek me to lead me — you surround me, guiding me and protecting me. The full knowledge of you is too immense for me; you are infinite, and I cannot comprehend it. (Psalm 139:5-6 REM).

Do you hear a difference in these translations?

Verses 7-12:

- Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you. (Psalm 139:7-12 NIV84).
- Where can I go and be away from your Spirit? You sustain all reality — where can I flee and be beyond your presence? If I go to heaven, your sustaining presence is there; if I sleep in the grave, your sustaining presence is there as well. If I rise with the beams of sunlight in the east, if I settle beyond the ocean waves in the west — even there your Hand would guide me, the One at your right hand would keep me safe. I could claim that darkness will hide me and the light around me turn to night, but my claim doesn't change reality and no darkness is impenetrable to you; for night becomes day in your presence and darkness becomes light. (Psalm 139:7-12 REM).

What is the theme of these verses? These verses again speak of the omniscience and omnipotence of God. The Remedy emphasizes the reality behind these truths, that God as Creator sustains all reality, thus it is not magic, or wishful thinking, but objective reality. And the Remedy emphasizes that the Right Hand of God is a symbolic representation of the Son of God, Jesus, the member of the Godhead who wields the power of God, through whom all things were made and who sustains all things and who is the one who carried out by deed and action the fulfillment of the plan of salvation, the one who keeps us safe.

Now we get into the verses that, in my opinion, have been misunderstood to teach something never intended and not found in the verses themselves.

Verses 13:

- For you created my inmost being; you knit me together in my mother's womb. (Psalm 139:13 NIV84)
- For you have redeemed my heart and mind; you covered me with grace from the moment I was conceived in my mother's womb. (Psalm 139:13 REM).

Do these say the same thing or do you hear very different meaning? Which is most accurate?

Before we get into the Hebrew words, think through the meaning—does God create sin, sinfulness, sickness, defects in His creation? Or when God creates does He create in perfection—does God create sinless beings without defects?

If we say God is creating us in our mother's wombs by using the same level of divine power and direct action that He did in Eden—then we have a real problem, for none of us chose to be born sinners, and if God is in fact the one who directly made us the way we are then we can rightly turn to Him and say, “How dare you call me to account for my sinfulness when you made me a sinner and you never gave me a choice not to be born a sinner.”

In other words, to interpret this text to mean that God directly made each one of us by His divine action, is to make God the source of sin also our personal, individual sinfulness. This is a lie.

God created Adam and Eve directly and they came to life sinless and flawless. God, when He created them in sinlessness, endowed them with an ability to create beings in their own image, to make choices and those choices would develop and change them and when they had children their children would reflect aspects of them. Thus when Adam and Eve sinned, they passed along to their children what they possessed, a sinful nature, and the Psalms elsewhere tell us we are born in sin conceived in iniquity (Psalm 51:5).

Further the Bible tells us we are one human family, all branched out of the human family tree that descended from Adam. Thus we were all in Adam when Adam sinned, offspring of Adam, not new creations created by God. **We only become new creations by God's divine power at conversion, when we are reborn. As Paul wrote to the Corinthians:**

- Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17 NIV84).

We are a new creation by rebirth, not by our first birth! We are new individuals descended from Adam by our first birth but that is part of the old creation, the creation damaged by sin. Our first birth is not the action of divine energy to create a new species, a new humanity, but is the outworking of God's gift of procreation given to Adam and Eve.

The way God used divine power, prerogative, action, initiative, and energy to create a new purified humanity was through the work of Jesus!

So, I cannot accept the idea that Psalm 139 means that God acts directly to create each one of us individually as new creations. Then what does the text mean? My paraphrase:

- For you have redeemed my heart and mind; you covered me with grace from the moment I was conceived in my mother's womb. (Psalm 139:13 REM).

This is the footnote in the Remedy Psalms explaining my paraphrase:

- The Hebrew word translated in many Bible versions as "formed" or "made" is קנה [qanah], and according to the New American Standard Hebrew-Aramaic and Greek Dictionaries is translated most commonly as "bought," "buy," "purchased," and also as "redeemed." The Hebrew word translated as "inmost being" is כליה [kilyah /kil·yaw/] and means "seat of emotions or affections," thus the author's translation of "heart and mind." The Hebrew word translated as "knit me together" according to the Enhanced Strong's Lexicon is סַכַּךְ, סַכַּךְ, סַכַּךְ [cakak, sakak /saw·kak/]... 23 occurrences; AV translates it as "cover" 15 times, "covering" twice, "defence" once, "defendest" once, "hedge in" once, "join together" once, "set" once, and "shut up" once. Contrary to popular translations, the context of this verse is not about physical embryological development, or God using power to physically create a new human life, but is about the plan of redemption. The Psalmist in Psalms 51:5 describes that he was "born in sin, conceived in iniquity" and here acknowledges that despite his sinful origins, God was already there acting to redeem him and cleanse him from sinfulness.

Verses 14-16:

- I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth, your eyes saw my unformed body. All the days ordained for me were written in your book before one of them came to be. (Psalm 139:14-16 NIV84).
- I praise you because you are awesome; wonderful and marvelous are all your works, and I know this very well. You know my entire being — how I was built from your secret code, constructed from the elements of the earth. You saw me before I was born; my entire life was recorded in your book of foreknowledge before one day came to be. (Psalm 139:14-16 REM).

What is the theme of these verses? It is again about God's sovereignty—His rulership through design law. He is the Creator and Sustainer of reality. He built reality and it runs on His protocols, including the law of liberty. Thus when Adam and Eve abused the privileges given them and produced new sinful beings in their image—God intervened to reverse this choice and to bring about a new creation, a recreation of holiness from the fallen sinful humanity. And God foreknows us before we are born, and the outcome is already written because God lives outside of time and is not confined to time. But because one of God's laws is the law of liberty, His foreknowledge in no way restricts our freedom to choose. Another way to say this, is that the only reason God knows what is in His book is because we chose for it to happen. God's foreknowledge doesn't put events in His book, our choices do.



Verses 17-18:

- How precious to me are your thoughts, O God! How vast is the sum of them! Were I to count them, they would outnumber the grains of sand. When I awake, I am still with you. (Psalm 139:17–18 NIV84).
- To me, your thoughts and purposes are the most precious, O God — the infinite source of all reality; if I could count them, they would outnumber all the grains of sand. No matter what I think or do, it bears witness to your foreknowledge. (Psalm 139:17-18 REM).

Does this answer the question that came up last week?

Read third paragraph,

- This wonderful truth about God knowing us intimately should not scare us but instead drive us into the arms of Jesus and what He has accomplished for us at the Cross. For by faith in Jesus, we have been given His righteousness, “the righteousness of God” Himself (Rom. 3:5, 21). (Adult SS Guide 1st Q 2024, Psalms p. 29).

What does this mean? Why are the authors encouraging us to run to the arms of Jesus? Would there be any objection or problem if instead we ran to the arms of the Father?

Why doesn't it say “drive us to the arms of the Father and what He has done for us through Jesus at the cross?” Didn't Jesus tell us that life eternal was intimacy with the Father, knowing God and Jesus? Didn't Jesus pray we would be one with the Father and Jesus? We, of course, are never wrong to run to Jesus—but when we run to Jesus does Jesus want us to know, realize, understand, experience, that truth that He brought us is all about the Father—if you have seen me you have seen the Father? Does Jesus want us to realize,

- For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6 NKJV).

So, if some don't make this connection between Jesus and the Father, is it because they believe that Jesus must do something to the Father for us? That Jesus, as our High Priest, must plead to the Father His blood to pay for our sins and that it isn't safe to run directly to the Father?

But Jesus also said the following, telling His disciples He would speak plainly to them, no more parables, figures of speech, or metaphors, but tell them directly and specifically what it is like:

- “Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves

you because you have loved me and have believed that I came from God. (John 16:25-27 NIV84).

Jesus is saying that He will not pray the Father for us, because the Father Himself loves us—there is no need. In fact, God so loved the world that He sent His Son, and God was in the Son reconciling the world to Himself, not keeping a record of their sins against them.

When Jesus washed Judas' feet, who stood between God and Judas? Do you believe Jesus is God? Did someone have to plead with Jesus to be kind to Judas? Do we see the Father in that moment?

But there is someone who has worked to get in between us and God and who is that? It is Satan—Satan is the one who wants to stand between us and God, to intercept every ray of light coming from the throne of God. And Satan does this through a variety of lies:

- There is no God so people put up a mental barrier
- Through false gods and false religious beliefs
- Through sensualism, humanism, materialism
- But also through impersonating an angel of light, through standing in the place of Jesus and pretending to be Jesus, through impersonating our High Priest but changing the role and function of our true High Priest into one we will like more, into one that functions like we do, into one who practices the laws that are like our laws. Satan stands between us and God when we believe in a heavenly high priest who must plead to the Father his blood to pay our legal debt, who must propitiate the wrath of God.
- Through attacks on the Trinity, the idea that Jesus is a second order being, not fully equal to the Father, some offspring, or later created being like Satan, a created being

## **MONDAY**

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Read Psalm 40:1-3:

- I waited patiently for the LORD; he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God. Many will see and fear and put their trust in the LORD. (Psalm 40:1–3 NIV84).

What do you hear in this psalm? What is the message?

Does the Remedy version add any insights? Do you agree with this emphasis?

- With eager expectation I looked for the Lord: he drew near to me and heard me crying. I was drowning in despair, near death, but he pulled me out; he pulled me out of the miry abyss. He placed me on the solid Rock and gave me a new firm standing. He inspired me to sing a new

song — praise to our God of love. May many see what God has done and be overwhelmed with admiration and trust the Lord completely. (Psalm 40:1-3 REM).

## TUESDAY

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Read Psalm 17:7-9:

- Show the wonder of your great love, you who save by your right hand those who take refuge in you from their foes. Keep me as the apple of your eye; hide me in the shadow of your wings from the wicked who assail me, from my mortal enemies who surround me. (Psalm 17:7–9 NIV84).

What is the meaning? What does it mean to be saved by God's right hand? Is this speaking of saving from the mortal enemies around us? If so, then did God not save Peter and Paul by His right hand? Was God's right hand weak when Stephen was stoned? Or is the Psalm primarily about eternal salvation and not temporal life?

From the Remedy:

- Pour out your wonderful love and kindness — your healing power to transform and restore to your ideal all those who seek you to deliver them from selfishness. Lord, you keep your eye on me — watch me closely, but hide me in the shadow of your wings from the selfish who seek to destroy me — from enemies all around who seek to kill me. (Psalm 17:7-9 REM).

Read Psalm 31:1-3:

- In you, O LORD, I have taken refuge; let me never be put to shame; deliver me in your righteousness. Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me. Since you are my rock and my fortress, for the sake of your name lead and guide me. (Psalm 31:1–3 NIV84).

What is the meaning? What kind of refuge? What is the relationship between shame and righteousness and how are we protected from shame?

Is this primarily temporal protection or spiritual?

- Lord, I come to you for healing: don't let guilt and shame destroy me; restore me to your perfect design. Listen to me — listen closely and heal me — heal me quickly; be my unfailing remedy, a healing sanctuary to renew me. Since you are my remedy and my sanctuary, reveal your character of love by recreating me in your image. (Psalm 31:1-3 REM).

## WEDNESDAY

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The lesson points out that in 1 Corinthians 10 Paul uses the experiences of Israel leaving Egypt, going through the Red Sea, eating manna as metaphors for the plan of salvation. The lesson states,

- All through the Old Testament, and even in the New, the deliverance from Egypt was seen as a symbol of God's power to save His people. Paul in these verses in 1 Corinthians does just that, seeing the whole true story as a metaphor, a symbol of salvation in Jesus Christ. (Adult SS Guide 1st Q 2024, Psalms p. 32).

How do you see the true story of Israel's deliverance from Egypt as a metaphor for our deliverance from sin?

- Egypt represents this sinful godless world—all through Scripture Egypt represents godlessness, rebellion and rejection of God—"who is God that I should know Him" Pharaoh says.
- Pharaoh represents Satan, who rejects knowing God as a friend, rejects trusting God.
  
- The descendants of Israel are initially invited into Egypt but are then taken as slaves.
- Satan invites/tempts people into sinful living practices which will become habits and addictions that enslave them.
- Moses, a deliverer was born from among the people
- Jesus our deliverer was born from among humanity
  
- The people resisted and rejected Moses
- Humanity has resisted and rejected Jesus
  
- Moses confronts Pharaoh and secures the slaves freedom
- Jesus confronts Satan and secures our freedom from sin
  
- Moses leads the people out of bondage to the promised land
- Jesus leads us out of the bondage of sin to our heavenly promised land
  
- The people grumble along the way because they had to give up the comforts of Egypt
- We grumble along the way to salvation because we have to give up our comforts, our addictions, our sinful habits, our false beliefs that give us false security
  
- They walk through the Red Sea and metaphorically are baptized
- We go through the ceremony of water baptism to symbolize the true baptism of immersing our hearts and minds in the Holy Spirit to be reborn
  
- They drank water from the rock
- We drink living water of truth and love from the living Rock Jesus Christ

- They ate manna, heaven’s bread
- We eat the living manna, the Word made flesh, by eating the words of truth that become building blocks of our understanding and beliefs.
- God approached them at Sinai to talk with them directly, with no other being in between, but they rejected that and asked for Moses to appoint intercessors, go-betweeners, to talk to God and then talk to them
- God still seeks to talk to us directly, but we prefer to teach that we need a go-between an intercessor to plead to God in our behalf
- God wanted to take them directly into the promised land, but their distrust and rebellion caused them to wander in the wilderness for forty years
- God has wanted to take us to our heavenly home long before this, but because of our distrust, our refusal to accept the true message of God’s character of love, His design law as the foundation of His government, and our insistence on presenting a Romanized version of god to the world, we have been wandering in the wilderness of this world and will continue to wander until we present the truth and all who are healable accept the truth and are won back to love and trust.

## **THURSDAY**

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The title is Help From the Sanctuary—what does this title mean to you?

Is there help from the sanctuary? What help? What sanctuary?

Read the first two paragraphs,

- The motif of spiritual and physical refuge and help notably appears in the context of the sanctuary. The sanctuary is a place of help, of safety, and of salvation. The sanctuary provides a shelter to the troubled. God defends the orphans and widows and gives strength to His people from His sanctuary. When “out of Zion, the perfection of beauty, God will shine forth” (Ps. 50:2, NKJV), God’s righteous judgments are proclaimed, and the Lord’s blessing goes forth (Ps. 84:4, Ps. 128:5, Ps. 134:3).

The refuge in the sanctuary surpasses the security provided by any other place in the world because God personally dwells in the sanctuary. The presence of God, not merely the temple as a firm building, provides safety. Likewise, being the mountain where the Lord dwells, Mount Zion surpasses other mountains though in itself it is a modest hill (Ps. 68:15, 16; Isa. 2:2). (Adult SS Guide 1st Q 2024, Psalms p. 33).

What do you think of this idea that our security is in the sanctuary? Do we mean the building that humans built or something else? Of course we mean the God who was represented as dwelling in that building

But what did that building represent?

What do you think these verses mean, in light of our sanctuary and safety?

- Tell him this is what the LORD Almighty says: ‘Here is the man whose name is the Branch, and he will branch out from his place and build the temple of the LORD. 13 It is he who will build the temple of the LORD, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two.’ (Zechariah 6:12–13 NIV84).
- Jesus answered them, “Destroy this temple, and I will raise it again in three days.” (John 2:19 NIV84).

What sanctuary or temple is our refuge? Is it not referring to Jesus Himself who left heaven to build the temple, with Himself as the chief cornerstone and we receive Jesus via the Holy Spirit and become living stones built together into a house for the Lord?

The temple concept is a metaphor that is to point us to reality. Is our security in any of the metaphors of Scripture or only in God? Is our security in:

- The blood or in Jesus who shed His blood?
- The animal sacrifice or in Jesus the lamb of God who takes away the sin of the world?
- The temple sanctuary building or system or the God of the temple?
- In communion bread or Jesus whose body was broken for us?
- In law keeping or in having the Spirit taking the victory of Jesus writing God’s living law in our hearts and minds restoring us to unity with God?
- In the Bible or in Jesus? Jesus said to the religious leaders of His day that they search the Scriptures thinking that in them they will find eternal life, but the Scriptures teach of Jesus.

Where is our security? In Jesus and all these things God has given to us, the Scriptures, the object lessons, parables, metaphors, ceremonies, feast days, all of it is intended to help us understand and experience reality—to know God and Jesus Christ—this is our security, the reality of knowing God as our friend and thereby being transformed to become like Abraham and Moses God’s friend.