Father and Son
Foundational Articles
Adrian Ebens

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Introduction

> "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."--"Life *Sketches*," *p. 196.*

I sit here at the start of a new Jewish year, the new moon having passed and ten days before Passover. It is March 26, 2020, and for now I am blessed to enjoy my temporarily adopted home at 24 Francesca Street, with most of the world going into lockdown and quarantine due to the Covid-19 virus. The idea has come to Pastor Adrian's mind, which he has had for a while, to collect old articles and release them in a book.

We have all entered the Father-Son message at different times, and while we don't gain value from how long we have learned this truth, we must also accept that there are those that came before us and to whom we are indebted to. A lot of the pieces that we take for granted were painstakingly put together, in a time when there was no internet and materials were exceedingly hard to find. And while there are many who have been crucial in preaching the one true God and His Son, God has given Pastor Adrian a unique perspective on the Father-Son controversy, which is to analyse it through the lens of relationship versus performance, something I have not seen anywhere else. The uniqueness of his 1888 approach to the Father-Son makes the origins and development of this message all the more important.

> "Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of His work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past."—E. *G. White*, *in Review and Herald*, *June 3*, *1902.*

Just as the early pioneers of Adventism had it tougher than those who came after, so it was with the early Father-Son believers, feast-keepers, and Character of God believers. They were met with contempt, pity, and apathy. They were thrown out of churches; their families were split by the discord in their life due to taking up a position that was different than others. They didn't have an online community to act as a support group. Just as in the early days of Sabbath-keeping when some people thought they were alone in all the

world keeping Saturday as Sabbath, so it must have seemed for some Father-Son believers and statute keepers.

I remember going to South Africa and one of the older ladies was telling me how Robert Wieland books were extraordinarily precious, and that the 1888 message was hated in their churches. It is hard to imagine for us to whom 1888 is a rather familiar, if somewhat still mysterious term. Books by Waggoner and Jones were exceedingly hard to find in the past. It wasn't clear how all these new truths fit in to the whole Adventist end-time narrative.

> "If they [our pioneer workers] would recount the sacrifices made by those who led out in the work, and would keep before the people the simplicity of the early workers, and the power of God that was manifested to keep the work free from error and delusion and extravagance, they would have a molding influence upon the workers at this time. When we lose sight of what the Lord has done in the past for His people, we lose sight of His present working in their behalf."—E. *G. White MS. 23, 1899.*

Many of us younger men, new to the message, feel called of God and chosen to be leaders and blaze forward in the truth. We want to start our own ministries; we want to make YouTube videos; we (maybe) want to be recognized. But we need to first learn the experience of those before us. If we don't recognize what happened to them, we will fall into the same mistakes – pride and discouragement (the two go together, in an up and down cycle), isolation and loneliness, aggression and bitterness.

I remember when I first met Pastor Adrian in 2017 and listened to his testimony. I was not raised a Christian, and listened disconcertedly to all the suffering he had gone through. From being an ordained pastor with a bright future to accepting the Father-Son…the health problems, the loss of friends, the disfellowship. I thought to myself, "Is that the trial necessary to become a leader in this movement?"

But now we have come to know that these trials were necessary for truth to come out. We have learned about the ministration of death (1 Cor 3:17) that God uses to cause us to realize our own sinfulness, that we may repent and ask for grace (Rom 5:20). Through this process God is able to give us more light and understanding.

> "There is a work of sacred importance for ministers and people to do. They are to study the history of the cause and people of

God. They are not to forget the past dealing of God with His people." —E. *G. White MS. 22*, 1890.

The following articles laid the groundwork for the Divine Pattern, the source-channel relationship between the Father and Son (1 Cor 8:6) that was so important in helping us to understand other points of faith. This source-channel would help us to understand the relationship between the Sabbath to the feasts (Source-Channel) and thus allow us to come into the statutes and the judgments. It would also help us break through dispensationalism, with Christ being a channel to understand the Old Testament. This would finally allow us to preach the Character of God message in spirit and truth, the message Pastor Adrian has called the capstone to all that came before it.

At this time of reflection, we think it a good time to look back on these old articles and see how God has led us. In these articles we see the struggle of how difficult it is to break out of the Trinitarian framework, something some of us may take for granted as we walk a trail that has already been put down ahead of us. We reprint these articles hoping that they will arouse feelings of gratitude for how God has led us and also to sympathize with those who are still trapped. May they also clear up any other misconceptions we subconsciously may continue to have.

Danutasn Brown
-Follower of the Gentle Begotten Son

Preface

Little did I realise the full implications of perceiving that the Divinity of Jesus was received through His inheritance to the Father. Emerging from the mist of the false assumption that divinity can only be inherent, and that it's pedigree can only be determined by time going on forever, I found myself standing in a dense dark forest that was suddenly pierced with a bright light.

To understand the equality of Father and Son in relational terms was such a revolutionary and beautiful thought. In this one thought, the entire foundation of worldly kingdoms was shattered in my mind. I could hear the sound of groaning, twisting metal and the superstructure of thought I had inherited collapsed around me and the light burst into my soul.

No words can describe the sense of joy I felt. The beauty of the Father and Son relationship captured me completely and I knelt before them in a flood of tears. In one solitary moment I was delivered from the matrix of Babylon and stepped into the kingdom of light. Truly the Son of God is the way, the truth and the life of the Father.

The Scriptures burst forth with light so bright that I could scarcely keep up with the implications. Many of those who have dared to walk with me in this journey have felt the pressure of keeping pace with the light that came to me. I have not been able to write it down fast enough.

The key was given to me in the thoughts expressed in the book Identity Wars. That book is the key that unlocked the heavenly kingdom into my soul and was the seed from which my pen began to accelerate in an effort to write down that which I have seen and have absolute certainty is the truth.

In these articles you will see evidence of a man struggling with darkness and trying to adjust to the light; trying to come to terms with the penetrating reality of the words "This is my beloved Son in whom I am well pleased."

Stepping into this beautiful kingdom of relationship equality and the joys of inheritance I faced a terrible battle in my heart in regards to my precious

church – the Seventh-day Adventist Church. Nurtured at her breast and raised in her loving arms, I was cut to the core of my being when faced with following the light I received or remaining at my mother's side as she continued to flirt with her new lover, the Trinity, and feast with the daughters of Babylon.

It is a grief that remains with me. My testimony continues to be an offense to her. I think of her many days and long to be reunited and I petition the Father night and day for my mother to come home to the Father and His Son and return to the God of our fathers.

Many of these articles have stemmed from the book Return of Elijah. I was working through the implications of this new framework that placed old light in new settings. The Return of Elijah is anchored in the book identity Wars which is summarised in the first 6 chapters of Return of Elijah.

Beloved, God has opened a door for us in these last days. I have tried my best through the grace of God to present to you what I believe my beloved Saviour has shown me in His Word. It is a treasure to be able to share these articles with you.

In these early years from 2010 to 2012 I passed through the darkest period of my life to date. As the light was burning hotly bright, my body was afflicted in great measure and the anguish of spirit I endured only my Father and Saviour truly know. Next in honour to them is my precious wife who stood by my side through this time of great conflict. Who can measure the gratitude I feel to her for following me on this most dangerous journey and involved the loss of everything we had in the old world?

Some expressions in these are articles are quite direct. The realisation that I had been enmeshed with this great hydra of doctrinal mystery forced from my soul expressions of frustration and sorrow that I should have been thus enslaved to such a terrible teaching. People are sometimes shocked by these expressions because they do not feel the chains of their own enslavement. They have either lost the desire to be free or they are content in their delusion.

It reminds me of the men the Christian witnessed wandering through the grave yard with their eyes removed through their long association with idolatry.

In the latter part of the book you will find the Genesis of the Divine Pattern principles. The Divine Pattern is a direct fruit of the Identity Wars value system and in these articles you will discover thoughts that have not been developed elsewhere, especially in regard to the law of God.

From our present vantage point I can say praise God, it has been more than worth the effort to cast in my lot with the begotten Son of God. To Him I give my whole mind, heart and Soul. To Him I owe everything to the glory of God the Father.

Adrian Ebens, May 26, 2020

The Eternal Question

Maintaining the Paradox of the Eternal, Begotten Son of God

(Feb 5, 2010)

When considering the Sonship of Jesus Christ, we are immediately faced with a perplexity. Reading the Bible at face value we find that the Son is presented as both eternal and begotten.

Christ is Eternal

Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Note: The reference to I AM is one who is in a state of perpetual existence.

Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Christ is Begotten

Heb 1:2-4 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Note: The word proceeded forth means to issue or come out of

When we try to put these two labels together in our minds, **Eternal** and **Begotten Son**, they don't seem to fit.

Fitting these two labels together is a key component of understanding the Son of God.

This is where we get the common line of reasoning

1. Christ could not come forth from the Father as a Son because then He would not be eternal.
2. This would mean that there was a time when Christ did not exist.
3. Such a suggestion indicates a denial of his Divinity.
4. Therefore Christ could not be begotten in eternity.

At this point the word begotten, or more specifically only begotten, is forced to change its meaning. The plain reading of the word 'only begotten' is:

monogenēs only born, that is, sole: - only (begotten, child).

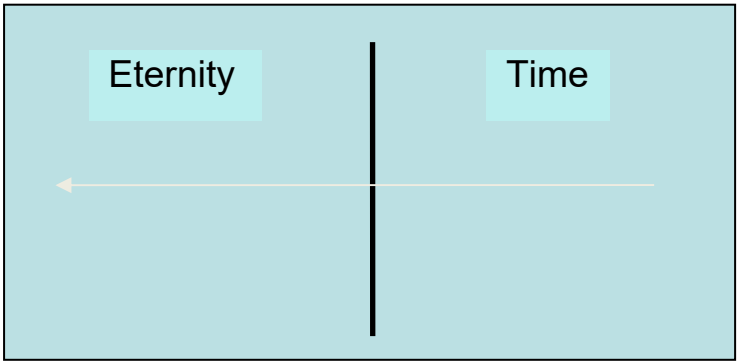
So then there are two ways forward to deal with begotten:

5. Jesus was begotten in His incarnation (when He came to earth)
6. Jesus was spiritually begotten in eternity which means He stepped into the role of a Son, but is not actually a literal son.

The problem is in both of these cases the identity of Christ is changed to no longer be a true and literal Son. His real identity becomes unknown with the label of "Second person of the Godhead". There is no concept of relation between Father and Son except that of equality of power and eternity. All we can really grasp is that they are both eternal and powerful, meaning we can't tell them apart which therefore destroys the relationship.

So in this line of reasoning, the resolution of the terms Eternal and Begotten Son is to turn the true identity of the label 'begotten Son' into a mystery.

Within this reasoning process, no attempt has been made to define the term eternal or eternity. The assumption is simply made that eternity is an infinite expansion of time that goes on forever.

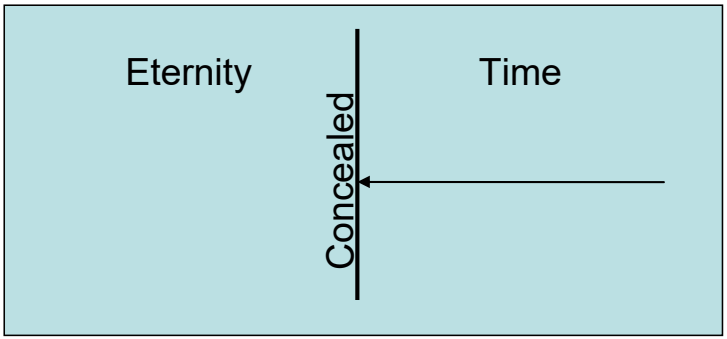


One of the interesting things about this process is that time ends up being constant and Christ is the one who changes [From 2nd Person of Godhead to the Son of God]. In this scenario who is subject to who?

On what basis do we make the assumption that time is constant? What does the Bible word for 'everlasting' or 'eternal' actually mean?

> From H5956; properly concealed, that is, the vanishing point; generally time out of mind (past or future), that is, (practically) eternity; frequentative adverbially (especially with prepositional prefix) always: - always (-s), ancient (time), any more, continuance, eternal.

The Biblical concept of eternity is something that is concealed, it is "time out of mind", meaning it is beyond the reach of our minds. If something is concealed or is beyond the vanishing point then we can't draw a line to it in our minds.



The Bible says:

> Deut 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

The Bible defines eternity as something that is concealed, God has not revealed it to us, it is beyond our comprehension. To impose our finite concept of time upon eternity is an attempt to look into things that God never intended us to understand.

The concept of time is constant for us as human beings. If we force this concept upon eternity are we not projecting human conditions onto the Godhead? Is it possible that this is a form of idolatry to make the Son of God an extension of ourselves? If we live in time then the Son must live in time; He must be like us.

It is completely absurd to measure Christ by something that He has made. The Bible says that all things were made by Christ and without Christ nothing was made that is made. John 1:3. This includes time.

Rather than turn the identity of the Son of God into a mystery, why can we not allow eternity to be a mystery? If we do this and restrict ourselves to our finite existence, then the terms Eternal and Begotten Son find complete harmony. We only have difficulty when we presume to reach into the mystery of eternity, something that God never revealed to us.

This is the only way that we can truly say that Christ is the same yesterday, today and forever. We must allow Christ to be constant and time and eternity to be alterable.

A failure to do this causes the destruction of the Begotten Son from eternity, and that, my friends, is exactly what Satan has desired from the Beginning.

Come in the Father's Name

What does Life "Unborrowed and Underived" Mean?

(March 15, 2010)

John 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Jesus came to us in the name of His Father. He has told us that God is His Father. The Father has told us the Jesus is His Son at the Baptism. Matt 3:17 Jesus told us that the Father honoured Him. John 8:54 He is the express image of His Father (Heb 1:3) and was given to Have Life in Himself from His Father. John 5:26

The highest means of honouring Jesus is to acknowledge His Father; to acknowledge that He inherited everything from His Father. **If we state that Jesus did not receive everything He has from His Father then we deny His true identity; we deny Him that which is most precious to Him and that is His relationship to His Father**. Without this inheritance there is no meaning to the words Father and Son; it is the inheritance that gives meaning to these words.

It is Satan's lie via the Garden that we do not need to accept that everything comes from the Father. Even Christ proceeded forth from the Father. John 8:42; Prov 8:22-24. **Jesus was not ashamed of this truth. He was happy to acknowledge where He came from. He did not deny His Father**.

If we say that Christ has His own Life from Himself and not from His Father then we are denying the truth that Jesus is the Son of the Living God. It means that we do not accept Jesus as coming in His Father's name. It means that we will only accept Him if He comes in His own name. This is what the Pharisees did. They would not receive Christ coming in the name and power of the Father. This is because they were of their father the devil. **Satan would not accept that Christ came in His Father's name. He would only accept a God that came in His own name**. This is the centre of the Great Controversy. Can I accept a God who comes in the name of another? This is exactly who Christ is – The one who comes in the name of His Father. This is what Satan rejected. He refused to accept Jesus unless He would come in His own name.

This is exactly what the church has done today. The church has refused to accept that Jesus comes in the name of His Father. The words of inspiration

are twisted to suit the devil's lies. "In Christ was Life Original, Unborrowed and Underived" goes up the cry. He did not receive it from anyone. He had it in Himself. And so is fulfilled the words of Christ "*I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive*." John 5:43

John 5:26 makes it very clear concerning the Life that Jesus received of His Father.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:26

It says AS the Father hath Life, SO hath He Given Life to the Son. AS the Father has Life original, unborrowed and underived, SO the Son has been given this **same** life. The statement by Ellen White about this Life is given in Desire of Ages

"Still seeking to give a true direction to her faith, **Jesus declared, "I am the resurrection, and the life." In Christ is life, original, unborrowed, underived**. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" **Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death.** The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life." DA 530

This statement is given in the context of the resurrection from the dead. Jesus is the resurrection and the life. But where does this Life come from to raise the dead? Let us read the Scriptures:

John 5:26-30 **For as the Father hath life in himself; so hath he given to the Son to have life in himself**; And hath given him authority to execute judgment also, because he is the Son of man. **Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice**, And shall come forth; they that have done good, unto the resurrection of life; and they that

have done evil, unto the resurrection of damnation. **I can of mine own self do nothing: as I hear, I judge**: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Again look at what Jesus says just earlier in the same chapter:

John 5:18-23 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do**: **for what things soever he doeth, these also doeth the Son likewise**. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. **For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will**. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Jesus clearly tells us where the power comes from to raise the dead. He tells us that He does not do this OF Himself, but that He has received this power from His Father. This is the context of Ellen White's statement in Desire of Ages.

It is a supreme insult to Christ to deny Him His identity as the Son of God, to twist the statements of inspiration to make Him come in His own name with His own power separate from the Father. It is treason of the highest magnitude. Only those who have the Son will have life, and those who interpret that Jesus has Life original unborrowed and underived to mean that He did not receive this life from the Father do not have the Son of the Scriptures but a being who comes in his own name, like Nimrod and Satan.

I once believed that Jesus had this Life from Himself and not from His Father. I am completely ashamed that I believed such a thing and I ask the Father to forgive me for such an insult to Him and His Son. I trust in His mercy that I am forgiven and I now rejoice in knowing the Son. I accept Him as coming in the name of His Father. I love the Son of God and I love the Father for giving Him to me as my Saviour and Friend.

I plead with anyone who does not accept Jesus as coming the name of His Father to repent and turn to the truth while there is still time. Turn back to the

highway, the way, the truth and the life and find the joy of knowing that Jesus truly is the Son of the Living God.

Why Was Lucifer Jealous of the Son of God?

(April 1, 2010)

Isa 14:13,14 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.

Satan's desire was to be like the Most High, yet if the "second person of the Godhead" was actually the Most High in the same way as the Father, then why would Lucifer be Jealous?

> **Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. PP 35**

Ellen White states that Lucifer coveted the glory with which God had invested in His Son; he desired a power that was the right of Christ alone. Notice how Ellen White combines the power that Christ possessed with the glory that the Father invested Him with. But the Trinitarian position forcefully advocates that the power of Christ comes from Himself alone – "unborrowed and underived". If this were the case then Ellen White should have really said that Lucifer desired the power that was the prerogative of the Father and Son together, rather than the Son alone. Further to this, she should have said that he sought for the power which was the prerogative of the Father, Son and Holy Spirit together, not Christ alone.

How could Lucifer covet a power that was rightfully the Son's without inheritance? But Ellen White makes it clear that the power that Lucifer coveted

was the glory with which the Father had invested in His Son. Now that is something that is easily understood. Lucifer became jealous of that which the Father had given to His Son or that His Son inherited when He was begotten. The Son did not think this was robbery because He accepted the Word of the Father; Lucifer did think it was robbery because He did not accept the Word of the Father.

> **Lucifer allowed his jealousy of Christ to prevail, and became the more determined. To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. PP 35,36**

The question again is why was Lucifer only jealous of Christ, why was he not jealous of all three members of this so called Trinitarian Godhead? Why did he dispute the supremacy of the position of the Son alone?

The Trinitarian position actually uses convoluted and circular reasoning that allows for the suggestion that the blame for the whole Great Controversy originates with God Himself.

"A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation." Gordon Jensen *Adventist Review* Oct, 31, 1996

The Trinitarian position suggests that the Second Person of the Godhead took the position of submission voluntarily for the purpose of the plan of salvation. But it appears that the action that the Godhead took in electing the Son to be in submission was what actually caused the jealousy of Lucifer and started the rebellion which brought sin into the world. On this basis the case could be made that God in fact is responsible for sin coming into the universe. The lesson that could be learned from the Trinitarian myth is that dishonesty does

not pay and that you should always be yourself and not pretend to be someone else.

Since Lucifer was questioning the position of the Son of God, would it not make sense for God to set forth the position clearly as to who He was? The true God of heaven most certainly did this. Let us read it carefully:

> **The King of the universe summoned the heavenly hosts before Him**, that in their presence He might **set forth the true position of His Son** and show the relation He sustained to all created beings. **The Son of God shared the Father's throne**, and **the glory of the eternal, self-existent One encircled both**. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven **the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes**, and **to Him it was committed to execute the mighty counsels of His will**. The **Son of God had wrought the Father's will in the creation of all the hosts of heaven**; and **to Him, as well as to God, their homage and allegiance were due**. PP 36

Here is the true position of the Son, set forth by the Father. When we say true position, that is the truth about who the Son is. If what is written in the previous paragraph is not the truth about the Son, then God can be accused of being a liar. Let us summarise the points of the true position that was set forth:

1. The Son shared the Father's throne.
2. The glory of the Self Existent One (The Father) encircled both of them
3. Christ was the Only Begotten of God
4. Christ alone could enter into God's purposes
5. To Christ was committed the authority to execute the mighty counsels of the Father's Will
6. The homage of all created beings was due to Christ even as they were to the Father.

This is the truth about the Son of God and the relation he sustained to all created beings. But the Trinitarian position does not accept this. They see it as a plan that had been put into effect for the plan of salvation. But such a position means that God in the words above did not actually set forth the position of His Son, rather he hid the truth of who the Son really was.

If the Trinitarian position was correct then the Father would have said:

1. The name Son is a title that He uses to demonstrate the principle of submission.
2. The Son has exactly the same power and ability as Myself.
3. This power He has from Himself and He has chosen to take this office for the benefit of the universe.
4. He did not inherit anything from Me in any way shape or form.

That is what God would have to say if he was setting forth the TRUTH about the Son.

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

God cannot lie. If Lucifer was confused about the position of the Son, the Father could have saved Lucifer all this mess by simply telling the "truth" about the Son. If Trinitarians can understand it, then I think Lucifer might have been able to understand it as well, considering we were made a little lower than the angels.

Satan knew exactly who the Son was. The Bible gives clear evidence of this. The heart of the temptation of Satan against Christ in the wilderness was to confuse Him about who He really was. Satan sought to move Christ from his real identity. This was the best way to stop Him in his tracks. So how does Satan address Jesus?

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God…

Satan appealed to Christ to demonstrate His power, that appeal was connected to the name Son of God. Satan knew who Jesus was. So did the other angels.

Mat 8:29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Some people amazingly suggest: "Oh this was in the incarnation!" So that means that the fallen angels respectfully used the titles that God assigned to carry out the plan of salvation. That was very nice of them indeed!

Let us think these things through very carefully:

1. If the Son was not truly the Son of God, but only taking the position or title for the plan of salvation, then this created confusion for Lucifer and the angels concerning His real identity.
2. When God summoned the heavenly host to set the matter straight, His refusal to be honest with them was the actual catalyst for the rebellion, by allowing the angels to remain in confusion about the true identity of the Son.
3. Lucifer coveted the glory of the Son which the Father had invested in Him. He was Jealous of Christ alone, not the Father and Son.
4. It is understandable, though not excusable, to see why Lucifer would be jealous of the Son being invested with power and authority. It is not understandable that if the Son was actually the co-equal co-eternal of the Father in His own independent right that they continued to hide this knowledge from the angels and spark the rebellion in heaven.

Inspiration makes it clear who the Son is.

The Father Knew

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Angels Knew

Heb 1:2-5 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name

than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Satan Knew

Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God.

The Fallen Angels Knew

Mar 3:11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

The Disciples Knew

Mat 14:33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

Mat 16:15,16 He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

The Centurion Knew

Mar 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

And of course Jesus Knew

John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Why is it that most of the world does not seem to know who Jesus really is?

> God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and Divine

perfection. In him dwelt all the fullness of the Godhead bodily. ST, May 30, 1895 par. 3

The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality. UL 367 (1905)

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. 8T 268 (1909)

The Lord Jesus Christ, the Divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God. "The Lord possessed me in the beginning of his way," He declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth" (Proverbs 8:22-27). 1SM 247

The Trinity and the Loss of Identity

(October 29, 2010)

I have read several times about the idea that for God to be love there must be more than one person for that love to exist. The key text that is used is 1 John 4:8 that God is love.

The God of the Bible is a triune Being because HE IS LOVE. Love cannot be exercised in isolation. You cannot be all-loving and be alone at the same

time. Love is manifested in relationships. Augustine expressed this truth eloquently, when he said: “Ubi amor, ibi trinitas—Where there love, there is a trinity.” By that he meant, that where there is love, there is a lover, a beloved, and a spirit of love." Samuel Bacchiocchi, The Importance of the Doctrine of the Trinity

The argument goes that the triune nature of God produces a love that is not self-oriented:

> We would suggest that God in His Trinitarian self-revelation, has claimed that He created us to reflect the love that supernaturally resides in His very being as an eternally loving God who is one in three. Furthermore, the triune love found in God is not self oriented and thus strongly implies that we find our greatest joy and satisfaction in living and serving others." Whidden, Moon and Reeve, The Trinity Page 247

I had never seen a Bible passage to support this notion until recently. The text that was suggested was 1 Cor 13:5, that love does not seek its own and for this to be possible with God more than one person must exist.

So, based on this definition that love is centred on others, others must exist for love to be the essence of that person.

My first question is that while this is an argument of logic based on a definition taken from selected passages of Scripture, it appears to overlook the immediate context of John’s passage. My understanding of exegetical practice would demand that we determine first what the author is saying in the immediate context and once this is determined we seek for other passages to expand our understanding. Also, it would be good to collect ALL the passages in Scripture on the subject and seek to form them into harmony in a prayerful manner. So firstly, here is the immediate context of I John 4:8

> 1John 4:6-12 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the

spirit of error. (7) Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. (8) He that loveth not knoweth not God; for God is love. (9) In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (10) Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. (11) Beloved, if God so loved us, we ought also to love one another. (12) No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

The person that John calls God in this passage, that is love in verse 8, I would understand through a consistent application to be the same person that sent his only begotten Son in verse 9 and also is the being that no man hath seen at any time in verse 12.

If the God mentioned in verse 8 as being love is the same being that gave His only begotten Son in verse 9, then is it still possible to entertain the idea that when John states that God is love in verse 8 that he is actually referring to the Father, Son and Holy Spirit in a unity and plurality of love?

If this is the case, then by consistent application the God of verse 8, which includes the Son and the Spirit, also can claim to give “His” only begotten Son in verse 9. We would also have to consider that no man has seen the Son or the Spirit in verse 12. Now this is certainly true for the Spirit, but can we say this of the Son?

My question is that the immediate context for the word God in this passage refers to the Father.

Consider also the meaning of verse 7. John appeals for us to love one another, through the act of loving. He then states the reason why we can love one another: because “love is of God” or more directly: love comes from God, it comes out of God, it is born of God. The point of verse 7 is that love comes out of God to us in order that we can be loving.

And in this context the love mentioned is coming from a Source (God the Father who sent His Son) to us.

But what if John in verse 8 is not just making a simple statement that God the Father is love (meaning that He is the Source of love)? What if John is switching his flow of meaning to suddenly make a profound statement about the nature of God? And this statement means that God is not the Father only but contains within Him the Father, Son and Holy Spirit? If this is what John is attempting to explain, then the flow of what John means by the word God from verse 7 is lost.

So my second appeal on this point is that the flow of meaning from verse 7 into verse 8 is confused if the meaning of God changes in the transition from "love is of God" to "God is love". Therefore, God shifts from meaning a single Source from which love flows to a plural nature of loving essence displayed in God's internal other-centredness.

In regard to love not seeking its own, this argument could suggest that unless there was a Trinity, a singular God would default to becoming selfish. This is indeed what Dr Bacchiocchi suggests when commenting on Allah.

> By contrast the god of the Koran is "ONE," because he is SELF-CENTERED, living in solitary aloofness, "far above" and beyond any intimate relationship – The Importance of the Trinity Page 6

One of the key problems with this whole line of reasoning is that for this demonstration of love to occur there must be a personal sacrifice of identity. The individual members of the Godhead must drop themselves into the great ocean of this selfless love. Self is lost in this self-sacrificing focus on others. Notice this transcending of personal identity in the statement by Whidden, Moon and Reeve:

> We would suggest that God in His Trinitarian self-revelation, has claimed that He created us to reflect the love that supernaturally resides in His very being as an eternally loving God who is one in three. Furthermore,

> the triune love found in God is not self oriented and thus strongly implies that we find our greatest joy and satisfaction in living and serving others. Whidden, Moon and Reeve, The Trinity Page 247

Notice the expressions "**His** Trinitarian **self**-revelation" and "He created us" and "His very being." These terms are the melting together of three persons so that we can use the terms He, His and Him to refer to three who are one. These singular terms are referring to three persons; this feat is achieved through a personal identity sacrifice.

This process is actually very similar to Zen Buddhism:

> The Buddha had invented a new system of yogic meditation (vipassana) and it was assuredly this that led to his final insight. Most systems of his time induced trance like states known as "samadhi" in which the self was said to merge with the universal godhead or Brahman - like a "dew drop falling into an ocean". Introducing Buddhism

I recently read this in a forum discussing aspects of Buddhism:

> "I've never really had a problem with the oneness/nothingness dichotomy. Both are ideas that are so incomprehensible in their magnitude that they're exactly the same. As your own example illustrates the feeling of being one with everything and being nothing would feel the same way, because... well... **it's the loss of identity**."

My awareness of the sacrifice of identity within the ocean of love came about when I was sharing some of my thoughts on Identity with a dear friend of mine who once planned to study to become a Zen Buddhist priest. He shared with me how that what I was sharing on Identity was actually diametrically opposed to Zen Buddhism because what I was sharing involved finding identity as a child OF God while Buddhism involves the loss of identity by merging WITH God.

So self is sacrificed by dropping into the ocean of the universal Godhead. Is it just possible that the Trinity and Buddhism tap into very similar ideas that stem from pantheism? In light of what Adventists know about

Pantheism and Dr. Kellogg, I might suggest to you that they do indeed run on a similar platform. Buddhism uses the conflicting thoughts of oneness/nothingness to mystify the mind, while the Trinity uses the three in one conflict to do the same job. The end result for both is the loss of identity and the ushering into the "awe" of the mystery.

Does the current Adventist Trinity cause modes of thought that discount the importance of the identities of the Father and Son? Well this example springs to mind:

> But imagine a situation in which the being we have come to know as God the Father came to die for us, and the one we have come to know as Jesus stayed back in heaven (we are speaking in human terms to make a point). **Nothing would have changed, except that we would have been calling each by the name we now use for the other.** That is what equality in the Deity means. (Sabbath School Lesson, April 10, 2008)

The Trinitarian is seduced into the art of role interchangeability by welding three self-originated life sources into one loving God which they then call He and Him. It is indeed the identical process that Buddhists use to lose self in the ocean of the Godhead.

The Adventist Message was founded on a clear and distinct understanding of the Father and His Son. The foundation of our message springing from Daniel 7 and 8 demands a differentiation between the Ancient of Days and His Son. This is vital to understanding the sanctuary system and the atonement. Notice the force of these words in maintaining the identities of Father and Son from the pen of inspiration written to combat Kellogg's pantheist theories:

> **The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.** "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath

appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.

Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth." John 5:17-20. Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them. This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20-23. Wonderful statement! **The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in**

purpose, in mind, in character, but not in person. It is thus that God and Christ are one. 8T 268,269

Let these words ring in your mind. Memorize 8T 268 and 269 and know that it was written to face pantheism, which destroys the personalities of the Father and His Son. Read her warnings on this subject. This deadly poison will cause us to see more of role swapping and generalisation in regard to the identities of the Father and Son. This has always been Satan's plan.

I have a personal relationship with My Father in Heaven through His beloved Son. My Father was never in danger of being selfish nor needed to drop himself into an ocean of selflessness to save Himself from self. My Father is Love and this love flows through His Son by His Spirit into my heart.

The current Adventist Trinities (there are many but they speak with one voice in this context) are a masterpiece of satanic genius to suck us down the path of eastern mysticism and into the arms of the promised omega.

As for Love seeking not its own, consider whose heart it is that love flows from when you read this quote:

> It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. Desire of Ages 19

When we refer to God's love as expressed in I John 4:8,9 - I think Ellen White amplifies what John means "In this was manifest the Love of God towards us" when she says:

"It is not the sacrifice of Christ only; it is the Father's sacrifice also. The Father, in union and loving sympathy, with his Son, subjected himself to suffer with his Son. He spared not his only begotten Son but freely delivered him up for us all. **This gift of Christ is the crowning truth of God's love, and this Fatherhood, through all time and through eternity. Here is the love of God in his Fatherhood**." Ellen G White, Spalding and Magan Collection p. 68. "Sunnyside," Cooranbong, N. W. W., March 12, 1897 addressed to "Dear Brethren Daniells, Palmer, and Colcord.

The most enduring display of God's love is not three persons merging their identities in selflessness - it is a Father giving His only Son for us. To this God I bow the knee with Paul, for it is in the name of the Father that the whole family in heaven and earth is named. Eph 3:14,15.

Dual Authority

(Dec 18, 2010)

Rev 5:13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

The book of revelation provides us a view of true worship as expressed by every created being in the universe. The focus of this worship is centred on two identities; God and the Lamb. To these two identities is ascribed blessing, honour, glory and power.

In accord with this scene in Rev 5 Ellen White issues the following exhortation:

The Father and the Son alone are to be exalted. YI, July 7, 1898

The worship of the Father and Son is only possible through the Spirit.

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Paul expresses the authority of Father and Son in this way:

Eph 4:5,6 One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

One God and One Lord. The Father is the source of all things and ruler over all. Christ inherited all of His Father's attributes and was made Lord of all, as the supreme example to the universe of loving trusting submission to the Father.

This conception of God and His Son as revealed in the Bible establishes a clear foundation for dual authority; A headship/source authority as shown in the Father and a submission/nurture authority as revealed in the Son. The Son receives the life and blessing of the Father (and nurtures by adding to it the spirit of submission and the sense of acceptance) and expands it before passing it on to the universe.

God has placed this dual authority over every aspect of our lives.

Headship/Seed Authority	Submission/Nurture Authority
Father	Son
Bible	Spirit of Prophecy
Husband	Wife

Because the Father's authority is given to His Son, the Son possesses both headship and submission authority for all created beings. This is why He has the name above all names to the glory of God the Father. Phil 2:9. This is why the government is upon His shoulders. Isa 9:6

This dual authority headship/submission principle can only be maintained when the identities of Father and Son are clearly maintained. Any confusion of their identities will lead to confusion of their authority.

The Trinity doctrine teaches that Father, Son and Spirit are three distinct persons in one substance. There is no clear headship identity and no clear submission identity. These concepts are assumed for the purpose of illustration. The terms Father and Son are no longer expressive of their actual person, but are working titles purely for the functioning of the universe.

The mystery that surrounds the Trinity, places a mystery over the dual authority of the Father and Son. It confuses the conception of headship and nurture and blends then together into a singular egalitarian power authority. The following video illustrates this process of confusion, assimilation and blending into one mysterious power. [video lost]

The Trinity presents a concept of three identical triplets. At their core, you can't tell them apart. As the mind tries to form a distinction between personalities, it becomes confused and can only blend them into one mysterious essence. The personalities are destroyed and only the power remains. It is a tremendously seductive scheme of Satan to confuse and pervert the human mind. The trinity is his most clever scheme to destroy Christ and his real identity.

It is not hard to see how this mystery has caused great confusion over the relationship between the Bible and Spirit of Prophecy. There has been debate for decades on how the Spirit of Prophecy is equal to the Bible and what authority does it have in our lives. Without a clear concept of dual authority based in the relationship of the Father and Son, the authority of the Bible and Spirit of prophecy is either blended together into one singular authority where the Spirit of Prophecy essentially becomes the same as the Bible and usually supersedes it, or is relegated to the position of "an evangelist or pastor in that her main purpose is to win and hold people to Christ."

It is not hard to see the same mystery affecting the authority of husband and wife and places them in the same power struggle as the Bible and Spirit of Prophecy. The true identities of the Father and Son immediately eliminate all this confusion and opens the channel of blessing that was originally intended.

Clear identities of Father and Son means a clear dual authority structure over our lives.

Prophet and Priest

This dual authority is reflected in the church at another level, the roles of prophet and priest. The prophets received direct communication from God and provided the seed or Word to the church. The priests would take this word or instruction and teach the people, giving them the sincere milk of the word. We see these dual roles operating very clearly in the lives of Moses and Aaron. Moses was the prophet and Aaron was the priest.

> Exo 4:15,16 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

Moses acted in the headship role and Aaron acted in the submission role. All the authority that Moses had was transferred through Aaron as he instructed the people in the words that Moses gave him.

The Establishment of the Church

A close observation makes it is easy to see how this dual authority structure is developed. As we observe the stories of Father and Son and Adam and Eve, we see the nurturing authority emerge from the headship authority and then transmit the blessing and wishes of the headship authority to the people operating under that authority.

We see the calling of Moses and his establishment as prophet. He is given instruction for the formation and functioning of the church. Aaron then emerges and is granted authority to implement the instruction of the prophet Moses as the priest.

Added to this is the important fact that, the church was led out of Egypt by Moses and the priesthood was established after the coming out or birthing of the church. Once the church was brought forth, the priesthood was given authority to lead and direct the people in the worship of God. The priesthood was always submissive to the prophets and the church would thrive under this dual authority system.

The Adventist church was constituted in the same way. It came out of Babylon under the hand of a prophet and the priesthood was then established later on to lead and direct the people. The structure of the priesthood was received through the authority of the Bible or writings of the prophets. The Advent people were given a clear foundation of the dual authority system in recognition of the true Father and Son relationship. As long as the church maintained this foundation, the priesthood or leadership of the church would remain submissive to the Word of the prophets; meaning the Bible and the Spirit of Prophecy.

The Opportunity of 1888 to Embrace the Full Dual Authority Structure

In 1888 the true identity of Christ was presented to the Adventist church. Christ was shown to be truly the Son of God and truly the Son of man. This message was so important because even though the earlier pioneers had identified Jesus as the Son of God, they had not clearly perceived the nature of the relationship within this dual authority. It was one thing to clearly perceive two identities, it was another to clearly understand their relationship. Due to an incorrect understanding of how Jesus was equal to the Father, James White opened the door to a totally wrong view of Christ in 1877 when he stated:

> "True, Christ prayed to a superior. This is during the time of his humiliation, when enfeebled by the seed of Abraham. There was no such dependence before he humbled himself that he might reach the feeble sinner in all his weakness and shame. Neither will there be when Christ shall be seated at the right hand of power in Heaven.
> We may look upon the Father and the Son before the worlds were made as a creating and law administering firm of equal power." (RH, Christ Equal with God)

In James White's mind, the equality of Father and Son was only based on power. This led him to state that before the incarnation Jesus was not dependent on the Father. But this was only partially true. Jesus most certainly had life in Himself which he received with His inheritance from the Father, but He was still dependent in a relational sense. He was dependent in terms of His sense of identity, value and purpose. If Jesus was not dependent on the Father

in some respect then there was no divine example of dependence for the universe. Just as a wife has a separate life to that of her husband and can do things independently, she is still dependent on him for His blessing and affection.

The 1888 message and immediate aftermath focused very heavily in the correct identification of the person of Christ, especially as related to Hebrews 1 and 2. This emphasis can be best summed up by A.T Jones:

> In the first chapter of Hebrews, the exaltation, the position, and the nature of Christ as He was in heaven before He came to the world are more fully given than in any other single portion of the Scriptures. Therefore it is certain that an understanding of the position and nature of Christ as He was in heaven is essential to a proper understanding of His position and nature as He was on earth. (Consecrated Way to Christian Perfection)

Ellen White described these messages as a presentation of Christ in all the fullness of the Godhead.

> "Messages bearing divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness…" (EGW 1888 materials page 673)

The study of Christ in 1888 created an opportunity for the Headship/Submission dual authority blessing structure to bless us. When the Church finds the true identity of Jesus, it finds the Way to receive the same blessing He receives from His Father through the Spirit.

The Rejection of Christ in 1888 Destroyed Dual Authority Blessing Structure
Sadly the church rejected this message and therefore rejected the real identity of Christ. A false Christ soon began to emerge and the dual authority blessing structure collapsed and the opportunity for the latter rain was lost.

The loss of this dual authority structure over the next four decades caused tremendous problems for all dual authority that was established by God. The

church became confused about the Headship/Submission authority of the Bible and the Spirit of Prophecy and a little later the Headship/Submission authority of husband and wife. The loss of the true identity of Jesus destroys the correct understanding and relation of all dual authority which therefore destroys the ability for the blessing of the Father to flow through these channels.

These are some initial thoughts

Note: A presentation by this name is also on Adrian's Vimeo page, done at Amicalola, Georgia, April 9, 2011:

http://maranathamedia.com/presentation/view/dual-authority-and-equality

By Beholding We are Changed

The Jesus we Behold is the Jesus we Become like

(March 2, 2010)

2 Cor 3:18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Here is a key principle of the Christian faith – beholding with open face the glory of the Lord, we become changed into the same image. As we behold Christ, (John 1:29) as we feed upon Him, (John 6:51) meditate upon Him and consider Him, (Heb 12:3) we receive of His Spirit (John 15:26) and we become like Him in character.

We aspire to be like Christ in every way. We drink deeply of His character, His trust, His Faith in His Father. We receive of His mind (1 Cor 2:16) and we become like Him. God has promised to complete this work of transformation in us; He has begun the work and He will finish it (Phil 1:6). As we measure Christ, His sacrifice and His work (Rev 11:1,2) we are changed into His image.

The work of being changed into His image requires that what we behold be the same yesterday, today and forever (Heb 13:8). If what we behold in Christ is conflicted in our minds, then the work of transformation will become confused. It is upon this point that we must have a clear conception of the identity of Christ, for we will aspire to be like Him in everything, we will copy and imitate everything that we see in Him. Jesus is our everlasting Father in everything (Isa 9:6).

It is certain that as we behold Christ on earth we see an absolute and abiding trust in the Father. Christ depends upon His Father completely and does nothing outside of the will of the Father. As we behold this, we seek to become just like Him. But what about His standing in Heaven; how is Christ presented to us here? Many teach and believe that Christ has a position of complete independence and self-sufficiency. A Being who is willing to work with the Father in love but who approaches Him not as one who is indebted in any way to Him for anything. The claim is made that in Christ is life original, unborrowed and underived from anyone, even the Father! As we behold this type of Christ, what occurs within our hearts, what do we begin to assimilate? Is there not a clear message sent to us of independence? Such a view of Christ causes us to think that there is not one ounce of dependence in the person of Christ in relation to His Father. There is not one ounce of gratitude in Christ in recognition to the Father that He has received all things from Him. Is this the Christ that we are to pattern after?

The cry goes up “But He is God! We can never be like Him!” It must certainly be made clear that the position given to Christ can never be ours. We can never say with Christ that “As the Father knoweth me, even so know I the Father” (John 10:15). Christ possesses an equality of relationship to the Father that no other being in the universe can understand or appreciate. There are many aspects of His nature that are clearly beyond us, but this does not in any way alter the principles of relationship that must be set before us in a universal context.

The relation of Christ to His Father is the only pattern of relationship given to the universe to understand the WAY to the Father. It is the relationship that Christ possesses with the Father that shows us how we must relate to Him.

Christ is set before us as One that we must pattern in every way. He is a beacon to our souls, and our hearts are drawn to Him to copy Him in everything.

If Christ is set before us in our minds as One who is not indebted to the Father for all that He possesses, then we will copy this in our own lives. But beyond this, we will seek to copy both what we see in heaven and what we see on earth. We will be driven to try and become both dependent, trusting and obedient as well as independent, self-sufficient and not indebted in any way.

This is just as Satan would have it. Our minds become so completely confused and clouded in our contemplation of Christ that we must conclude it a mystery beyond our comprehension. The work of imitation halts in the way and we speak more and more of the mystery and less and less of the beauty and clarity of the person of Christ.

The work of being changed into the image of Christ requires a Christ that maintains a consistent relation to the Father from beginning to end. Jesus must indeed be the same yesterday, today and forever otherwise the work of transformation will never be completed.

In heaven I behold Christ as One that looks lovingly and devotedly towards His Father. As He possesses all the fullness of His Father's power, standing in His inherited majesty and immensity, He is looking with gratitude and devotion to the One who gave it all to Him and has shared all of His heart with Him.

It is upon this critical issue that the question of inheritance revolves. It speaks directly to the person of Christ and His relation to the Father. It affects our perceptions of Him as to what we will pattern after. In Christ we see the eternal example of devotion, trust, submission and gratitude to the great source of all. In the very identity and person of Christ we find the secret to righteousness by faith! The key principle is part of His identity! This is why He is the Way, the Truth and the Life. The inheritance of Jesus as expressed in Hebrews 1 is at the heart of the entire gospel process. As A.T Jones stated:

> In the first chapter of Hebrews, the exaltation, the position, and the nature of Christ as He was in heaven before He came to the world are more fully given than in any other single portion of the

> Scriptures. Therefore it is certain that an understanding of the position and nature of Christ as He was in heaven is essential to a proper understanding of His position and nature as He was on earth. - *Consecrated Way to Christian Perfection, Page 12*

So what is the Christ that you behold and what image are you assimilating? Do you behold a devoted Son in gratitude to His Father, or do you behold an independent and self-sufficient Christ that has agreed to work with the Father but owes Him nothing. Let us ponder well what we behold for indeed our life depends on it.

The Deadly Consequences of Overstating God's Word

Satan's manipulation of our desire to do the right thing

(May 10, 2010)

God said to Adam:

Gen 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Eve said to the Serpent:

> Gen 3:2-3 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

The servant of the Lord said:

> The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve. Then he reminded her of her own words, that God had forbidden them to touch it, lest they die. She would receive no more harm from eating the fruit, he declared, than

> from touching it. Perceiving no evil results from what she had done, Eve grew bolder. (PP 55,56)

In her efforts to defend God's Word, Eve overstated what God had said and her overstatement provided a window for Satan to destroy her. Overstating God's Word is what opened the door for the destruction of the human race.

Satan has mastered the art of deceiving humanity by taking advantage of the desire to do the right thing. We know that Satan hates Jesus and wants to do everything he can to destroy Him. If Satan came to us directly and attacked the divinity of Jesus we would be ready for him and we would not be deceived. But Satan is much more cunning than we think. He invites us to overstate our case concerning the identity of the Son of God in order to disconnect us from Him.

God's Word declares:

> Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Satan Challenges:

> Mat 4:3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

Satan did not confront Christ and say "you are not the Son of God." He invited Christ to prove He was the Son, not by resting in the Father's Word but through the display of His own power. He invited the Son to overstate His position through a display of power that would cast doubt on His reliance on the Father.

Satan is now asking us the same question. If Christ is divine, show you believe it by ascribing to Him "absolute deity." Make Him God in His own right without an inheritance from the Father, then you will show your true allegiance to Him!

So we as an Adventist Church respond to the challenge. In our eagerness to defend our Lord and Saviour, we overstate the case concerning the Son and make Him identical to the Father and strip from Him His inherited Divinity.

In stripping from Christ His true identity, we are no longer connected to the true Son of God and we have no chance against the evil one. We no longer

have a truly divine example of submission, trust and obedience. These things are now metaphor and not reality.

In a relational kingdom, it is not simply a matter of raising the power bar to the highest level and content ourselves that we have defended the Son of God. We must hit the target and identify the exact position of the Son, otherwise we will lose Him. In the 28 Fundamentals expressed by our Adventist Church we have raised the bar to what we believe is the highest level in our efforts to defend our beloved Saviour. Instead we have overstated the case like our mother Eve and like her opened the flood gates of hell.

It never pays to overstate what God says, destruction is the inevitable result.

> Rev 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Overstating the Word Part 2 – The Spirit of Truth

(May 10, 2010)

In part one we observed that Satan takes advantage of the human desire to defend God. He draws us into combat where we feel we are safe; he seeks to seduce us into overstating what God has said and then drive home his advantage through the breach we have allowed him to create.

In reference to the Son of God, he has done this by drawing us into defending his divinity by overstating his position and presenting Him as God in His own right independent of the Father, rather than God by inheritance. Our desire to defend against Satan's attack on Christ's divinity combined with our hereditary tendency to overstate God's Word has actually stripped Christ of His identity as the Son of God and made Him another person altogether. Satan does not

care if we overstate the position of Christ as long as we don't hit the target, connect with Him and receive His power.

This tendency to overstate the Word of God in an effort to defend Him also applies to the Holy Spirit.

The Word of God states concerning the Spirit:

> Rom 8:9-10 But ye are not in the flesh, but in the **Spirit**, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his. And if **Christ** be in you, the body is dead because of sin; but the **Spirit** is life because of righteousness.
>
> John 14:16-18 And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. **I will not leave you comfortless: I will come to you.**

If Jesus is the Truth as He stated of Himself, then the Spirit of Truth is the Spirit of Jesus. This is exactly what Paul says in Rom 8:9,10. The Spirit is another comforter because it is not Jesus in His physical/material form, but in another/spiritual form. It is the mind of Christ transported to us through the mystery of the Spirit. This is why Jesus said I, not another, but I will comfort you.

When we hear Jesus speaking about "another comforter" and "He", if we ignore everything He says we might actually think it is somebody else completely. But the only person that can truly comfort us is the one who has walked in our skin and faced what we have faced. There is far less power in sending a counselor to comfort a mother who has lost a child who has not experienced this themselves. The one who has walked the path knows exactly what it is like and is therefore best able to comfort another who walks the same path. This is why the servant of the Lord says:

> "The Saviour is our Comforter. This I have proved Him to be." 8MR p. 49

> Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full. His words will be to them as the bread of life… RH Jan 27, 1903

This issue is not that difficult to understand if we simply take the Word of God and not try to add to it or defend God beyond what He has stated. Satan introduces to us the thought that when we read the word "another" or "He", then to truly defend the truth of the Spirit, we must present Him as a "fully" separate person. It could appear that if we don't do this then we are insulting the Spirit and taking from Him his personhood and reducing Him to a mere force or power.

So as a church we rush to the defense of the Holy Spirit and we overstate what the Word of God has said and make the Holy Spirit a complete person in His own right, just like making the Son a complete God in His own right and in this we feel we have vindicated God! (Please note that the desire to have things in their own right is actually part of the lie spoken to our parents in the garden. The desire to have things in their own right is very natural for us because of this lie.)

When we do this we actually strip from Christ His comforting presence; we take from Christ one of the most wonderful things about Him and that is His ability to comfort us by His OWN Spirit. When I conceive of the separate person then I picture Jesus talking to the Spirit and asking Him to come and comfort me and in some way the Spirit represents Jesus. He acts like Jesus, talks like Jesus and because Jesus and the Spirit are very close it feels something like Jesus, but at the end of the day it is not Jesus, but someone else who never walked in my skin and really does not know how it feels. That is little comfort to me no matter how hard I try and imagine it to be so.

There is great joy in knowing that when Jesus breathes upon me His Spirit, that it is His mind, His character and His presence that is actually with me. I am moved when I think about it. Jesus is actually with me in another way than a physical presence. He is with me in a spiritual presence.

> The Holy Spirit is the breath of spiritual life in the soul. ***The impartation of the Spirit is the impartation of the life of Christ***. It imbues the receiver with the attributes of Christ. DA 805
>
> Gal 4:6 And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, Abba, Father.

When we stay within the bounds of the Word of God, we don't need to define exactly what the Spirit is or how it works, we just need to know that the personal presence of Jesus is with us and we don't need to define another separate person. To do this is to overstate the Word of God and open the way for Satan to come between Christ and His Children.

> It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. ***This refers to the omnipresence of the Spirit of Christ, called the Comforter***. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13].
>
> There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" 14MR 179

Within the 28 Fundamentals our church has overstated the case by referring to the Holy Spirit as "God the Spirit." The Bible does not say this. It sounds like we are defending the Spirit by saying this, but we are overstating God's Word and stripping Christ of part of who He is and that suits Satan perfectly.

Many members of the Church use the “silence is golden” quotes to defend the overstated position that the Spirit is a separate person. They state it and then slap the “silence is golden” on it to prevent discussion or objection. This process Satan delights in, for a statement that was designed to protect the Spirit of Christ, is used to strip Him of part of His identity. This is extremely sad.

If we could just let the Word of God stand and not try to defend God by overstating the case. If we could just allow the Spirit to be what the Bible says it is and leave the rest as a mystery. If we could rejoice in the fact that the personal presence of Jesus is with us via His Spirit and be content, then we would indeed be comforted, filled, strengthened and empowered.

> “The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them…” RH August 26 1890.

Let us cease to overstate the case and rest in the plain and simple statements of Scripture.

Who are these three Beings?

(Oct 7, 2010)

The doctrine of the Trinity as expressed in Adventism provides the notion of three independent self-existent beings bound together in the bounds of love and unity and have taken upon themselves the titles of Father, Son and Holy Spirit. We might liken this to a screen upon which are projected these three identities, but these identities are not the persons themselves but only a representation that they wish to project for our benefit.

This creates a great problem if really thought about. Who are these three beings - a mystery I am told, you can't understand it? But if I connect myself to the identities of Father and Son and yet these identities are not who these beings really are - then am I really in a relationship with them?

Let me illustrate. When I was growing up, I spent much wasted time watching TV. I watched a program called Happy days and I followed carefully one of the main characters called Richard Cunningham. I watched this program every day for months. I felt that I knew Richard. I felt I could connect with and identify with him. The problem is that Richard Cunningham does not actually exist, he is played as a role by Ron Howard. But I never knew Ron Howard, so what kind of relationship did I have. I was connecting and feeling emotions for an identity that actually did not exist.

If the title of Son of God is not actually who Jesus is but is a projected identity - a spiritual Son that does not actually exist - then do we actually have a real relationship or a projected image of non-reality? Remember Satan has always wanted to destroy the Son of God. What an utterly brilliant plan to do it.

J.H Waggoner picked this point clearly when he stated:

> 'There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three Divine Persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, **without any relation of Father or Son, which is the most proper notion of three gods.** J. H. Waggoner, Thoughts on Baptism, 1878

If God is indeed a Trinity of three identical beings that we have no direct identifiers to connect with, then it is impossible to have a relationship with them. If Father and Son are no Father and Son, then we are doomed to the darkness of the mystery of wondering: who are these powerful beings? There is no concept of a relation because there are no identification points to form a relationship upon.

> "The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. **This doctrine destroys the personality of God, and his Son Jesus Christ our Lord**." J. N. Andrews, Review & Herald, March 6, 1855

> "Here we might mention the Trinity, which **does away the personality of God, and of his Son Jesus Christ**." J. S. White, Review & Herald, December 11, 1855

There can be no relationship without a proper notion of personality. The pioneers clearly discerned this. Please consider the words of Ellen White in the context of this article:

> "The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each…God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." 8T 268

God is the Father of Christ - Christ is the Son of God, there is no other way to know them.

As for the Holy Spirit, how do we regard this power as a being? The creedal Trinity formula deals with this by having Father, Son and Spirit in one being. Yet the Adventist expression is three beings.

When we think of the Father and Son, we can scripturally picture a locus point that centres Their being. The Father on the throne at the centre of the universe and the Son beside Him interceding. These two beings are described in Dan 7 moving between the holy and Most Holy Place. Yet if we consider the Holy Spirit as a being like them, then where is the centre or locus of His being? Well He is everywhere. He has no form, no body, no parts, He is a being that is everywhere. He is in the flowers and the trees and the birds and even us. Is this not exactly what Kellogg believed?

> "You, Elder Daniells, and others have spoken about a fine line of distinction, but I could not quite see what it was, but this statement by Sister White makes it clear to me. The difference is this: When we say God is in the tree, the word 'God' is understood in that the Godhead is in the tree, God the Father, God the Son, and God the Holy Spirit, whereas the proper understanding in order that wholesome conceptions should be preserved in our minds, is that God the

Father sits upon his throne in heaven where God the Son is also; while God's life, or Spirit or presence is the all-pervading power which is carrying out the will of God in all the universe." Letter: J. H. Kellogg to W. W. Prescott. Oct 25. 1903.

"Ever since the council closed I have felt that I should write you confidentially regarding Dr Kellogg's plans for revising and republishing 'The Living Temple'…. He (Kellogg) said that some days before coming to the council, he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views. He said that all the way along he had been troubled to know how to state the character of God and his relation to his creation works… He then stated that his former views regarding the trinity had stood in his way of making a clear and absolutely correct statement; **but that within a short time he had come to believe in the trinity and could now see pretty clearly where all the difficulty was**, and believed that he could clear the matter up satisfactorily. **He told me that he now believed in God the Father, God the Son, and God the Holy Ghost; and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing.** He said if he had believed this before writing the book, he could have expressed his views without giving the wrong impression the book now gives. I placed before him the objections I found in the teaching, and tried to show him that the teaching was so utterly contrary to the gospel that I did not see how it could be revised by changing a few expressions. We argued the matter at some length in a friendly way; but I felt sure that when we parted, the doctor did not understand himself, nor the character of his teaching. And I could not see how it would be possible for him to flop over, and in the course of a few days fix the books up so that it would be all right." Letter: A. G. Daniells to W. C. White. Oct 29. 1903 p1.2. (Emphasis added)

If as many Adventists believe that the Holy Spirit is a self-originated being who is Omnipotent, Omniscient and Omnipresent, yet possessing no body or parts or having a central locus point, then indeed Kellogg was right, God does live IN the tree, IN the flower and by extension IN us.

Is our current church position simply an expression of what Kellogg taught, excepting that Kellogg understood the implications of such a belief far better than most today?

No Other Foundation

How the Sanctuary Doctrine of Adventism Stands on the Truth of the Father and His Son (Feb 16, 2010)

1 Cor 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Mat 16:16-18 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

1 Cor 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Col 2:2,3 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.

1Pe 2:7,8 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

A careful study of Scripture brings us to the conclusion that all truth is centred in the person of Jesus. The logical consequence of this fact is that to hold or believe any false teaching creates a falsehood about the identity and person of Christ. We need to underscore this point, so let me bold and centre it for you.

To hold or believe any false teaching creates a falsehood about the identity and person of Christ.

"Christ, His character and work, is the center and circumference of all truth. He is the chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth." OHC 16

All doctrine is linked together in Christ. One false doctrine undetected must set in motion a process that will eventually change the identity of Christ.

A Solid Foundation

The development of the Adventist faith into a body of truth could only occur upon a correct identification of the person of Christ. To be able to build a complete system of truth upon a wrong conception of Christ is impossible, otherwise He is not the centre and circumference of truth but only one module of many that can be fitted together. Again this point must be made clear.

To be able to build a complete system of truth upon a wrong conception of Christ is impossible

A correct perception of the Sabbath, State of the Dead, Sanctuary, Investigative Judgment, Second Coming, the Millennium and New Earth could only be built upon a correct identification of the person of Jesus. This fact is clearly understood by the analogy of building a house. The foundation must be

laid correctly first before the house can be erected. If the foundation stone chosen is the wrong dimensions and has wrong angles in it, the whole building project will be a disaster. This simple fact has appeared to be overlooked by the Adventist Church today. Our Church seems to believe that you can build a house on a faulty foundation and then change the foundations later on as a natural method of house building.[1] The Bible tells us that God is not the author of confusion and that He does things decently and in order. (1 Cor 14:33,40) If the Adventist Trinity is correct then God has required us to change the foundation stone laid in the beginning, but we do not find this method of building in the Scriptures.

The wise man built his house upon the rock, but our leaders now want us to believe that we built it on a very dangerous belief, that will in fact cause the loss of salvation![2] This is a fantastic claim that must be clearly understood. Our church claims that our forefathers ignorantly laid a poisonous corner stone that would kill us all and that later wiser leadership would have to correct this most terrible situation! Where in Biblical history do we ever find the second generation after the death of a prophet advancing in light and knowledge? But is this not the claims of our church today? Do we not claim that the advent of modern educational advancement allowed us to read the writings of the Bible and the prophet in a way to correct this poisonous mistake? How wonderful is modern scholarship to discern the carefully laid hints of the prophet to guide us out of the abyss of so-called Arianism! The breath and length of these claims defies the imagination. But this is indeed what we are being asked to believe.

The Foundations of Adventism

[1] Many people appeal to the experience of Protestantism coming out of darkness. But God never built a church in the dark ages upon the pillars of the Trinity and Immortality of the soul. Such a foundation would only ever create daughters for Babylon and a name that claimed life but was dead. God did not build a foundation in the dark ages, but a window for His people to escape the grip of Rome.

[2] "What do we forfeit if God is only one Person? For one, Christ could not be our Savior. It took the Holy Spirit to bring Christ to Mary. It took the Father to answer Christ's prayers and give Him needed help. That's how important the Trinity is to us. Our eternal life depends upon this truth." Adventist World Magazine - February 2010 Issue - Page 30 par. 2

The discovery of the true identity of Jesus is directly linked to our measuring of the temple of God. The disappointment of Adventism and its discovery of the Sanctuary are clearly outlined in Rev 10:10,11 and Rev 11:1,2

> Rev 10:10,11 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.
>
> Rev 11:1,2 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The eating of the little book is the book of Daniel and the sweetness was the discovery of the conclusion of the 2300 days in Daniel 8. The bitterness came from the wrong understanding of the cleansing of the Sanctuary. Miller and others interpreted this as the Second Coming. He placed the date correctly, but misunderstood the meaning of its cleansing.

This is where a wrong perception of Christ did not allow Miller to penetrate the meaning of the sanctuary's cleansing. Miller was a Trinitarian and his spiritual views of the term Son of God could not allow him to open the door into the heavenly sanctuary. It is only through an understanding of the literal Sonship of Jesus that the door into the Most Holy could be opened. Again, note it carefully:

It is only through an understanding of the literal Sonship of Jesus could the door into the Most Holy be opened

Notice carefully the observations of James White:

> Our position is, that a change has taken place in the position and work of our **literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage.**

This view is a perfect safeguard against spiritualism. **We not only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal**. - And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, **we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place**. John also had a view of another part of the Sanctuary, which view applies to the time of the sounding of the seventh angel.

…The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. **If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken.** – The Parable Page 16

As I read the above statement, I am forced to stop and weep for joy. WHAT A GIFT God has given us in the person of James White and this statement! When I get to heaven I am going to grab this man and hug him and hold him tight and greet him with a holy kiss.

Here is the secret to our entry into the Most Holy Place. It is based on an identification of Jesus as the literal Son of God. Read it again carefully:

we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place.

Notice again the words of Joseph Bates:

"And Daniel, the prophet, teaches the same doctrine. "I saw in the night visions: and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, (described in the ninth verse) and they brought him near before him; and there was

given him dominion and glory, and a kingdom, never to be destroyed." Dan. 7:13,14. Now we all admit this personage was Jesus Christ; for no being on earth or in heaven, has ever had the promise of an everlasting kingdom but him. **And does not the Ancient of days give it to him? Would it not be absurd to say that he gave it to himself? How then can it be said (or proved) as it is by some, that the Son is the Ancient of days; - this passage, and the one in fifth Revelations, distinctly prove God and his Son to be two persons in heaven. Jesus says, "I proceeded forth and came from God: neither came I of myself, but he sent me." John 8:42. "I come forth from the Father, and am come into the world; again, I leave the world and go to the Father."**. {1846 JB, BP1 18.2} Opening of the Heavens

Our pioneers measured the temple of God and found the WAY into the Most Holy. Let us remember that a measuring of the Sanctuary is a measuring of the person of Christ.

Psa 77:13 Thy way, O God, is in the sanctuary: who is so great a God as our God?

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Jesus is God's WAY. In the measurement of the temple after the disappointment of Oct 22 1844 – Adventism found the real Jesus and they found Him in heaven through the means of a literal understanding. This literal understanding was the key that was handed to them through the gift of William Miller's rules. Though Miller never fully penetrated the significance of his rules, our Adventist Pioneers did. This is why we must understand that…

"The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. GC 409

The whole of chapter 23 of Great Controversy outlines the history of how God's people had a door opened for them into the Most Holy. It came by

means of measuring the temple and finding the true Son of God. Notice carefully the words of the prophet concerning our pillars…

> "After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. **Thus light was given that helped us to understand the Scriptures in regard to Christ, his mission, and his priesthood**. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me." RH, May 25, 1905 par. 24

> "Those who seek to remove the **old landmarks** are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the **pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ**, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." MR760 9.5

Here is a definitive statement that light was given to the pioneers regarding Christ, His mission and His priesthood. They are labeled as old landmarks and pillars and notice carefully the linking of the sanctuary and the personality of God and Christ. This is our anchor. But our Adventist scholarship must certainly deny this. The logic of our current position in the church is that our pioneers festered in their false beliefs concerning Christ and we all had to suffer the consequences for over 100 years.

Why is it not understood that there is a reason why Adventism is the only group on earth that received a clear conception of a literal heavenly Sanctuary? The reason why we have this view is because we followed the literal Son into the Most Holy Place. If the Son is literal, then we know not how to make the ark spiritual. Christ and the Sanctuary stand or fall together. If Christ is not literally the Son of God, then the foundations for a literal sanctuary in heaven have been smashed. Look and see! Has our sanctuary doctrine been undermined? Do we now speak of phases instead of apartments? Is there a wholesale denial of the events of the investigative judgment? Do we shake our heads in despair without understanding? Are we happy to conclude it is the stupidity of people that causes this sequence of events? NO! A denial of the literal Son of God MUST of necessity destroy the foundation of the Sanctuary in heaven which flows onto an erosion of a literal investigation; a literal law and literal victory over sin. All must stand and fall together and all are linked to the literal Son of God, for He is the WAY into the Most Holy – His very identity as the Son of God is the Door to understanding.

I stand with James White when he says

If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken

By its very definition, the Trinity denies us the right to believe that the Son of God is literal. It demands of us a belief that the Son of God is spiritual, an application, a working title but not His true identity. And such a believe shuts the door into the Most Holy and locks us out of the wedding feast! A belief that Jesus is not truly the Son of God places us in the greatest danger of being numbered with the foolish virgins or worse!

Again I appeal to our people, come back to the solid platform, come back to the light of the Son of God and find an open door into the Most Holy. God laid a sure corner stone in Adventism and provided a firm platform to grow into the 1888 message. I am not ashamed of this cornerstone. I will stand upon it with joy for it is a precious stone, my rock and my salvation.

To Know the Father

(June 21, 2011)

> John 14:6-10 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (7) If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. (8) Philip saith unto him, Lord, shew us the Father, and it sufficeth us. (9) Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (10) Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

No one comes unto the Father except through Jesus Christ. Is this an arbitrary paradigm decided upon by the council of three great heavenly beings, or is it really the way it is; meaning the reality of the universe is that it is impossible to come to know the Father except through Christ.

The context of this discussion is "to know." It is not simply the ability to stand in the presence of. It means to know Him at His heart; to experience intimacy and closeness with Him that engenders warmth, love, security and all the things the human heart needs.

If we read the Bible plainly then we must take Jesus at His word that there is no possible way to know the Father except through Him. The KJV says no man, but the Greek word 'oudeis' actually means no-one or nothing, so not even the Angels can know the Father except through the Son of God.

The obvious question is why?

This is where we must have an understanding of the Father's kingdom. Listen to what He says:

> Jer 9:23-24 Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: (24) But let him that glorieth

glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

To truly know God is to know His character and His person. Yet since the God of the universe commands unlimited power and has an endless list of achievements skills and abilities, it would be impossible for us as created beings to really know Him for *who He is* rather than *what He does*.

Just think about that for a moment: it would be impossible for us as created beings to really know Him for who He is rather than what He does. Why? Here is a being that we do not know where He came from or how he does all these things. All we know is that He does things, including keeping us alive. His lack of origin makes it impossible for us to know Him on a purely relational basis. Again why? Because when you know someone's origin, you can know them for who they belong to and not necessarily for what they do.

This is where the Son of God comes to our rescue. Listen carefully:

John 10:15 As the Father knoweth me, even so know I the Father:

The inheritance that Jesus received from the Father enabled Him to truly know the Father in a purely relational context. The ability for Jesus to know the Father in this way when the Father has no origin while Christ does is evidence enough of His divine pedigree. A created being could never "know" a being without an origin. This is an impossibility. Yet Jesus, the divine Son of God, knows the Father. Therefore in looking to Jesus we can connect ourselves to a being that is known purely in a relational context. The term Son of God is His highest majesty and glory. He is the one that came from the Father. His relational origin ensures a relational kingdom platform upon which the works and deeds are done. This is why:

Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:

The government of the universe must rest upon the Son because His origin from the Father ensures the purely relational nature of the Father's kingdom.

On this basis knowing the Son is the only way we can truly know the heart of the Father. This is why Jesus said:

> **John 14:7** If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Only through Christ can we discern the heart of our infinite God. It is through one that has an origin that we can know the heart of one that does not. Oh, how glorious is the person of Jesus! I am moved to tears of joy at the thought of it.

JESUS IS THE WAY TO THE FATHER!

The very thing that is anathema to the Trinitarian is life to the believer in the Son of God, and this is that Jesus has an origin. We know Him first and above all by whom He belongs to, not because of what He possesses or can do. It is the mind of Satan that created the idea that we can't know the origin of the Son of God:

> **John 7:26-27** But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? (27) Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

The Jews had been seduced by the satanic lie that the origin of the Messiah would not be known. Yet this is exactly what the Trinity of Adventism is seeking to tell us today. We are told that Christ has no origin, and that if He did have an origin this would prove Him not to be divine.

The Trinitarian cries, "if you believe Jesus is truly a Son by inheritance then you make Him a derived being and therefore inferior!" But in taking from Jesus His origin, you destroy the capacity to know Him in a truly relational context. You can only know Him by His deeds and works and here is the height of human idolatry. The worship of a being that is known by His deeds and works is exactly what Satan desired and every carnal fallen human being desires. This is the absurdity of the Trinity, in order to preserve his divinity, you destroy His identity. The beauty of pioneer Adventism is that both the identity and divinity of Jesus are preserved and that is through a rejection of the mysterious Trinity.

The Sonship of Jesus and His origin means everything to us and is the very glory of His person. I do not use the word beginning because this word is related to time and time can never be used as a measure of divinity in a relational context. The word origin only speaks of source; it does not speak of age. The origin of the Son of God is the critical link that allows us to truly know the Father. Without it, we can never truly know Him.

…he that hath seen me hath seen the Father; John 14:9

The God of Jesus Christ

(June 11, 2010)

Rev 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

There are a number of places in the New Testament where Jesus refers to the Father as His God. It might seem like a very basic question, but is the Father truly the God of Jesus Christ and does Jesus worship His Father?

The reward offered to the Church of Philadelphia gives a clear reference of Jesus calling the Father His God. This is certainly not an isolated reference.

> Mat 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?
>
> John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; **and to my God, and your God.**

Note carefully that Jesus stated that He was going to "my God and your God." I think the English here conveys clearly enough that it was the same God that

He was talking about. The God of Jesus Christ is our God also. Another question to consider is whether Jesus actually worship His Father?

> Mat 4:9-10 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. (10) Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
>
> John 4:21-24 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. (22) Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (24) God is a Spirit: and they that worship him must worship him in spirit and in truth.

Jesus said to the woman at the well "we know what we worship," which is a clear indication that Jesus worshipped His Father. I think most would acknowledge that the entire life of Jesus that this world witnessed, was one endless act of worship of His Father.

Jesus referred to His Father as His God and worshipped Him as His God, and we see that the Father also told Jesus that He was His God.

> Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

If we accept these simple points at face value then we are faced with a simple proposition.

The God of Jesus Christ is not a Trinity

The objection might be raised that Jesus was demonstrating to us the principle of worship. This only makes things worse because then Jesus is actually pretending to worship, and that pretend worship is actually not the true God of the Bible as expressed by Trinitarians.

Let us consider another aspect of this. The heart of the Christian faith is the belief that:

> Col 1:27 Christ in you, the hope of glory:
>
> Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
>
> 1 Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

If Christians live by the FAITH OF the Son of God, and that Faith was expressed in a God that was not a Trinity but His Father, then when Christ comes into our hearts and we are drawn to worship God – which God will we worship, the three person Co-eternal God of Adventism or the God of Jesus Christ?

The knee jerk reaction is the typical "are you saying that Jesus is not God?!" The Bible provides the simple answer:

> John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
>
> 1 Cor 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.
>
> Heb 1:8-9 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (9) Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

The Father is the only true God as Jesus so clearly expressed. The Father gave to His Son an inheritance that included the title of God. Christ is the Father's representative and the Father's name is in Him. I worship Him, love Him and serve Him because the Father commands me to do so. This is why Ellen White clearly states:

> The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality. Upward Look 367
>
> Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. 1SM 247

The Trinitarian mind only has one definition for God based upon self-originated life and power. I believe the Bible presents a wider definition that presents the Father as the Self-originating God, the source of all, and His Son who is God by inheritance and the one true divine example to all the universe of how to serve the Father. Without the Son the government of the Father cannot succeed. We worship Father and Son in and by the Spirit of God. Our worship and honour for the Son is respecting the command of the One true God – the Father. There is no contradiction in this process.

The current Adventist definition for God is:

> There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.

If any one of these persons is not present, the definition above fails and the notion of God is no longer present. Many claim that each member is God in their own right, but that is in direct contradiction to the definition given above. It is then stated that it is an incomprehensible mystery, and I would heartily agree only adding that I am not commanded by Scripture to accept it.

The current God of Adventism is NOT the God of Jesus Christ and not the God that He worships. As God's remnant people, we claim to keep the commandments of God and the faith of Jesus. There is no place in the faith of Jesus for the Trinity. The current Adventist definition of God is a direct attack on the God of Jesus Christ and places us in the horrible situation of no longer being able to claim this verse as our own.

Father forgive us for breaking your commandments and rejecting the faith of your Son.

Parallel Realities and the Trinity

(25 Dec 2011)

The following statement reflects the view of many Adventists today.

> A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven. By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity. With regard to their eternal existence and other attributes, they were one and equal. But with regard to the plan of salvation, there was, in a sense, a submission on the part of the Son to the Father." Gordon Jensen, RH, 31-10-1996

This presentation of God suggests, among other things, that God actively lives in more than one reality. The first reality comprises three co-eternal, all powerful beings who love each other and presumably do all things democratically. The second or reactionary reality is the roles of Father, Son and Spirit. We see this dual reality expressed in these words:

> [1] With regard to their eternal existence and other attributes, they were one and equal. [2] But with regard to the plan of salvation, there was, in a sense, a submission on the part of the Son to the Father. Ibid

This notion presents God as living in two different realities at the same time. The implications of this are deeply profound. Worshipping a God that we perceive exists in more than one reality causes those who behold such a God to emulate this principle and live in more than one reality themselves.

Further to this, when we understand that the second reality that this Trinity engages is because of the problem of sin, we discover through emulation that when we encounter problems that we should enter a different reality to deal with it.

Just think about that for a moment:

When we encounter problems, we are encouraged to enter a second parallel reality to deal with it. This second reality has the "benefit" of ignoring the problems faced by the first reality.

Do you sense there could be a problem with this type of behaviour? Sometimes when I have gone door to door to collect funds for a charity cause, I have seen many people act as if they were not the owner of the house but simply a member of the family who was not the boss, so they could not help me. Is this really that different to Jesus telling us that he can do nothing of Himself but what the Father tells Him? If we believe in the Trinity then these words are expressing the second reality for which the first reality does not allow. Yet if we temporarily "forget" the first reality, we can say these types of things without there being any perceived conflict.

The Trinity described above introduces to us multiple realities, causing us to read the Bible in multiple realities also. Take for instance:

> John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

As we read the words "only true God" and see that Jesus addresses His Father this way, under normal circumstances we have a plain and simple denial of the Trinity. Yet the worship of the Trinity allows you to engage in multiple realities. As a Trinitarian, I simply block out the first reality of three co-eternal beings and imagine the second reality of the roles these beings are engaged in. Immediately after I block my conscience from denying the Trinity and I have moved on, I can flip back into the first reality of three co-eternal beings.

People wonder how someone can read the Bible and still believe in the Trinity. It's simple once you have learned to live in multiple or parallel realities. The mind can jump from one reality to the other and block the conscience from

responding to the truth. Since this Trinity jumps into a second reality to deal with sin, we learn that when we have a problem with the Trinity we do likewise and jump into another reality.

This whole process of jumping between realities has been carefully presented to the world through the educational process of movies and games amongst other things. Every time we watch a movie, we are invited into a second reality. We are invited to live the lives of those we watch on the screen. When the movie finishes, sometimes we feel sad that it's over and feel even sadder that we have to return to our own dull existence.

Parallel realities are a key strategy of Satan to destroy the mind's ability to listen to the voice of conscience. The Trinity has this principle built directly into it, and the process of jumping realities is developed and enhanced through watching movies, any movies, even G-rated movies. In terms of learning multiple realities, the content is irrelevant. The same is true for drama or plays. These events are all natural reflections of the Trinity, which encourages multiple realities at one time.

The Bible tells us:

> James 1:8 A double minded man is unstable in all his ways.

A man who worships a God of multiple realities is double minded and therefore unstable in all his ways. May God help us to live in the singular reality of the Father and His Son.

The Beginning of the Trinitarian God

(July 6, 2011)

In my last article I spoke about the subtle differences between the only true God and His Son and the Trinity. The difference is subtle at first because in both views they hold the title of Father and Son. The difference as we noted was:

> The God of the Bible is a Father; a Father of a Son. The Trinitarian God does [works as] a Father and does [works as] a Son.

The terms Father and Son Biblically are labels that reflect core relational identity – this is who they really are at the centre of their being. The Trinitarian Father and Son are seriously portraying to the universe the roles of Father and Son. This is their work, but this is not who they are. The difference is vital to grasp.

The most common question I am asked by Trinitarians is: "Do you believe that Jesus had a beginning?" Since I believe that the Son came forth from the Father, the brought forth event can only ever be conceived to a finite mind as occurring in time and therefore in drawing the birth event into the realms of human understanding, the unsuspecting questioner actually degrades the divinity of Christ through the attempt to understand eternity in human terms. Many who do not accept the Trinity also express the birth event of the Son as "way back in the eons of eternity". Yet the very phrase "Way back" provokes the human mind to draw a line to that point and then imagine the line continuing without the presence of the Son, which of course is absurd if He is eternal. Eternity (OLAM) is defined as "time out of mind" – meaning the mind can't grasp it or reach it. Yet the tragedy of our church today is that men are preferring to reach into time and make it known to them at the expense of having a being labeled the Son which they now cannot know. Without an origin, it is impossible to know the Son. Without a Son, it is impossible to know the Father. I say let eternity remain the mystery that I might know the Father through the Son; that I might embrace the unbegotten through the begotten; Jesus is indeed the way to the Father.

So in regard to the issue of beginning, the believer in the Father and Son is accused of creating a point in time that dooms the divinity of the Son by inferring there was a time He did not exist. This persistent irritation is sustained by the arrogance of the finite claiming infinite cognition. Yet despite this irritation, while discussing with a friend yesterday about this subject, he mentioned to me that Trinitarians also have a beginning and it should be subject to the same scrutiny.

We are familiar with the Trinitarian myth of the three being counsel in the beginning, where each member of the Godhead took on their roles for the plan of salvation, hence their "working" titles. The question that must be asked is

what were they before working in these roles? Since working and doing is the focus of the Trinitarian God, then before these titles were assigned they are a complete mystery; they have no connection point; nothing for the human mind to take hold. Any suggestion of relationship is a guess at best. Here is the failure of the Trinity; it has no capacity to simply "BE", for it is worshipped through the roles that the members perform. Without those roles, these beings vanish as the chaff of the wheat harvest. Now if the centre of your worship is sheer power, then I suppose this is no great cause for alarm, as before the beginning of the Trinitarian God there was sheer power and that is preciously the god that Nimrod worshipped: Strength:

> "Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it [Strength] to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. *Josephus. Antiquities Book 1 Chapter 4 Para. 2*

Of course, Nimrod took the pure pagan route of worshipping strength directly in himself, rather than deflect it through an idol of the imagination as we see today. Yet it must be admitted that before the counsel of the three to assume their roles that we can know nothing of their being; their relation to each other; other than they loved each other in some fashion. And it is this mystery that the whore of Rev 17 seeks to stamp upon every unsuspecting seeker for God. This masterpiece of deception that removes any possibility of knowing who these three nameless beings are damns all of us that are forced to live in its chilling shadow, unable to know them and therefore needing to face the clamorous desire to achieve and perform and produce the goods. And this spirit is what will suck all of us into Revelation's endgame, where no one will be able to buy or sell save those who bow to the beast and her mysterious trinity god.

So before the Trinity was doing their titles, there is the complete mystery. Rather than eternity being out of mind and comprehension; God and His Son are placed out of mind and beyond comprehension in the realms before this fictitious counsel of the three.

Before the beginning I know that the Son came forth from the Father. He had an origin yet not a beginning, for beginnings are for us finite beings. Through the Son, I find my way to the heart of Him who is ancient of days and has no origin. There is no mystery in this identity, it is crystal clear. We never dispute our utter inability to know His nature, yet we Know His person through His express image; the only begotten Son.

So let us press the question about beginnings and see what the winds of such scrutiny leave behind of this Trinitarian chaff.

Deceiving, if Possible, the Very Elect - Trinitarian Father vs Biblical Father

(25 Jun, 2011)

Some Trinitarians take exception to the charge that the God they worship is engaged in a role play. The charge of role playing suggests that what is taking place in the actions of Father and Son are not real. Yet the charge of role playing is too simplistic, it is more complex than this.

Would we charge a doctor of role play who spends eight hours in a theatre wrestling to save the life of an accident victim? Is the doctor only pretending to save the life of the victim? Is He not truly engaged to save the life of this person? Yes, certainly we must agree that in most cases, Doctors really do care about people and desire to save life; they are not role playing but are truly living out their passion.

So what is it about this Trinitarian God that many of us feel uncomfortable about? There is an extra layer to this discussion that needs exposure. The best way I can show the difference is from the words of an Adventist Pastor.

> There appears to be conflicting points which are seemingly difficult to resolve. The Son is submissive to the Father; yet He is equal with Him. He comes obediently from the Father; yet

> He is fully God. He is said to be "begotten"; yet He has existed forever.
>
> The Holy Spirit is sometimes sent by the Father; yet, at other times, He is sent by the Son. He is a Spirit of love; yet He is an actual being. We are never told to pray to Him; yet He is fully God. He is the newly sent Comforter; yet He has existed eternally.
>
> How can we reconcile all this? What is the answer? Here is the primary cause of this seeming confusion in human minds: **People confuse the nature of the Godhead with Their work**. Learning about the individual mission of each member to save mankind, we are tempted to imagine that Their individual activities and work for mankind explain the nature and inner attributes of each of Them.
>
> Yet we are limited by our language. So in identifying each member of the Godhead, in this book we will speak of Them as the Father, the Son or Christ, and the Holy Spirit. **The problem here is that these names identify Their work, not Their nature**. *Defending the Godhead* by Vance Ferrell Pg 7

Here is the difference between the Trinitarian God and the Biblical God. For the Trinitarian, the term Father (knowingly or unknowingly) is a title of one's work; it expresses what one does rather than who one is. The actual persons of the Father and Son are a mystery and all we know is the work they do as Father and Son.

For the Bible believer, the term Father is who God is and everything else is what He does. The term Son is who He is in relation to the Father and everything else is what He does.

The difference between the Biblical Father and the Trinitarian Father might be likened unto a real father at home as opposed to a man who owns and runs a childcare centre. The owner of the child care centre loves his work and cares for the children and is truly engaged in his work and is not role playing by any means, but this is not who he is at his core, this is what he does.

The difficulty about the two persons who are engaged in the work of doing Father and Son is that deep inside something does not feel right. You can't DO Father and Son to be considered genuine, you can only BE Father and Son to truly reach the heart of those looking on this loving relationship.

The difference is at first very subtle, and yet they are completely different and diametrically opposed. The God of the Bible **is** a Father; a Father of a Son. The Trinitarian God **does** a Father and **does** a Son, and in this difference, if it were possible, the elect are deceived.

When When becomes Whenever

(March 8, 2011)

Prov 8:30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

I was just having lunch with my wife and we were discussing the concept of time in a relational dimension. I reminded her of a song that we both enjoy that reflects our relationship. Here is the first verse:

Remember when it started could our hearts beat any faster
Excited by the height from which we fell
Floating like a feather where the **when became whenever**
We made those moments matter for ourselves
And I wonder if some day this dream will end
Cause I keep waking up to live it all again.

Even as finite beings we understand the concept of losing track of time; when the when becomes whenever. Can it be that the joy of the fellowship of the Father and His Son was such that time was not a prominent thing; it was not something that they focused on; time was absorbed by the relationship.

Yet again when is it that time seems to drag and we wish time would speed up, is it not for the yearning to be again in the fellowship of those we love? Is time for these six thousand years become important because of the separation of this planet from the Father and Son, and is not the whole universe yearning for

the sons of men to be reunited with the Father and Son? Time has now become important, but when we are in heaven again, and we are absorbed in the beauty, majesty and glory of our Father and His Son, will the when become whenever again and we return to a perception that time is irrelevant; time as it were stands still and bows to the fellowship of the Father and Son.

It is interesting to note where the trait of time serving comes from:

Balaam "loved the wages of unrighteousness." 2 Peter 2:15.

"The sin of covetousness, which God declares to be idolatry, had made him [Balaam] a timeserver." PP 439

Did not Lucifer covet the position of Christ and thus made himself a timeserver? Is not the obsession with time as a quantitative measure of deity a reflection of this covetousness?

The God I serve from Scripture is not a timeserver but rather is absorbed in the joy of the relationship with His Son, and all that this fellowship has been is extended to in the created universe. In the experience of such joy time indeed stands still and each moment is eternal. Time will endure for a night, but eternity cometh in the morning.

The One and Only Being in all the Universe and None But He

(July 4, 2010)

At the age of 17 I read the book Steps to Christ, and it was through that book that God led me to accept His Son as my Saviour. I have developed a deep appreciation for the writings of Ellen White and consequently feel frustrated when people who claim to defend her, place her in a position of contradiction with a belief in three co-eternal beings in the Godhead. There is no doubt that Ellen White expressed a belief in a heavenly trio and three powers, which I heartily accept, but it is an entirely different matter to believe in three separate

co-eternal beings who work in harmony. The contradictions become immediately obvious when you consider the following:

> Christ the Word, the Only Begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,--**the only being in all the universe that could enter into all the counsels and purposes of God**. GC 493

> "**The only being who was one with God** lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent." Signs of the Times, Oct. 14, 1897

Now if I am reading these passages correctly then Ellen White is saying that Christ is the only being in all the universe that could enter into the purposes and counsels of God and that He was the only being who was one with God. Reading these passages plainly, there is no possible way to misunderstand the words:

ONLY BEING IN ALL THE UNIVERSE

How many ways can you understand those words? How can you fit a third being into those words? I have only seen one person try and address these statements, and this is what he said:

> The solution would be that the Holy Spirit has the single, totally unique type of existence: He is always formless, always invisible. If we say that, then all the statements agree with one another; and, when we study Scripture, that is what we should try to do. Vance Ferrell, *Defending the Godhead*, Page 38

I had to read that a few times to ensure the author was serious. Does claiming that the Holy Spirit has a totally unique type of existence address the fact that Christ was the only being in all the universe to enter into the counsels of God? Further still, how does this address the statement that Christ is the only Being who was one with God? It does not.

The amazing thing about accepting the Trinity is that frees you from the responsibility of logical integrity. Notice what another author says of this matter.

> Some Christians question the importance of the doctrine of the Trinity because no one can explain how the three Beings of the Godhead can be one. They reason that if no one can explain this mystery, then it cannot be that important after all. Such reasoning ignores that the Christian faith is based on mysteries. The creation of the universe, the incarnation and resurrection of Christ, the final resurrection and translation of believers, are all mysteries that defy rational explanations. Yet, to reject them because they cannot be rationally explained, means to empty the Christian faith of meaning, value, and hope. The importance of a Christian doctrine is determined not by its rationality, but by its relevancy for the Christian message, mission, and lifestyle. Samuel Bacchiocchi, Endtime Newsletter 147

It reminds me of a kid's movie trailer my son once asked me to view in hope that we would be able to watch the film. Part way through the trailer, I picked up this classic one liner of a mouse that was doing it hard looking for food. He said "if you can choke back the gag reflex, limitless possibilities open up!" We never watched the film, but that line stayed with me.

If you can choke back the illogical gag reflex of three persons being one God, then limitless ways of interpreting Scripture open up. You are no longer bound to sound reason, because if you cause people to gag on your completely irrational claims, you just hit the mystery button, the nausea ceases and you don't throw up! As the previous author just claimed, Christianity is not based on reason, but mysteries. So the demand for Christians to prove all things can be put to death with a simple press of the mystery button. Beautiful, simply beautiful!

Listed below are several statements from Adventist authors that need to find a better reason than the Spirit having a "single, totally unique type of existence" to explain what Ellen White means when she says:

ONLY BEING IN ALL THE UNIVERSE

and

THE ONLY BEING WHO WAS ONE WITH GOD

> "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to participate in effecting the plan of salvation." Gordon Jensen *Adventist Review* Oct, 31, 1996

If the Holy Spirit is a Divine **Being**, then Ellen White was wrong when she said "Christ is **the only being in all the universe that could enter into all the counsels and purposes of God."** GC 493

> "This definition of the word 'Trinity' and its derivation seems to me to be correct and unambiguous, referring to a unity of three Divine Beings in 'one Godhead.'" "The only scriptural conclusion that we can come to is **that there are three distinct divine Beings**, the Father, the Son, and the Holy Spirit, and that each are co-equal and co-eternal with the others:" (The Trinity: what has God revealed?: objections answered, 2008, Glyn Parfitt)

If there are three distinct Divine beings then how can this be true?

> "No man, nor even the highest angel, can estimate the great cost [of God's condescension in preparing the gospel feast]: **it is known only to the Father and the Son**." Bible Echo, Oct 28, 1895

Wouldn't the Holy Spirit also know this if He were a separate Divine Being?

> Some Christians question the importance of the doctrine of the Trinity because no one can explain how the three Beings of the

> Godhead can be one. (Samuel Bacchiocchi The Importance of the Trinity, End Times Issues News Letter No. 147)

If this is true then it would be safe to assume that all three beings are involved in the work of beneficence, but that is not how Ellen White expressed it:

> The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--**the only being that could enter into all the counsels and purposes of God.** PP 34

Why doesn't Ellen White say that the Sovereign of the Universe had two associates, two co-workers who could appreciate His purposes? Is she still growing in understanding? Did she not get It right when she wrote it down? Is this a classic case of prophets being human?

The previous passage by Ellen White called God "the Sovereign of the Universe." Read the context and it is clearly the Father speaking. Sovereign means:

> The quality of having supreme, independent authority over a territory – Wikipedia

Keep that in mind when you read the next statement.

> Impressive and awful at times are the Holy Spirit's manifestations of His presence and power. **He is sovereign in His operations**. None can stand in His way. Leroy Froom. Rivers of Living Water, R&H 1931, Page 34.

If the Holy Spirit is sovereign in His operations as Dr Froom claims, then He acts as a completely independent person and is completely supreme. If the Holy Spirit is sovereign, then would he not at least be present at the counsels of the Father and Son? Would he not be one with God? Would he not appreciate the

cost of salvation? Why does Ellen White say that only Christ holds this position?

> Many sincere people understand the Holy Spirit to be some sort of electrical current or force hooked up to the throne of God or a celestial Internet seeking to provide some impersonal phone line for God to communicate with us. Yes, the Holy Spirit is certainly a great communication tool! The overwhelming Bible evidence, however suggests that **He is a person, a self-aware member of the one true Godhead**. Whidden, Moon and Reeve. The Trinity RH 2002. Page 66.

If the Holy Spirit is a self-aware member of the Godhead then we would assume he is aware of the Father and Son also, and if that is the case then how, how, how could Christ be the:

ONLY BEING IN ALL THE UNIVERSE THAT COULD ENTER INTO THE COUNSELS AND PURPOSES OF GOD

and

THE ONLY BEING WHO WAS ONE WITH GOD

Could someone also explain these to me?

> Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God, could fully enter into His purposes**, and to Him it was committed to execute the mighty counsels of His will. PP 36

> **None but Christ** can fashion anew the character that has been ruined by sin. DA 37

> **The Son of God alone** can do the great work of illuminating the soul. CE 97

Let us examine a few more examples from current Adventist scholarship that cause problems.

> But imagine a situation in which the being we have come to know as God the Father came to die for us, and the one we have come to know as Jesus stayed back in heaven (we are speaking in human terms to make a point). Nothing would have changed, except that we would have been calling each by the name we now use for the other. That is what equality in the Deity means. Sabbath School Lesson, April 10, 2008.

According to this, the names Father and Son are completely irrelevant, only the job mattered in the end. But this is not what Ellen White said:

> **None but Christ could redeem fallen man from the curse of the law** and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race. PP 63

> To know God is to love Him; His character must be manifested in contrast to the character of Satan. **This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known**. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. DA 22

This next statement is breathtaking in its claims:

> Now by the reference to the flow of rivers of living water, Jesus “spoke of the Spirit” which they that believe on Him should receive. I am glad Jesus has made it so plain. Metaphors and figures are sometimes hard to explain. Different individuals often have differing interpretations. But here the Holy Spirit interprets the passage to be **the river of His own life** that flows through yours and mine. It is the Holy Spirit we need in our lives. It is the lack of this that is the secret of our spiritual failures. Leroy Froom. Rivers of Living Water, R&H 1931, Page 54.

Dr Froom claims that the Holy Spirit is the source of His own river. Well, that is not what I read from Inspiration.

> "In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." Desire of Ages, p. 21, 1898

Ellen White says plainly that the Father's life flows out to all through the Son, and that the Father is the great source of all. If the Father is the great source of all, then how on earth (or heaven for that matter!) can the Holy Spirit be the River of His own Life? Logic of expression demands that if the Father:

IS THE GREAT SOURCE OF ALL

THEN IT IS IMPOSSIBLE FOR THE HOLY SPIRIT TO:

BE THE RIVER OF HIS OWN LIFE

Unless of course you are not bound to the demands of logic and reason to form your conclusions. If you invoke the mysteries of the Christian religion, then I guess you can opt out of the logic.

I thank the Father and His Son for the pen of Ellen White that awoke me to the spiritualistic mystery that was stopping my logical gag reflex. I am thankful for men like M.E. Cornell who wrote:

> Quoting Dr Clarke: "The doctrine which cannot stand the test of rational investigation, cannot be true. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know of no such doctrine in the Bible. The doctrines of this book are doctrines of eternal reason, and they are revealed because they are such." 1858, M.E Cornell, Facts for the Times page 136

I thank you that through the mighty energies of the Spirit of God, my mind has been set free, knowing that:

> "All communication from heaven to earth since Adam's fall has come through Christ." The Kress Collection p 126, 4 July (1900)

And that the illumination of my soul occurred because:

> **The Son of God alone** can do the great work of illuminating the soul. CE 97

And I trust that:

> **None but Christ** can fashion anew the character that has been ruined by sin. DA 37

I confess with Ellen White:

> "There is a personal God, the Father; there is a personal Christ, the Son." Review & Herald, Nov 8, 1898

> "God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." Testimonies vol. 8, p. 268, 1904

Was Jesus a Trinitarian?

(May 12, 2012)

For many people this question appears to be self-evident with a confident use of Matthew 28:19 and 1 John 5:7. For most Christians, the fact that the Bible refers to Father, Son and Holy Spirit seems to be enough to end any further discussion on the matter.

If the Trinity is correct, we would assume that when Jesus spoke about what constitutes true worship, He would no doubt come straight to the point and

proclaim in unambiguous terms that "there is one God: Father, Son and Holy Spirit, a unity of three co-eternal persons."

Strangely (for many) this is not the case. When we turn to John 4, we find that Jesus outlines to the Samaritan women what constitutes true worship. He makes it plain to her that the Jews know who they worship when He says:

> John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

If Jesus was a Trinitarian, then this statement that the Jews know who they worship seems rather generous and in fact could be seen as misleading. Most people know that the Jews are what some pastors call "rigidly monotheistic", and this belief is based largely on Deut 6:4.

> Deut 6:4 Hear, O Israel: The LORD our God is one LORD:

If the Jews had a limited understanding of God as a Trinity and they somehow managed to misread the Hebrew word "Echad" for *one* as referring to one individual, then it seems to me that when Jesus indicates that the Jews know who they worship, that he is being extremely generous bordering on potential deception. But then maybe Jesus is about to bring this woman into the truth of the Trinity using the fuzzy monotheism of the Jews as a platform to expound the deeper reality of three in one.

> John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

This is an extremely significant statement, as Jesus uses the phrase "true worshippers." Whatever Jesus connects to this phrase must be what true worship means. The word Jesus uses as the central focus of the true worshipper is "Father." How on earth can Jesus say this? If the Trinity is correct, then He would have to have said:

> John 4:23 [A Trinitarian version] But the hour cometh, and now is, when the true worshippers shall worship the Father, Son and Spirit in spirit and in truth: for ***we*** seek such to worship ***us***.

Why does Jesus only refer to the Father as the focus of true worship? Are we not commanded to worship Jesus also? Is this simply Jesus being humble and not wanting to promote Himself? But if Jesus speaks the truth and He said that true worshippers worship the Father, then how do we resolve this seeming contradiction?

I believe the answer is right in the text:

> …worship the Father in spirit and in truth.

Who is the truth?

> John 14:6 Jesus saith unto him, I am the way, the ***truth***, and the life: no man cometh unto the Father, but ***by*** me.

The way that we worship the Father is *through* our worship of the Son. As we behold how the Son obeys, trusts and submits to His Father, we learn the secret of how to worship the Father. Our worship of the Father is made possible through our worship of the Son. And how is this truth revealed to us?

> John 6:63-65 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. (65) And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

The truth that Jesus is the Way to the Father is only revealed through the Spirit (Matt 16:17). Flesh and blood cannot reveal this to men, but only the Spirit of God, the Father. Therefore the true worshippers will worship the Father through His Spirit's revealed knowledge of the Son [The Truth], or, as Jesus expressed it, we worship the Father in Spirit and truth. Just to make this point clear Jesus restates what He just said.

> John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The references to the Father in verse 23 are now paralleled to the phrase "God is a Spirit," meaning that the Father is a Spirit Being and that we worship Him [rigidly monotheistic] through the Spirit revealed knowledge of the Son, who is the truth.

So Jesus states simply and clearly that the Father is the focus of all true worshippers and that this worship can only occur through the Spirit [The Father] and the truth [The Son].

It is absolutely impossible to understand the words of Jesus as stating that three beings are the focus of true worship or, more classically, three persons in one being. Once Jesus used the phrase "true worshippers," He was bound to give us a clear, resounding statement of what true worship means. If He somehow was trying to prepare this woman to understand the Trinity, then what He told her was nothing but a lie and we know that no lie is of the truth.

> 1 John 2:21-23 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. (22) Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. (23) Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

> 1 John 1:2-3 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

Thought it not Robbery

(Dec 7, 2012)

What is the all absorbing message that is to be proclaimed to the world in these last days?

> "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God**. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention**." 9T 19

And what is the central theme of the Three Angel's messages?

> Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message, in verity."-- The Review and Herald, April 1, 1890.

Who delivered this message and what was it about?

> The Lord in His great mercy sent a most precious **message to His people through Elders Waggoner and Jones**. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. **It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God**. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given

to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. TM 91,92

How is the subject of the only Begotten Son related to the message of justification through faith? Notice the introduction to E.J Waggoner's book Christ and His Righteousness:

In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To do this as the Bible enjoins, **to consider Christ continually and intelligently, *just as He is*, will transform one into a perfect Christian, for "by beholding we become changed.**" *Christ and His Righteousness*, Page 5.

A.T Jones brings this principle of beholding Christ into sharper focus for us. The opening chapter of his book *Consecrated Way to Christian Perfection* begins with calling us to examine the "Such" in Paul's statement "Such a High Priest." (Heb 8:1) Notice what he says:

The condescension of Christ, the position of Christ, and the nature of Christ as He was in the flesh in the world are given in the second chapter of Hebrews more fully than in any other one place in the Scriptures. But this is in the second chapter. The first chapter precedes it. Therefore the truth and the thought presented in the first chapter are essentially precedent to the second chapter. The first chapter must be fully understood in order to be able to follow the thought and understand the truth in the second chapter. **In the first chapter of Hebrews, the exaltation, the position, and the nature of Christ as He was in heaven before He came to the world are more fully given than in any other single portion of the Scriptures. Therefore it is certain that an understanding of the position and nature of Christ as He was in heaven is essential to a proper understanding of His position and nature**

as He was on earth. *Consecrated Way to Christian Perfection*, Page 11,12

Essentially what Jones and Waggoner are telling us is that when we behold Christ "Just as He is" revealed in Scripture and especially in Hebrews one and two, we will be transformed into the same image and receive His righteousness that will produce a keeping of all the commandments.

Therefore if we would know the Son of God "Just as He is," if we would know His true position and nature as He was in Heaven, then it follows that it is essential to know who exactly the Son of God is. We must know whether He is begotten or unbegotten; we must know whether He is a Son by inheritance or a Son by title only. If we would know Jesus "Just as He is," then it is vital to know the truth about the Son of God. If we do not know, then we will not be able to be transformed into the likeness of Christ and, worse still, if we assume an incorrect view we will surely be transformed into the image of Satan, the father of all false Christs and idols of the imagination.

Therefore a correct knowledge of the Son of God is the very heart of understanding righteousness by faith. How is this the case? How do we make that connection? Consider this passage:

> Php 2:5-6 Let this mind be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God:

The Bible clearly tells us that Christ did not think it robbery to be equal with God. The vital question we must ask here is *upon what basis* did Christ think it was not robbery to be equal with God? Where did His confidence rest? Let A.T Jones lay the matter out:

> What, then, is the thought concerning Christ in the first chapter of Hebrews?
>
> First of all there is introduced "God"--God the Father--as the speaker to men, who "in time past spake unto the fathers by the prophets" and who "hath in these last days spoken unto us by His Son."

Thus is introduced Christ the Son of God. Then of Him and the Father it is written: "Whom He [the Father] hath appointed heir of all things, by whom also He [the Father] made the worlds." Thus, as preliminary to His introduction and our consideration of Him as High Priest, Christ the Son of God is introduced as being with God as Creator and as being the active, vivifying Word in the creation--"by whom also He [God] made the worlds."

Next, of the Son of God Himself we read: "Who being the brightness of His [God's] glory, and the express image of His [God's] person ["the very impress of His substance," margin R.V.], and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

This tells us that in heaven the nature of Christ was the nature of God, that He in His person, in His substance, is the very impress, the very character, of the substance of God. That is to say that in heaven as He was before He came to the world the nature of Christ was in very substance the nature of God.

Therefore it is further written of Him that He was "made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." **This more excellent name is the name "God," which, in the eighth verse, is given by the Father to the Son: "Unto the Son He [God] saith, Thy throne, O God, is forever and ever."**

Thus, He is "so much" better than the angels as God is better than the angels. And it is because of this that He has that more excellent name - the name expressing only what He is in His very nature.
And this name "He hath by inheritance." It is not a name that was bestowed but a name that is inherited.

> **Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name, then, of Christ's, which is more excellent than that of the angels, is the name of His Father, and His Father's name is God. The Son's name, therefore, which He has by inheritance, is God.** *Consecrated Way to Christian Perfection*, Page 13,14

Hebrews chapter one explained by A.T Jones leaves us in absolutely no doubt about why Christ did not think it was robbery to be equal with God. Yet more than this it also leaves us in no doubt as to *the basis of why* Christ did not think it robbery to be equal with God. The power, the position, the standing of Christ was all given to the Him by the Father, and the Son holds all these things by Faith in His Father's Word. When the Father said to the Son:

> Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again:

> Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

And again:

> Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

The Son accepted the words of the Father *by faith.* How So? To receive an inheritance requires an act of faith towards the giver. When the Father appointed Christ to be heir of all things, the Son accepted this appointment *by faith*. Again, why did Christ accept these things *by faith*? We answer because they were given to Him by the Father.

Now we come to the crux of the issue of why Christ did not think it robbery to be equal with God and to be heir of all things, to hold the title of God and to

be worshipped by all the angels? His thinking was an act of faith. It was the faith that lives by every word of God. This is the eternal faith of Jesus – a faith that allowed Him to believe what the Father said of Him, which was to consider Himself equal with God and to be worshipped as God and to possess all the fullness of the Father's Divinity. Jesus, our mighty prince, chose by faith to accept all that the Father had said and did for Him. As Jesus sits upon the throne of the universe, we read of Him:

> Heb 1:8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

And how did Christ possess this sceptre of righteousness? It was by Faith in the Father's Word to Him. The Son of God is righteous by faith. The Son of God is the heart and soul, the kernel, the cornerstone of righteousness by faith because this is exactly how He has lived, does live and will live forever and ever. This is why He is the everlasting father of all those who live by the faith of Jesus in the Word of the Father.

As we Behold the Son in this clear light, we are transformed into the image of His faith. His faith in His Father's Word dwells in us by the Spirit, so we also believe the Father's Word concerning us. As we behold Christ "just as He is," we are transformed into the same image even as by the glory of the Lord.

In contrast to this picture of Jesus as holding the sceptre of righteousness *by faith*, we see another Christ, a Barabbas who enthrones himself in all the creeds of Christendom. Why does this robber not thinking it robbery to be equal with God? What does this thief and murderer trust in that causes him not to think it is robbery? It is because he looks to himself and he points to his own power, his own knowledge, his own eternal age. He does not hold these things by faith but by His own eternal glory. He does not rest upon the Father's Word but rather upon Himself. When called upon to declare His confidence, he arises and reveals His pedigree of godhood not by faith but in self-confidence. He sits in the temple of God proclaiming himself God, for he coveted to ascend into the sides of the north and be like the Most High.

What then is the effect of beholding such a being, this second person of the trinity? He is the perfect image of self-confidence and self-possession. But still

further to this, this cunning deceiver places upon himself the mask of a dependent Jesus during his incarnation. His self-confidence is masked under an appearance of being a trusting submissive son. He blends the true and the false in order that he might hide his true self-confidence from visibility. He projects an image of trusting submission from his eternal resources of self-confidence.

We ask again, what is the result of beholding this self-confident second person of the Trinity? Self-confidence of course! By beholding we are changed into the same image. If we perceive Jesus to be God from his own resources, then we will become [a perfect] man from our own resources. If we believe that Jesus is God by faith in the Father's Word, then we will become men of faith in the Father's Word formed in the same image.

> Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Many shall come in the name of Christ claiming to be Him and they will yet deceive many. (1 John 4:1)

We are righteous by faith when we behold Jesus just as He is – Righteousness by faith.

Are you Saved?

(March 1, 2012)

This question was put to me recently, and here are some thoughts I put together in response.

The answer to this question depends entirely on how you understand salvation. The question has the potential to focus on one's state rather than one's relationship to the one who does the saving. Being saved must be related to the one who is the Saviour.

> Luke 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

A better question is:

Do I believe God's Word and trust in it? What does the Bible tell us?

John 3:14-16 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness

.

Acts4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Acts16:30-31 And brought them out, and said, Sirs, what must I do to be saved? (31) And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

The Bible is clear that if we believe that Jesus is the Son of God and we believe in His name, we shall be saved.

The only requirement is to believe that Jesus is the Son of God and the Saviour of the world. Such a belief will cause us to feel our daily need for Him. The only reason you would truly confess Jesus as your Saviour is because you realise that you need saving from a sinful and selfish life.

The Bible tells us that those who believe in Christ will rejoice and find Him precious:

> 1 Pet 1:8-9 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: (9) Receiving the end of your faith, even the salvation of your souls.

> 1 Pet 2:7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

The evidence that we believe is found in the joy we find in Christ our Saviour. When we believe what the Bible says about Him, then we will find Him precious; we will think about Him often and feel a desire to tell others about Him. These things are not done to prove you are saved, but these things come automatically when we believe that Jesus is our Saviour.

So my question would be:

Do you Believe God's Word about Christ?

If so, then we will rejoice in our Salvation. Any doubt about our Salvation is actually disbelief about what the Bible teaches. The Bible is clear that disbelief will cause people to lose their salvation.

> John 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

True belief in the Son of God means that we trust in His Word and we believe that He has washed us with His blood and is preparing a place for us. If we doubt this, then we do not truly believe in Him and what He tells us.

This is why Jesus said:

Matt 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

To live by the Word of God is to believe that His Son is our Saviour. To believe in Christ as our Saviour is to rejoice and know He is precious. To be saved is to have confessed our sins and have the calm assurance of the Word of God that we are forgiven for every last one of them and we need to worry about those things anymore.

Divine Pattern – Sun and Moon, the Sabbath and the Law

(July 13, 2013)

There are times in life when you become aware that you are operating on a pattern or principles that through exposure and repetition become subconscious. When I was visiting the United States a few years ago, I discovered this when walking down a sidewalk. As I was walking, a person was coming in the opposite direction; to get out of his way I moved to the left and he moved to the right and when you are coming from opposite directions this means we both moved into each other. I had this happen several times. The pattern that had been developed in my mind of how traffic moves out of someone's way is to move to the left. This is because all my life I have been exposed to a traffic system that moves on the left and allows traffic to pass on your right. In the United States, a person is conditioned to move to the right and allow traffic coming the other way to pass on the left. The more driving a person does, the more this pattern becomes embedded in the thinking. These patterns become part of us and the repetition of the principle many times can make it automatic.

When you move into a new home and you place your cups in a certain cupboard, what happens if you decide to move the cups to a different place? If I don't consciously think about the fact I have moved the cups, I nearly always find myself staring at the place where the cups were stored before. A pattern

was developed, and I could enjoy life without having to always think carefully where the cups were.

These examples of patterns can have terrible results if we are not careful. I remember the story of a man who had spent some time in the USA and then travelled back to Australia. Although somewhat jetlagged, he hopped on a motor cycle to drive himself home. Having spent a long time in the USA, the pattern in his mind must have begun to change because he turned down the wrong side of a road and was killed by an oncoming car. This tragedy is a painful reminder that patterns incorrectly applied can be fatal.

When it comes to patterns there is nothing more important than the Divine Pattern of life. This pattern is universal and as unchanging as the persons who form this pattern. This divine pattern of life is found in 1 Cor 8:6

> 1 Cor 8:6 But to us there is but one God, the Father, **of whom** [source] are all things, and we in him; and one Lord Jesus Christ, **by whom** [channel] are all things, and we by him.

The Bible clearly reveals the Father as the great source of all and that His Son is His express image and received all things from Him. Since the Son has received all things from His Father and is His express image, the only way we can mentally tell them apart is that the Son came from the Father and inherited all things from Him. His inheritance is the secret to preserving the personality and individuality of each. His inheritance also makes clear and distinct the "Of Whom" and "By Whom" sequence of the divine pattern.

The key to this pattern is that the second person is an image and expression of the first.

> Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power...

Let us carefully note that there is no tension between the source and the channel. The Son does nothing of Himself but is a glorious expression of the Father. Everything we see in the Son has found its source in the Father.

By beholding we are changed, and if we behold the Father and Son as revealed in Scripture, this divine pattern of source and channel begins to lay the foundation for all our thinking. After some time of beholding them, everything becomes transformed into this pattern – for everything that has been created was made by Father and Son and therefore their stamp is upon everything created. Notice the following examples

Source – Of Whom	**Channel – By Whom**	**References**
Father	Son	1 Cor 8:6; 1 Cor 11:3; Heb 1:1-3
Husband	Wife	Gen 3:16; 1 Cor 11:3; Eph 5:25; 1 Pet 3:1
Father	Mother	Ex 20:12; Eph 6:1; Col 3:20
Christ	Church	Eph 5:25
Prophet	Priest	Ex 4:16; Lev 8:36
Elders/Pastors	Flock	1 Pet 5:2; 1 Thess 5:12,13
King/Governor	Subjects/Citizens	Rom 13:1-3; 1 Pet 2:13,14
Bible	Pastor/Elder	2 Tim 4:2; 1 Pet 5:2
Sun	Moon	Gen 1:16

To help clarify how this works, let's look at a different pattern that many people live by called the Yin/Yang principle.

In Chinese philosophy, the concept of **yin-** *yīnyáng*), which is often called "yin *and* yang", is used to describe how **seemingly opposite or contrary forces** are interconnected and interdependent in the natural world; and, how they give rise to each other as they interrelate to one another. http://en.wikipedia.org/wiki/Yin_and_yan [Emphasis mine]

Notice how this principle places two entities in opposition and yet at the same time they form a oneness. There is a tension between the two forces. Two equal forces that are in tension and form a oneness. Now notice how this pattern is then applied to things in the natural world

Many natural dualities (such as male and female, light and dark, high and low, hot and cold, water and fire, life and death, and so on) are thought of as physical manifestations of the yin-yang concept. http://en.wikipedia.org/wiki/Yin_and_yang

In the Bible concept, the woman (meaning "from man") is the glory or outshining of the man. (1 Cor 11:7) Yet in the Yin/Yan principle the woman is in tension with the man as a co-equal. The internal relationship is tension rather than expression. Let us look at western expression of this tension and oneness principle.

Hegel developed a comprehensive philosophical framework, or "system", of Absolute idealism to account in an integrated and developmental way for the relation of mind and nature, the subject and object of knowledge, psychology, the state, history, art, religion, and philosophy. **In particular, he developed the concept that mind or spirit manifested itself in a set of contradictions and oppositions that it ultimately integrated and united**, **without eliminating either pole or reducing one to the other.** Examples of such contradictions include those between nature and freedom, and between immanence and transcendence. [Emphasis Mine] http://en.wikipedia.org/wiki/Hegel

Most democratic countries operate their governments based on the principle of opposition in tension with a government that supposedly creates a synthesis or oneness.

Is it difficult to see that this concept of tension revealed in both eastern and western schools of thought is simply a reflection of what Satan desired in the beginning?

> Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Satan desired to be a co-ruler with God, an alter ego in tension with, and yet creating a oneness from that tension. Do you wonder why so many relationships have tension in them? What is the pattern of life that has embedded itself into our thinking that guides many of our relationships?

With these thoughts in mind, it should become evident that a true worship of Father and Son in the spirit of love received from them will bring about a change in the pattern that governs our relationships. Our natural tendency towards tension and opposition will be replaced with each person finding their place in the Divine Pattern, allowing the second person in each relationship to be an expression and glory of the first person without tension. *True worship of God and His Son will lead to the unity and harmony found at the time of Pentecost.*

As a natural example of how we can learn from this divine pattern, I wish to take the example of Sun and Moon that I mentioned earlier and prepare a little Bible study on how the divine pattern principles can teach us many things.

The Sun and Moon are symbols of the Father and the Son.

> Gen 1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
> Joh_14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: **for my Father is greater than I.**

The Moon is the outshining of the light of the Sun. In the sky the Moon is the same size as the Sun and therefore appears equal to the sun when the Moon is full.

> Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Christ was brought forth from the Father and is the outshining of His brightness.

The moon was to rule the night and all things were placed in the hands of the Son during the great controversy. But when the plan of salvation is complete there will be no more night.

> John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:
>
> John 3:35 The Father loveth the Son, and hath given all things into his hand.
>
> 1 Cor 15:24,25 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For **he must reign, till he hath put all enemies under his feet**. [Rule by night]
>
> Rev 22:5 **And there shall be no night there**; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The Stars represent the children/angels of God:

> Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

With this in mind we see the story of salvation played out in the 6th seal

Father	Mat 27:45 Now from the sixth hour there was darkness over all the land unto the ninth hour.	the sun became black as sackcloth of hair, Rev 6:12
Son	Luk_22:44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.	and the moon became as blood. Rev 6:12

Stars	Rev 12:4 And his tail drew the third part of the stars of heaven, and did cast them to the earth… Rev 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him	And the stars of heaven fell unto the earth. Rev 6:13

The Three Angel's Messages were preached from 1831 onwards. Were the signs in the sky from 1780 and 1833 a prediction of how the world would respond to these messages?

> I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy. Early Writings 261

Another thing we might note is that we are not able to look directly at the Sun, yet we can look upon the moon. We know that it is not possible to look upon the Father because He dwells in the light which no man can approach unto. 1 Tim 6:16. Also consider the woman clothed in the Sun but has the moon under her feet. Rev 12:1. Is not Christ the only foundation that can be laid for the Christian Church, and does not the Son of God appeal to His Father to give us help and strength (light 1 John 1:5) to advance the cause of truth?

My favourite example is that on the night that Jesus prayed in the garden and sweat drops of blood it was a full moon. At the death of the Cross we see the Son of God revealed in the fullness of glory. In the light of the full Moon we get increased gravitational force through the alignment (not tension) of Sun and moon. I also find comfort in the knowledge that the moon is very close to us, even as Christ is close to us and comforts us in this dark night of woe.

There are many other examples we could draw on to show ways we can learn from the Divine Pattern in the Sun and the Moon, but the key point I want to stress is that the moon is an expression of the Sun; as opposed to the moon

being in tension with the Sun and used by Satan to advance his philosophy of life.

Satan perverts the symbol of Sun, Moon and stars even as he perverted the symbols of the bread and the cup after the cross.

> Deut4:19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

When we lose our knowledge of the Divine Pattern, all relationships at all levels are altered into a process of oneness through tension or even oneness through merging two into one. It can even be revealed in a process of elevating the second person/power at the expense of the first.

Take for instance the question of Lunar Sabbaths. The observance of the Seventh-day Sabbath relies upon an observation of the Sun every seven days. Lunar Sabbaths depend upon the movements of the moon. If we see a principle occurring where someone wishes to observe Lunar Sabbaths at the expense of the Seventh day Sabbath, we are witnessing a violation of the Divine Pattern. The observance of something connected to the moon should never eclipse (excuse the pun!) the Sabbath connected to movement of the Sun.

Another important principle that we see connected to the moon is that the Sun does not change, yet while the moon itself does not change it does go through phases. So also we see that the Father never changes his expression and yet we see the Son of God has phases that are emphasised. We see Christ in the Old Testament as the Angel of His presence and then in His incarnation as teacher, prophet and then sacrifice. Then we see him in heaven as Priest and then Judge. Finally we see Him as King when He returns to earth. All the same person, yet there are different phases.

With these thoughts in mind, let us consider how this Divine Pattern plays out in relation to the law. We know that the Ten Commandments are the “Father’s commandments.” (John 15:10.) We also know that the law of Moses *was an expression* of the Ten Commandments in its various regulations and

Judgements. Seeing the Law of God and the Law of Moses in a Divine Pattern relationship, we see that *one is an expression of the other*. They are not in tension with each other. And just as the moon goes through different phases, so the principles in the Law of Moses go through phases – the same principles, but different phases and expressions. Before the cross is a different phase to after the cross. The same principles but a different expression. We know that there were principles from the law of Moses that carried through into the New Testament as expressed in Acts 15. Simply saying that all these laws and Judgments are no longer applicable in any way destroys the divine pattern. I suggest we look for the same principles, though under a different phase. Just as the moon itself does not change, yet its expression or phase does change.

It is also worth pointing out that the Woman in Revelation 12 is standing on the Moon – this is her foundation. Clothed in the source (10 Commandments = source of light) yet standing on the moon – expressions of the Ten Commandments in different phases. Without the principles of the law of Moses found in the Sanctuary and its services, the church will lose its foundation for the Sanctuary which is the central pillar and foundation of our faith.

What would happen if we were to hold a pattern of co-equals and apply it to the Law of God and the Law of Moses? We might be forced to unify them in tension or merge them into one and therefore destroy both. Or we might be inclined to simply remove the second one altogether. As long as we are in this world, we need the Moon to guide us towards the Sun even as we need the Spirit of Prophecy to guide us towards the Bible. A word to the wise.

I realise that I have touched on many points, but I hope that you can see that having a correct divine pattern for relationships can have massive ramifications for how we view things in Scripture and the world around us.

Choose you this day whom you will serve. As for me and my house we will serve the Father and His Son. And in them is no tension at all.

Divine Pattern – Key to the Law

(August 23, 2013)

The Bible defines for us through the persons of Father and Son the Divine Pattern of life

> 1 Cor 8:6 But to us there is but one God, the Father**, of whom** are all things, and we in him; and one Lord Jesus Christ, **by whom** are all things, and we by him.

As I have shared previously, this pattern occurs in many places within our lives.

Source – Of Whom	**Channel – By Whom**	**References**
Father	Son	1 Cor 8:6; 1 Cor 11:3; Heb 1:1-3
Husband	Wife	Gen 3:16; 1 Cor 11:3; Eph 5:25; 1 Pet 3:1
Father	Mother	Ex 20:12; Eph 6:1; Col 3:20
Christ	Church	Eph 5:25
Prophet	Priest	Ex 4:16; Lev 8:36
Elders/Pastors	Flock	1 Pet 5:2; 1 Thess 5:12,13
King/Governor	Subjects/Citizens	Rom 13:1-3; 1 Pet 2:13,14
Bible	Pastor/Elder	2 Tim 4:2; 1 Pet 5:2
Sun	Moon	Gen 1:16

The more we look at the relationship between God and His Son, the more these patterns begin to be understood as to how they should operate. Notice what Jesus says:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Therefore, the Son of God is not only the “Way” to the Father, but the “Word” from the Father.

From this we learn that when a word comes from the source, it comes through the channel. For example:

1. As children, our mother will take the commands of our father and break them down in ways that we will understand. The word of our father comes to us through our mother.
2. Christ seeks to reach the world through his church. He sends His word through those who have accepted him by faith. Rom 10:14
3. The word of the prophet was often taken by the priest and shared with the congregation. Aaron as priest operated as a mouthpiece for Moses. Ex 4:16
4. Kings and leaders have ambassadors to take their message to other countries and they have spokespersons to share with their own people what they wish to share.

We also learn that gaining access to the source comes through the channel. For example:

1. The submissive spirit of our mother sets an example for us of how to approach our father. We approach our father in the attitude and submissive spirit learnt from our mother.
2. If we wish to get a message to a public or business leader, we usually approach one of their representatives or secretaries to get an appointment.

Here is another principle we learn from the Father and Son relationship that is significant for us.

Col 1:13-15 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (14) In whom we have redemption through his blood, even the forgiveness of sins: (15) **Who is the image of the invisible God**, the firstborn of every creature:

Jesus is a visible image of the invisible God. So this establishes the principle of invisible source and visible channel. Do we see this pattern found elsewhere in Scripture?

Father	**Son**	
Source (1 Cor 8:6)	**Channel** (1 Cor 8:6)	Principle 1
Invisible "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:" 1 Tim 6:16, "No man hath seen God at any time." 1 John 4:12	**Visible Image** "Who is the image of the invisible God, the firstborn of every creature:" Col 1:15 "Who being the brightness of [his] glory, and the express image of his person" Heb 1:2-4	Principle 2
Heavenly Sanctuary "…We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary,	**Earthly Sanctuary** "And let them make me a sanctuary; that I may dwell among them." Ex 25:8-9 Who serve unto the example and shadow of	Access to heaven before Christ was manifested was through the visible earthly Sanctuary as a channel for the invisible heavenly. After Christ came, the Believer in Christ is

and of the true tabernacle, which the Lord pitched, and not man." Heb 8:1,2	heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount. Heb 8:5	the visible earthly Sanctuary living by the Spirit of Christ mediated to us from the heavenly Sanctuary.
Christ "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John. 16:7	**Believer** "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?" 1 Cor 6:19	Every believer is an ambassador for Christ, the visible representative of Christ who is in heaven now invisible to human sight. Christ reaches unbelievers through believers.
Sun And God made two great lights; the greater light to rule the day… Gen 1:16	**Moon** "And God made … the lesser light to rule the night:" Gen 1:16	This world is in the shadow of sin and death. At night the Sun is not visible but the moon shines the light of the sun upon us and is visible.
Sabbath – Invisible. Can't see the Sabbath.	**Parents** - Visible "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." Ex 20:12	At the heart of the law is divine pattern of Sabbath and parents. Sabbath is a memorial of the source of our life and the 5th

Remember the Sabbath day to keep it holy…Ex 20:8-11		commandment calls us to honour the channel. True Sabbath keeping begins by honouring those in authority over us.
Tables of the Law. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex 31:18, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:" Rev 11:19	**Book of the Law** Deut 30:10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off Deut 30:11 (The word is nigh thee. Rom 10:8) "Then said I, Lo, I come: in the volume of the book it is written of me," Ps 40:7, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27	The Ten commandments were concealed in the ark and were not seen by God's people, but the book of the Law was taken out and read before the people and was visible. The principles of the Ten Commandments are accessed through the more detailed statutes and Judgements found in the book of the Law.

There are many lessons we can draw from the simple facts of the Father and Son relationship. The whole visible Sanctuary service of Israel was a visible channel for the invisible source Sanctuary in heaven. The heavenly Sanctuary was always the original, and nothing took place in the earthly Sanctuary that did not find its source in the heavenly. Aaron the Priest was simply a visible image of the invisible ministry of Christ in heaven. None of the prayers of Aaron or Moses would ever reach the ear of the Father were it not for the intercession of Christ on their behalf. Every slain animal was a visible image of the invisible lamb that was slain from the foundation of the world. With this knowledge we can see that truly the gospel was preached unto Israel as well as to us. Heb 4:2.

Since the whole visible earthly system spoke of Christ, when Christ came, the entire earthly Sanctuary system found its complete expression in Him. He did not come to destroy the Law but to magnify the law and make it honourable. Isa 42:21, Matt 5:17.

Previously (due to my Trinitarian conception of co-equality) I had understood that Christ **replaces** (the law of) Moses as a completely separate entity, but in light of the Divine Pattern, Christ **expresses** the principles given to Moses fully and completely. In regard to the sacrificial system, this was nailed to the cross ***in the person*** *of Christ* as an expression of what was written in the law. It was not nailed **alongside** Christ as a separate entity, as something Christ was seeking to destroy. Not one jot or title of the law was destroyed, but every bit of it was faithfully expressed and followed by Christ. Sacrifice and Oblation ceased because the work was completed, and this faithful expression now formed the visible cornerstone of the gospel message to the world.

> The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. PP 365

We note also that Moses and the Prophets from beginning to end spoke of Christ. When Jesus instructed the disciples about Himself, he "began at Moses"

and explained to them about Himself and His mission. (Luke 24:27, John 5:39.) The book of the law finds its source in the Ten Commandments, which is a transcript of the Character of God. Christ revealed in the book of the law was an image of this transcript. As the book of the law sat in the side of the ark, so Christ sits at the side of His Father. Have you ever wondered why the book of the Law resided in the Most Holy Place and was placed right in the side of the ark; the symbol of God's eternal throne? If the book of the law was only temporary, then it should have been placed in an old wooden box near the door to the court of the Sanctuary. The Holy and Most Place symbolised the work in heaven and the court represented the earth. The forward movement of the sinner towards the Most Holy place revealed a moving towards the Law of God as summarised in the Ten Commandments and expressed in the statutes and the judgements.

Understanding the true relationship between the Father and Son is vital to understanding the relationship between the Ten Commandments and the statutes and judgements found in the book of the Law. The framework of source and channel and invisible and visible found in Father and Son speak directly to the relation between these Two Laws. Notice how Ellen White expressed this.

> But He did not stop with giving them the precepts of the Decalogue. The people had shown themselves so easily led astray that He would leave no door of temptation unguarded. Moses was commanded to write, as God should bid him, judgments and laws giving minute instruction as to what was required. **These directions relating to the duty of the people to God, to one another, and to the stranger were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.** {PP 364.1}

> In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. **These**

statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law. {RH, May 6, 1875}

We notice the divine pattern principles in operation. The source of all law is amplified and explained in detail through the law of Moses, even as a mother explains in detail to her children the commands of their father. The book of the law revealing the person and work of Christ and the meaning of God's Ten Commandments is the channel or way to the source. Deut 6:6-9, Deut 30:10,11.

If we perceive the relationship between Father and Son as two co-equal beings, each being a source in themselves, then there automatically arises a tension between these two sources. The world simply calls this a paradox or Yin/Yang tension, but such tension reflected in the Godhead naturally creates an underlying tension in all the other patterns reflecting Father and Son, as I mentioned in the first table above. It is my conviction that the tension most Christians find between the Law of God and the Law of Moses stems from an underlying tension created by misconceptions of co-equality, but in the true relation of Father and Son, this tension vanishes and the whole law becomes something in which we can mediate day and night and find great delight. Ps 1:1-2

The other tension that stems from co-equality is that the Sonship of the Trinity is an act of works, not of faith. The true Son holds His Sonship by Faith in the Father's Word. This Son can hold the trembling sinner and bring him to the righteousness manifested in all the commandments and statutes of God by His faith – the very faith of Jesus! The Trinitarian Son of God, who holds His position by His own work, can hold no comfort for the (protestant) sinner; and this fraudulent son of god will cause the sinner to flee from the Law as an enemy that is indeed destroyed by the cross in his mind. Conversely, those who seek to run towards the book of the Law without a true Father and Son relationship will indeed begin to fall into a program of righteousness by

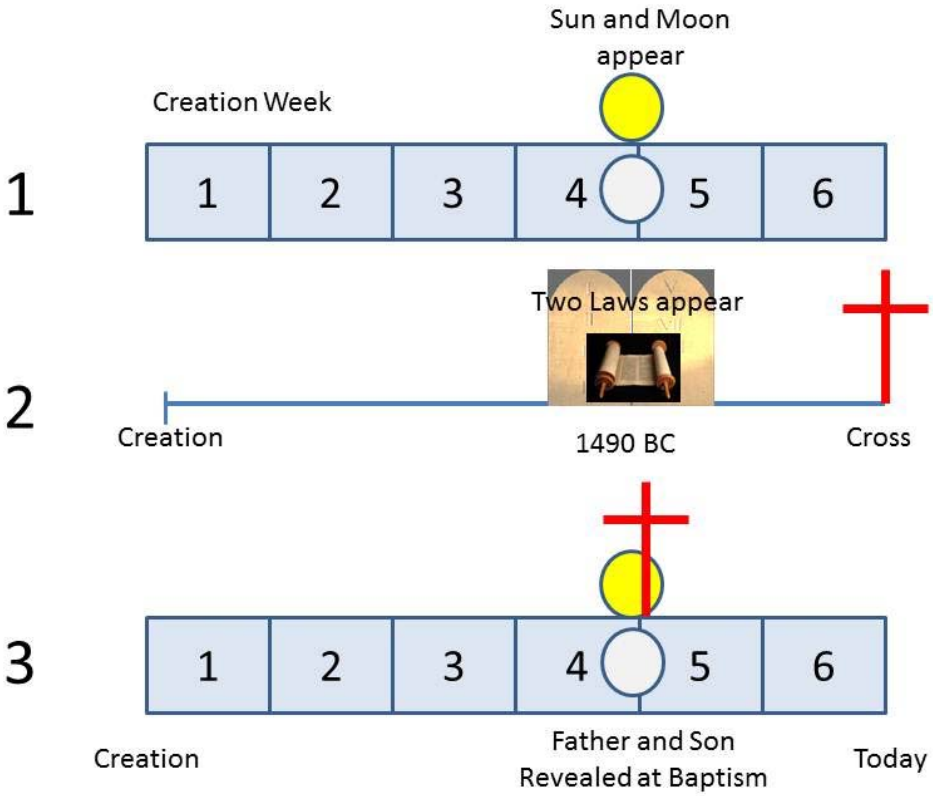
personal works because the Trinitarian Son is not of faith but of works – He rests in His own power rather than by faith in His Father's word.

What about the question concerning the timing of when the book of the Law was revealed? Does not the revelation of the statutes and judgements in the book of the Law at the time of Moses suggest its principles are temporary? I want you to notice something interesting related to the creation week. We note that light was created on the first day, but the Sun and the Moon were not created until the 4th day. The world was bathed in light before the Sun and Moon came, but when they came they amplified the principle of light and revealed more about how light comes to us. Knowing that the Sun and Moon came on the fourth day, look at these parallels:

Creation Week	Light came on the First day. Gen 1:3	Sun and Moon came on the fourth day. Light revealed in two distinct entities.
Law	Principles of the Law came from the beginning of Creation. Evidence of statutes and judgements apparent in Gen 26:5 but there is no distinction	If we divide the period of time before the cross into six and multiply by four we come to around 2600 years. (4000/6 x 4) This is approximately when the Law was revealed in two distinct entities.
Father and Son	The Revelation of One God with evidence of Father and Son apparent but not clearly revealed. Gen 19:24, Ex 23:20-23, Prov 30:4	When Christ came at the end of the fourth millennium, the Father speaks to His Son at the Baptism and for the first time, Father and Son are distinctly revealed as separate entities.

So if we follow the pattern of creation week, the timing of the law in the time of Moses is consistent with the timing of the Sun and Moon as symbols of the Father and Son and when they were revealed. See my article Divine Pattern, Sun and Moon Sabbath and the Law.

In conclusion, we see that in knowing surely that Jesus came out of the Father and is the image of the invisible God, we can begin to find a blessed harmony in the Law of God and the Book of the Law that could not previously exist.



When the divine pattern of Father and Son penetrates our thinking we can begin to exclaim with David "O how I love thy law." (Psalms 119:97)

The Divine Pattern of the Cross

In the persons of Father and Son, we note two key principles.

Source (1 Cor 8:6)	**Channel** (1 Cor 8:6)	Principle 1
Invisible "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see:" 1 Tim 6:16, "No man hath seen God at any time." 1 John 4:12	**Visible Image** "Who is the image of the invisible God, the firstborn of every creature:" Col 1:15 "Who being the brightness of [his] glory, and the express image of his person" Heb 1:2-4	Principle 2

In the persons of the Father and Son we have an invisible source manifested through a visible channel. This pattern is repeated in many places. Here are two examples we previously considered.

Heavenly Sanctuary	**Earthly Sanctuary**	Access to heaven before Christ was manifested was through the visible earthly Sanctuary as a channel for the invisible heavenly. After Christ came, the
"…We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the	"And let them make me a sanctuary; that I may dwell among them." Ex 25:8-9	

sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb 8:1,2	Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, [that] thou make all things according to the pattern shewed to thee in the mount. Heb 8:5	Believer in Christ is the visible earthly Sanctuary living by the Spirit of Christ mediated to us from the heavenly Sanctuary.
Christ "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John. 16:7	**Believer** "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?" 1 Cor 6:19	Every believer is an ambassador for Christ, the visible representative of Christ who is in heaven now invisible to human sight. Christ reaches unbelievers through believers.

Is there instruction in this divine pattern reflected in the cross of Christ? We know that when Christ came to this world and died that His death was visibly manifested to the universe. Yet was this the source of the cross?

> Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The source of the cross occurred from the foundation of the world. Not in type, not in symbol but in reality. How can this be so? Note carefully the tense provided in Isaiah 53 written 700 years before Christ

> Isa 53:3-5 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

In 700 BC Christ *is* despised and He *is* rejected. He *is* a man of sorrows and acquainted with grief. In 700 BC Christ had already borne our griefs and carried our sorrows. In 700 BC He was already bruised for our transgressions. In 700 BC Christ had already received the stripes by which we were healed. Notice how this occurred:

> Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

The iniquity of the world was laid upon His Son from the foundation of the world. In order for Adam and Eve to continue to live, Christ had to bear the curse of disobedience and He has borne it from the foundation of the world, and He bears that curse even now. Notice the past tense moving to the present tense:

> Isa 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

The Son of God *was* oppressed and afflicted from the foundation of the world, and every single day He *is* brought as a lamb to the slaughter, for the Scripture says:

> Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

The visible manifestation of the cross was once for all time, but the invisible source of the cross is crucified afresh every day by the enmity that dwells in the natural man. As Paul stated clearly to the Galatians:

> Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Note the words of E.J Waggoner on this verse:

> Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So vivid was the presentation, that they could actually see Christ crucified. It was not skilful word-painting on the part of Paul, nor imagination on the part of the Galatians, for then it would have been only deception. No; it was an actual fact; **Christ was there, crucified, before their eyes, and Paul by the Spirit enabled them to see Him**. We know that it was not Paul's skill in making beautiful word pictures that enabled them to fancy that they saw the crucifixion, for elsewhere Paul says that he determined [101] to know nothing but Jesus Christ and Him crucified, and that he purposely and carefully refrained from using the wisdom of words, for fear that he should make the cross of Christ without effect. 1 Corr.1:17,18; 2:1-4. The experience of the Galatians in this matter was not peculiar to them. **The cross of Christ is a present thing. The expression, "Come to the cross," is not an empty form of words, but an invitation that can be literally complied with**. Christ is crucified before us, and each blade of grass, each leaf in the forest, reveals the fact. E.J Waggoner, The Glad Tidings, (1900) Page 99,100

The cross of Christ is ever present. Christ invisible to human sight in heaven bears the curse of sin and daily Christ is visibly crucified afresh in the sinful lives of the entire human race.

> 1 Co 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Yet let us go deeper into this glory of the cross. Is the source of the cross found in Christ alone? Did not Christ inherit all things from His Father? Is not the

Father the source of all things and indeed the source of the cross of His Son? Notice that even the revelation of Christ revealed in the book of Revelation was given to Him by His Father.

> Rev 1:1 The Revelation of Jesus Christ, which God gave unto him.

In the story of Abraham we will find the source of the Cross:

> Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

Before the promised seed could be revealed, a decision had to be made.

> Said the angel, "Think ye that the Father yielded up His dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven, whether to let guilty man perish, or to give His darling Son to die for them. EW 127

Here is the source of the cross. It is the struggle of the Father to yield up His darling Son. The seed of self-sacrificing love is found in the heart of the Father and manifested in His Son.

> The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. **To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known**. DA 22

John 3:16 points to the source of the cross. It is stated clearly:

> John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Father's gift of the Son is the source of the cross. The horror of a great darkness fell upon the Father as He chose to save us through the death of His Son. Again we note, that Christ was not blissfully sitting in heaven until the manifestation of the cross; No, He bore our sins and carried our sorrows from the foundation of the world. The selfless love of the Father was revealed in the selfless love of the Son to carry our sins.

> Isa 63:9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Christ took the enmity of man into Himself and carried it all the days of old, yet Christ is the image of the invisible God and God is the source of all things, therefore the Father took this affliction upon Himself as He is the one revealed in Isaiah 63:

> Isa 63:7 I will mention the lovingkindnesses of the **LORD**, and the praises of the **LORD**, according to all that the **LORD** hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.

So in the manifestation of the Cross of Christ we see as it were the Cross of the Father. The Father gave up Him who was most precious to Him. The Father endured a horror of a great darkness in order to provide a lamb. The seed of Isaac was not manifested until after the horror of darkness experienced by Abraham. We can take this further in the story of Adam and Eve. Eve could not be manifested until Adam went to sleep. We know that Adam and Eve were created after the Rebellion in Heaven and therefore the cross already existed, and the story of the cross is revealed in the creation of Adam and Eve.

Yet we can take this a step further regarding the source of the cross and its manifestation. Note carefully the words of Paul:

> Rom 10:15-18 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (16) But they have not all obeyed the gospel. For Esaias saith, Lord, who

hath believed our report? (17) So then faith cometh by hearing, and hearing by the word of God. (18) But I say, Have they not heard? Yes verily, **their sound went into all the earth, and their words unto the ends of the world**.

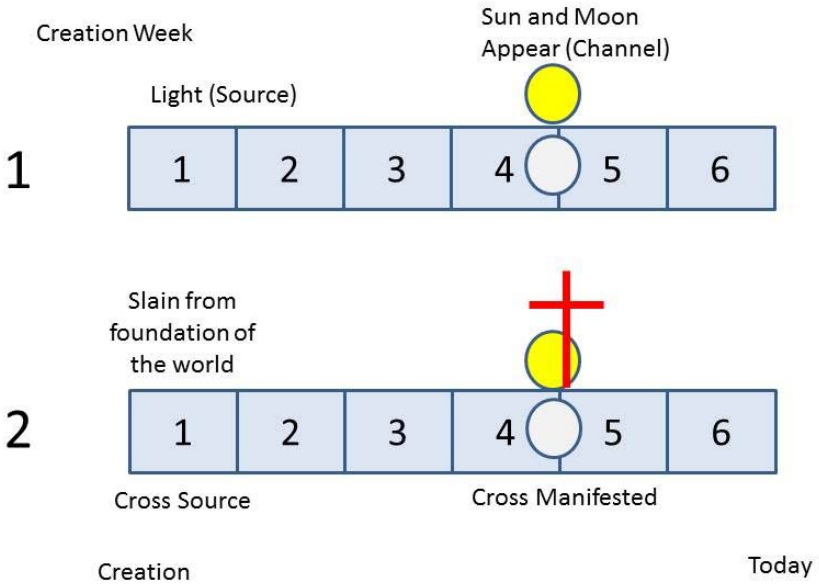
Paul, in speaking of the preaching of the gospel, quotes from Psalm 19.

Psa 19:1-4 The heavens declare the glory of God; and the firmament sheweth his handywork. (2) Day unto day uttereth speech, and night unto night sheweth knowledge. (3) There is no speech nor language, where their voice is not heard. (4) **Their line is gone out through all the earth, and their words to the end of the world**. In them hath he set a tabernacle for the sun,

In speaking of the gospel of Christ Paul states:

Rom 1:16-20 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (17) For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (18) For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (19) Because that which may be known of God is manifest in them; for God hath shewed it unto them. (20) **For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse**:

The power of God unto Salvation is revealed from the creation of the world. In the very creation of this world is the story of the gospel expressed. I would encourage you to read the book by E.J Waggoner called The Gospel in Creation for an expansion of this theme. Remember that sin existed before the creation



of this world and therefore the creation of this world reveals the saving power of God.

Note carefully the words of Paul:

> 2 Co 4:6 For God, who commanded the light to shine out of darkness, [source] hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. [channel]

The light of cross finds its source in the heart of the Father and was manifested in the face of Jesus Christ. This principle of the cross is so vital to understand. The divine pattern tells us that the manifestation of the cross is not the source of the cross. The manifestation of Christ on the cross is a visible channel that leads us to the invisible source.

With this thought in mind, we are ready to consider some aspects of the everlasting gospel. A.T Jones speaking says:

> The great trouble with the Jews from the beginning unto the end was in having the Lord so far away that even the things which God had given to signify His perfect nearness were taken and used as the tokens of His being far away. Sacrifices, offerings, the tabernacle, the temple, its services, all those things were used by the Jewish teachers and the great mass of the people in such a way that all that these services meant to them was that they pointed to Christ away off yonder somewhere. It was understood that these things meant the Messiah, but it was the Messiah afar off. And they must make themselves good so as to bring Him near, and these things were looked to as having virtue in themselves and so as able to give righteousness.
>
> **I am not certain whether Seventh-day Adventists have got beyond the idea of those things back there, that they signified Christ afar off**. I am not saying now that Seventh-day Adventists think that Christ is now away off. **But I am afraid that they have not gotten away from the idea, when they look at the sanctuary and its services, the sacrifices and offerings, that that was intended to teach them of Christ away off yonder somewhere. So it is said that these things all pointed to Christ. These things did all point to Christ, that is the truth. But it was Christ near and not far off**. God intended that all these things should point to Christ living in their hearts, not 1800 years away, not as far off as heaven is from the earth, but pointing to Christ in their living experience from day to day. **When we get fast hold of that idea and then study the sanctuary, the sacrifices, the offerings, in short, the gospel as it is in Leviticus--then we shall see that that meant Christ a living, present Saviour to them day by day and we shall also see that He is that to us today also.**
>
> There is gospel, there is Christian experience, for us today in Leviticus, in Deuteronomy, in Genesis, in Exodus, and in the whole

Bible. **But when we read those passages and say that those sacrifices and offerings all pointed to Christ afar off from the Jews and expect that the Jews were to look through these services away off yonder to Christ to come sometime--when we read those scriptures and look at them that way, then we are reading those scriptures precisely as the Jews did and we are standing precisely where they did at that time in those scriptures.**

That will never do. No. We are not to look at the sanctuary with its furniture and paraphernalia standing as God placed it, with God's presence therein, and think that signified to them that they were to learn by it that God dwelt only in the sanctuary in heaven. When we look at it that way, then we are ready to think that that is about as near as He is to us, because that is as near as we have had Him come to them**. For if we look at it for them in that way, then if we had been there in their places, how would we have looked at it for ourselves? In the same way, and this shows that had we been there we would have been precisely as they were**. A.T Jones, Sermon 25, General Conference Bulletin. 1895.

You will notice in our table above I mentioned a divine pattern relation with the heavenly and earthly sanctuary. With the knowledge that Christ was slain from the foundation of the world, and Christ bore our iniquities all the days of old, then it is certain that the heavenly sanctuary and its services were indeed the reality that was manifested in the sanctuary on earth. The gospel of the sanctuary revealed to Moses pointed to a present reality in heaven, not simply to a future reality at the manifestation of Christ on earth. I repeat, the source of the cross is from the foundation of the world.

Returning again to A.T Jones:

There too was a priesthood of the earthly temple on Mount Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh in the wilderness. **That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A. D. 1? Shall we say that that represented a priesthood of Christ**

that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou *shalt* be a priest forever after the order of Melchisedek? No, No. "Thou *art* a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? and is not the priesthood of Christ forever after the order of Melchisedek**? Do you not see, then, that this whole system of services given to Israel was to teach them the presence of the Christ then and there for the present salvation of their souls and not for the salvation of their souls eighteen hundred years or two thousand years or four thousand years away**? **Surely, surely, it is so.**

O, it has always been Satan's deception and has always been the working of his power to get men, all men, to think that Christ is as far away as it is possible to put Him. The farther away men put Christ, even those who profess to believe in Him, the better the devil is satisfied. **And then he will stir up the enmity that is in the natural heart and set it to work in building up ceremonialism and putting this in the place of Christ.** A.T Jones, Sermon 25, General Conference Bulletin. 1895.

I make the point that if there was not a living reality, a living source behind the system of the sanctuary, priesthood and sacrifices and these things are a source in themselves, then God is chargeable with creating ceremonialism – a form of worship without substance – for the children of Israel. Read carefully sermons 24 and 25 from A.T Jones in the 1895 General Conference Bulletins and you will see a beautiful expansion of this very point. Christ was not far off in 1500BC, He was near, right there with the Israelites.

Rom 10:5-8 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. (6) But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) (7) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) (8) But

what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

The reality of the Word – Christ Jesus the Lord – was present in the days of Moses.

> Deut 30:11-14 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. (12) It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? (13) Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? (14) But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Christ was indeed slain from the foundation of the world, and therefore Christ was available and present for every believer who offered sacrifices and offerings to God. Christ was available as long as the believer recognised that the offerings made were not the source of salvation but rather a visible channel for the invisible heavenly reality.

The Divine Pattern of Father and Son reveal to us that we must never seek to merge the source and the channel. The Father is the invisible source and the Son is the visible channel. This pattern is repeated in the heavenly and earthly sanctuary. It is repeated in the priesthood of Christ and the priesthood of Aaron. Aaron was simply a channel for the true priesthood of Christ. As long as the source is distinct from the channel there will be no danger of corruption. But if the idea emerges that the channel is also the source, then the whole system is destroyed. This is exactly what we see with the Trinity teaching. The Son of God is made the same as the Father and they are merged into one God. In forming a 3 in 1 God, the reality of the Father and Son is lost. This is also the sad fact if we think that Aaron was the source of priesthood for Israel. Did not the Melchizedek priesthood exist in the days of Aaron?

Satan tempted the Jews to shift the channel of the Sanctuary and its services to become the source of the plan of salvation. The channel became an end in itself and therefore became a means of salvation rather than a channel into a

heavenly reality. By exalting the channel of the gospel to be the source, the Jews turned the whole system into a yoke of bondage, a meaningless round of rites and ceremonies, because that which was designed as a channel was made the source. That which was the form was made the very substance. That which was the letter was blasphemously presented as the Spirit. Thus the book of Hebrews seeks to re-establish the true source that was obscured and replaced by the Jewish leadership.

Yet there is a danger for us as Christians if we view this incorrectly. If we believe that there was not a living reality present in the times of Abraham and Moses; if we confess that the cross did not take place until 4000 years after creation, then we by default consign the whole Jewish system to a round of ceremonies that had not a present reality; rather they point to something a far off in the future. The practise of anything that is not a present reality is a farce and is the very seed of ceremonialism. If we believe that the Cross of Christ was only a single event 2000 years ago, then not only is the cross a far off from Moses and Abraham, but it is also far off from us. The only safeguard against ceremonialism is an ever-present Cross, an ever-present Saviour. The key to the cross is the divine pattern of source and channel. The invisible source at the foundation of the world and the visible channel that Christ manifested when He came to earth.

See how many Christians take pilgrimages to Israel and walk the Stations of the Cross and kiss the feet of lifeless saints carved in stone. Is this ceremonialism so far removed from Seventh-day Adventists? What of this weekly attendance to church to sing three hymns and hear a sermon? Is not much of this a form without substance? Unless Christ is set forth amongst us crucified and presently bearing our griefs and carrying our sorrows, then we are doomed to repeat the ceremonialism of the Israelites. If we look back 2000 years only for the cross, then we are far from the Cross.

What of the boast of Protestants that they stand in Christ alone? They stand in an event from 2000 years ago. Christ in reality is far off. They draw nigh to Christ with their lips yet their hearts are far from Him. Do Protestants engage in ceremonialism? Certainly! Dancing and jumping to loud music, whipping up the flesh into a trance like state, falling on the ground slain by *a* spirit. Is this

not a meaningless round of rites and ceremonies, for in all this expression Christ crucified is 2000 years away and only Christ risen is worshipped as a present reality. Does such worship bring meaningful change and victory over sin in the life? Without death there can be no life. Without the present reality of the cross, the worship of the risen Christ is merely the offering of Cain – no slain lamb is present, only things living are offered.

The source of the cross comes from the heart of the Father. Christ has borne our sins from the foundation of the world until this very day. Isaiah 53 is an ever-present reality. He is now despised, He is now rejected, He is now wounded all around this globe the enmity of man against Christ and His Father is manifested. Throughout human history the cross is an ever-present reality. Yet this is only a reality in the light of the Divine pattern of source and channel and invisible and visible.

The Law of the Wise is a Fountain of Life

(May 25, 2010)

> Prov 13:13-14 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. The law of the wise is a fountain of life, to depart from the snares of death.

The Law of God is a reflection of Himself. As inspiration tells us, it is a transcript of His character.

> "God's law is the transcript of His character. It embodies the principles of His kingdom." COL 305

Through a meditation of the commandments of God we are brought into contact with the character of God. This is why David said:

> Psa 1:1-3 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a

tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Psa 119:97 O how love I thy law! it is my meditation all the day.

How could David love the Law of God and make it His meditation when most people see the law as an instrument of legalism, condemnation and death? The Law is death to those who operate under the deception of the serpent's lie of inherent life source – you shall not surely die. This lie causes people to try and keep the law from within themselves as a means of pleasing God, rather than seeing the Law as a promise of what God will do in us when connected to Him.

This is the promise of the New Covenant to write the Law in our hearts:

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

The Law is only death to those who do not discern its true purpose. As Paul states:

Rom 7:7-8 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

It is sin, fueled by the serpent's lie, that makes the Law a curse. When the Law is written in our hearts according to the new covenant, it keeps us connected to the fountain of life.

The Sabbath at the Heart of the Law

(July 13, 2013)

This process of writing the law in our hearts is connected most directly to the Sabbath commandment.

> Exo 31:16-17 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
>
> Eze 20:12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.

Over and over the Lord pointed Israel towards the Sabbath as the sign of the relationship that He had with them. The Sabbath was used by the Lord as a test to see if His people would truly be receptive to Him and enter into a close relationship with Him. See Exodus 16.

Why has the Lord made the Sabbath the key to sanctification? Why will the Sabbath be the key test in the final conflict between good and evil as Adventists have been taught for over 160 years?

The process of sanctification is simply a matter of connecting to the fountain of life. Once we are connected, all the fullness of that character fountain will flow into our lives and flow out to others. Note carefully these words by Ellen White:

> True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience**. He who from the heart obeys the fourth commandment will obey the whole law**. He is sanctified through obedience. 6T 350

The keeping of the Sabbath is the key to keeping the whole law. Notice further

> To us as to Israel the Sabbath is given "for a perpetual covenant." **To those who reverence His holy day the Sabbath is a sign that**

> **God recognizes them as His chosen people. It is a pledge that He will fulfill to them His covenant**. 6T 350

God's pledge to sanctify us, write his law in our hearts and make us like Him is linked to the Sabbath. Let us look a little closer at the Law and the place the Sabbath occupies and why it is so important.

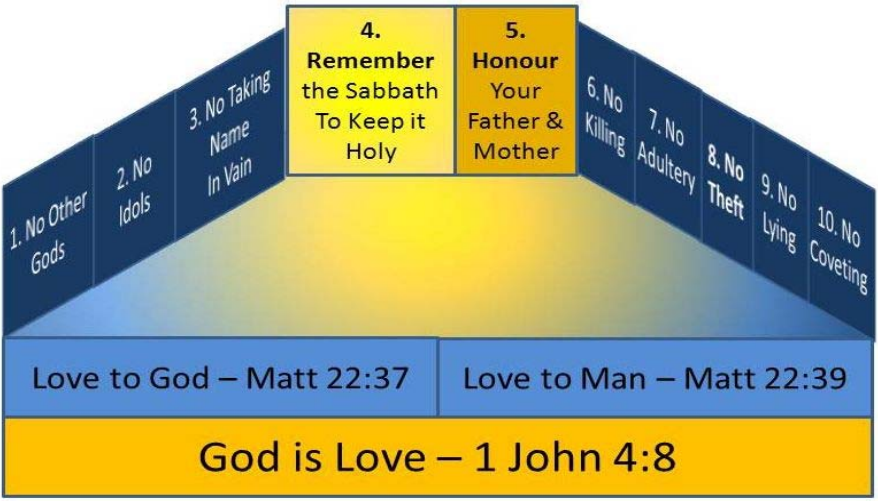
The key to sanctification is a direct connection with the life source; a connection with the fountain of life, the Lord our righteousness. Where in the law do we see a proactive commandment for a mind to mind connection with God?

The first three commandments are prohibitions; they tell us where not to go and what not to do. In this capacity they are guides of protection to point us to the great proactive source – The Sabbath.

Commandments 6 to 10 are also prohibitions or guides of protection to point us towards the centre of the law, where the proactive connection statements are found.

At the centre of our connection with God is the command to **Remember**. Next to this command is the proactive command for us to **honour** those who God gave us life though – our parents.

The commands to remember the Sabbath and honour our parents are the only proactive relational commandments in the law. These two commandments bring us most closely to the source of the fountain. The Sabbath commandment brings our minds directly into contact with the Creator and the contemplation of His works. The command to honour our parents reveals to



us the channel through which God sends His blessings of life. Just as the Family and the Sabbath were the only visible pre-fall institutions, so these two commandments are the heart of our connection with the fountain.

As we notice in this diagram, the commandments actually fit together to form a channel for the Spirit of life to flow into our lives. Commands 1-3 and 6-10 are the banks of the river that guide our hearts towards the heart of the fountain found in commandments 4 and 5.

Honouring Our Parents (Delegated Authorities/Channels)

Commandment five invites us to honour our parents as the human channel and image of the Father and the Son, for man was made in the image of God. God provided our parents as a visible representation of the life that flows from the Father and the Son. Rom 1:20

> Pro 17:6 Children's children are the crown of old men; and the glory of children are their fathers.
>
> Pro 18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.
>
> “Every child lives by the life of his father.” MB 78

The righteous life-giving character of God flows from Father to Son and from Father to Mother to Children. 1 Cor 11:3. This is the fountain and channel of Life. This is the channel that was established through Abraham:

> Gen 12:2-3 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

God told Abraham that all the families of the earth would be blessed through him. This is why we become children of Abraham when we accept Christ, (Rom 4:16; Gal 3:16,29) for the promises of the covenant were made to Abraham and we must become His children to receive those promises. They are not made directly with us, we receive an inheritance of that promise made through the human channel of Abraham.

The promises to Abraham were on the following condition:

> Gen 18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

The promises of the covenant were conditional upon Abraham leading His family faithfully; this is how God would bring to Abraham all that He had promised.

> Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life"; and the heart of the community, of the church, and of the nation is the household.

> The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences. AH 15

This condition is carried through to the Elders of the Church:

> 1Tim 3:2-5 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)

When we add to this the fact that inspiration tells us that the 5th commandment applies to Pastors and teachers, we see a connecting link in the channel of life from God to Parents as well as Pastors who God appoints to feed us with His Word.

> The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority. PP 308

God's channel of life flows through His delegated authorities. If we ignore them or denounce them we will be cut off from those blessings that start with the Sabbath and flow out.

Can you see why coming together as a family on the Sabbath is the most powerful means we have for connecting to the source of life. Those who are wise will see the law as a fountain of life. Prov 13:14.

God has made it very simple for us. Our determination to respond to his request to keep the Sabbath, to prepare our hearts to meet Him each week, will bring all other promises with it. As we connect with Him on Sabbath, the double portion of the bread of heaven will be eaten to the full, our minds will

be filled with the character of Christ and we will be strengthened to meet the demands of the following week.

Should we not make every effort to be ready for the Sabbath, knowing that we will receive everything we need for the following week? Can you see why Friday is often so stressful for those who are trying to prepare to meet the Lord in the Sabbath hours?

Should we not be diligent in prayer to ask the Lord to help us be ready? I have failed for years to be truly ready. We have been asked to have our homes clean and tidy, food prepared. We have been asked to be showered and clean as the Sabbath approaches. Is this such a big request to receive a direct connection with the fountain of life? Is the Lord asking of us an impossible thing?

Praise God that he has made it so simple. Preparing for the Sabbath with joyful hearts, anticipating the coming of the Spirit of Jesus is all that we need to do. Once our Saviour comes, He will inspire and illumine our minds to change us, sanctify us and make us just like Him; to write the law on our hearts even as He promised.

I thank God for the Sabbath and the promise of salvation it brings. What mighty beams of light flow from this most special commandment at the heart of the Law. It is the very source of the Fountain of Life and is to be kept through our families and delegated authorities and into our hearts.

I am a Sinful Man

(January 25, 2011)

The cry of Peter to the master, "Depart from me, I am a sinful man," while clinging to His Saviour was the culmination of much work by the Spirit of God on the mind of Peter. Inspiration records:

> In Jesus he saw One who held all nature under His control. The presence of divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension

> of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. DA 248

Before a man can be entrusted with a divine message, he must walk the path of Peter and with all men of God who have witnessed in one moment both the majesty and holiness of Christ and by contrast their own corruption, sinfulness and defilement. As Ellen White states:

> The first thing to be learned by all who would become workers together with God is the lesson of self-distrust; then they are prepared to have imparted to them the character of Christ. This is not to be gained through education in the most scientific schools. It is the fruit of wisdom that is obtained from the divine Teacher alone. DA 249

Before the coming of Christ the second time, a message of immense power will be given to the world; a revelation of the person of Christ that is so striking that it's light will enlighten the whole earth with its glory. Note again the words of inspiration:

> The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20. Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. GC 611, 612

Those called to give such a message will first have walked the path of Peter and cried “I am a sinful man!” Such will be qualified by their self-distrust and their desperate clinging to Jesus.

As Peter came closer and closer to the Son of God, as he allowed himself to be drawn into an understanding of who Jesus was, there was no other path for him other than to be led to cry “I am a sinful man.”

Those of us who are being drawn into a true knowledge of the begotten Son; our hearts begin to thrill at the length and breadth and height of the Son of God. We are drawn into the presence of the most sublime character for us to pattern. As we behold him there must, repeat must, be a corresponding sense of our own inward corruption, defilement and sinfulness. To embrace the Son of God in truth is to embrace the reality that we are wretched, poor, blind and naked.

We deceive ourselves if we embrace upon our lips the belief of the Son of God and then proclaim to our brethren, “You are a sinful man, you are in apostasy.” If we feel compelled to withdraw ourselves in horror and shock from our brethren, forgetting that we ourselves have worshipped at the feet of Baal; to such it must be said that they know not the Son of God in truth but only in word. From such turn away.

Test every spirit my brethren for there are many voices proclaiming Christ is here and Christ is there both in and around Adventism, yet Christ is only to be found in the hearts of those who cry “I am a sinful man” with the fruits of such a repentance evident in their lives. You cannot know the Son without knowing your own inward helpless, sinful state; it is an impossibility.

Let our continual pray be:

> Phi 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Reflections of a Laodicean Man

(February 3, 2013)

As a young Seventh-day Adventist, I learned the truth of the Seven Churches and the application of the final church to the last days. This knowledge is an inheritance from our forefathers. Note the dawning reality of Laodicea to James White.

> Does not the state of the Laodiceans (lukewarm, and neither cold nor hot) fitly illustrate the condition of the body of those who profess the third angel's message? RH Oct 9, 1856

He then goes on to make this penetrating comment:

> If this be our condition as a people, have we any real grounds to hope for the favor of God unless we heed the "counsel" of the True Witness? [Revelation 3:18-21 is quoted.]—Ibid.

Heeding the counsel of the True Witness requires a knowledge of the human heart that only God can give Him. Such knowledge was possessed by our Lord Jesus when He walked among men.

> John 2:24,25 But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

A quick reading of the counsel given to the Laodicean church reveals a group of people who did not really know what was in the heart of man. They are a people who think they are rich and increased with goods and don't actually know they are poor, wretched, blind and naked. What a pitiful condition is this! What a sorrowful state is this! Thinking that one is bound for heaven when they are most certainly bound for hell! It makes the soul tremble to contemplate these things.

Yet how easy is it for a Seventh-day Adventist to discover what is in the heart of man and know his own wretchedness? Have not the Adventist people been given great light? Have we not been given the gift of prophecy through which

we have become rich in the knowledge of the plan of salvation? How can such a people receive all these things and still be blind, deaf, dumb and stupid? The apostle Paul responds:

> 1 Cor 8:1-2 Now as touching things offered unto idols, we know that we all have knowledge. **Knowledge puffeth up**, but charity [Agape] edifieth. (2) And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

As a young Seventh-day Adventist, I stared at this passage with a realisation that this condition applied to me; but I was at a loss to understand how it could apply to me as it is literally written. Had I not accepted the 1888 message of righteousness by faith? Had I not accepted the truth of the investigative Judgment? Had I not applied a faithful Sabbath Observance? Had I not accepted the call to health reform and the removal of flesh meats? Had I not visited the sick and assisted the poor? Had I not gone door to door with the message of life to a dying world? Had I not preached the gospel and studied the Scriptures with many, assisting them into the church of the Remnant Church? Yes, indeed! So how can this counsel apply to me? Oh of course I was convicted of things in my life that I struggled with, but somehow the depth of the counsel escaped me. It was a simple task to move my mind to the condition of other men when reading this passage.

As I thought of my church and read this passage, I thought of the rejection of the Judgment hour message by scores of Adventist Theologians, the creeping in of evolutionary teaching, the lowering of standards and the compromise with the world that I saw everywhere. Yes, I see now, this does apply to my church, but it applies more to others than it does to me. I know that I am not perfect Lord, but I thank you God that I am not like other Adventists! I am most humbly (oh boy!) and gratefully appreciative of all that you have taught me and that you are freeing me and I am receiving the counsel of Laodicea and I am changing Lord! So it was that this piercing counsel that applied to me quickly became a passage that really applied to other men, even though I would say with my mouth it applied to me. My lips spoke the words of God, but my heart was still blind, dumb and stupid. O Wretched man!

Seven years ago, I was minister of the remnant church of God. I preached the message of justification by faith. I baptised sinners into the kingdom of God. I gave my life to the advancement of the cause of God. I was the inheritor of the faith once delivered to the saints! Oh, actually that is not actually the case. You see, I believed in the Trinity and was confused about the Sonship of Jesus. I was not clear about Him being begotten. In fact, looking back now I was completely confused!

So looking back seven years I see a man who believed he had the truth, and yet what I believed would leave me outside the kingdom of God! I thought I had the Son of God, but I had a counterfeit and therefore I was completely lost!

Now the words of the counsel to Laodicea are starting to penetrate my mind. I see myself as one who truly was blind, poor and naked, and yet will I fall victim to the same fate that I fell into before? Knowledge puffs up! Does my knowledge of the Son of God cause me to return to my Laodciean state and cause me to cry "I thank you God I am not like other Adventists who believe in the Trinity?" Have I come this far only to be in the same state as I was before? O Wretched man, who shall deliver me from this body of death?!

Yet further to this, once I had embraced the truth, I tried to convince other men to walk as I walk, to teach them to approach the church as I approach the church. I was still saying to people "I know the way!" "I have the truth!" Is there not an end to this spirit in man? When does such a man come to the end of himself?"

Here are the words of Jesus to Laodicea. Here is the path to life.

> Rev 3:19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Does the knowledge of the truth cause me to feel rebuked and chastened and come to a sorrowfulness of soul that leads to repentance? I thought I had the truth, and I was blind. I thought I knew righteousness by faith, and yet I had not the only begotten Son – the very truth of righteousness by faith. I have thought I knew the way to the kingdom, and yet having confessed to my blindness I prove myself a hypocrite. It is revealed that I am still confused.

The Lord in His great mercy has allowed me to be disfellowshipped from His church. He has allowed this to humble me and to lead me to repentance. The leaders of the church have blessed me greatly in that they have caused me to halt in the way and to question myself. In the silence of my home I have had the chance to examine myself, and I find that I am indeed a Laodicean man. As a Trinitarian and as an Adventist minister, I now look back and see that I certainly deserved to be spued out of the mouth of Christ. I am receiving only what I deserve. Will I be a fool still and walk on in the sparks of my own kindling and project myself as the favoured of God, and that God is on my side, and that I have the truth and I know the way? My soul trembles! Lord deliver me from this body of death! Deliver me from the man who always thinks he is right and sees that others are wrong, and contents himself in his knowledge of the truth when his heart is full of harshness, pride and self-confidence. Let me be the man who waits in silence and sorrow for his condition, and let the Lord choose to do with me as He wills, not as I will.

Father let these words be in my lips

> Luke 18:13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

> Psalms 22:11 Be not far from me; for trouble is near; for there is none to help.

Lord you have promised me the gift of repentance; you have told me that we shall mourn as one mourns for his only son. Let this gift come to me, a Laodicean man.

My Blood Father, My Blood, My Blood, My Blood!

(August 16, 2011)

In the last 48 hours since giving the presentation The Way into the Most Holy, I have been deeply impressed with the reality of our Saviour's meditorial work

in the Most Holy Place. I can't really put into words the view that is in my mind about the vital work we must do in availing ourselves of the intercession of Jesus.

Realizing that our forefathers found the way into the Most Holy and walking that path in my mind has pressed the reality of this heavenly work upon me. It is as if I have obtained a blessing from heaven by opening my heart to the work of our pioneers and had my heart turned towards them. I sense that I am feeling what they have felt and am beginning to experience what they have experienced, and this is only coming because I have returned to the God they worshipped.

During this day I was impressed to pick up the book Early Writings and read the section on the sealing from pages 36-38.

> I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. EW 36

Nowhere in the Christian world could such a view of the plan of salvation be understood because the Heavenly Sanctuary doctrine is not taught by any of them. They have no knowledge of a completed atonement in heaven; no knowledge that God's people must obtain victory over all their cultivated and hereditary tendencies; no knowledge that God will perfect a group people to live without a mediator. The Christian world knows nothing of this truth and therefore do not know how to pray in order to prepare for this time. Can you see how a knowledge of the Sanctuary teaching that reveals a moving of the Ancient of Days and the Son of Man within heaven from Holy to Most Holy and making an end of sin in heaven and then returning to the earth WITHOUT SIN (Heb 9:28) to gather His waiting children, affects the way you pray and what you understand as the work of the Christian in sanctification?

I can't really express my thoughts as to why this truth now burns in my mind as if I have seen it for the first time. I have believed this teaching for 25 years and yet it burns in my heart now as if it was entirely new to me. I have a heightened sense of what it means to know that Jesus is in the Most Holy Place. My faith reaches into that apartment to obtain the precious oil needed to face the time of Jacob's trouble.

Soon Jesus will lay off His priestly garments. Listen:

> I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. EW 36, 37

This time is just ahead of us and should have already taken place years ago except for the pleading of Jesus. Our lives – yours and mine – are only held in probationary time because of the intense pleading of Jesus to His Father with His blood. Listen again:

> I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads." {EW 38.1}

The four angels should have already let the destructive winds loose to do their work, and if they had released those winds would we have obtained characters

ready to stand without a mediator? I confess that I would not have been ready. In mercy Jesus has cried “My blood Father, My blood, My blood, My blood!” How thankful I am for that cry from our Saviour’s heart. We have a little more time to have access to the Most Holy before that work is forever completed.

How often should we approach the throne of God to ensure that our characters are changed? How often should we plead for the Spirit? Are we content with our characters the way they are? Are we blameless in our conduct towards our spouse, our children, our family and friends? The little irritations, the impatient words, the lack of love, the silence instead of warmth… are we satisfied with these things? Will such characters walk into heaven? No, never. Only those who have drawn from the well of eternal life and filled themselves to the brim will enter that pure and holy City and receive the Father’s blessing.

Will you engage the work of pleading for more love, more light, more Christlikeness? Let us do this work now while there is still a little time.

Whidden, Wieland and J.H. Waggoner on the Atonement

(February 16, 2013)

At the heart of the gospel is John 3:16. As sinners we are invited to contemplate the reality that God actually gave His only begotten Son in an act of incomprehensible love. That love is measured squarely on what we understand was given. Did Christ enter the grave in the knowledge that as the second person of the Trinity His true self would not actually die? Is the agape of God clouded with this nagging thought that Jesus had a lifeline to comfort through the physical torture and shame of the cross?

I would like to contrast some thoughts from Dr Woodrow Whidden with Pr Robert Wieland to hopefully put a focus on the difference in understanding of the atonement that exists at present.

Only God Can Make the Sacrifice. The deeper question, however, swirls around the issue of why it is that only a member of the Godhead (Jesus was chosen) could offer a fully effectual, saving sacrifice for sin. Here we need to move with the utmost care and clarity. We need to remind ourselves that we are on the borders of heavy truth shrouded in the most profound of all mysteries.

First of all, we need to admit that in a literal sense, true deity is naturally immortal and cannot experience death. This simple biblical truth (1Tim 6:14–16) explains one of the reasons for the necessity of the incarnation (Heb 2:9, 14–18). Only dependent, mortal human nature could be subject to death. And in the experience of the incarnation, Jesus took on human nature and died.

But, once more we pose the question? Why was it that only one who is fully divine would be capable of offering the sacrifice of an atoning death? Why would this be true if Christ in His deity was incapable of death?

Jesus the Only Atonement Maker. It appears that the answer comes in a number of fascinating facets: (1) **The very union of divinity with humanity in Christ's incarnate nature suggests that though divinity did not literally die, it as good as died** in the following sense:
Christ's deity, along with His humanity, self-sacrificially consented to death at every step of the way to the Cross. And in so doing the very nature of Christ's human death was invested with the infinite value of eternal love. Woodrow Whidden, *God is Love-Trinitarian Love*!, JATS Spring 2006, pp 98-124.

Wherever one finds the idea of the natural immortality of the soul, there he is sure to find self- centeredness as the dominant concept of love. It is as different from the New Testament idea of love as Sunday is different from Sabbath, yet is likewise a cleverly designed counterfeit. The doctrine of the natural immortality of the soul is a flag that warns us: here you will find no true understanding of the everlasting gospel of righteousness by faith because there can be no true idea of New Testament faith, certainly not that which is in harmony with the cleansing of the sanctuary.

This is one of the real reasons why Ellen White warned against the dangers of this false but subtle error. Ultimate Spiritualism is a false righteousness by faith:

> The popular ministry cannot successfully resist Spiritualism. They have nothing wherewith to shield their flocks from its baleful influence. … The immortality of the soul … is the foundation of Spiritualism. (1T 344)…

Why is it impossible for true New Testament love to exist in company with this "poisonous draft of Babylon"? Why can't Babylon see the cross, see *agape,* and experience genuine New Testament faith? Why can't she proclaim the true gospel?

Integral to the idea of the natural immortality of the soul is the view that Christ did not make an infinite sacrifice when He died on the cross. He tells the repentant thief, We'll get a great reward today. *"Today* shalt thou be with Me in paradise" (Luke 23:43). Yes, both supposedly went there that day! Throughout His ordeal, our Lord was sustained by the hope of reward and comforted by the assurance that He would not truly die. His sacrifice was only physical agony and human shame, of a temporary nature. Moses made an even greater sacrifice in behalf of Israel when he asked that his name

be blotted from the Book of Life if Israel could not be forgiven (Ex. 32:32)! But in this popular view, the complete self-emptying nature of *agape* in Christ's love is neatly removed. He was motivated merely by egocentric concern; or at least the hope of reward was thoroughly mixed with His love.

But the true Biblical view is that Christ's sacrifice was truly infinite and eternal. Not only His human body "died"; He Himself died the equivalent of the "second death", the death without hope of resurrection. Himself being the infinite Son of God, such a sacrifice is the measure of infinite love, beyond our capacity to appreciate fully. Although He was indeed sustained by the bright assurance of His Father's favor up to the moment that darkness enveloped Calvary, there came over Him then the horror of a great darkness when He cried out, "My God, My God, why has Thou forsaken Me?" the Father's face was completely hidden. The full weight of our guilt was pressing upon Him. He then lost sight of the resurrection and a future reward:

> The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. (DA 753).

It is this infinite dimension of Christ's love that is eclipsed by the pagan-papal doctrine of natural immortality. No church that holds to this concept can adequately appreciate the cross, or preach it in its proper power. **This false doctrine further makes it impossible for the *"agape* of Christ" to constrain us truly, for its high fidelity realism is absent. And with *agape* thus**

> **adulterated, faith likewise is adulterated; and it is inevitable that righteousness be likewise shorn of its true dimensions**. Nothing can come of it but disobedience to the law, continued sinning, self- centeredness, and lukewarmness, all cloaked as "salvation by faith". Robert Wieland "*The Knocking at the Door*." 1974

Pr Wieland makes clear that Christ died the equivalent of the second death without hope of resurrection. There is a wide difference between the statement "He himself died" and "He as good as died." One only needs to look at the footnotes of current articles by Adventist scholars to see that their primary sources come from the Evangelical churches who all hold the doctrine of the natural immortality of soul and systematically use this doctrine in conjunction with the Trinity.

As Wieland clearly shows, the doctrine of natural immortality as applied to Christ the Son of God dilutes the true understanding of agape and what actually was given at Calvary. I highly recommend the reading of Wieland's book – *The Knocking at the Door*. It is one of the most penetrating volumes I have ever read with reference to Adventism.

These issues were not hidden from our pioneers. There was an understanding of how the Trinity affected the Atonement. I close with a statement by J.H Waggoner.

Pr J.H Waggoner

> And here is shown how remarkably the widest extremes meet in theology. The highest Trinitarians and lowest Unitarians meet and are perfectly united on the death of Christ—the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. **Trinitarians hold that the term "Christ" comprehends two distinct and separate natures: one that was merely human; the other, the second person in the**

trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. **Thus the remark is just, that the doctrine of a trinity degrades the Atonement**, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion. (J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 164, 165)

My Relationship to the Adventist church

(January 29, 2010)

I wish to lay out before you my understanding of my relationship to the Adventist church.

The Adventist Church is a covenant people raised by God to give the three angels messages and prepare a people ready to meet the Lord.

> "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world." 5T 455

The prophet says that His church today is called AS He called ancient Israel. The organisation of Israel was based upon the family covenantal structure

given to Abraham in Gen 12. Through Israel all the families of the earth were to be blessed. The promises of the covenant were given to Abraham upon the the basis of the well ordering of his family.

> Gen 18:18,19 ...since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him."

The commanding of his children and household was the central pillar that would enable God to bring to Abraham all the promises of the covenant. The blessings that come through this structure is the glory of children. Prov 17:6. The greatest blessing we can receive is to know our identity as children of God (John 1:12) and that we are loved and accepted by Him. The greatest preachers of this messages were to be the fathers of each home; they were to be the greatest evangelists of all.

The Father reignited this great truth at the commencement of the Christian Church by declaring the acceptance of humanity in His Son through the blessing of a Father – "You are my Son in whom I am well pleased." This is the heart of the gospel message proclaimed through the Elijah of the last days as he turns the hearts of the fathers to the children and the children to the fathers.

It is upon this platform that The apostle Paul lays down a clear basis for the leadership of the church.

> 1Ti 3:2-5 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)

The family structure of the church is vital for the blessings of the covenant made with Abraham to flow to us. An elder must rule his house well, meaning he is the head of his house and he draws down the blessing of God for his wife and children and repeats the Father's words, "You are my child in whom I am well pleased." This is the work committed to the leaders of the church. For people who come to the church with a broken home, the elders of the church were to extend this blessing to them by visiting the fatherless and the widows. James 1:27.

The critical ability of a father (who knows his identity to bless) to bless those under his leadership rests upon of his wife. Her submission to her husband establishes his authority and enables him to pass the blessing of the Father to the family. If she refuses to submit, or becomes confused in her identity in relation to her husband in a manner that she openly challenges him and second guesses his decisions, the minds of his children will learn to also challenge him and second guess his decisions and question his wisdom.

The role of the wife who knows her identity is to pray for her husband to speak words of blessing to her and her children. Her submission to him and encouragement of him will open wide the blessings of his mouth, and she will receive an abundant harvest through her ability to nurture such seed from her husband.

This is the pattern for the home as is the pattern for a church to its leaders. Every time the membership resists the authority of the leadership, it closes down the blessing channel and the curse takes place. It is the responsibility of the church to pray for its leaders and appeal to them in matters where they feel that there are things being taught that might be harmful. If a member has unburdened their conscience in full respect to their leaders and still their conscience can't see the reasons given, then they must ask for judgment from the leaders and from God. The only one who may openly challenge the church is God Himself, either directly or through the mouth of his prophets. An open attack on the leadership of the Adventist church and a questioning of their authority will surely bring about the collapse of the blessing structure.

It is in this context that I have tried to appeal to the leaders of the church.

1Ti 5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

I have become convicted in my conscience that as a church we have taken a wrong course of action concerning the worship of God. I have taken my appeal to the leaders, fully recognising their position as leaders of the covenant people of God. I recognise their leadership because we are a covenant family with a history, not simply an intellectual collection of beliefs, where acceptance means a passive submission to a creed. Family members have the right to lovingly intreat an elder as if they were a father and pray for them that they will make the decisions that God wishes them to make.

I tried very hard to listen to the counsel of my brethren. I prayed earnestly about it, but I found no relief for my conscience. My next appeal was for the leaders to discipline me according to the power granted them by God. As I found that I could not surrender my conscience that was captive to the Word of God, I willingly surrendered my credentials - which I treasured extremely highly and surrendered with tears. I do not in any way question the leaders' decision concerning me, and I fully respect their decision and their process of evaluation concerning my manuscript - *The Return of Elijah*.

I have continued to appeal to God that if this discipline is truly His discipline that He will correct me and free my mind from my error, but if there is validity in my appeal that as my dear Heavenly Father, He would hear my appeal and overturn this decision. This is His work and not mine.

I am extremely thankful to be allowed to be a member of the Adventist community of faith. I continue to love and pray for those in leadership over me. I pray that God will grant them wisdom and that they will bless me with wise counsel and consider whether they have taken the right course of action. Now that my appeal is in God's hands, I trust that He will either show me my error or bless my brethren to bless me and hear my heart felt cry to them.

I believe with all my heart that the Adventist church is still the covenant church of God and I will not divorce myself from it, for I find no Bible evidence that I am free to marry another. I repeat that I believe I am part of a covenant family, and families can take time to work through issues, but they seek to maintain the discipline of respect for the roles that they hold. Many feel that I am

attacking the church with the expression of my conscience. This is not the case. I love the church and its leaders, and I believe that as a member of the family I have the right to appeal and the right to judgment.

I know that others have felt deeply hurt by the church and have withdrawn from its membership. Please see this as a sign of the authority of the leadership to bless within the covenant. Their refusal to listen to your appeal certainly brings a curse. I know the feeling well; it stings like an adder. I appeal to you to not forsake the family and despise this legitimate authority. It is God who gives authority and God who takes it away. I am not in a place to decide when that authority should be taken away. God makes such things plain if and when they are needed.

The forsaking of the church family is a forsaking of the family covenant system given to Abraham, and those who leave do not carry with them the power to bless those they influence. Yes, they can bless with knowledge of the truth, but they cannot impart the truth that God is well pleased with us and make us secure in His love. A removal from the family does not allow the blessing to extend to marriages and restore true authority, because to remove oneself from God's legitimate authority is to resist His authority and cut off His power to bless. An organisation that is erected in such a situation will be hard pressed to avoid the process of self-justification through attacks on the church leadership. This lack of submission is watched by converts, and they then act in like manner and the blessing structure can never work.

If we truly wish the Spirit of Elijah, we must turn our hearts to the Fathers of Spiritual Israel, entreat them with affection and love, show a spirit of submission and pray for them that the Lord will bless their counsel to us. This submission must be held in a tight tension with the demands of conscience which alone is captive to the Word of God. Our leaders can only guide us through this authority. The Bible is the only authority to guide my conscience, but the church leadership is the authority that brings the blessing of the covenant. This is what was promised to Abraham in Gen 18:19.

God has promised to open springs in the valleys of depression and also upon the mountains of pride. These springs call us back to the family kingdom of Abraham. Until we do this, we will stay in the desert and keep up our

murmuring and complaining against the leaders, be bitten by serpents and complain about the manna.

Let us submit ourselves to leaders in love and appeal to them to hear our concerns with affection and grace. This is my prayer.

Abraham's Journey in Gen 12, a Pattern for Adventism

(February 26, 2010)

Many are familiar with the fact that Adventism is following the pattern of Israel.

> 1 Cor 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.
>
> Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Ellen White says specifically regarding the Adventism and Israel:

> Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. 5T 160

It is also significant that Israel repeated the experience of Abraham in going down into Egypt, getting caught there, and then being delivered by plagues and being released by the king. This pattern becomes significant for Adventism in the context that we have been grafted into this covenant people and were raised in exactly the same manner as Israel of old.

> "God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the

messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world." 5T 455

Let us notice carefully the pattern of Abraham:

1. Gen 12:2,3 Promised the blessing and covenant through which all families of the earth will be blessed.
2. Gen 12:4 Abraham comes out of Babylon.
3. Gen 12:6 Came to the hill or mountain of the teacher (Moreh).
4. Gen 12:7 The Lord appears and promises the land to the seed of Abraham. Abraham builds an altar and worships the Lord.
5. Gen 12:10 The Land suffers a famine and the decision is made to travel to Egypt.
6. Gen 12:11-13 Abraham asks his wife to disguise her true identity and state that she has the same origin as himself – His sister. The true position of submission is lost.
7. Gen 12:14-16. Pharaoh finds Sarah attractive, and on the basis of her new identity brings her into his house and rewards Abraham.
8. Gen 12:17-19. The Lord sends plagues to Pharaoh so that he discovers Sarah's true identity.
9. Gen 12:20, Gen 13:1-4 Pharaoh sends Abraham away and he goes to Caanan.

This is the Pattern that Adventism has and will follow:

1. God gave Adventism the Blessing and Covenant in the Third Angel's message in the context of Elijah. This message would go to every nation (tribe), kindred (clan), tongue and people. TM 50, EW 258, 5T 381, 7T 138

2. Adventism comes out of Papal Babylon onto the pillars of the Sabbath and the State of the Dead, and removes from Sunday Sacredness and Immortality of the Soul. CW 30, EW 258
3. Adventism travels towards 1888 where they encounter a teacher of righteousness in the message of righteousness by Faith. TM 91
4. Adventism begin to receive the latter rain and the promise of the land is before us. {RH, March 2, 1897 par. 7}
5. Adventism rejects the message and a famine for the Word enters into God's people, and we wander towards Egypt looking for food. 1888 page 1067
6. The leaders of Adventism hide the truth about its understanding of the Submission of Christ to the Father as the Son of God and present Him to Martin and Barnhouse as having the same origin as the Father. See *Questions on Doctrine* and *Questions on Doctrine Revisited* by Leroy Moore for detail on how the book *QOD* came into circulation.
7. Martin and Barnhouse declare Adventism strange but orthodox because of our acceptance of the Trinity and rejection of the Nature of Christ. This legitimizes Adventism and opens many doors for us and gives us many advantages. *"...it is perfectly possible to be a Seventh-day Adventists and be a true follower of Jesus Christ despite heterodox concepts..."* Kingdom of the Cults p517
8. We are currently held captive due to our lying about the true identity of Christ the Divine submissive agent, but God will send the 7 last plagues to alert Babylon and the kings of the earth concerning the true identity of Jesus which is revealed under the angel of Revelation 18.

Until we pray the prayer of Daniel 9 and repent of hiding the true identity of the submissive Son of God, we will remain in captivity and the message of Rev 18 will not come.

We are now almost fully exposed to the whim and desire of Babylon, and God's hedge of protection has departed from us. We have danced with the Moabites and drunk their wine right on the borders of Canaan, and a plague is certainly about to descend upon us.

I urge everyone to pray for God to intervene and save us. We are a covenant people, and only those who identify themselves as part of this people and pray "we have sinned" and "remain in the City" will avert the slaughter of the

avenging angels. My heart aches for our people, and I pray day and night that God will be merciful to us and forgive us for turning away from His Son.

Abraham and Adventism – A Parallel part 2

(May 29, 2012)

I was just having some lunch when these thoughts came to me, so I had to get them down and into an article so that I would not lose them. It will need more work but I just wanted to get the key points.

Abraham and Sarah	Christ and Adventism
1. Abram takes Sarai out of Babylon. Gen 11:31; Gen 12:1	1. Christ takes Adventism out of Babylon
2. Sarai is not able to bear Abram's seed. Gen 15:2	2. Adventism is not able to bear Christ's seed in 1888
3. Sarai urges Abram to take Hagar in order to produce children and become a great multitude. Gen 16:1-3	3. Adventism urges Christ to accept evangelical Protestantism so that it could become a great multitude
4. Hagar produces a seed for Abram. Gen 16:4	4. Evangelical Adventism produces a seed and the church grows rapidly
5. God changes the names of Abram and Sarai to Abraham and Sarah. They are both beyond any capability of producing seed	5. God raises a new generation who hold the faith of their fathers, yet Pioneer Adventism is completely overrun by Evangelical Protestantism to the point where it appears impossible for her to produce the Seed.
6. Abraham pleads for his kindred who is enslaved to Sodom.	6. Pioneer Adventism pleads for its kindred who are enslaved to Babylon.

7. Sarah produces the seed.	7. Pioneer Adventism produces the Seed under the power of the 4th angel.

Elements of this sequence can be found in the story of Elkanah and Hannah. Hannah was the first wife who could not bear. The second wife bore children and claimed the inheritance. Hannah goes into the Sanctuary and through Eli receives the promise of the Seed.

Adventism and the Seven Churches

(September 7, 2012)

The principle of repeating history is clearly laid out in the Bible. The experience of Abraham going down into Egypt and coming out was repeated by Israel many centuries later. The experience of Israel itself provides an example of God's people in the last days. Note what Ellen White says:

> Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. 5T 160

Again, another important statement:

> "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. RH April 20 1897

One of the eras of history that has interested me is the period of the Seven Churches. The material given to us in Rev 2 and 3 outlines the history of the

church in a general sense but more specifically in an organisational sense. I say this because of the seven stars in the hands of Christ which are the leaders of the seven churches (Rev 1:20). Leaders are directly related to organisation.

As a point of interest, the history given in Revelation 12 is the story of how the truth of the Bible survived amongst God's people. It went into obscurity and was hidden for 1260 years by the Celtic church, the Waldensians and others. The history of Rev 2 and 3 is broader because of its specific address to church leadership and their successes and failures in organisation. The difference between Rev 2,3 and Rev 12 is vital for many reasons, but that issue goes beyond the scope of this article.

What has been of interest to me is how the history of the seven churches can be used to indicate the typical development of a church in any era. In the following table I wish to outline the organisational principles I see in these Seven Churches.

Church (AD)	Meaning	Organisational Principle	Experience
Ephesus (31-100)	Desirable	Establish Foundation	Lost first love. Rev 2:4
Smyrna (100-313)	Sweet smelling when crushed	Advance amid persecution	You are Rich. Rev 2:9
Pergamos (313-538)	Exalted by marriage	Advance by compromise	Appearance of Baalim and Nicolatians (Rev 2:14,15)
Thyatira (538-1517)	To wear away	Expand by Institutional Dominance	Tolerates Jezebel (Rev 2:20)

Sardis (1517-1798)	Things remaining	Fractured by spirit of resistance and independence	A name that lives but is dead. A few not defiled. (Rev 3:1,4)
Philadelphia (1798-1844)	Brotherly Love	Distilled by Love of the Truth	Not denied my name, hast a little strength. Most Holy Place experience (Rev 3:7,8)
Laodicea (1844-2nd Advent)	Judging the people	Separated by Judgment; Wise and foolish virgins.	Say you are rich but are poor blind and naked. Repent!

If we follow this sequence, we see God's church is established and then persecuted. The persecution leads to compromise, which then allows the enemy into the church and to assert its dominance. The spirit of dominance combined with a spirit of rebellion leads to a resistance movement that then fractures the church. From this process a small group are distilled and cling to the truth; while the rest, fuelled by either a spirit of dominance or independence, make up the foolish virgins in the judgment for they have not the oil of Christ which is a loving and gentle spirit.

I would like to suggest that this experience is taking place within the history of the Seventh-day Adventist Church and it has many lessons for us.

Organisational Principle	**Experience**	**Adventism**
Establish Foundation	Lost first love. Rev 2:4	1840-1863 First love experience 1840-1844, Laid doctrinal platform 1847-1848. Lost first love. Example in 1856 failure of Andrews and

		Loughborough in Waukon Iowa.
Advance amid persecution	You are Rich. Rev 2:9	1863-1895 Rich by 1888 message. Attacked by other churches, Sunday laws, false claims of denying divinity of Christ.
Advance by compromise	Appearance of Baalim and Nicolatians (Rev 2:14,15)	1895-1931. Kingly power, Kellogg, Ballenger, 1919 Bible Conference. Begin ministerial association. Connection with fundamental protestants. Trinity introduced.
Expand by Institutional Dominance	Tolerates Jezebel (Rev 2:20)	1931-1980. Introduction of Trinity, Church Manual and Church policies. QOD, expansion of institutions.
Fractured by spirit of resistance and independence	A name that lives but is dead. A few not defiled. (Rev 3:1,4)	1981 – Present. Rise of independent movements. War over Sanctuary, RBF, Victory over sin, Ellen White, Woman's ordination, Trinity to name a few.
Distilled by Love of the Truth	Not denied my name, hast a little strength (Rev 3:8)	Just ahead. Cling to name of Son of God and maintain gentle Spirit of Christ. Regain access to Most Holy Place experience. A door opens and shuts.

Separated by Judgment; Wise and foolish virgins.	Say you are rich but are poor blind and naked. Repent! (Rev 3:17,19)	Closing scenes. Spirit of Philadelphians engage work of repentance and receive the seal while the rest are spued out or cut down by slaughter weapons. Ezek 9. Rev 3:18,19

The above chart is highly summarised and there are many other points that could be added, but I think the sequence is established and therefore the admonition can be given.

Our Church is currently in the experience of Sardis. This is a reaction to the institutional dominance of the church and its toleration of Jezebel. Sadly, the spirit of Jezebel also fuels the spirit of independence and resistance of Conservative Adventists while also igniting the social justice movement of woman's ordination and human rights. The same spirit grew both movements within the church. The Non-Trinitarian movement has largely been groomed in this spirit and also contributes to further fracturing, division and a spirit of resistance.

If we look at the events at the close of Sardis, we see that political forces end the leadership of Thyatira in 1798 which drove God's people back to Daniel and Revelation to find a prophetic context for the giving of the Three Angel's Messages. Will political forces bring an end to the Adventist Church in its current form? Will it drive people back to the prophetic books to prepare them for a repeat of the Third Angel's Message strengthened by the fourth angel? This angel which will rally those who follow Jesus into the Most Holy Place and have not denied the name of the Son of God and kept His sweet spirit. There are lessons for us from the close of the Sardis period.

The church faces challenges from both the conservative spirit of independence and the liberal spirit of social justice. These forces will completely facture the church and only those who have searched the Scriptures thoroughly and held the foundations given in the beginning and find the open door to the Most Holy Place will hear the gathering call of the 4th angel.

Those who are motivated and driven in response to the church's failures of 1895-1980 will act their part in accelerating the fracturing of the church and will have a name that they live and yet are dead. A few names that have not defiled their garments with such a spirit will receive the spirit of the 4th angel and will tell the world of the lovely Jesus with a spirit of love, peace and joy coming from the Most Holy Place.

I have felt the spirit of Sardis in my own soul as I consider the situation of our church. I need to pray daily for grace not to be drawn into that mode of thinking. I want to set my affections on things above through the open door and maintain my joy in the face of great sorrow in and around the church.

> Rev 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Why I cling to my Adventist Brethren

(Aug 21, 2011)

I was just fellowshipping with a friend and we were discussing several aspects of the blessings that come from submitting ourselves to the leaders of our churches with the truth of the Son of God, and continuing to pray in a spirit of submission and recognition that the Adventist Church is still God's covenant church although in apostasy.

Many voices are now raised today calling God's people out of the Adventist Church. We believe that when a person is thrust out of a church and told to leave that we are then free to congregate in home groups and meetings as required while we continue to pray for the leaders of the Adventist Church. Those who are able to continue to attend an Adventist Church without being molested and where the worship style is within Biblical guidelines should continue to try and be a witness in that place with a meek spirit.

The call to leave the Adventist Church before we are thrust out is a tool of Satan to leave the Adventist Church unprotected, so he can wreak havoc and destroy the church of God. Notice this story from Acts.

> Acts 27:22-25 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. (23) For there stood by me this night the angel of God, whose I am, and whom I serve, (24) Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. (25) Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Ellen White states:

> For fourteen days they drifted under a sunless and starless heaven. The apostle, though himself suffering physically, had words of hope for the darkest hour, a helping hand in every emergency. He grasped by faith the arm of Infinite Power, and his heart was stayed upon God. He had no fears for himself; he knew that God would preserve him to witness at Rome for the truth of Christ. But his heart yearned with pity for the poor souls around him, sinful, degraded, and unprepared to die. As he earnestly pleaded with God to spare their lives, it was revealed to him that his prayer was granted. AA 443

Consider also this story:

> Gen 19:20-22 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. (21) And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. (22) Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

As Paul pleaded for the men on the ship with him, he secured their safety. If it was not for his presence, Satan would have been allowed to destroy them all. In the case of Lot, the destroying angels could not begin their work until he was gone.

Can we not read in these things that part of the reason we must cling to our Adventist brethren is for their protection, to give them time to see the

barrenness coming into their soul from the worship of Baal. Satan has his agents beckoning God's people to leave the Adventist communion in order that he might destroy them. If we love our brethren, will we not stay on the ship with our brethren until it makes shipwreck? Will not our confession of Jesus as the Son of God provide a layer of protection for those we love in the church?

There is a greater reason why we must pray for the leadership of the Adventist Church. At the present time there are leaders considering the issue of the Son of God. Our President has had a few opportunities to consider the doctrine of the Son of God. If he accepts this truth, then a great blessing will come to God's people and a tremendous shaking will occur. If he rejects this blessing, then the world itself will be exposed to Satan's fury. One of the only reasons the world has not been destroyed yet is because of the existence of the Adventist Church. For the last 30 years Satan's power has grown significantly because the Adventist Church has sadly abandoned the Father and His Son. Many of our leaders are not truly aware of the switch, even as I was not aware at all. We are in the twilight of this period of ignorance and soon decisions will be made one way or the other.

Churches that reject the Son of God in the persons appealing to that church will expose themselves to the god they serve, and he will have greater control of these churches. Let us cling to our brethren where we are able and plead for their lives. Our presence in heart and body in Adventist Assemblies will shield our brethren from the fury of the wicked one. I plead with all the believers in the begotten Son to not listen to those voices calling us to forsake the Adventist Church; this is a deception that will bring tragedy and loss. If and when there is a time to completely leave, then our Father will reveal it to his servants the prophets – "for surely the Lord will do nothing except He reveal it to His servants the prophets." Amos 3:7.

Once again I appeal to those who believe in the begotten Son to present yourselves to your leaders and present your confession of the begotten Son. It is not you on trial but your Saviour. This gives each church an opportunity to accept or reject the begotten Son. Let your spirit be submissive and gracious so that every advantage is taken to present the begotten Son without a spirit

of criticism and self-righteousness. These attitudes will almost certainly blind a church to the truth. We must work with grace and patience in dealing with our brethren. I appeal to you: do not go behind your leaders backs to gain adherents to the faith; this speaks ill of our message and shows a lack of respect for authority that our Father has established.

The more people that present themselves to their leaders for examination, the more decisions for or against the Son of God will be made, and this will hasten us towards the shaking, Latter Rain and Second Advent. Let us allow our brethren to choose Christ over Barabbas in our submitting to them our confession of faith. Once our trial is finished, if the church rejects you yet is not hostile, seek to remain in that place for as long as possible for their sheltering due to the fact they have rejected the Son of God. If you leave, they are exposed to Satan's fury. If they compel you to leave and cast you out, then they bring these things upon themselves and there is nothing we can do.

Brethren, I pray that you see light in what has been laid upon my heart. Let us be like Paul and plead for those on the ship with us that their lives be saved. Let us remain with them to extend their protection from the wicked one to give them more time to consider their path and to choose life in the begotten Son.

He that hath the Son hath life.

Why I Remain Part of the Seventh-Day Adventist Church

(August 4, 2011)

I have very fond memories of reading through the sermons from A.T Jones from the General Conference Bulletin of 1895. When reading these lecturers, it was brought to my mind that Christ is very close to us and has fully identified Himself with me as a man. One of the best memories I have was reading sermon no. 15 where Elder Jones outlines how the Psalms speak to us all about Christ.

> In all points it behooved Him to be made like unto His brethren, and He is our brother in the nearest blood relationship. We are now to study another phase of this great subject: First in the Psalms--Christ in the Psalms--that we may see how entirely the Psalms mean Christ and that the one whose experience is recorded there is Christ. It is impossible to touch the whole 150 Psalms in detail in one lesson or in a dozen lessons; yet in a sense we can touch the whole 150 by so touching a few as to show the one great secret of the whole number and that secret is Christ. We shall take some of the Psalms of which God Himself has made the application to Christ so that there can be no possible doubt that that Psalm refers to Christ. {February 22, 1895 ATJ, GCB 299.2}

The first example that Elder Jones gives is from Psalm 40. I remember my firm agreement that Psalms 40:8-10 referred to Jesus.

> Psa 40:8-10 I delight to do thy will, O my God: yea, thy law is within my heart. (9) I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. (10) I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

We know this refers to Christ because Paul speaks of Ps 40:8 as referring to Jesus.

> Heb 10:7-10 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

But I distinctly remembering my alarm when Elder Jones kept reading Psalms 40.

> Psa 40:12-13 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me. (13) Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Notice what Elder Jones said:

> Who? Christ. Where did He get iniquity? Oh, "the Lord hath laid upon Him the iniquity of us all." Were they not more than the hairs of His head? And when He would look at Himself and consider Himself, where would He appear in His own sight? Oh, "my heart faileth me," because of the enormity of the guilt and the condemnation of the sin--our sins that were laid upon Him. {February 22, 1895 ATJ, GCB 300.2}

I distinctly remembering a thrill of joy strike as I realized that Jesus was speaking in this Psalm, and because the Lord had laid on Him the iniquity of us all He could fully identify with me and pray as me, the prayers that I need to pray. In His divinity Christ alone is aware that human sinfulness is more than the hairs of our heads. Until this time I thought I could count the sins I wrestled with. Only a divine character could discern the hundreds of sins embodied in humanity. Yet I saw the wonder that having this awareness only becomes meaningful to me as I see that Christ is fully identified with me and therefore can speak on my behalf and pray the prayer that I need to pray on my behalf. Even now as I write I feel the tears of joy at the thought of it. Christ my Saviour cried out the prayers I need to pray – "Mine iniquities have taken hold upon me, so that I am not able to look up." The only reason I have ever prayed this prayer is because God sent forth the Spirit of His Son into my heart to utter these words.

I never ever would have had the confidence to accept that Jesus could lift me out of my sinful state unless I could comprehend that Christ fully represents man at the mercy seat in heaven. He can represent us because He fully

identified Himself with us. He was not ashamed to call us His brethren. The central power I see in the mediatorial work of Christ is that He is fully identified with me and knows my condition and situation.

So how does this apply to me remaining a Seventh-day Adventist? The Seventh-day Adventist Church has rejected the God of heaven and written into law a god that our forefathers did not know nor would accept. The Seventh-day Adventist Church has embraced much of the worship and doctrine of the daughters of Babylon. On every hand we see man holding the positions of ministers denying the Sanctuary teaching, victory over sin, the nature of Christ, character perfection and many other teachings. Knowing that the Adventist Church is in such a terrible state, what does it need to do? Repent! But alas we are in Laodicea and Laodicea does not know that it is wretched, poor, blind and naked. What shall be done? How shall the Adventist Church repent of its sin of rejecting the Father and Son? Let us consider what our Lord did when we were lost and beyond all hope. What did He do? Did He cast us off and declare us apostate? Did He stand afar off and condemn us, pronouncing the judgments that rightly should fall upon us? No, Christ fully identified Himself with us, became one of us, and prayed the prayers we needed to pray in order that we might drink of that Spirit and in like manner learn how to pray. This is exactly what Daniel did.

> Dan 9:8-11 O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. (9) To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; (10) Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. (11) Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

Daniel was a righteous man, but as a Jew and part of Israel, he fully identified himself with Israel and prayed the prayers that the leaders in Israel needed to pray. If Daniel identified himself with Israel and confessed the sins of his people

as an Israelite, how much more should we identify ourselves with our beloved church and confess the sins that need confessing and ask for forgiveness? For have not most of us been partakers of this sin regarding the Trinity? Rather than acting in self-righteous horror, should we not be like Jesus and fully identify ourselves with the God's remnant church and pray the prayers that the church needs to pray?

As a confessed Seventh-day Adventist, I can pray as a Seventh-day Adventist and confess my sins and the sins of my people. If I leave the Adventist Church or stand to the side and condemn the Adventist church, then I forfeit my ability to represent that body and engage the work of confession that the church so urgently needs to begin. When God's people humble themselves and confess their sins, then our Father will set things right at the head of the work. Those who leave from hurt, anger and disappointment give up their ability to pray on behalf of the church because they are no longer identified with it.

What if I have already left? You can come back in your heart and confess to God that you are indeed a Seventh-day Adventist. You can start praying for the pastors and leaders of the Adventist Church. You can start to pray the prayers that they need to pray, and I know our God will hear those prayers.

Jesus was not ashamed to call us brethren. Should I be ashamed to call myself a part of the Seventh-day Adventist Church? My Lord is not ashamed and therefore neither am I.

You Shall not Speak Evil of the Ruler of Your People

(June 1, 2011)

After several years of preaching the gospel Paul feels it his duty to go to Jerusalem, even though he was warned through the prophetic gift that danger would befall him. (Acts 21:10,11) Paul possessed many gifts of the Spirit including the gift of apostleship and the prophetic gift. (Rom 1:1; 2 Cor 12:1-3)

The Christian Church was well established in many parts of the world and was well organized, as evidenced by the council of church leaders in Acts 15 concerning circumcision and the ceremonial laws of the Jews. Paul was a key leader in this movement and one of its most revered leaders.

With this in mind we find a most interesting event at the point Paul was bound and taken to the High Priest Ananias. Luke records the events in the book of Acts and it happened somewhere around 60 AD.

> Acts 23:1-3 And Paul, earnestly beholding the council, said, "Men *and* brethren, I have lived in all good conscience before God until this day." And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, "God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

At this point in the story many would believe that Paul was justified in saying what he did. The leaders of the Jews had crucified Christ and persecuted His followers. They were controlled by evil spirits and had been rejected by the God of heaven in AD 34. Add to this the fact that Paul was fully endorsed by heaven with many spiritual gifts and directly called by Jesus to serve Him. What transpires next is very interesting.

> Acts23:4-5 And they that stood by said, "Revilest thou God's high priest?" Then said Paul, "I wist not, brethren, that he was the high priest: for it is written, 'Thou shalt not speak evil of the ruler of thy people.'"

Paul was not aware that the man he was addressing was the High Priest. This man was both the spiritual and judicial leader of Israel. When Paul is informed of his position, he quotes from Exodus 22:28

> Exo 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

The first point to consider is that Paul backed down and showed respect for his position and recognized him as a leader of the people. This man who represented the very person of Satan himself, from the band of men who were

guilty of the death of the Son of God; to this man Paul showed respect and courtesy.

Are there lessons here for us?

Our Church put the Son of God to death in 1980 with the statement:

> There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. – From Fundamental No. 2 of Seventh-day Adventists

The introduction of the Trinity destroyed the personality of the Son of God and that of His Father. This idea is an idol of man's imagination and is an abomination to heaven. It is Baal worship of the highest order.

Even as it was around 30 years from the death Christ till the event where Paul confronted Ananias, even so it is 30 years from the event where our beloved church crucified afresh the Son of God.

Is it right for those of us who have been called to the light of the Father and His precious Son to speak evil of the leaders of our people? Ought we not to show them respect? Yes and much more so, for we have not been endowed with all the gifts that Paul had, and we are not in a position to speak of an organization that spanned the globe as Paul could boast; and our Father has not given any indication that our Church has been cut off as Israel was in AD 34.

How much more then should we show respect and love for our leaders within the Adventist Church. Do we pray for them and their families? Do we plead that our Father will bless them and grant them wisdom? We ought not to speak evil of the leaders of our people.

The second point that is of interest is the wording of Ex 22:28

> Exo 22:28 Thou shalt not revile the gods, nor curse the ruler of thy people.

It states that we should not revile the gods. Most translations render this as

> Exo 22:28 NIV Do not blaspheme God or curse the ruler of your people.

So why did the KJV and some other translations render it "the gods" – The Bible commands us not to even mention the name of other gods nor serve them - Ex 23:13

If you look carefully at this word it is the word Elohim which is the word for God. Notice how it is used in a few other places in Exodus

Exo 21:6 Then his master[113] shall bring[5066] him unto[413] the judges;[430] he shall also bring[5066] him to[413] the door,[1817] or[176] unto[413] the door post;[4201] and his master[113] shall bore his ear through[7527, (853), 241] with an awl;[4836] and he shall serve[5647] him forever.[5769]

Exo 22:8 If[518] the thief[1590] be not[3808] found,[4672] then the master[1167] of the house[1004] shall be brought[7126] unto[413] the judges,[430] *to see* whether[518, 3808] he have put[7971] his hand[3027] unto his neighbor's[7453] goods.[4399]

Exo 22:9 For[5921] all[3605] manner[1697] of trespass,[6588] *whether it be* for[5921] ox,[7794] for[5921] ass,[2543] for[5921] sheep,[7716] for[5921] raiment,[8008] *or* for[5921] any manner[3605] of lost thing,[9] which[834] *another* challengeth[559] to be his,[3588, 1931, 2088] the cause[1697] of both parties[8147] shall come[935] before[5704] the judges;[430] *and* whom[834] the judges[430] shall condemn,[7561] he shall pay[7999] double[8147] unto his neighbor.[7453]

The word Elohim can refer to judges and magistrates. Jesus recognized this truth when he said:

> John 10:34-35 Jesus answered them, Is it not written in your law, I said, Ye are gods? (35) If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

So how can magistrates and leaders be referred to as Elohim? Isn't that blasphemy?

Well obviously it is not, because Jesus states clearly "If he called them gods, unto whom the word of God came;" this means those in leadership can be referred to as Elohim to whom the Word of God comes.

We must question again but how can this be? When we understand that our Father in Heaven is the source of all things and is in all and through all and in you all, you can begin to see that our Father can invest people with His authority; meaning the authority they hold is not their own but is granted to them on behalf of God. This means that to speak against one whom God has ordained is to speak against the source of that Authority. Notice carefully:

> Rom 13:1-2 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

There is no power except that comes from our Father in Heaven. Those who are called to lead are representatives of God and lead by His authority, not their own.

In our modern world, the word God only refers to supreme deity; it only refers to one who possesses in themselves divine power. But the Biblical meaning of the word God includes those who have been invested with authority from God. The implications of this truth are far reaching. I invite you to consider those implications.

So in summary we see Paul, a man clearly called of God and authorized to lead and also correct apostasy as an apostle and prophet. Yet still he shows courtesy and respect for the man who represented those who crucified our Lord Jesus. Let us consider well this story in light of our current circumstances.

Days of Conflict

(January 9, 2011)

The answer that Peter gave to Christ's question "Who do you say that I am?" places many of us in a position of conflict with our church. To believe that Christ is indeed the very "Son of the Living God" (Matt 16:16) places us at odds

with those who have been given the responsibility of leading God's covenant Church.

How we respond to this conflict will speak much of what a belief in Jesus being the Son of God actually means. How do you live in a community of faith that is rejecting the heart of your faith? I have been told by a number of my friends and fellow pastors that I should "do the honourable thing and leave." The most common counsel given to me is that I am being stubborn and self-willed, and setting myself above the collective wisdom of God's appointed leaders. "Adrian, what makes you sure that you are right and all of these other faithful men are wrong?" is the challenge. "Do you claim to have a monopoly on truth?" These challenges are far less direct than a number I have received telling me that I am a disgrace and that the devil has taken control of my mind.

When you are receiving a large volley of these type of comments, the temptation to reach into Scripture and use the example of Christ and the apostles in their prophetic ministry becomes very tempting. Here is a good sample:

> Acts 4:19,20 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.
>
> John 8:44,45 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.
>
> Matt 23:9-14 And call no man your father upon the earth: for one is your Father, which is in heaven. (10) Neither be ye called masters: for one is your Master, even Christ. (11) But he that is greatest among you shall be your servant. (12) And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. (13) But woe unto you, scribes and Pharisees, hypocrites!

for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (14) Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Since we are pointing to Christ and the apostles and they are our example, then there is a certain level of conviction that this is the manner in which we should respond to those who seek to defend the church against a belief that Jesus is truly God's Son.

While it is tempting, it ignores several Biblical principles and provides a cloak for the carnal heart to defend itself against the taunts and jibes of the church.

The Bible tells us:

1 Tim 5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

The Spirit of Prophecy tells us:

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. **It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.** PP 308

Are church members at liberty to tell church leaders they are of the devil or that they are hypocrites that await damnation? Is this the kind of liberty that believing Jesus is the Son of God offers us? God Forbid!

These verses that are so often quoted refer to Christ and the apostles in their prophetic office. When Christ was anointed as the Messiah, He was appointed to the office of prophet, teacher and apostle. Notice carefully how Jesus announces His mission after his baptism:

> Luke 4:18,19 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.

Christ was anointed to:

1. Preach the Gospel
2. Heal the brokenhearted
3. Preach deliverance to the captives
4. Set at liberty them that are bruised
5. Preach the acceptable year of the Lord.

These 5 tasks were given to Christ through the anointing of the Spirit.

> Luke 4:14,15 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

The same is true of the Disciples. The Spirit of God fell upon them at Pentecost with power and they were given several gifts of the Spirit, including the prophetic gift, the ability to heal and preach the gospel.

Note carefully that before Jesus was baptized, He did not rebuke the Pharisees or openly challenge their teaching.

> He did not attack the precepts or practices of the learned teachers; but when reproved for His own simple habits, He presented the word of God in justification of His conduct. In every gentle and submissive way, Jesus tried to please those with whom He came in contact. {DA 84,85}

There is a great difference between the ministry of Jesus before His baptism and after His baptism. It states that "in every gentle and submissive way, Jesus tried to please those with whom He came in contact." Who these ones that He came in contact with that He tried in every way to be submissive to?

> Under the synagogue teachers the youth were instructed in the countless regulations which as orthodox Israelites they were expected to observe…Men were departing from the word of God, and exalting theories of their own invention. They were observing traditional rites that possessed no virtue. Their service was a mere round of ceremonies; the sacred truths it was designed to teach were hidden from the worshipers. He saw that in their faithless services they found no peace. They did not know the freedom of spirit that would come to them by serving God in truth. Jesus had come to teach the meaning of the worship of God, and He could not sanction the mingling of human requirements with the divine precepts. DA 83,84

Jesus saw that the leaders were exalting theories of their own invention; He knew that their services were worthless, yet He sought in every way to be submissive and gentle towards them. Only when they tried to force Him to follow their ways did He stand firm and present a clear Bible statement for His stand.

> The scribes and elders supposed that He would be easily influenced by their teaching. They urged Him to receive the maxims and traditions that had been handed down from the ancient rabbis, but He asked for their authority in Holy Writ. He would hear every word that proceeds from the mouth of God; but He could not obey the inventions of men. DA 85

Our example of conduct in our present situation is to be that of Jesus before His baptism and His inauguration into the prophetic office. We should read carefully the work that Jesus did before He was 30 years. Chapters 7 to 9 of Desire of Ages are full of instruction for us as to how to deal with days of conflict.

Does Jesus know how it feels to be called stubborn for living by a strict and literal "Thus saith the Lord"?

> His strict obedience to the law of God they condemned as stubbornness. DA 86

Was Jesus told that He thought Himself better than all the leaders? Indeed!

> They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers and the priests and rulers of the people. Often they threatened and tried to intimidate Him; but He passed on, making the Scriptures His guide. {DA 87.2}

Let us study carefully the life of Jesus in His childhood and youth as He dealt with a church that was still recognized by God yet exalting its own man-made theories. Let us seek to be gentle and submissive in every way possible as we pray for God to open the way for the Son of God to be exalted.

Our Father in Heaven will empower this message and the authority to set at liberty those who are bruised is soon to be given, yet until then let us learn to be like Jesus before the great outpouring of the Spirit upon Him.

History Repeats – Lessons for us

(December 11, 2012)

> Ecc 3:15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

> 1 Cor 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

The Bible gives the clearest evidence that the experiences of God's people in the past serve as examples of what God's people should expect in the last days.

We need to exercise care in how we apply past experiences to our own experience. It can be very easy to simply imagine ourselves as one of God's faithful braving the persecution and trial of those against us, when in actuality it is possible that we bring a time of trouble upon ourselves by our overconfidence in our righteous actions in correcting our brethren.

While we need to exercise caution, we also need to heed the instruction of these stories, because as 1 Cor 10:11 says – "they are written for our admonition."

There are several statements in the Spirit of Prophecy concerning the time of Christ that I believe have special significance for us in these last days.

> How did men treat Christ when He came? … "He came unto his own, and his own received him not" (John 1:11). Thus it is today. **This history is being repeated, and will be repeated again and again before the Lord shall come in the clouds of heaven**. The deceptions of Satan will be upon those who dwell on the earth.... *That I May Know Him* Page 54

> The scenes of the betrayal, rejection, and crucifixion of Christ have been reenacted, and will again be reenacted on an immense scale. People will be filled with the attributes of Satan. The delusions of the archenemy of God and man will have great power. Those who have given their affections to any leader but Christ will find themselves under the control, body, soul, and spirit of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their every action, they cry, "Release unto us Barabbas, but crucify Christ." … 3SM 415

> **In quoting the prophecy of the rejected stone**, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it had a special application at the time of Christ's first advent, and should have

appealed with special force to the Jews**, it has also a lesson for us**. DA 597

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. **Again and again the history of Christ's withdrawal from Judea has been repeated.** DA 232

From these statements we can be certain that the history of the coming of Christ, His reception by the Church and the world will be repeated on immerse scale. Jesus as the rejected cornerstone has lessons for us today. Frightfully, the rejection of Christ by ecclesiastical authorities is repeated by every succeeding generation.

If we lay out the main sequence of events in the life of Christ we find:

1. Christ is presented to the church by the prophetic ministry of John the Baptist. John 1:6-8
2. Christ preaches the Gospel of the Kingdom. Mark 1:15
3. Christ reveals Himself as the Son of God. John 5:17-39
4. The church leaders reject Him. John 5:43
5. A small feeble group within the church believe in Him. John 6:66-69
6. A wider group follow him for self-interest. John 6:26,27
7. A significant event confirms Christ as the Son of God and gives Him greater authority amongst the people. The raising of Lazarus. John 11
8. Church leaders plot the death of Jesus. John 11:57
9. Jesus pronounces coming judgement on the Church. Matt 23,24
10. Church leaders use state authority to put Jesus to death. John 18:28; 19:23
11. The majority forsake Christ and his closest followers are overwhelmed with disappointment.
12. Jesus rises from the dead and comforts His followers with gift of Holy Spirit. John 20:19,20
13. While still members of the Church, the disciples aided by the gift of the Spirit engage the work of confession and repentance for 10 days. Acts 1:5-8

14. Small band of disciples preach the Son of God with mighty power to the Church as part of the Church. Acts 2.
15. Many leaders repent and accept the faith. Thousands added to the movement. Acts 2:41; Acts 6:7
16. Church leadership persecutes the followers of the Son of God and rejects call to repentance. Acts 4:18
17. Believers in the Son of God, with their new authority via the Spirit, begin evangelising the world. Acts 10-28
18. Existing Church leadership rejected by God. Acts 13:46
19. Gospel preached to every Creature under heaven. Col 1:23
20. Rome destroys Jerusalem in AD 70.

As we look through the list of events, I am sure that many of us can see where aspects of this history have indeed been repeated. It is not my desire to pinpoint a complete reflection of the events listed, but I do want to draw your attention to a few points.

A small group of believers in the Son of God go through a process of disappointment, repentance, receive the outpouring of the Spirit and preach the gospel, while still being connected to the existing church.

The Holy Spirit is only poured out when those who believed that Jesus was the Son of God confessed their denial of Him during the crucifixion. There is no receiving of the Holy Spirit without a process of repentance by all of the believers.

There were no heroes or great men of God between the death of Christ and the outpouring of the Spirit. All of them had failed and made mistakes and were not qualified to lead God's people.

If you read the first chapter of Great Controversy, we are told that the destruction of Jerusalem parallels the end of the world:

> Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they

> might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, GC 37

As we move towards that fearful day, let us learn the lessons of history and realise that no man will go through the final scenes without need for deep repentance and a realisation that his life to that point has been full of mistakes, failures and self-interest. Let us heed the warning to stay with the ship until it runs aground. Acts 27:41

Gospel of Right or Privilege and Women's Ordination

(August 24, 2012)

Whenever I have been gripped by a story of great struggle, courage and victory in the face of the forces of evil, I have naturally identified myself with the central character of the story. As a man who wrestles with sin and lives within the knowledge of the great controversy, this story is natural for me as it is or most people. So when I come to the story of Jesus and I see the struggle and conquest He engages through the pages of Scripture, and as I behold loving patience and wisdom in the face of the cruelty of Satan and his forces, my heart is drawn to Him. I identify with His struggle and I am comforted by the knowledge of His coming total victory over sin. I look forward to standing on the sea of glass with Him and rejoice with Him in His victory over His foes and mine.

This brings us to the central question of the identity of Jesus. What is the story of the Bible that I am identifying with? The story of Jesus that I was taught within my church was that Jesus held His position as God by divine right. Since He possessed all the qualities of divinity inherently, He therefore was naturally entitled to a position of equality with God the Father. As the story was explained to me, Lucifer tried to deny Christ what was naturally His, Satan tried to take away from Christ His title of God. With this understanding of Christ, the central story that underpins the Great Controversy is the conquest of *divine right*; It is God the Son demonstrating His Godhood before the universe and

dispelling the lies of Satan concerning Him. The coming of Jesus to this earth was a demonstration of His love, His patience, His power, His wisdom and His self-sacrifice in order to demonstrate and then lay down His Divinity. I repeat that this story is one of the struggle for recognition, for one to be seen as equal with God.

In the person of the begotten Son, I have discovered a very different Jesus. The Son of God holds His position by *divine privilege*. All things were given to the Son by His Father. He did not seek equality with His Father, but rather He took upon Himself the form of a servant in order to reveal the love of His Father. The person of Jesus is one who is filled with a deep sense of joy at being given all things. The person of Jesus does nothing of Himself, instead He trusts His Father to give Him all He needs and to protect and vindicate His name. The Great Controversy unfolds as Satan seeks to deny the relationship that Jesus has to the Father; Satan seeks to take from Christ His Sonship and Inheritance. The struggle of Christ here is one who rests in His Father's love while He clings to His Sonship and inheritance. In the gospel context, this backdrop provides a chorus to the theme of our resting in our Father's love and clinging to our sonship and inheritance through Christ. Christ is the Gospel, the Way, the truth and the life.

These two very different stories of Jesus yield very different understandings of the gospel. The Jesus who is engaged in a battle with Satan to reveal His identity of equality with God translates into efforts of getting recognition and equality by human right. The gospel becomes cloaked in a mantle of social justice; of women's rights to ordination; of a person's right to education and a job; of the rights of the planet to thrive. Do we see the church being swept with social justice issues? Are not these simply echoes of the central narrative understood in the person of Jesus? In this context, is not women's ordination then an issue of the gospel of right to equality? As the Jesus who battles for equality plays out in the hearts and lives of those who serve him, is not this question of women's ordination an echo of the struggle of Christ for equality? The gospel of the Jesus who rules by divine right from His inherent resources is the God who fuels the fires of social justice and equality by right, equality for education, equality by position.

In contrast, the Son of God who receives all things creates a theme in the gospel of immense privilege and joy and trust that our Father will protect and save us. This is the gospel of Scripture, the gospel of immense privilege, the gospel of an incredible gift by the Father in giving His Son. This giving by the Father is stamped and sealed in the story of Jesus who was given all things. Jesus received all things, but He took in order to give. Of course, when one lives with such immense privilege, he will value humanity, education and the planet as gifts from the Father to care for, but it is a love born of privilege not right.

As long as our Church presents the story of Jesus as one who is God by His divine right, then the questions of social justice and equality will naturally play out in our lives as we emulate the struggle of a Jesus seeking equality and recognition. I am asking my Church to come back to the Son who rules by Divine privilege, who was given all things in order to give. (See Desire of Ages Page 21) A Son who does not seek equality because He knows that God is His Father and that the Father will ensure all things are done decently and in order. This Jesus does not seek sameness (platonic eros) with His Father but simply clings to the Word of His Father that He is His Beloved Son (biblical agape). His inheritance from His Father is the clear distinguisher between them both. So too, Eve's inheritance from Adam, her very name *taken from man* is the blessed distinguisher between man and woman, both human, yet distinct by the inheritance; and so with Father and Son, both God yet distinct by the inheritance of the Son from His Father. The inheritance removes all discussion of the striving for equality and the desire for sameness; all this is swept away by the joy of privilege.

Six years ago from my vantage point as a minister of the Seventh-day Adventist Church, I saw the issues that now threaten the unity of the church over Women's ordination relating to the issues of church and family governance. The writing of my book Return of Elijah was primarily about Church governance, though most understand it to be simply against the Trinity. The God we worship defines methods of human authority and how they are executed. The narrative that forces itself upon you from a co-equal Trinity based on inherent qualities is one of social and legal justice. The Trinity of Adventism logically demands the social justice of Women's ordination, it must

be central to its gospel theme. The conservative position of male only ordination coupled with the co-equal trinity is logically inconsistent. The Trinity's spiritualism of terms *Father* and *Son* should naturally allow spiritualising the terms "Husband of one wife" for an elder or pastor. Either we go back to the literal Father and Son and embrace a theology of inheritance and privilege, or we ordain women as spiritual "husbands of one wife" and co-equal leaders by divine example leading to human right. That is the logical choice.

The CUC and PUC union conferences are only carrying out the legitimate struggle of the Jesus found in the Trinity, the struggle for equality and recognition. This is a struggle that is worth the sacrifice of unity because this struggle is seen as a gospel struggle, not mere human desire and opinion. It is the struggle of the Jesus they see in Adventism. I submit to you my book *Return of Elijah* if you have not read it with a view of addressing Women's ordination. For me that was the most pressing issue. The issue of Women's ordination will not subside, because it is linked to the fundamental issues of which Jesus you serve and what Gospel you believe. Beyond this I wrote the book *Life Matters* (contact us if you can't use Amazon.com) to provide a systematic view of how an understanding of authority and blessing affect core Adventist teachings. For the implications for family, church and community flowing out of an understanding of a real Father and Son authority structure, see my book *Divine Pattern*.

Let us pray for our church that we will regain the great controversy story that carries the theme of privilege rather than right; of inheritance rather inherency; of relationship rather than position.

One final observation. Whose story in the great controversy is the one of seeking equality through a struggle for recognition? Is this not the story of Satan himself? Is not this push for woman's ordination simply a cameo of the central theme of Satan's view of the great controversy – the desire for recognition and equality? The Jesus I serve has no such struggle; He rests calmly in His inheritance. His struggle is one of His true relationship to God as His Father, protector and provider.

Choose you this day which Jesus underpins your great controversy story. Is it the Jesus who rules by divine right or by divine privilege?

> Galatians 1:8-9 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (9) As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

> John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Son of God	God the Son
Inherited all power and authority from His Father. John 5:26, Matt 28:18; John 3:35	Has all power and authority inherently, receiving it from no one
Distinct from the Father by Inheritance – distinct in being which makes title significant. Heb 1:1-3	Same as the Father by inherent power – distinct only in title which makes title irrelevant.
Rules by Divine Privilege – Granted the Right. Phil 2:11, Rev 3:20.	Rules by Divine Right – assumes the privilege
Rests in His Sonship relation to His Father – was made equal by divine privilege. John 5:18	Asserts equality to the Father – assumed equal by divine right
Does what His Father commands. Approaches Father by Spirit of intercession, recognising His Father as the great source of all who gives from His heart of love. (agape) John 5:19,30. Ps 36:9, GC 479, DA 21.	Collaborates with Father and Spirit (as separate being) to decide outcomes. Approaches Father by Spirit of self-assurance leading to mutual respect and love (platonic eros - seeks equal).

Sets example to humanity of equality by an inheritance relationship – The words *Father* and *Son* mean something relationally. Matt 3:17	Sets example to humanity of equality by power (omnipotence), knowledge (omniscience) and age (sempiternity) - The words *Father* and *Son* are only functional titles with no connection to being, which is a mystery.
Sets example to humanity of one who receives from Supreme authority in order to give. John 5:19-22	Sets example to humanity of one who seeks to demonstrate equality by revealing inherent qualities.
Sets example of trusting the Father to provide whatever position is given, and rests content in that position without desiring exaltation. Phil 2:7-9, 1 Pet 5:6	Sets example of one who seeks to be recognized in the highest possible position.
Lays foundation for Male headship in the home and the church. 1 Cor 11:3, Tit 2:3-5	Lays foundation for the most capable to lead in the home and the church.

The Fountarian Outline

(April 28, 2010)

1. God the Father is the source of all life and blessing. It is His life that flows to us that makes our hearts beat, provides our sustenance and inspires our thoughts. His blessing is the sense of acceptance and His satisfaction with us. The blessing is most powerfully demonstrated at the baptism of Jesus. Ps 36:9; Jer 2:13; Rev 22:1,2; Acts 17:28 Matt 3:17

2. Jesus is the Divine Son of God who proceeded forth from the Father and is the divine recipient of the Father's blessing. In the heart of Christ is the full sense of the Father's pleasure and acceptance. As Jesus has inherited all things, His heart is also fully submitted to the Father in love, trust and obedience. Micah 5:2; Prov 8:22-24; John 5:26; 8:42; Ps 40:8; Heb 1:2-4; John 5:19,30

3. The headship/submission relationship of the Father and Son forms a dual authority structure that allows the blessing of the Father to flow out through His Son into the universe and returns in love and praise to the Great Source of all. The identities of Father and Son must be correctly understood for this authority blessing structure to flow correctly. 1 Cor 8:6; 1 Cor 11:3; Desire of Ages Page 21.

4. The Father/Son relationship defines for us our understanding of authority, equality and value. Christ is the key to each of these definitions. His submission to the Father establishes the Father's absolute authority. Therefore the Government rests upon His shoulders. The elevation of the Son, based on the Father's command and inheritance granted, places the value system that underpins equality firmly in the relationship and not in their power. John 10:29,30; Isa 9:6; Prov 17:6; Jer 9:23,24

5. It is the mind of Christ containing the sense of the Father's pleasure and acceptance combined with His loving submission, trust and obedience that flows to the universe via the Spirit of God into the minds and hearts of all God's intelligent creation. Our sense of value and acceptance come through this channel. Our sense of how to submit, love and trust also come to us through this channel. It is the spirit of Christ that cries in our hearts Abba Father. It is the Spirit of Christ in us that yields implicit obedience to the Father. In Christ we live and move and have our being. 1 Cor 2:16; Gal 4:6,7; Rom 8:9,10; John 14:16-18; John 15:26.

6. This headship/submission authority structure was reproduced in the creation of Adam and Eve. Their creation was a unique expression of the Father/Son relationship that was to yield answers as to how the Father/Son blessing structure functioned. Gen 1:26; Rom 1:19,20; 1 Cor 11:10

7. The protection of this channel of blessing occurred through the law as expressed in the 10 Commandments. This law protected the identities of God and man to keep these blessings flowing. Ps 1:1-3; Ps 111:7,8; Rom 7:12; Ps 119:97

8. It is the lie of the serpent in Eden that "You shall not surely die" that strikes at the very heart of God's blessing authority structure. The acceptance of this

lie changed in the mind of man his sense of his own identity and the identity of God. This lie accepted broke the channel of blessing because it creates a sense of independence that destroys the true identity of Christ in the mind of man, and thus the dual authority relational system was consolidated into a singular power system. Gen 3:1-5; Gen 3:9; Isa 59:2; Gen 4:12; Gen 6:4

9. Satan perfected his power-based system through the perverted family relation of Nimrod, Semiramis and Tammuz. The identities of three individuals became confused and mystified through spiritualism and the belief in the immortality of the soul. This kingdom is symbolized through the first city built by Nimrod called Babylon. This system of worship is directly opposed to the family blessing structure of the Father and Son and the family image of husband and wife, and seeks to destroy them by destroying the headship/Submission family system. Gen 10:8-10; Gen 11:4; Jer 50:33,34; Isa 1-3; Rom 1:16-32.

10. God called Abraham out of Babylon and re-established His channel of blessing headship/submission authority structure through him. It is through the covenant with Abraham that all the families of the earth would be blessed. The security of this covenant rests upon the correct family structure to ensure the sense of the Heavenly Father's pleasure and acceptance and the Son's loving trust and obedience can flow down through the human family channel. The process of Abraham coming out of Babylon is the pattern for the church coming out of spiritual Babylon. Gen 12:1-3; Gen 18:18,19; Gen 49:28; Ex 4:15; Ex 17:8-13. Rom 4

11. The Church is an extension of the family unit and operates under the same dual authority. The responsibility of the elders is to care for the fatherless and the widows and provide a wall of protection to the family of God. The role of eldership resides in the male, and his authority rests upon the trusting submission of the church. At the higher level, the elder is subject to the Word of God which is the word of the prophets who speak on behalf of God. If an elder rebels against the Word, the church appeals and intreats the leader as to a father. The members do not rebuke or undermine the elder or leader but esteem them highly in love and pray that God will continue to pour his blessing through them. 1 Tim 3:1-5; James 1:27; 2 Tim 3:16; 1 Tim 5:1,2; I Thess 5:12,13

12. As Israel of old came up to the borders of the promised land and rebelled against the Lord, so His covenant church today rejected the message that would allow them to go into the heavenly Caanan. This rejection caused a loss of the true knowledge of God and especially of the person of Christ as the Son of God. The covenant relationship keeps His people together praying for the leaders to reopen the channel of blessing that has been shut, and for the people to confess their corporate sins after the order of the prayer of Daniel 9. God's people do not leave the covenant family but remain together under the covenant that promises the blessing. In the last days God sends Elijah to turn the hearts of the fathers to the children and the children to the fathers through an awakened sense of Christ as the Son of God, which re-establishes the dual authority blessing system. This prepares a way in the desert for the spirit of the Lord to enter the hearts of His people. This awakened knowledge through Elijah culminates in the message of Revelation 18 that lightens the earth with its glory. Then the latter rain of God's blessing is poured out and God's people receive the full measure of the Father's pleasure and acceptance combined with the loving trusting obedience of Christ in the context of the Ten Commandments. God's people triumph over Babylon and claim their inheritance in the heavenly city and find their complete rest before the throne of God and the lamb. Num 13 and 14; 1 Cor 10:11; Daniel 9:1-19; Mal 4:5,6; Mark 10:14-16; Isa 40:1-6; Rev 1:1-3; Rev 14:12; Rev 22:14; Rev 5:13,14

Father and Son

Foundational Articles

Little did I realise the full implications of perceiving that the Divinity of Jesus was received through His inheritance to the Father. Emerging from the mist of the false assumption that divinity can only be inherent, and that its pedigree can only be determined by time going on forever, I found myself standing in a dense dark forest that was suddenly pierced with a bright light.

To understand the equality of Father and Son in relational terms was such a revolutionary and beautiful thought. In this one thought, the entire foundation of worldly kingdoms was shattered in my mind. I could hear the sound of groaning, twisting metal and the superstructure of thought I had inherited collapsed around me and the light burst into my soul.

No words can describe the sense of joy I felt. The beauty of the Father and Son relationship captured me completely and I knelt before them in a flood of tears. In one solitary moment I was delivered from the matrix of Babylon and stepped into the kingdom of light. Truly the Son of God is the way, the truth and the life of the Father.

Adrian Ebens