



2026 3Q First and Second Corinthians

Lesson 5: All to the Glory of God

by Tim Jennings

SABBATH

Read memory verse:

- So whether you eat or drink or whatever you do, do it all for the glory of God. 1 Corinthians 10:31 NIV84.

What does this mean?

How do we do whatever we do to God's glory?

What is God's glory? His character? How would you describe that?

If we were able to go to the foot of the cross and ask the Pharisees who were crucifying Jesus, why they were doing it, to whose glory were they doing it, what do you think they would have said?

If we asked the priests of the Dark Ages who burned heretics at the stake, to whose glory were they carrying out these executions, what would they likely have said?

If we asked Muslims who kill infidels to whose glory they are doing these things, what would they likely say?

To whom do you think those who receive the mark of the beast in their forehead and hand will believe they are giving glory?

I encourage you to watch for language that functions as beautiful platitudes, let's live to give glory to God, but is separated from objective reality, truths of who God is in character and thus leaves people susceptible to deception while thinking they are bringing glory to God.

Example—teaching God is Creator is a truth—but that fact doesn't tell us whether He is trustworthy, only that He is powerful. The Jews who killed Jesus believed God was the Creator and they even claimed to be His children, but Jesus told them directly and explicitly in John 8:44 that they were of their father the devil.

Why is it not enough to tell people to do whatever they are doing do it to the glory of God? Because it doesn't lead them to know who God is!

To bring glory to God one must know God—if they don't actually know God, for who He really is, then they are a danger to everyone. There isn't much more dangerous than a person on a mission for God who doesn't actually know Him.

So, how would you describe God?

Jesus is God in humanity and Jesus is the clearest revelation of God. Jesus Himself taught that if we have seen Him we have seen the Father, that He and the Father are one. Jesus taught that He would not pray the Father for us because the Father Himself loves us.

Do we believe this? Is the Father we worship exactly like Jesus, or do we have a God who requires His Son to do something to Him to save us from His wrath and justice?

SUNDAY

The title of the lesson is Knowledge versus Love—what does this title mean to you?

It is in reference to

- “Knowledge puffs up, but love builds up.” 1 Corinthians 8:1 NIV84.

What does this text mean?

Does it mean that the more one learns the more puffed up they get so it is better to be ignorant than knowledgeable and we should close our schools?

No Paul is not saying that ignorance is the way to go, quite the opposite, he is actually contrasting two types of knowledge, as he does throughout this discourse to the Corinthians. He contrasts the wisdom of the world versus the wisdom of God—the knowledge that comes from worldly wisdom from the knowledge that comes from God, the knowledge of good and the knowledge of evil.

True wisdom is knowledge, but what kind of knowledge? It is the knowledge of reality, of experience, of how things actually work, God's designs and protocols for life and health. And that knowledge is the knowledge of God's character of love, truth, and freedom which leads to trust and transformation.

Jesus said that life eternal is knowing God, not knowing about Him, the devils know about God, they believe in God, but they do not know Him in the way Jesus means. What way does Jesus mean that we are to know Him? As a friend, know Him personally, intimately, in love and truth that ultimately leads to trust.

Judas knew Jesus personally, had a 3.5 year relationship with Him, but it didn't result in Judas trusting Jesus, surrendering his spirit of fear and selfishness and being reborn with the Spirit of truth and love. Thus Judas while thinking he knew Jesus, didn't know Him at all.

But there is another knowledge than the knowledge of God, and that is the knowledge of evil, which is the knowledge of what life is like outside of harmony with God, outside of His design laws for life, outside of truth, love, and trust—and that is the knowledge of fear, guilt, shame, which leads to survival drives, self-protection, jealousy, competition, threat assessments, and the knowledge of the methods of this world—which seems wise to those animated by fear and survival. It seems wise to fight, kill or be killed, take, hoard, protect. But such knowledge corrupts and destroys taking one further out of harmony with God and life.

Thus knowledge of the world puff up, the more I know, the smarter, the more degrees, the better I am, the more control over others, the greater my power—but in reality all such knowledge tears down. It is love that builds up, because love rejoices with the truth and truth is God, God's designs, methods, principles reality and therefore seeks to bring to bear that which restores, heals, and builds up.

Chapter 8 focuses on the issue in Corinth of eating foods offered to idols, the immature, those new to Christ, still had a lot of false ideas and fears and were afraid that if they ate meat from an animal that had been offered to an idol it would somehow have power over them. The mature in Christ understood that the idol is nothing but wood or stone and can't do anything to the meat and thus were eating it without fear.

But the concern was that the immature were either being led to do likewise but then encoding superstitious ideas and believing into their brains that they were under the powers of the false gods, which heightened fear and anxiety, or they were viewed the mature as not faithful, that those eating the meat were not trustworthy, but were betraying Christ, which caused animosity, distrust, and fracture in the church.

Paul affirms that the mature are right in their understanding of the idol and it is nothing and there is nothing nutritionally or spiritually wrong with eating the meat on this account. But he adds another layer, that people do not living in isolation, but in community and love takes an account on our influence upon others, seeking to be light bearers, love bearers, to bring the truth of Christ to others to free them from fear and selfishness. Thus, we don't consider merely what we can do in harmony with God with our freedom for ourselves (that could still be selfishness), but we consider what influence our actions will have upon others—especially people we have a relationship with such as members of our family and churches. So, how we live our lives become a witness to others.

And the choices we make along this line changes with time and place because it isn't rules based, it is application of design law based on how reality works, acting in ways that are intelligently understood to be in harmony with God's kingdom for a witness to others.

So in one place one might choose not to eat the meat offered to idols because it could influence someone to think that your success in your ministry is because of the idol whose meat you have eaten and they may then choose to follow your example and start paying honor to the idol to receive what they misperceive to be a blessing from the idol—Paul is saying if you have people who would misunderstand and be led away from Christ by eating the meat—then don't do it, even though it is

perfectly proper to eat the meat. It is no longer about the meat, but about sending a message that the idol has power.

But in another place, if everyone is afraid and not eating the meat and a demonstration is needed to show that eating the meat offered to an idol doesn't cause any harm, then one may purposely eat the meat to demonstrate the fallacy and impotence of idols.

Read the second paragraph,

- The Bible sees the act of eating food offered to idols very negatively (Acts 15:20, 29; Acts 21:25; compare with Rev. 2:14, 20). However, Paul does not utter as radical statements as one sees in these passages. This is because his primary concern regards the lack of unity that the misuse of knowledge could cause. Paul is not criticizing knowledge as evil in itself; instead, he's against the kind of knowledge that leads to arrogance and division in the church. Knowledge without love is not true knowledge at all (1 Cor. 8:2). True knowledge arises only when one loves God and is known by Him (1 Cor. 8:3). *Adult SS Guide 3rd Q 2026, First and Second Corinthians*, p. 39.

The lesson states, Paul is “against the kind of knowledge that leads to arrogance and division in the church.”

The sentence structure does not restrict the division to division that arises out of arrogance, thus it is unclear to me whether they mean that Paul is criticizing knowledge that leads to arrogance or is also criticizing knowledge that leads to division?

I want to support the position that knowledge that leads to arrogance is unhealthy and we should avoid it.

But I wonder if the lesson is seeking to link these two elements in our mind and influence us to develop the encoded value and belief that knowledge that causes division is bad and a manifestation of arrogance and we should resist it.

Well, I thought about what Jesus said:

- “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn “ ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man’s enemies will be the members of his own household.’ Matthew 10:34-36 NIV84.

What is going on here? Isn't this a description of Jesus bringing the sword of truth, knowledge from heaven, to cause some kind of division?

How do we understand it?

This is from the Remedy paraphrase:

- "Don't think that I have come to make peace with a selfish world. I have not come to bring peace with selfishness, but a sword to cut selfishness out of the hearts of people. I have come to cut dysfunctional family ties: to free a son from selfish loyalty to his father's ambitions and feuds, to sever a daughter from the control of an oppressive and manipulative mother, to cut through the fear and hostility a daughter-in-law has toward her mother-in-law. A person's worst enemies are often members of their own family. Matthew 10:34-36 REM.

So is all division a bad thing or does it depend on what is being divided?

Then how can we tell when the cause of division is a good thing and should be supported versus a bad thing and should be resisted?

Could we tell by whether people get their feelings hurt?

After Jesus confronted how the Pharisees replaced God's design laws of love with their own traditions, the disciples came to Jesus and said:

- Then the disciples came to him and asked, "Do you know that the Pharisees were offended when they heard this?" Matthew 15:12 NIV84.

Wasn't Jesus causing division by sharing the knowledge of heaven?

So how can we tell when division is a bad thing and to be opposed and a good thing to be supported?

Wouldn't that require we understanding reality, God's kingdom of truth, love, and freedom, and wouldn't that mean we understand design law?

Where is the boundary in allowing the immaturity of others to determine what we do in governance of self?

For instance consider these examples:

- Did Jesus rebuke His disciples for picking grain on Sabbath when the immature Jewish leaders were upset? Why not?
- Did Jesus stop healing on Sabbath when the immature Jewish leaders didn't understand? Why not?
- Did Jesus perform a miracle when immature Herod wanted one (Luke 23:8)? Why not?

When do we follow Paul's advice and consider what others will think about our actions and when do we not?

Those who Jesus did not accommodate—would any accommodation have had any saving impact upon them? Why not? Because they were not interested in truth and love, they were not open to change.

But were their others watching that were influenced by Jesus refusal to accommodate those religious and political leaders?

So the principle is that of love and truth—to whom are we interacting, what is their attitude, what is our actions, motivations, decisions—and why are we making them?

For instance, think of all the conversations that mature people have among themselves but do not have in front of children—why? Because their conversations are wrong or evil—no but because the children have a high likelihood of using that information in ways that could hurt them and others.

This is the principle.

But, at the end of the day, we do not surrender our God-given individuality and judgment, decision-making over to others and make choices simply because someone else doesn't comprehend and even gets their feelings hurt.

We intelligently and prayerfully in governance of self seek God's wisdom and guidance to choose to do what we understand is right, healthy, reasonable and in harmony with God's will for our lives and we leave others free to respond as they choose.

MONDAY

The title is Selfless Love—what is that?

We are to love others, how are we to do that?

- Jesus said, “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” Matthew 22:37-40 NIV84.

What does this mean?

Is this a rule, and imposed law that we must follow or we are in trouble?

Can love be commanded? If one cannot order, command, love, then what is Jesus doing here?

He is quoting the OT to affirm that the entire plan of God is the outworking of God's character of love and this language calls the intelligent being to think—we are to love but love can't be commanded but God is commanding it what does all this mean?

Jesus is describing reality, the law of life is love, the protocol upon which God constructed life to exist. The first and greatest life-giving protocol is centering our entire being upon God, returning God to the center of our heart, mind, soul, for in reality God is the source, He is the Creator and Sustainer, He is the healer, the recreator, the source of all truth that will dispel the lies, the answer to all questions, the solution to all problems, and when we return God to the center of our being in humble surrender to Him He fills us with His truth and love and we are reborn with the life of Christ and then and ONLY THEN are we enabled to love others.

We must be restored to love and trust in God and be reborn with hearts that love and trust in order to be able to love others. A fearful self-centered heart cannot love, it can seek to comfort self, to take, to engage in enmeshed and codependent attachments, but it cannot love until it is reborn in Christ. And then, because we love ourselves as a child of God by keeping God at the center, rejoicing with the truth, rejecting the evil, and choosing to live in harmony with God's design laws maintain healthy life practices—all of which strengthen and enable us to be conduits of God's love and truth to others.

So, with all of this in mind, let's consider what love does in various situations.

- If your grandmother has arthritis and it is painful to walk but is able to walk, is it an act of love to give her a motorized wheelchair for her home so that she doesn't have to walk anymore?
- If your friend is hungry because they have a serious drug problem, won't work, have been arrested multiple times for shoplifting in order to fund their addiction, and then they ask you for money for food, is it an act of love to give them money?
- If your child disobeys repeated warnings and touches a hot stove, is it an act of love to quickly numb their hand so that when they touch the stove they don't feel any pain?
- If you're hiking with your spouse and she falls and breaks a leg, and you need to splint her leg, but doing so will cause more pain, would it be an act of love to splint the leg? Would it be loving to have surgery even if that caused pain? And when it is time for physical therapy and your spouse cries from the pain, is it an act of love to do her exercises for her?
- What if it is not a broken leg, but a broken heart—she has been traumatized in the past and is hurting—is it an act of love to focus on merely relieving her pain, or to focus on healing the emotional wound even if the work to heal it is painful? What if she gets angry and accuses you of attacking her—is it love to accept the accusation and apologize for trying to help?
- If your child has a temper tantrum when you don't give them candy, is it an act of love to give them the candy to stop their tantrum? What if it isn't a child, but an adult, perhaps your spouse, who yells, accuses, screams, threatens to leave, or even threatens suicide if you don't do something they want—is it an act of love to give in to them in order to calm them down?

- Once there is brokenness, there are no pain-free options. The path of love is to bring healing, even though the healing interventions are painful. Unfortunately, many people focus merely on the immediate experience and instead of seeking to heal, seek to relieve the pain or discomfort and, thus, actually harm. Love understands design law and reality and acts to heal and restore even if it is painful.

When the Bible says that we are to love our neighbors as ourselves, what does it mean?

- Do parents with three children and limited income have to prioritize their resources, time, and money to fulfill their responsibility to their own children, even if that means not feeding homeless children in the neighborhood? If resources are limited, is it an act of love to neglect one's own children in order to give to needy children in the community?
- If a farmer loves people and wants to feed as many starving people as he can, choosing to donate all the food from his farm to the poor, and refusing to take any food or even eat one meal a day, will he actually be capable of loving others?
- If there were a mass-casualty incident in your community and a call for blood donations went out, is it an act of love to donate? But how much? Would it be an act of love to limit the amount of blood you donate? And what about the doctors and nurses providing the care—would their refusal to give blood, because they are working double shifts and need all their energy to care for the wounded, be an act of love?
- Is it love for a church to limit the amount of money it gives away for missions or feeding the poor? Is it necessary for the organization to maintain its own health in order to be able to continue ministering over the long term? Is it an act of love to set such limits on charitable giving? Would the church be best served in giving every penny away and go into bankruptcy?

The first rule of caregiving, or ministry to others, is the health of the caregiver. If the ones providing care, ministry, and service are incapacitated, then those who are in need can't be helped. Thus, it is an act of love for the farmer to eat, for the blood donors to limit the amount they donate, and for churches and nations to limit the amount they give away.

- What is the loving action to take for a Christian wife who is repeatedly beaten by her husband, who has never been sexually unfaithful to her? What happens in the heart, mind, and character of the husband who beats his wife? If the wife loves her husband, does she submit and allow such behavior to continue—or does she, in love, stand up and say, “What you are doing is searing your conscience, hardening your heart, warping your character, and I love you too much to go along with this; either get into therapy to deal with your anger issues, or in love, I must leave”?
- If you had a prodigal son who left home with his inheritance and used it to live wildly, blowing all his money and ending up living with pigs eating slop, would it be an act of love to send him

more money? To put him up in a hotel? To send him pizza delivery every day? Or does love, no matter how painful, allow the child to reap what he has sown in order to provide him the opportunity to “come to his senses,” and turn his life in a healthy direction?

- If your child were chasing a ball heading toward traffic, does love not only yell a warning, but perhaps even threaten a spanking if necessary to get the child to stop? What if neighbors hear the threats and think you are a cruel parent? Would you still yell at your child to save his life even though everyone would misunderstand you?
- Is it an act of love for God in the Old Testament to threaten His children, who were running into the self-destruction of pagan worship—even if millions would later read about this history in Scriptures and end up concluding that God is a punishing God?

Love does what is right, healthy, and reasonable—in harmony with God’s designs because it is right, healthy, and reasonable. Love doesn’t do what others think seems right, but what is actually right, even if it is painful at the time. We are only able to do this as we come into unity with God, keep our eyes fixed on Jesus, and understand God’s design laws for life.

TUESDAY

Read 1 Corinthians 10:1-6:

- For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert. Now these things occurred as examples to keep us from setting our hearts on evil things as they did. 1 Corinthians 10:1-6 NIV84.

This is quite a significant passage—it reveals a deep reality that I think sometimes we might miss, and that is that while the Bible is a record of real historical people who did real things in history, of the billions of people who have lived it contains very few lives, and our infinite God has selected the lives recorded there not merely as historical accounts, but as deeper level object lessons to teach us the plan of salvation.

This is what Paul is doing. Can you think of examples like this, where real historical people did or experience real things, but those things contain a deeper message teaching the recurring theme of Scripture, which is God’s plan of salvation?

A classic example are the 7 miracle births—which were women who had fertility problems and God performed a miracle healing their fertility problem and then they became pregnant in the normal way. Real historical event, but each one of these events prefigure the ultimate miracle birth—Jesus becoming our incarnate Savior through the agency of the Holy Spirit.

1. Sarah- Isaac – The promised one who will be sacrificed.
2. Rebekah – Jacob – who wrestles with God to overcome his own weakness and became Israel, the father of the nation built upon twelve sons; Jesus wrestled with temptation and overcome to be the cornerstone of the church built upon twelve apostles.
3. Rachel – Joseph – who was sold into slavery by his brothers, but through faithfulness to God became ruler to save people from famine, Jesus humbled himself to be a servant but as a human remained faithful to God and becomes our Savior and is exalted to be king of Kings.
4. Manoah's wife – Samson – one of the judges of Israel blessed with strength to deliver Israel from bondage of oppressors and rule over them, Jesus accurately judges (diagnoses) what is wrong and has the strength to deliver us from sin and rule the universe.
5. Hannah- Samuel – who became High Priest, Jesus is our High Priest who ministers the truth and love of God and His sinless life to us.
6. Shunammite woman – child died and resurrected, of course Jesus died to reveal truth and win to trust and to destroy the spirit of fear infecting humanity and rose again in a perfected and sinless humanity.
7. Elizabeth – John the Baptist – who was greatest of prophets spokesperson for God, and Jesus was the greatest of all prophets as He is God in human form and in Jesus we have seen the Father.

Other examples?

There are many:

- Hosea and Gomer
- Elijah confronting Baal worship
- Naaman and healing from leprosy
- Elisha's servant contracting leprosy
- Gideon

One of those real historical people is Gideon, who led the Israelites to defeat the Midianites (Judges 6–7). The context of Gideon's calling is that the generation that Joshua led into the Promised Land has died. That generation failed to dispossess the pagan inhabitants, and their descendants have since intermarried and made other social and economic relationships with them. This led to the worship of pagan gods such as Baal. In fact, Gideon's own father, Joash, had an altar to Baal set up in Ophrah.

What was happening is that God had led the children of Israel out of slavery in Egypt through His miraculous power to establish them as a free people in the Promised Land—not just free politically, but free spiritually, to have their minds freed from the lies about Him and their hearts freed from fear and selfishness, to write His living law of truth, love, and trust upon their hearts and minds.

But hearts and minds cannot be freed from fear, selfishness, lies, and rebellion by the use of might and power, nor by imposed law and law enforcement. In order to free a mind from lies, the individual must evaluate the divergent views and choose for themselves what they will believe, either the lie or the

truth. This is why Paul said in Romans 14:5 that every person must be fully persuaded in their own mind.

God has the power to reach inside any person and forcibly change what they think or know, but if He did this, He would destroy their individuality, erase and replace them with either another person or a robot. Of course, if God did such a thing, He would not be our God of truth, love, and freedom. If God were to do that, He would be the untrustworthy abuser of power that Satan has alleged Him to be.

Minds are freed from lies only when each individual chooses to believe the truth, but that truth also leads them to a new decision point—one designed to unlock the door and free their heart from fear and selfishness. After a person recognizes truth and cognitively chooses to believe it, then to be fully free, they must choose, in governance of self, to apply it to the operations of their life—their motives, identity, values, and what they will practice. Ultimately, who will they trust with their internal sense of security, safety, and emotional wellbeing; in other words, who will they trust with their hearts?

When we have seen enough truth to know that God is trustworthy and that Satan has lied, then we will be brought to points in our lives that will require us to choose, not whether we believe God is trustworthy—because the mind has already seen the truth and knows He is—but whether we will actually trust Him with ourselves, our hearts, our futures, what we find we experience the most security from. Will we choose to say yes to God and follow His leading when that choice requires us to give up some unhealthy and destructive comfort measure? Will we say yes to God and trust Him with how things turn out, or will we try to control the future, how things turn out, and what others think? Will we follow what we know God is leading us to do and say so no to fear, no to peer pressure, and no to old habits, trusting Him for the power to succeed? This type of decision-making goes beyond cognitive knowledge to experiential application of what we believe to be true—to living faith, to experiential trust.

And this type of decision-making is possible only when the truth has won us to trust and we have opened our heart and been reborn with a new animating, motivating energy, the Spirit of power and love and sound mind (2 Timothy 1:7), the Spirit of Christ. When we are following the truth, when we are choosing to trust Jesus, He will bring us to various points in our life where we will be faced with a choice—to do what we know is right, what we know Jesus is leading us to do. When we do this, it often results in some emotional turmoil, anxiety, fear, uncertainty, or pain in cutting away from our hearts some unhealthy attachment. In other words, following Jesus often results in fear and insecurity that we must struggle against. But this is exactly the point of the decision; Jesus wants us free from that old spirit of fear and selfishness, so He leads us to these very places. Just like with Gideon.

Gideon, when called by God, experienced this struggle. He cognitively believed in God; he knew God was leading. But before he could succeed, he had to overcome some things in his own life. So God took him through a series of events that required Gideon to put his belief into action, to exercise that belief in battling against his own feelings of fear, insecurity, and doubt.

Before God could bless Gideon to drive out the Midianites, Gideon had to destroy the altar of Baal at Ophrah, build an altar to Yahweh, and offer a sacrifice to God. God cannot empower us to fulfill His

larger calling in our lives until we first choose to cut out of our own lives the “idols” of this world. We must destroy in our own lives the gods of this world that have been set up in our homes. (I don’t mean physical artwork; I mean the things we esteem more than God and seek to comfort ourselves with instead of Him.)

After Gideon rejected Baal and began to worship God (acted out through the destruction of the altar to Baal and building and sacrificing on an altar to Yahweh), he was then directed to confront the Midianites, but this instruction brought to light Gideon’s struggle with his own fears. Thus, Gideon asked for the miracle of the fleeces. Gideon asked for the miracle not because his faith was great, but because his faith was weak and he needed miraculous encouragement to overcome his inherent fears. Yes, he believed in God. Yes, he committed himself to God. Yes, he wanted to be of service to God. And yes, he still had his fear-based spirit inherited from Adam that tempted him to doubt, and he rightly went to God asking for His intervention to help him overcome it.

We will often, in our own experience, after our surrender to Jesus, after our conversion, after our commitment to Jesus, after our understanding of God’s calling, see obstacles, problems, and threats on the horizon that frighten us, and these fears can cause us to doubt. It is then that we must do as Gideon did and go to God, asking Him for whatever He knows we need to hear, see, read, and understand in order to overcome the fear and move forward in His plan. In this very process of struggling in union with God against our own fears and insecurities, we are being changed, our faith is being strengthened, and the spirit of fear is losing its hold over us; our identity/heart is being circumcised by the Spirit of truth and love, cutting away the attachments to this world that falsely made us feel secure, and establishing our hearts in a genuine saving relationship with Jesus Christ.

Another lesson from these events is God’s call for each of us to be priests in His service —the priesthood of believers. In Gideon’s time, only the Levitical priests, those from the tribe of Levi, descended from Aaron, were authorized to build altars and make sacrifices to Yahweh, yet God instructed Gideon, who was of the tribe of Manasseh, to build an altar to the Lord and sacrifice.

other examples?

WEDNESDAY

The title is Warning Against Idolatry.

Why does God say, thou shall have no other gods before me?

Is the problem with others gods a legal problem, God is Sovereign, Creator, Savior, it is His Creation, it is His right, and if we don’t worship Him then we have committed a crime and are in legal trouble because the law says we must worship Him?

Does God say this because of His right or for another reason?

Let's be very clear—God is Creator. He is Sovereign, He is our Savior, worship is His right—however none of these truths are why He instructs us to have no other gods before Him.

He instructs us on this because He is love and how reality as He built it works. And how is that? The law of worship, by beholding we are in reality changed, neurologically, spiritually, and characterologically—we become like what we admire and worship.

We humans are the highest created beings on planet earth and nothing on this earth that we worship will ennoble and develop us, only by worshiping our infinite Creator God do we advance, develop, mature, and are ennobled. And God wants us to experience the highest levels of development possible and this is only possible by worshiping Him. Thus God tells us this for our good not His rights.

Understanding this then, we understand the problem with worshiping false gods, doing so degrades and destroys us, we encode ever increasing errors and become ever more unstable, deteriorated and corrupt. As the Bible says if we do this our minds become darkened, futile, and depraved.

And this is Satan's power to destroy, the lies he tells about God that infects our minds and we end up worshiping the creature rather than the Creator—and the number one lie is the lie that God's laws are imposed which causes people to believe God functions like a creature and is the source of inflicted pain, suffering, and death.

THURSDAY

The title is Overcoming Idolatry.

The only way to overcome idolatry is through Jesus—embracing Jesus as our Savior and the truth He revealed, that if we have seen Him we have seen the Father and that everything true in Jesus is true of the Father.

The problem in Christianity is that it is commonly taught that Jesus must plead to His Father, intercede with Him, pay Him with His blood assuage Him propitiate Him in order to protect us from the Father. This is Satan's greatest deceit, by infected minds with his lie that God's law is imposed, he has tricked billions of people into believe the lie that we must be protected from God by Jesus rather than Jesus is God seeking to win us back to trust in the Father who loves them.